MILLERITES AND EARLY ADVENTISTS

Section 5: Extant periodicals from 1831-circa 1869. (Millerite, anti-Millerite and Adventist publication.)

WORLD'S crisis. [v1, no1]-v32, no18, v42, no23-v75, no9; Jan. 18, 1854-Jan. 25, 1871, Mar. 22, 1876-Sept. 7, 1892. Boston.

World's Crisis

Volumes [1]-14

January 18, 1854-March 12, 1862

Reel 8 of 13

Microfilm edition was prepared from the ACJ copy.

A Microfilm Edition based on the "Bibliographic Essay" by Vern Carner, Sakae Kubo, and Curt Rice published in The Rise of Adventism, edited by Edwin S. Gaustad (New York: Harper and Row, 1974).

University Microfilms International
Ann Arbor, Michigan 48106
1977

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING) } ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. { NO. 27 CENTRAL STREET, (UP STAIRS)

JONAS MERRIAM, LOWELL, MASS., WEDNESDAY, JANUARY 18, 1854. EDITOR.

"The Great Day of the Lord is near; it is near, and hasteth greatly."

(Zeph. 1: 14)

The economy of grace, by which fallen, degraded humanity is to be elevated from the miry clay and horrible pit, placed upon the rock, and made to sing with the angels in a world of light, is worthy the admiration of an adoring universe. In this mighty enterprize, this stupendous achievement, celestial beings are deeply interested—the divine mind active—and, as it were, all heaven absorbed. The work to be accomplished is so worthy the energies of divine power, and the cordial co-operation of angelic hosts, that the highest ransom the universe could pay, even the sacrifice of the Son of God, was cheerfully presented through the infinite riches of a Savior's love. The foundation of this glorious edifice was laid on Calvary's Mount; and under the supervision of the sovereign Architect, the walls have been rising into a holy temple built of "lively stones," till the top-stone is about to be reared with shouting, "*grace, grace* unto it." It is the coming of our King in His beauty—our Lord in His glory—that will consummate the work—that will be the finishing stroke to that building, which in its loveliness and glory, surpassing far the beauty of Solomon's temple, is to shine forth as an everlasting monument of divine grace and infinite love. All glory to Prince Immanuel, the founder and finisher of this sanctuary of strength. Let heaven rejoice, and earth be glad—"let the inhabitant of the rock sing—let them shout from the top of the mountains" at the development of such benevolence—at the expression of such paternal regard for the happiness of rebellious man!

Who that has an interest in a Savior's love, can but rejoice with "joy unspeakable and full of glory" at the increasing evidence, that is poured in upon us from every quarter, *that that day* "HASTETH GREATLY"—its dawning light breaks in upon the moral darkness of earth like the beauty of the aurora after a gloomy night. O what a thrill of extatic joy—what a glow of infinite delight is poured in upon the soul—what a tide of blissful emotions rushes through the entire being of the expectant saint, when "the day dawns and the day-star arises in his heart;" when with triumphant faith, and confident hope, he beholds the heavenly landscape in prospective; when the opening glories of a brighter era shed around him the beams of celestial light.

We stand at a point analogous to the position of John the Baptist, in the transition state from one dispensation to another. Now the spiritual children, who walk and talk with God, as did Zachariah and Elizabeth; who worship daily in His courts, as did Anna the prophetess, *look for redemption in Israel;* and now as then those, who are not divinely illuminated, *look for the amelioration of civil government*. At the first Advent, there was a general expectation that a great Prince was to arise, and sit upon the throne of David; hence the visitation of the wise went to Jerusalem, and their adoration of the new born Monarch. Now, also, a star is seen by the Magi of the political world; and a confident expectation is abroad, that all despotic governments are soon to be abolished; and civil institutions, based upon the principles of equity and popular privilege are to be erected on their ruins. As the voice which proclaimed from heaven the glory of Christ, (John 12: 28) was not equally intelligible to all, some believing it the voice of God, and others the result of natural causes, and therefore, "said that it thundered;" so the sound that is now "gone out through all the earth," even the rumbling of the mighty car, whose swift-revolving wheels cause the pillars of the earth to shake, and the thrones of earthly power to totter on their base—this note of alarm—this tocsin of universal war is, to the saints, that voice of God which once shook the earth, and concerning which, it is said, "yet once more, I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, that the things that cannot be shaken may remain"—even the everlasting kingdom of God, while to the uninitiated in respect to the mysteries of the kingdom of heaven, this commotion is the result of natural causes in the political world, and destined to usher in an era of equitable law, civil liberty, and earthly glory. The thunder is loud enough to be distinctly heard by all, that have ears to hear; but it requires ears that have been circumcised to distinguish its tones of denunciation to a guilty world, and of consolation to the "weary saint as he sighs for home."

At the commencement of the Messianic dispensation, the recipients of evangelical faith were of humble origin, and of modest pretensions; while the despisers of their hope, the crucifiers of the Lord of glory, were exalted in station, and learned in the law. Thus at the present crisis of human affairs, when the Messianic reign is about to be established the advocates of His immediate coming are but humble instrumentalities employed by the Head of the Church; and talent seems to be created for the occasion; thus demonstrating that passage of scripture which says: "Not many wise men after the flesh, not many mighty, not many noble are called;" while on the other hand the scoffers at our faith—the disbelievers in the blessed hope, are in station, of worldly honor, and pecuniary emolument; men, who enjoy preeminence in the Church; so that it may be said as in olden time, "Have any of the rulers believed on Him?"

Says Jesus to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 12: 16)—This benediction is pronounced on them after being assured it was their high prerogative "to know the mysteries of the kingdom of heaven;" while to the stubborn Jews it was not given; for their ears were dull of hearing, and their eyes had they closed, etc. "Henceforth I call you not servants," says Jesus, "for the servant knoweth not what his Lord doeth, but I have called you friends; for all things, that I have heard of my Father, I have made known unto you." (John 15: 15) "surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets," (Amos 3: 7.) Thus we find it a principle of the divine administration, that the evolutions of light in the confoldings of that economy, are to be clearly perceived by the adherents to "the present truth." Those who are identified with the economy of grace, constituting the agencies through which truth is evolved, and disseminated, must of necessity comprehend the light, which they are the organs of communicating; and understand the truth, which they are the instruments of eliciting from the oracles, and extending for the condemnation of the world, and the edification of the Church. Thus we find that in the entire history of redemption thus far, Prophets have been raised up to foretell coming events; and when those events actually transpire, other servants are endowed with wisdom from on high to recognize and point out the fulfillment of those prophetic delineations.—Otherwise how could the purposes of grace be ever accomplished? Since the days of miraculous development, what instrumentalities are to be employed to enlighted the world, and give the signal of impending danger, and direct the Church to her appropriate position, if uninspired men are not to know the will of God, and understand the unfoldings of the gracious plan?

In the destruction of the antediluvian world, and that of the cities of the plain, we have two great, prominent events, which stand forth on the record as everlasting monuments of God's displeasure on the one hand, and merciful interposition on the other; and these two events are held up by our Savior as beacon lights to the Church in subsequent ages, as precedents of a coming day, developing and establishing principles of the divine economy, and illustrating the dealings of our heavenly Father both with the righteous and the wicked. And we are expressly told, that in those instances, while the wicked "*knew not" the approaching judgment,* and were reckless and insensate as the adamantine rock, in relation to the appalling scenes of desolation before them, the righteous *were apprized not only of the event, but of the time of its occurrence.* They were "not in darkness, that that day should overtake them as a thief." Thus in every age, those who have enjoyed most intimate union with the Head of the Church, who have been in harmony with God's moral government, have been also identified with His "present truth," and understood the developments of the divine economy at the passing hour; so that they could say with Peter, "this is that which was spoken by the Prophet." It is not in God "to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee," said the Patriarch.—Truly as the electric spark darts instantly from one conduction medium to another, and is never attracted by substances that are non conductors of the fluid; just so certainly the bolts of heavenly light on the purposes of God, proceeding from His throne, strike on the hearts of true believers, but are repelled from those who are filled with unbelief.

At the epoch of the flood, "Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith. When the awful catastrophe overwhelmed Sodom and Gommorrah, righteous Lot was divinely forewarned of approaching danger, and fled to the mountains for refuge. On the deliverance of the Jews from Egypt, the same kind interposition of God's hand was manifest; and the seed of Abraham knew the day of their release, so made preparation for the journey to Canaan. The same principle was verified at the destruction of Jerusalem. Those who were indentified with the truth, as it is in Jesus, discerned the signs of approaching ruin, and when Jerusalem was encompassed with armies, fled to Pella and were saved; while those who were alienated from God by wicked works, were involved in one universal scene of horror, desolation and ruin.

We are compelled by the laws of anology to look for a complete development of the same justified principle of the divine economy, even in our day, for "surely the Lord God will do *nothing*, but He revealeth His secret unto His servants, the Prophets." But on this subject we are not left to the conjectures of men. God has been pleased to give explicit directions and distinctive tokens, by which the Church may know her position when in proximity to the glorious consummation of their hope. In the ever memorable discourse delivered on the mount of Olives, Jesus forewarned His disciples of the prominent scenes of trial and affliction, through which they were to pass; and the events that were to transpire as harbingers of approaching deliverance.—He predicted "wars and rumors of wars," that nation should rise against nation, "kingdom against kingdom," that there should be "pestilences," "famines" and "earthquakes in divers places," that the saints should be delivered up to be persecuted; and finally added, as presursors of His second coming, the darkening of the sun and moon, the falling of the stars, the shaking of the powers of heaven, the publication of the Gospel throughout the world "as a witness," "distress of nations with perplexity, the sea and the waves roaring, men's hearts' failing them for fear, and for looking after those things that are coming on the earth."

We have now arrived at the point where nature, is if convulsed, has hung out her signals of distress. The Luminary that rules the day has been enshrouded as in sackcloth of hair; the moon has been enveloped in rayless night; and the falling stars have been scattered like leaves of Autumn; and an infraction has been made upon the order of the physical universe, by the appearance of "blood, and fire, and vapor of smoke" in the heavens; for the phenomena of the Aurora Borealis was unknown in former times, except in the higher latitudes of the north. "The day of His preparation" has been reached; and Nahum's chariots come, with their "flaming torches," thundering along the vales, and "*shaking terribly the fir trees,*" "*raging*" with noise and violence through the streets of our cities, "*justling one against another* in the broad ways," and "*running like the lightnings.*" We have come down to "the valley of decision," and the proclamation has gone forth, "Prepare war; wake up the mighty men; let all the men of war draw near." The master spirits of the age have gone forth from land to land with burning eloquence, and unprecedented ardor, to awaken to action the intellectual and physical energies of the world, preparatory to the battle of Armageddon, and to involve all the powers of earth in the final issue between absolute and democratic rule. The nations have sought redress of grievances, and the enjoyment of constitutional privilege, and popular liberty; but the fires of freedom have been quenched in tears and blood; and now the wail of "distress among nations" comes up from all the earth "into the ears of the Lord of Sabaoth," and calls for "the day of vengeance of our God."

Standing as we do at this wonderful era in the history of the world, we may look back into the past and behold the *Seer* at Babylon standing in the royal palace, delineating, in the most perfect manner, the rise, progress, decline and fall of the kingdoms of earth, as embodied in the great metallic Image. As he traces the history of these mighty Empires, he declares to Nebuchadnezzar, "Thou, O King, art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron" (Dan. 2: 38-40). These universal kingdoms have all successively arisen; the fourth has been divided; and it was during this broken state, that the Prophet saw the mighty stone disengaging itself from the adjacent mountain—when suddenly it fell on the Colossal Statue, dashing it to pieces, and grinding it to powder; "and the wind carried them away, that no place was found for them;" "and the stone, that smote the Image, became a great mountain, and filled the whole earth." Thus end the dynasties of the present world, with all their oppressive acts, and discordant elements, and unholy principles; and upon their ruins rises the kingdom of Christ, symbolized by the stone, in all its beauty and harmony, its peace and glory. Thus, "In the days of these kings shalt the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever." (v. 44.)

The Pouring out of the 6th and 7th Vial.

BY THE EDITOR

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The book of Revelation is, more than any other portion of the word, a symbolic book.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John.—Rev. 1: 1.

The word here used in the Greek, rendered *signify*, implies giving instruction by *signs* or *symbols;* and if our blessed Saviour designs to teach us by symbols, as He did the disciples by parables, it is our wisdom to learn of him whether by literal or figurative instruction.

Water is used as a symbol to represent people.

REV. 17: 15—"And he said unto me, The *waters* which thou sawest, where the Whore sitteth, are peoples, and multitudes, and nations, and tongues."

Again, Dan. 7: 2, 3—"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great *sea*.

And four great beasts came up from the *sea*, diverse one from another."

In this connection the sea (waters) represent the masses of people, or nations of the earth, over which those four great beasts or governments reigned.

In Ezekiel 29: 2-11, we read,—

"Son of man, set thy face against Pharaoh king of Egypt, and prophecy against him, and against all Egypt;

Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers; Thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven.

And all the inhabitants of Egypt shall know that I *am* the Lord, because they have been a staff of reed to the house of Israel.

When they took hold of thee by the hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou breakest, and madest all their loins to be at a stand.

Therefore thus saith the Lord God:—Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

And the land of Egypt shall be desolate and waste; and they shall know that I *am* the Lord; because he hath said, The river *is* mine, and I have made *it*. Behold, therefore I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years."

We perceive, by these passages, that waters in general symbolize people—the seas, all the nations of the earth—a river, a particular people or government.

Nearly all Commentators interpret the river Euphrates, as here brought to view, as referring to the Mahommedan power; and so great is the unanimity on this subject, that we need not dwell on this point. The action of the Angel in pouring out his vial on the river Euphrates, indicates that the events to transpire will affect the Mahommedan Empire—the drying up of the waters indicates that the power, designated by the river Euphrates, will be utterly wasted, destroyed and exterminated from the earth. That the wasting process has already commenced will not be denied.—In 1820, Greece rose in rebellion against the Turkish government and has since become an independant nation. In the battle of Navarino no less than 214 vessels of war, belonging to the Turkish government, were destroyed by the combined fleets of England, France and Russia, in less than three hours.*

In 1839, Mehemet Ali, the Pacha of Egypt, wrested from the Porte, Egypt and Syria, and had well nigh overturned the Mahomedan Empire, but was prevented by the interference of the allied sovereigns of Europe. Algeria, also, after a long war, has been taken from the Turks, and become a Province of France. Russia has also made inroads upon Turkey, and circumscribed its power to some extent, and thus has the Mahomedan Empire been gradually wasting away, so that the universal impression seems to be, that the days of that kingdom are numbered, and soon will be finished.

The drying up of the Euphrates was accomplished in order "that *the way of the kings of the East might be prepared.*" It would appear that an analogy is drawn, in this prophecy, between the work here performed, and the preparation for the destruction of Babylon. That mighty achievement under Cyrus was effected by a diversion of the river Euphrates, which prepared the way for the invading forces, composed of troops from the kingdoms of Media and Persia on the east, to enter Babylon through the channel of the river. The action of the sixth vial gathers the kings (kingdoms) of the earth, and of the whole world, to the battle of Armageddon. This prepares the way for the action of the seventh vial, when "GREAT BABYLON comes in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

V. 13 "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

The three unclean spirits are the instrumentalities employed to gather the kings or kingdoms of the world, to the battle of that great day of God Almighty. These three spirits or agencies in the political world, proceed out of the three organizations of government, denominated the Dragon, the Beast, and the False Prophet. The epithet "*unclean,*" applied to these spirits, may have reference to the impurity of the sources whence they originated, or to the abominations to be accomplished through their mission. Taking it either way, it is peculiarly appropriate.

It is worthy of remark, that there are, at this time, three great systems of false religion, viz:—Mohamedanism, Catholicism and the Greek religion in Europe, and that these three systems are identified with, and embodied in, the different governments of Europe,—the Mohamedan religion being incorporated with the civil government of Turkey,—the Catholic religion with the governments of Austria, France, Naples, &c.,—the Greek religion with the Imperial government of Russia.

It is generally admitted that the Beast represents the civil powers that support the Papacy, at the head of which stands France, which has been denominated, by the Popes, the eldest son of the Church.—The Dragon is understood by some to refer to the seat of the Eastern Empire of Rome, now under the dominion of the Turks, while others interpret it of Russia. The False Prophet is also understood by some to refer to the religion of the great Mohamedan Impostor, and by others to the delusions of the Greek religion. But in either case, the two powers of Turkey and Russia are involved.

V. 14. "For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"For they are the spirits of devils," (or denomical influence) "working miracles." The terms here rendered "*miracles,*" signifies, according to Liddell and Scott's Lexicon: "A *mark* by which something is known. This is its peculiar and appropriate meaning; consequently as it signifies a mark, token or signal, it was used by the Greeks to express a signal given for battle. It seems apparent that the idea here presented, is that the three unclean spirits give the signal for the battle of Armageddon. Having given an explanation of the symbols, we now proceed to inquire how far the development of this prophecy has transpired in the history of the world.

Within the year past the Emperor of France has, by his ambassador, made a treaty with the Porte to the effect, that the Catholics should have the control of the holy places at Bethlehem and Jerusalem. This treaty gave umbrage to the Emperor of Russia; and he despatched Prince Menschikoff to annul that treaty, and make another, giving to the Greeks the control of the holy places, and placing the Greeks in the Mohamedan Empire, under the protectorate of the Czar. The Porte, being unwilling to yield to the demands of Russia, Menchikoff withdrew, and the Danubian principalities were occupied by an armed force on the part of Russia. Since that time, the Mohammedan power has been the grand fulcrum, over which to move the world. From the action of these three Empires has gone forth an influence that is stirring the nations to the final conflict; and it is evident that the revolutionary forces which are preparing to explode all the tyrannical governments of earth are relying on the existing war between Russia and Turkey as about to furnish an opening in Providence for the prosecution of their designs. Indeed we learn from the European Papers that their motto is *oriente lux* (light from the East.) The democratic leaders in Europe select Turkey as a basis of operations and starting point, from which, if the emergency demands it, troops may be marched in Hungary and other places to open the expected campaign and begin the struggle for liberty. Thus is the way preparing for the kings (kingdoms) of the East to overturn the governments of the old Roman earth; and doubtless the same influence will extend abroad till the powers of "the whole world" (the whole habitable globe) shall come within the vortex of war. This will be "*the battle of that* GREAT DAY OF GOD ALMIGHTY."

V. 15 "Behold, I come as a thief.—Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

*Encyclopoedia American Art. Navarino.

This startling premonition is thrown in here as a note of alarm, so that when we see the movement toward the final struggle, we may be particularly watchful and prayerful lest we be overtaken in a snare.

V. 16. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

"And he gathered them together." —Prof. Stuart renders it "they;" i.e., The three unclean spirits gather them together. The way is now prepared for the outpouring of the seventh Vial which is to deluge the earth with blood.

V. 17 "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

The air is the seat of the winds—the locality of storms. During the sealing process, which we believe is now being accomplished, the four Angels, or powers, hold the four winds; but when the work is finished, the seventh Angel pours out his vial into the air, and the four winds are loosed. "And there came a great voice out of the temple of heaven, from the throne, saying, "IT IS DONE." Awful sentence—appalling declaration to the sinner—"*it is done*," the servants are sealed, probation ceases—the winds of war rush and destruction overwhelms an ungodly world.

V. 18 "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great."

"And there were voices." The first definition given to this in the Greek is "*roarings*," and as the Vial was poured into the air, it would seem to be a more appropriate rendering. The roaring bespeaks the coming storm. As the roaring of the distant tempest accompanied by the lightning's vivid flash and startling thunder-peal are sure precursors of an impending storm, so will the commotions in the political elements portend the doom of earth, and herald forth the final catastrophe that will deluge the world with blood.

Vs. 19-21, "and that great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

The sixth Vial falls on the Mohammedan power—the seventh on the kingdoms of Western and Central Europe.—The kingdoms that have supported the papacy are the marked monuments of divine displeasure, at which the work of final destruction under the seventh Vial begins.—The "great city which reigneth over the kings of the earth" is ruptured into fragments by the earthquake of revolution, and Great Babylon drinks the wine-cup of His fury, "because of the sword that He will send among them." Now the ten kingdoms, that have agreed and given their power to the Beast, shall "hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." But the judgment which commences on the Harlot, does not however end there; for it involves not only the kingdoms of the Roman earth, but ultimately the kingdoms of the whole world, or whole habitable globe; and, as in the visions of Daniel the winds of war "carry them away, that no place is found for them," or, in the language of this prophecy, "every island fled away, and the mountains (governments) were not found."

Said a traveller in Italy not long since "hatred to the papacy is sown over every inch of Roman ground; and the next revolution will sweep away not only the papal power, but the catholic religion." Says Father Gavazzi, "Luther was a Reformer, I am an exterminator;" and we learn that he has hastened to the scene of action in his native Italy, expecting the opening of the campaign in the beginning of the present year. Kossuth also we learn was to sail for Constantinople on the 16th ult. . . . .* the hating of the Harlot com- . . . . and the plan been projected to . . . . desolate and naked. The trumpet call to arms has saluted our ears—the nations of the earth are, as it were, wheeling into line of battle between absolute and democratic rule. Soon the earth will be strewed with carnage; and universal anarchy and confusion fill the world with horror. Then will that *mighty* EARTHQUAKE, whose premonitory throes already agitate the world, shake down the pillars of every throne, and the things that may be shaken will be removed, but we, thank God, receive a kingdom that cannot be moved; "for in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall *break in pieces and consume all these kingdoms*, AND IT SHALL STAND FOREVER."

* . . . . original copy damaged. Text illegible.

DECLARATION OF WAR. There is a report in New York, based, it is said, on private letters,—that war has been formally declared by France and England against Russia, and that Lord Palmerston has returned to the Cabinet. Important—if true.

The World's Crisis

LOWELL, JANUARY 18, 1854.

Address to our Readers.

We live at an era of light in every department of knowledge, and particularly at this "time of the end" does the light break from the oracles in relation to the delineation of prophecy. Says Jesus,—"Let your light so shine before men," &c. Now every beam of light that radiates from the heavenly world, and shines upon the hearts of believers in Christ, is intended to dispel some of the dark shades of earth, and illuminate, in a measure, the world. Therefore Jesus gave his disciples specific directions to let their "*light* SHINE;" "what," says He, "ye hear in the ear, that preach ye upon the house-tops."—"Ye are the light of the world." "Ye are the salt of the earth." Inas-much, therefore, as we are conscious that precious bolts of light have been poured in upon our souls from the heavenly world, we feel under infinite obligations to reflect those sunbeams from glory to all around. Were we to do otherwise, we should be like the four lepers who arrogated to themselves all the riches and provisions of the Syrian camp, and more especially when we call to remembrance the beloved saints of God "scattered abroad," many of whom live retired from the busy scenes of life, and without the facilities which others enjoy to understand the thrilling events transpiring in the earth.

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Such individuals have but little opportunity, it may be, for listening to the eloquence of some able advocate for the cause of truth; but through the medium of a paper they can be reached, and their souls fed and nurtured with the bread of life. Those who have the privilege of attending social meetings, and public worship, and general Conferences, among brethren of like faith, cannot fully sympathize with the scattered and isolated portion of the flock. One great object of the paper is to waft the tidings of the coming glory to the beloved lambs of the flock far and near, if practicable, to earth's remotest bounds. We have seen the glories of the rising dawn, enchanting as Eden, lovely as the morn of creation. Nay, it is the harbinger of a brighter era,—the auroră of immortal day!! and as the day-star arises in our hearts, and the day-dawn begins to break in such thrilling beams, as it were, of celestial light, we want some mirror to reflect the sunbeams, if possible, INTO EVERY NOOK AND CORNER OF THE GLOBE. For this is, we believe, THE WORLD'S CRISIS—*the consummation of the age.* GLORY TO GOD, that he has not left us in darkness in relation to these soul-cheering subjects—these transporting themes of contemplation. Tongue cannot utter it,—neither pencil can paint, nor poetry describe the *thrilling*, Joyous HEAVENLY Emotions of a soul, that can *look across the Jordan, and over the battlements of the city*, into the land of Canaan,—into the metropolis of glory. And who, O who, that has felt the charm, that has basked in that sunshine, can stand against the dissemination of the heaven-born light? Who would, if they could, dam up the river of salvation, and obstruct the flowing of the healing waters? God, we fully believe, is opening the flood-gates—He is stirring up the virgins to demand the life-giving element, and to open channels every where for the spread of truth in the earth; and we call upon all the true hearted to lift their voices to God, that every wheel in this machinery that is not of God may be obstructed, and its motion cease; but that every portion of the enginery that is set in motion by the finger of God, may move with a constantly increasing velocity, that no opposing influence may block the wheels or obstruct the movement. Pray that the paper may be like a well polished mirror to reflect light and truth; that every page may be illuminated as with the spirit of God. Nay, that the fire of love, and the light of truth may flash through every letter, and thus the sinner be convicted, and the saint comforted, and the Church edified in the most holy faith.

Thank God, our work is not our own. As we have heard of our Father even so we speak. We desire no personal aggrandizement, nor centralization of power, and at least so far as the humble servant of the Church in the editorial department is concerned, he would rather repose with the sleeping saints than stand in the way of the car of salvation. God grant that every stumbling block may be removed, and the chariot roll unobstructed throughout the land.

But while we have no desire for *frail, erring man*, to be invested with power to "lord it over God's heritage," we do desire CENTRALIZATION IN CHRIST,—concentration of the saints under the banner of His love; and all power to have a safe *lodgement in the sovereign* HEAD; and each member to move in harmony with Him, and consequently in unison one with another, each acting in his own sphere; and if one man's tongue is like the pen of a ready writer, let him blow the trumpet in Zion, and sound an alarm in the holy mountain; and if another man's pen is like the tongue of a ready speaker, let him employ *his* gift to the glory of God. Thus we may be like a company of well disciplined soldiers, marching, wheeling, &c., all in martial order, and according to the word of command. Let Jesus be Captain, and each one obedient to His voice, and there will be no confusion or disorder in the ranks. We cannot expect to have the sympathies and cooperation of the world, for they are not of us, but in the name of Him who offered His life to redeem us, we call upon all who profess the faith of Jesus, and believe the present truth, to "*love as brethren*," to preserve "*the unity of the spirit in the bonds of peace*," *to concentrate their energies in sounding the* MIDNIGHT CRY, that every slumbering virgin may be aroused, and the Church clad in her shining habiliments of light and love, ready to go in unto "the marriage of the Lamb."

I have remarked the present is an era of *light*,—let it be also an era of *love*. In the present enterprise of throwing out the fly-sheets of "The World's Crisis," we move simply because we believe the emergency imperatively demands it. Some of us have been devotedly attached to the Advent Herald, others to the Watchman, others still to the Harbinger. Let those papers move in the sphere they have chosen; but we have a *specific work*, which we believe God designs to accomplish through our humble instrumentality; and that is, to assist the beloved Bride to make herself ready, and be adorned with her jewels, and robed in "fine linen, clean and white"; that when the opening heavens shall reveal the son of God, vested in regal power to deliver "every one that is written in the book," she may "scale the mount of God," and in her radiant charms, and with resplendent crowns, and enchanting melodies, "be presented faultless before His presence with exceeding joy"!!!

We desire no personal controversy, nor collisions with papers, or correspondents, or any one else. We have not attempted to launch a *vessel of war*, that is to go forth with the thunders of ordinance, or throw out its missiles of death; we would rather send forth a heavy-laden merchantman, freighted with stores for the household of faith, and wafted by the breezes of heaven. The naval triumphs that we desire are such as were obtained by the transportation of provisions to starving Ireland. It is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—This is the bread that we wish to convey, and our fervent aspirations ascend to heaven, that the columns of the paper may be replete with saving truth, with such communications as shall be received and digested by the flock, by which they may be strengthened for the pilgrimage, and nurtured unto eternal life. JONAS MERRIAM.

Conference at Lowell.

A general Conference of Adventists was holden in Lowell, Mass., commencing on Tuesday, 27th ult., and continuing over the Sabbath. It was attended by a large representation of believers in the speedy coming of Christ from Maine to New Jersey. Truly it was a refreshing season from the presence of the Lord, and the glory of His power. It seemed as though the same spirit pervaded every heart, and actuated every mind, and that it was the desire of all to seek the face and favor of God, to obtain a more perfect knowledge of His ways, and learn more of His blessed truth. Thank the Lord for so much of His peaceful presence as we enjoyed through the exercises of the meeting. It seemed as if every jarring element was banished from the place of convocation. It was an ever memorable occasion and we believe all who were in sympahty with the *gentle, tender, lamb-like spirit* of the meeting could say emphatically, "Lord it is good for us to be here," and further that while the chariot-wheels of the master delay, they will have reason to bless God for the strength and consolation received at that profitable interview. We could but indulge a secret wish, that all, who have received the impression that the advocates of time are possessed of a "*hard spirit*," had been present to witness the development of that general feeling, which pervaded the believers in the immediate revelation of their adorable Savior. There was a general manifestation of tenderness and sympathy, indeed, there seemed to be a universal outburst of feeling that was eminently in harmony with the spirit of Him, who offered His life a ransom for the sins of the world. The desire of the brethren was to "do good to all, and especially to the household of faith."

Among other efforts to benefit the Church and enlighten the world, was projected the plan of publishing *weekly fly-sheets* that may go forth on wings of love and errands of mercy, and with messages of truth, to announce the proclamation "BEHOLD THE BRIDEGROOM COMETH." The proposition was laid before the Conference by Bro. Couch, to send out gratuitously the startling intelligence as on the wings of every wind, to the extent of those means, which God may supply, even if it be to the ends of the earth. *Amen*, seemed to be the universal response; and the impression on every mind, so far as we could learn, was "It is the Lord let Him do what seemeth Him good." Such was the unanimity of feeling, and such the blessing of heaven that descended upon the members of the Conference in connection with this effort, that we could but recognize the hand of our heavenly Father, and humbly submit to the leadings of His Providence, and the teachings of His grace. In the early history of the Advent movement, the believers in the coming of Christ were of one mind, and of one heart, all believing the emergency of the case in the development of present truth, demanded a medium of communication for the *specific work* of preaching the everlasting Gospel, as symbolized by the flying Angel, (Rev. 14: 6, 7) "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to Him; *for the hour of His judgment is come*." In like manner, and for the same reason, we feel that in consequence of the new development of light showing us clearly, that those who thus went forth in 1843 and 4 fulfilled the first items in the Parable of the Virgins—that the tarrying time has followed—the slumbering and sleeping time been passed through—and that the momentous hour has arrived for startling the Virgins from their slumbers, that they may arise and meet their Lord in peace at His coming—in consequence of the light that now breaks upon the pathway of the Virgins, we need a public organ devoted to the *specific purpose of sounding the* MIDNIGHT CRY. If a Paper was needed to announce the time of His coming (according to our then belief) in 1843, is not another equally demanded to announce that proclamation of '54, which is the key-stone of the arch, establishing the former position, and finishes up the work with shoutings, "grace, grace unto it!" We take this step in the fear of God, and with good will to man, and the confident expectation that many, who are not now in sympathy with the present movement, will, by the grace of God, be awakened to a sense of the *awful crisis impending*, and, together with us, be *ready*, as we trust through the tender mercy of our God we shall, to enter into the nuptial ceremony and grand coronation scene, when the king shall appear in His beauty, and unvail His lovely face to the adoring bride, even He who is the joy of our hearts, the centre of our hopes, and will be the glory of heaven and "the light thereof."

Much practical instruction was thrown out during the session of the Conference, and particularly in a sermon on the use of the tongue, by Bro. Grant. We believe there were few, if any, that were not profited by the discourse: for every one seemed to inquire in relation to the pungent admonitions of the speaker, Lord, is it I? The position taken was not only that every idle word was a sin against God; but that *all ALLUSSIONS to the faults of others in their absence*, except when we design to warn some one who is in danger from their influence, is *decidedly wrong*. May the deep impressions made by that sermon be permanent on the heart of every hearer.

We cannot close this account without alluding to the melodies of Zion that were sung at the Conference. The harmony of song is always an index to the harmony of feeling in the assembly. So thrilling and delightful were their notes of praise, their outgushing songs of joy that we could but be reminded of the melodies of '43, when it seemed that a new dispensation of music was opened to the Church. And particularly on taking the parting hand, as they sung that touching air, and melting hymn, "When shall we all meet again"? it seemed to inspire that *deep, thrilling* emotion, which cannot be delineated with the pen. May we all enjoy that happy meeting again referred to in the hymn, in the new creation, where with immortal tongues, and in one mighty choir, we shall chant the praises of our dear Redeemer, and no more be obliged to sing the *parting hymn!*

☞ We have issued the first number of our paper as soon as the pressure of business would permit.

The new work from the pen of Bro. F. H. Berick, entitled "THE GRAND CRISIS IN HUMAN AFFAIRS: THE LORD SOON TO COME," from which we extract the leading article on the first page, will be ready for delivery in about two weeks. It embodies all the principle features in the argument on time, both Historical, Chronological and Biblical. All who desire to gain information on this momentous subject will be greatly benefitted by this publication; in perusing it, we are confident that it will enlighten, strengthen, and confirm every seeker after divine truth.

We hope and trust that it will be speedily scattered far and wide, even to the utmost parts of the earth, that it may be the means, under the blessing of God, of doing good, and bringing many to a knowledge of the truth.

All orders for the above work should be sent to the "*World's Crisis*," Lowell, Mass., and they will insure prompt attention.—Ed.

"How Long Shall it be to the End of These Wonders?"

The above is a question proposed to the man who stood above the waters of the river, by one of the heavenly messengers; the answer to which was as follows: "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people all these things shall be finished."

What are we to understand by the "end of these wonders?" Answer—The wise shining as the brightness of the firmament. What is it thus to shine? Ans.—"As the sky above us. The image is that of the sky at night, thick set with bright and beautiful stars." (Barnes.). "Shall glisten as the shining of heaven." (Cov. Trans) Have we on the record of Sacred Scriptures any exhibition of this shining glory? Ans.—We have. In the 17th of Matt., we read that Christ was transfigured; and that "His face did shine as the sun, and His raiment was white as the light." In Rev. 1: 16, we read, that "His countenance was as the sun shineth in his strength." Will the saints ever thus shine? Yes. When? Ans.—"When He shall appear, we shall be like Him; for we shall see Him as He is." How long after He shall appear, before we shall be transformed to His likeness? Ans.—It shall be in a "moment in the twinkling of an eye, at the last trump." Mark. The shining of the saints is not a consequence of their entering the kingdom, but of their being made like unto Christ. Hence, if when the Savior comes the transformation of the saints takes place, "in a moment, in the twinkling of an eye;" they will then, and ever after shine, both at his coming and in the kingdom of God. Blessed is he that waiteth and cometh to—to what? Ans.—To the 1335 days. To what part of them? Ans. —To the END. Or, as Job says, "all the days of my appointed time will I wait, till my change comes." How long is Daniel to go his way—to rest (in the grave)? Ans.—TILL THE END BE. End of what? Ans.—End of the 1335 days. The German text reads, "Thou shalt RISE UP and stand in thy lot." In the above rendering, the RISING UP is just as much an event to occur at the END of the days, as the standing in his lot. And as he must rise from the grave before he can stand in his lot, we believe the resurrection of the saints will mark the end of the days.

In Coverdale, we read, "Take thy rest, and bide in thy lot." Here the grave is the lot; and according to this rendering, Daniel is to sleep in the grave until the days be ended, look at it which way we will, whether according to this, or the German text; there is no resurrection until the end of the days.

Prof. Stuart renders this clause as follows:—Thou shall rise up FOR thy lot, at the end, &c. Mark, the lot does not come at the end of the days, but the resurrection, as an essential pre-requisite, to his standing in his lot. Mathew Henry in speaking of the numbers 1260, 1290, and 1335, says, that Anti-Christ "at the end of the 1260 should BEGIN TO FALL, but 30 years after he shall be QUITE FALLEN and whoever lives to the 1335 days will see glorious times indeed." All that wait and come to the end of these days, shall then exclaim this our God, we have waited for Him and He will save us. May the Lord help us to wait with patience, that we, with all the saints of God, may rise to meet the Lord in the air at the end of the days.

F.H.B.

☞ The London correspondent of the N.Y. Tribune asserts that the British Government through its Minister at Constantinople, has pursued a most treacherous policy towards the Porte. Lord Redcliffe, he says, did not oppose the passage of the Danube by the Turks, believing that they would be whipped by the Russians. But as soon as the battle of Oltenitza was fought, he urged the Sultan not to risk his army, and induced him to give orders for its withdrawal to a defensive position.

☞ As a farther illustration of the hatred to the papacy entertained by the inhabitants of Rome, referred to in our article on the Vials, we cut the following from the *Evening Traveller* of the 12th. inst.:—

The Pope and the Romans. At a meeting of the Universal Democratic Association, at the Stuyvesant Institute, N.Y., on Tuesday evening, a letter of considerable interest was read from C. F. Henningsen. In this letter the writer gives it as his opinion received from contact with the Romans, that Roman Catholicism in Rome is dead. He says: "Nine-tenths of the people, including the female portion of the population, look on the Pope and his cardinals with contempt as spiritual imposters, and with the utmost hatred and horror as temporal oppressors." From what he heard and saw in Rome, he is convinced that, "within twenty-four hours after the withdrawal of the foreign garrison, the Pope's government will have fallen, and his own life, together with those of his counsellors will have been sacrificed, unless they can save themselves by flight or concealment, which will be very difficult; for every avenue of escape is noted and watched." He adds:

"The popular feeling of the Romans has been so embittered by the manifold executions, imprisonments, treacheries and oppressions of their rulers, that I regret to say, I found the popular leaders inexorably deaf to any counsels of moderation and mercy; deliberating merely whether the Holy Father should be hanged from the cross of St. Peter's, or over the so-called tomb of St. Peter within; the least violent stipulating only, that he should be unfrocked as a false priest, and then tried like Charles I., for violating his contract with and murdering his people."

We do not happen to know who this Charles Fred Henningsen is; but if he is a man whose character and means of observation authorize him to speak with confidence—as certainly the fact that his letter was read at a meeting of political refugees would suggest—the declaration made by him and opinions given deserve consideration.

That the power of the Pope is doomed to destruction, we cannot doubt, while we believe the Bible.

According to the above testimony it may be nearer at hand than the most sanguine have hoped.

Objections to Starting a New Paper Considered.

Since the question of starting a new paper has been agitated, some of our brethren and sisters have entertained fears that it would result in evil. It has been remarked, that it is too late in the day to think of engaging in such an enterprise, as that of publishing a paper. But we might with equal propriety, use the same argument against preaching, publishing books, &c. This is indeed a curious objection. Too late in the day? Why? It is late in the day, and our time short, and the end near, these considerations are sufficient of themselves to bestir us to action; instant and immediate action. And it becomes us to put forth every energy and to bring into requisition all the means within our power to spread this glorious light. We profess to believe that the last note of warning is being heard, the last message is being promulgated that this world will be favored with. And as the number is few who can, or will leave all to declare the warning to a judgment bound world, we feel called upon to issue a flying sheet that shall be scattered east, west, north and south, and thus those souls who do not—who cannot have the priviledge of sitting and listening to the argument, may read and ponder it, and thus, under the blessing of God, our effort in this department may prove a blessing to some, both in this and in the world to come. If the work is great, we must do the more. If the time is short, we must work the faster. If it is late in the day, we must, by constant action and effort, redeem the time, because the days are evil. And in our efforts to do this, we expect the blessing of our

heavenly Father; nay more,—we have been blessed already.

Again,—It is said that there are papers enough now, hence no necessity of starting another.

In relation to the other papers we have nothing to say, except to remark that our brethren, who conduct those periodicals, do not feel the same interest, or do not see with us so fully the coming of the Lord this year. And although they have manifested a disposition to publish whatever has been sent to them on the question of time, (at least so far as my communications are concerned), yet the brethren believing in time have felt that to have the entire control of a small sheet devoted wholly to this question, would subserve their cause better than in any other way. We are conscious that we are doing up our last work. We have no disposition to contend with others, and thus waste our time for naught. Our duty is straight before us. If others oppose our views, and fill the columns of their periodicals with what they may regard as arguments against our position, we have no contention; our business will still be to present the truth as we understand it, and leave the reader to judge of its merits.

Should some be apprehensive that we shall not abide by the principle of minding our own business, and thus prophecy that we shall soon change our mind, we trust they will be disappointed. We would not feel self-confident, knowing that we are poor fallible creatures, but we do pray that God will enable us, and all who may in any way be connected with this paper, to manifest the spirit of Christ, and whether we preach, exhort, or write, to do all things with an eye single to the glory of God, and in reference to the coming of the Lord. F.H.B.

Sad Accounts from the Ionian Islands.

Private letters from the Ionian Islands inform us that Zante and Cephalonia are in a most deplorable condition. The failure of the currant crop for two successive years, has cut off the only supply from which the inhabitants of those two Islands, in particular, derive their main support. The landowner and laborer are both suffering under such a calamity; but it is in the latter that want with its attendant horrors weighs heavily, and is crushing them to death.—Their circumscribed condition in a physical, as well as in a social sense, renders them helpless in their present misfortune. Any work which could offer the scanty remuneration of twelve cents per day, would, under existing circumstances, be hailed by thousands as a most propitious and heaven-sent boon. But there are no factories to employ the callous hand of the sturdy agriculturist, and it must drop with weakness by his side until death relieves his sufferings. The relief also that might be obtained by spreading out and thus rendering the intensity of suffering less observable, is rendered very difficult by the liquid element which locks them up in their native island. The Zautiotes in particular are well known throughout Greece as the most industrious, active, laborious and thrifty husbandmen of that part of the world, and yet even their doom also seems inevitable, and starvation is already preying upon that hardy race. During last autumn wild fruits and herbs growing in the fields constituted their food, but dreary winter has deprived them even of their miserable pittance. The Ionian Government has offered to many a free passage to Corfu, where the olive crop promised well this year, and where they might find employment in helping their fellow-islanders to get in their crop. This measure will no doubt afford some relief, however small, to the sufferings of many. Hundreds have already availed themselves of it, and our correspondent tells us that the haggard features of hundreds of starving beings, of all ages and sexes, leaving their sunny island in search of bread, presented a picture which drove out tears from the eyes of all who witnessed it.—(Boston Traveller.)

Present Truth.

"Grudge not one against another, brethren, lest ye be condemned; behold, the judge standeth before the door."—(James 5: 9.)

There never was a time, when the above admonition was more applicable than at the present. In fact, the connection in which it is found, determines its application to be at a point of time when............... * the early and latter rain. "Be ye also patient; stablish your hearts: for the COMING OF THE LORD DRAWETH NIGH."

The term "grudge," is rendered to groan or grieve (marg.) We are told by critics that the term as used here, signifies to be "fretful and impatient; or, to use a common word which more exactly expresses the sense, that of grumbling;" that is, to manifest a disposition of complaining, or finding fault. The causes of this complaining are various and many. Some persons are all the time grumbling because Mr. A. or B. is favored with more of this world's goods than themselves; thus neglecting the exhortation of the Apostle, "Having food and raiment, let us be therewith content."

*........original copy damaged. Text illegible.

Should a person possess greater talent, or be blessed with more pleasing qualities than another, that same envious, grumbling disposition is manifested. Or if others do not act as they may think best, or walk in the way that they have marked out; instead of trying to convince them of their folly, the tongue of defamation is let loose, and thus the breach is made wider and wider, until all confidence is destroyed or lost. Now how much better it would have been to follow out the instruction of the Apostle, when he says:—

"Brethren, if any of you do err from the truth and one convert him; Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Again, if a word is dropped in their hearing against any person or persons whom they respect, they are impatient until they have peddled it here and there, adding little by little to it, to make it emphatic; and should any person be disposed to question its truthfulness, they are, as it were, ready to confirm it by an oath.—The primitive church were troubled with just such a class of busybodies, females, and the Apostle refers to this very class, when he says:—

"And withal they learn to be idle, wandering about from house to house; and not only idlers, but tattlers also, and busybodies, speaking things which they ought not.

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

For some are already turned aside after Satan."

This class of persons do more to disturb the peace of a neighborhood, than all others put together. Pollock, in speaking of Madam Rumor, says:—

"Twas slander filled her mouth with lying words;
Slander, the foulest whelp of sin; the man
In whom the spirit entered was undone.
His tongue was set on fire of hell; his heart
Was black as death; his legs were faint with lust
To propagate the lie his soul had framed;
~~His pillow was the peace of families~~
Destroyed, the sigh of innocence reproached,
Broken friendships and the strife of brotherhoods."

The Psalmist in speaking of this same class, says:—

"Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer.

Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.

He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight.

I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

And in the language of the Apostle, we say:—

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you with all malice:

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Grudge not one against another, brethren, lest ye be condemned." Condemnation is sure to follow this "grumbling" disposition. If there is any thing to move one from this course of evil speaking, it is the announcement, "Behold, the judge standeth before the door." O, may the Lord help each and every one to examine himself, and to remember the language of the Savior, "That for every idle word that men shall speak, they shall give account thereof in the day of judgment." B.

Extracts from Letters.

Sister Bragg writing from Orrington, Me., says:—

"Bro. Merriam,—I do feel thankful to the good Lord that I ever heard the last .... * our sufferings over,—and where we shall delight ourselves in the abundance of peace forever; have the privilege of walking the streets of pure gold, and then surround the tree of life and eat and live forever. O, that will be blessed indeed. And the thought that it is all to be realized soon "makes me almost impatient for Christ to appear." Truly, this is a blessed hope, big with immortality and eternal life, and is like an anchor to the soul, but sure and steadfast, and it enters to that within the vail. I can truly say, the way does grow brighter and brighter.—"The way the holy prophets went," I will go. There is peace in believing and joy in the holy ghost; I truly have the hundred fold (that is promised) and the cheering promise that I shall live forever. O, praise the Lord for the foretaste of the heavenly rest that remains to all the saints of God.—If it be so blessed to anticipate the day of glory, what must it be to be there surrounded with the glory of God forever freed from temptation and evils, unnumbered of this bitter life. To think we are safe at home with the pure and the blest of all ages! O, glory, hallelujah to the Lamb of God forever, for a hope so "much divine." "We can trials well endure," knowing the trial of our "faith is more precious than gold that perisheth, though it be tried with fire, it will be found unto praise and glory at the appearing of Jesus Christ" our Lord. I can "gladly wander up and down and smile at toil and pain." Yes,

"I'll suffer now, I'll triumph then,
I'll die for Jesus here;
In that bright world I'll live again,
A conquerer's crown to wear."

O praise the Lord is the language of my heart. I feel like a pilgrim and a stranger in an enemy's land, surrounded as a lamb among wolves, yet Jesus is for me, and is more than all that can be against me. I do feel it safe trusting in Israel's God, believing he is able to keep all I have entrusted to his care. O how good the Lord has been to me, to call me out from the world, and the proud Church, and give me a heart to love the truth that is now meat in due season. O glory be to Jesus, that I do by his grace stand out from the world, looking for Jesus to come and finish our faith, which we shall realise in 1854. Pilgrim Brother, be of good cheer, the land is near. Soon you will cast off all your desponding feelings, and rejoice forever with the blood-washed company who shall have overcome by the blood of the Lamb and the word of their testimony. O my heart is often made glad when viewing by faith the blissful plains of Eden restored. There is no other class of people on the earth that can rejoice with joy unspeakable and full of glory but those who have the Gospel hope in the soul. I do feel and believe with all my heart, that we are on the track of truth, and on the last stepping-stone, and the next step, we are at the bar of God, to give an account of the deeds done in the body. O solemn thought, the destinies of all are eternally fixed this year. The days of Daniel's rest in the grave will run out, and he will stand in his lot, and all will then the harvest know. And my prayer is that we may be found without spot or wrinkle or any such thing, for a spotless Church is be presented to the Father this year. When I see that one sin will forever banish us from God's presence, I tremble and ask, Shall I be able to stand the grand review of the great I AM? I do feel like being wholly the Lord's, soul and body; wholly given up to God, willing to do anything that will be for the glory of God. I *truly love* the straightness of the way, and I mean to walk in it by the grace of God, and I know the Lord has ever helped me in time of need, and I do praise His heavenly name. He remains the same yesterday, to-day and forevermore. Amen.

O praise the Lord for the fulfilment of prophecy; we see the abomination of desolation is in the past, and according to the prediction of Christ, immediately after the tribulation of those days the sun was darkened, for which I give God glory, with all my heart, for that marked the ending of the 1260 years; and as long as we can rely on the words of Christ, we can believe beyond a shadow of doubt that 75 years from 1779 we shall see Daniel stand in his lot as promised by the Angel; and Job will see his Redeemer for himself: and Isaiah, with his dead men, will awake and sing the song of victory. O Hallelujah to God and the Lamb forever and ever—praise the Lord. I do feel that I am on the wing for glory, and that nothing shall be able to separate me from the love of God which is in Christ Jesus my Lord.

Brother Thomas, writing from Gardner, says:—

"I am still striving for the kingdom and I do believe that we are almost there; the .... *victory almost won .... *prayer will be offered; the .... *the last groan be heard, and the last tear be shed. Glory to God that eternal salvation is so near. God grant that we may soon meet in the glorious kingdom, that bright world, where *all*, ALL will be immortal, to part no more forever, even, forever and ever, is the prayer of your unworthy Brother in Christ, hoping for speedy redemption. Jedidiah Thomas, Jr."

The Midnight Cry.

Bro. Merriam:—Being among that class of believers, professing to be looking for the Lord to come this year, and that we are living under the sound of the "Midnight cry," I desire to advance a few thoughts in relation to this all-absorbing theme, as they may present themselves to my mind.

In the parable of the virgins, we learn that the cry at mid-night is given after a tarrying time, during which tarrying time, the virgins all slumbered and sleep. All can see, by the different figures presented in this parable, that the state of the church is not the same during the tarrying time that it was at the time of their going forth, as brought to view in the beginning of the parable. To be slumbering and sleeping, implies simply, insensibility or inaction; they gradually grow insensible in respect to the great truth which caused them as a class of people to move out, or "go forth to meet the Bridegroom," and thus fulfil the first item marked in their history, by the Lord himself.

But at midnight a cry is raised, "Behold the bridegroom cometh." Then, when the church comes to this third point in their history, of course they will see that the "going forth" and the tarrying time is in the past. Then certainly the sounding of the "cry at midnight" marks the ending of the tarrying time. But what constitutes the cry at midnight? Simply the proclamation that the Lord is coming, and coming at a given point of time.—Why? Because the same instrumentalities are used by the Lord in giving the cry at midnight, that were used in causing the church to make her first movement in going forth to meet the Bridegroom. All can see, I trust, that this principle is clearly shown in the giving of the cry, by carefully examining every point. 1. They have their lamps by them when they "go forth" and of course they keep their lamps by them while they are slumbering and sleeping; for as soon as the cry is heard they all arise and trim them, (the lamps.)

By the symbol of a lamp we all recognize the Bible, and I think we see by the Parable that it was light on that portion of Scripture, which relates to the time of our Saviour's return, that caused them to "go forth." 2. During the tarrying time, that light begins to wane and darkness imperceptibly creeps over the church in regard to the specific time of the coming of the Lord. That this is the case, all will clearly see by the expression, "then all those virgins arose and trimmed their lamps;" showing of course that darkness had been gathering on the very portions of scriptures from which they obtained the first light in regard to the Saviour's return at a definite point of time. 3. As the Lord used the Watchman, or "the servants of the householder," in leading out the church in that first movement, they, therefore, will be the messengers to give the cry at midnight; as they give the warning, the virgins begin to trim their lamps. But some may think this last position is assumption. Then I would call your attention to what the Lord said in regard to the servants who are made rulers of his household, &c., in the preceeding chapter.—Mark that expression, "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." Paul says: "faith cometh by hearing, and hearing by the word of God; how can they hear without a preacher," &c. Then as faith cometh by hearing, can we not see this principle involved in the sounding of the cry? I think we can; for the church would not search into the evidences of the Saviour's return, unless notice had been given of that event being near by the good servant, giving meat in due season.

We are now living in an age of the world when there is a proclamation going through the land that "the Lord is coming in 1854". It stirs the whole Advent body. At the commencement of this announcement, there were but a few who sympathized with it; but we daily saw their number increasing, and light continued to break in on their pathway, which served to comfort and strengthen them, although Satan raged, and all the hosts of this ungodly age were to desperation driven, as if they would attempt to prostrate the plan and will of God,—but in their attempts, completely failing, and only proving it true, that nothing can be done against the truth, but for the truth. That the truth will triumph at last, all are ready to acknowledge; consequently all who are identified with the truth, by living it out daily before the world, will also triumph with it; while those who have turned a deaf ear to the oft-repeated admonitions of Christ and his followers, will share in a fatal and overwhelming defeat.

We have looked over carefully all the arguments which thus far have been offered against the present reckoning of the prophetic periods, and that has been presented to show that the Church could not know the time of our Saviour's return, and we acknowledge that up to this present time we have seen nothing to cause us to alter our present position in regard to the ending of the days, and the sounding of the "Cry at Midnight." Consequently, we expect Jesus will come this year. We believe he will come; and that the long dark night of disappointment, occasioned by the passing the time, is receding. We thank God for it. We rejoice in view of that coming day, which is to end the suffering of God's beloved and chosen ones. The great day of the Lord is at hand; the final redemption of the Church is soon to be witnessed.

Dear reader, think of these things. Ponder, for a moment, the joy of the saints, as they see the opening heavens reveal their blessed Redeemer! Hear them exclaim, "Lo! this is our God; we have waited for Him; we will be glad and rejoice in His salvation." See the beloved ones, who now lie under the clods of the valley, as the trump of God sounds; behold them coming forth clothed in immortality. Hear them shout, "O grave! where is thy victory? O death! where is thy sting? Thanks be to God who giveth us the victory, through our Lord Jesus Christ." "They are to be like the angels, "to die no more."

We would here call your attention to the timely warnings of God's people, and beg of you in the name of Jesus to heed them, and quit the ways of sin immediately; prepare to meet your God in peace, that you may have an inheritance in the world to come, "The saint's happy home."

C. W. Sargent.

To——————

Dear Brother: It is always the most agreeable to our feelings to dwell upon the reward of the righteous, than the final doom of the hypocrite and self-deceived, but both characters are presented in the Bible for our admonition. They are represented by the man who came to the wedding, without the garment prepared for that occasion. Satisfied with his own raiment, he rejects that provided by the king, and thus offers him an insult. The command is given to the servants—"Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth."

Again, they are represented by the evil servant saying in his heart, "My Lord delayeth his coming," while he outwardly manifests his unbelief by smiting his fellow servant, who is giving "meat in due season." The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and cut him in sunder, and appoint him his portion with hypocrites and unbelievers."—They are also represented by the foolish virgins who outwardly manifested faith in the coming of the Bridegroom, but had not oil sufficient to enable them to abide in the light, until he came. They sought admittance to the marriage festival, but were forbidden to enter. Says the Savior, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done wonderful works?—And then will I profess unto them, I never knew you, depart from me, ye workers of iniquity." Such is the portion of hypocrites and unbelievers. May the Lord save us from so fearful a doom.

From this subject we may learn the value of faith. Without it we cannot please God. Not a faith confined to a few detached portions of the Bible, relating to the life of Christ, his death, and our justification thereby. It should take a broader range, and strike out into the open field of prophecy, not only that portion of it which refers to past generations, but that also which has a bearing upon our own time, and likewise that which refers to the future glory.

There is too much indefiniteness to our faith. It is too much contracted. Many confound feeling with faith, and when their emotional exercises are deep, they suppose they have a good deal of faith, and yet if interrogated why they believed? they would be unable to reply. Again, they will talk much about the happiness of Heaven, and be very much animated by the prospect of it, and yet if asked where their future home was to be located, or in what its future glory was to consist, they could not tell. "Enough for us to know," say they, that we shall be very happy somewhere? They seem to be afraid of an intellectual faith; a faith that they can give the reason of. Thus large portions of the Bible remain untouched by them; those which clearly describe the nature of the christian's hope they have no interest in; they have professedly so much faith in the Lord that they can very willingly leave all that with him, without acquainting themselves with it, and thus they remain ignorant of many of the exceeding great and precious promises," which, if they but understand, would afford them a solid basis upon which to rest, and enable them understandingly to give a reason of their hope.

Although this is a land of Bibles, and all have the privilege of reading the word of God for themselves, yet there is, after all, but a limited acquaintance with its most precious truths, and very little genuine faith in its teachings. How few deem it to be the word of the Lord to us, just as really so, as though we heard it uttered amid the vivid lightnings, and deep thunderings of Mount Sinai. Yet we ought thus to regard it. "And if they escaped not who refused him that spake on earth, much more shall we not escape if we refuse him that speaketh from heaven. See then that ye refuse not him that speaketh."

But it is often said by those who wish apparently to evade the face of truth, "It is no matter what we believe if we are only sincere, or if we only live right." We find however by an examination of the sacred oracles, that we must have a correct faith, in order to produce right action. We see this plainly illustrated in the case of Noah, and of Lot. The majority found to their sorrow, that it was of some consequence what they believed, and so will also the Gentiles, if they refuse to hearken unto the voice of the Lord, and through fear of reproach turn away from the messages of the gospel.

Does it not my brethren, judging from the past history of the church, become our duty to search the scriptures that we may understand what the *specific message* is to us, or the *present truth*, for our day, that we may keep pace with prophecy—that we may follow the "shining light," and walk in harmony with the developments of the divine plan, and by a living, intellectual faith in the word of the Lord, be enabled to overcome the world? Leaving this subject now for your consideration, I subscribe myself your unworthy

Sister in Christ.

Foreign Items.

New York, Jan. 12

The steamship Baltic arrived below about 1 o'clock this morning and took a pilot on board. She left Liverpool about 9 o'clock on Thursday, the 29th ult., and brings 64 passengers.

The difficulty in the British Cabinet has been patched up, and Lord Palmerston retains his office as Home Secretary.

~~By a despatch dated Vienna,~~ Wednesday evening, we learn that a Russian steamer had set two Turkish villages on fire by throwing red hot balls into them.

From Constantinople we receive advices that the peace project has been commenced, and that the Porte manifests a pacific disposition.

The combined fleets were still at Bricos.

Accounts from Vienna of the 24th state that the Persians and Russians had opened direct communications and that the Russian General Yermoloff commands the Persian forces.

There has been a violent tempest on the Black sea; eighty vessels are reported to be lost. The whole Russian fleet left Sinope after staying two days to repair.

St. Petersburgh. The latest accounts received report that the only sign of anticipations of war noticeable in the state of trade was a rise in prices of some imported articles.

War has been officially declared against Turkey by Persia.

Stockholm, 26th. The King has invited the Diet to nominate a small number of its members possessing its entire confidence, to whom, as a secret committee, Government may make important communications. It is believed that the Government wished to bring some momentous facts connected with foreign affairs to the knowledge of the Diet.

The Greek Church occupies an important position at this time with reference to the Eastern question. The supreme supervision of the church, which belongs in right to the Patriarch of Constantinople, has of late been claimed by the Autocrat of Russia. Meantime, though the Czar proclaimed himself the protector of all the Greek Christians of the East, . . . *patriarchs of that communion, within the dominions of the Porte, have with one consent given in their solemn and *bona fide* adhesion to the Court of Constantinople. The Greek Church is very widely extended as regards territory, and comprehends a large part of Greece and the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Silicia, and Palestine; to which may be added the whole of the Russian Empire in Europe, a great part of ...... * in Asia, Astrakan, Casan, and Geor ...... * It comprehends more extent of territory than the Latin Church with all the churches that have sprung from it .... * .... * Courier

Cash Received.

Mary F. Stephens, C. T. Whittier, R. Manes, L. L. Fenn, G. Humphreysville, E. J. Armstrong, J. C. Forbush, J. Paine—each $1.00.

J. Davis, $3.00; B. Bailey, 2.00; I. K. Lombard, B. F. Copp—each 50 cts.; J. Thomas, Jr.; 3.00; J. Cornell, 2.00;—Lecrow, 2.00; Speller Family, 8.00; T. Hardy, J. B. Speller—each 2.00; N. Spalding, G. W. Waterhouse—each 50 cts.; A. Flagg, 2.00; J. Stockwell, S. D. Stokes—each 25 cts.

Letters Received.

Luther Adams, S. F. Rogers, J. Adrian; one from Hartford, Ct., without any signature; J. Thomas, Jr., M.D.W., C. Sprague, W. J. Ripley.

THE EUROPEAN NEWS. Although the report that the combined fleets had entered the Black Sea is not confirmed, yet accounts from all quarters—from Constantinople, from Vienna, from Paris, and from London—agree in stating that orders to that effect have been given. Probably the next arrival will bring positive intelligence that the Rubicon has been passed. We look upon this movement as tantamount to a declaration of war on the part of England and France against Russia, and we may expect to hear that the next great naval movement in the Black Sea will be the blockade of Sebastopol.

—Lowell Journal.

Napoleon the Third is "mad"—awfully "mad." It is stated that the intelligence of the affair at Sinope aroused him to the utmost indignation, and that the French and English Governments immediately sent orders to their Admirals, Hamelin and Dundas, to enter the Black Sea without delay, and the combined fleets are now undoubtedly cruising in the Euxine. This indicates that the progress of events is *forcing* the great maritime powers into a course of more decided action than they have taken hitherto. Until this step, the Sultan has received, from his professed allies, only impediments to the vindication of his rights.—(Lowell Courier.

☞ In the article on the 6th and 7th Vials, last column of the first page, for "denomical influence," read "demoniacal influences."

From the Boston Traveller.

GOD KNOWS IT ALL.

In the dim recess of thy spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee; but remember
His pitying eye, who sees and know's well,
God knows all!

And art thou tossed on billows of temptation,
And would'st do good, but evil oft prevails?
O think amid the waves of tribulation
When earthly hopes, and earthly refuge fails—
God knows it all!

And dost thou sin, thy deed of shame concealing
In some dark spot no human eye can see,
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed and poor, and heavy hearted,
The heavens above thee in thick clouds arrayed
And well nigh crushed; no earthly thought imparted
No friendly voice to say "Be not afraid!"
God knows it all!

Art thou a mourner; are thy tear drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea?
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the end from the beginning,
Thy tear of penitence is unforgot—
God knows it all!

Then go to God. Pour out your hearts before him;
There is no grief your Father cannot feel;
And let your grateful songs of praise adore Him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!

Thoughts Suggested on Christmas Day.

It is the anniversary of the Saviour's birth. More than eighteen hundred years ago, while shepherds were keeping watch over their flocks by night, an heavenly messenger appeared to them on the plains of Judea, and announced the important event. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying "Glory to God in the highest, and on the earth peace and good will toward men." All heaven was interested in the birth of him who came to restore that which was lost. O, methinks they expected a dying world to echo back the shout, "Glory to God in the highest!" The shepherds heard with joy the glad tidings, and hastened to pay homage to the babe of Bethlehem.

The wise men beheld the prophetic star rising in the eastern horizon, and quickly sped in their way to the Jewish capital with the inquiry, "Where is he that is born King of the Jews?" eager to worship Him and buy their treasures of gold frankincense and myrrh at his feet. A .....* this, and we enter the temple. ....* ....* that aged man taking in his arms the infant child. His countenance is radiant with heavenly joy. He speaks,—let us list to his words,—"Lord now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." That is good old Simeon, with the babe of Bethlehem. Unto him had been "revealed *by the Holy Ghost*, that he should not see death, before he had seen the Lord's Christ." And here was yet another—a mother in Israel of more than fourscore years, who departed not from the temple, but served God with fasting and prayers night and day, waiting for the consolation of Israel. An harbinger had gone before to prepare the way of the Lord,—her ear had caught the glad announcement,—her heart had received the joyous tidings, and when the infant Jesus was brought into the temple by Mary, his mother, the Holy Ghost witnessed with her spirit, that it was her long-looked Lord, "and she gave thanks likewise, and spoke of him to all them that looked for redemption in Israel."

There is much of thrilling interest clustering around the first Advent of our Savior. Upon one point, my mind, however, particularly lingers. He came not *unannounced*. John the Baptist had proclaimed his coming. His mission had been foretold by the prophets. He was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight!" The predicted star arose. The angelic host gave witness to his birth. Some there were, who hailed the tokens with joy, and "waited for the consolation," and "looked for redemption in Israel."—And now my mind's eye glances forward to the *returning again* of the King of Kings! Will there be any waiting one to greet him, as at the first advent? A Simeon and an Anna looking for redemption? Will there be any messenger to go before and prepare his way? Any "daystar" to indicate the dawn of "perfect day?" What meaneth the apostle when he gives the assurance "unto them that *look for him*, shall he appear the second time, without sin unto salvation?"

Who are those we find exclaiming, "Lo this is our God, we have *waited* for him, this is the Lord, we will be glad and rejoice in his salvation?" Why does the Saviour command us to learn a parable of the fig-tree, after certain signs have appeared? Why is the evil servant antagonistical to the good, who is giving "meat in due season?" What induces the inquiry of the scoffer, "Where is the promise of his coming?" The wise can understand and reply.

M.D.W.

* ...... original copy damaged. Text illegible.

PLEASANT VALLEY, Jan. 7, 1954.

Several of us have been trying, by the Grace of God, to serve him in that manner that may be well-pleasing in his sight; yet we have our trials and temptations like the rest of frail humanity.—But we feel that our trials will soon come to an end. Praise the Lord, our redemption draweth nigh. O, I bless the living God that he is leading on his people by the sure word of Prophecy. Yes, O yes, the pathway grows brighter and brighter and will unto the perfect day. The light that shone at first in our pathway, tells us now that we are right, for the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. And if there was ever a time when the Advent Church should bestir themselves it is now; and if there was ever a time when we needed the Holy Ghost in our vessels it is now. O may the Lord prepare us for the coming crisis.

Yours in the faith of the Gospel,
—WM. J. RIPLEY.

"The World's Crisis."

Such, then, is the motto that has been chosen as the heading of this paper, and considering the present state of the world, we deem it very applicable. That the world in general, is coming to a crisis, and an important indeed, no statesman, of any nation, disputes, or even denies; on the contrary, they themselves proclaim it.—They have for some years past, called the attention of people to it, in the most thrilling language. On this subject, Kossuth in various speeches alluded to it frequently as being the "turning point of centuries in the destinies of mankind," as the "approach of universal danger," the "decisive struggle," the "approaching death of despotic governments," "the drawing near of the judgment," &c., &c. We also hear from the eloquent Choate, of Boston, in a speech which he delivered in Faneuil Hall, near two years since, that it seemed to him "as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away; in which the great bell of time shall sound out another hour,—in which society itself shall be tried by fire and steel—whether it is of nature and of nature's God, or not." Although we no longer hear the eloquence of Kossuth in this our land, still he keeps on his work, but in a quiet and sure manner, and has been waiting for that time to come when he would make his last speech, which he declared would be, "*Up boys, and follow me!*" and already it is announced in our journals that Kossuth has been invited to Constantinople by the Porte, and that he was soon to depart accordingly for that place. Nor is the leading champion of oppressed Hungary alone in his desires and expectations. Within less than a year our chief cities have been visited by Father Gavazzi, an Italian patriot, who has declared plainly his object was in wearing the emblem of the sword, that in the coming struggle, he would be the first to use the sword to regain the independence of his beloved Italy, and to exterminate Popes and Popery forever from its shores. The same desire of liberty from the yoke of oppression still burns in the bosoms of the brave Poles, and they still entertain hopes of yet being free; they, too, are deeply interested in the common struggle, and many of them are offering their services to the Porte. And in fact there is not a nation in Europe but that is deeply interested in, and connected with, the coming struggle. Asia is stirred within herself by the Chinese rebellion; and even the desire of war by the Persians has been shown by acts of hostility upon the Turks. The war spirit is to be found in every civilized nation. Even Egypt lends her aid to the Turks, and thus takes a part in what will yet prove to be the fulfillment of Jer. 25:30-33 and of Rev. 16:14, by which we learn that the slain of the Lord shall be from one end of the earth even to the other end of the earth, and that they shall not be lamented, gathered or buried.

Reader, is not the world rapidly coming to a crisis? Surely every one acquainted with the affairs of the political world, will answer, yes. And every Bible student, who is posted up in relation to the fulfillment of God's word, will answer, Amen. All nature cries out, yes; and God's faithful word sheds light abroad, and by faith we can see the everlasting kingdom of God set up, and established forever under the whole heavens, after what is now dreaded, and is even upon us, shall have passed, and passed forever. The believer, whose name is written in the Lamb's book of Life, will alone survive the "coming crisis," and reach the home of peace and joy, which will be prepared for his abode.

With such things before us, is not the right motto chosen? and can we not, through this medium, raise the warning voice to the world in order to aid seekers after truth to get a knowledge of what is before them, that they to meet their God, and escape all those things that are coming on the earth.

C. W. SARGENT.

Catholicism.

This power has been of late making rapid strides in influence all over this country, although in an underhanded way; still its progress does not wholly pass unnoticed. That the Catholics intend to rule in this country, it is very evident; but God has marked the history of that power, and therefore we can safely rest assured that although there may be a struggle on their part to gain the ascendency. It will only be its last, its final death struggle.

The following extract we copy from the Lowell Herald:

WHAT IS CATHOLICISM? Out west Catholicism is this: The Mayor of Pittsburg, Pa., calls on Bishop O'Connor of that place, to prevent the firing of cannon and beating of drums on the Sabbath.—Catholicism makes the Bishop more powerful than the executive magistrate. The editor of the Wayne (Id.) Times is assaulted by Archibald McDonald, a Catholic, for publishing an article on "Popery and popular education," in which he comments on an extract he makes from the Shepard of the Valley, a Catholic paper of St. Louis. McDonald is arraigned before the Mayor, pleads guilty, and alleges in vindication of the offence, that he was insulted by the article in the Times.—Catholicism denies the liberty of the press. The Shepard of the Valley, the St. Louis Catholic paper, declares that it is not an advocate of religious freedom, and says—"We repeat we are not. The liberty to believe contrary to the church is the liberty to believe a lie; the liberty to believe otherwise than she permits us, is the liberty to polute the imagination and abuse the mind. From such liberty may we and those we love at all times be preserved." Reader, such is Catholicism—as it is out West. Is it different here? If so, would it be different had it the same chance to display itself?

☞ *The Lowell Courier* of Jan. 2d, speaking of the past year, says:

"During the year just expired, what momentous events have transpired in our own country, in Europe, in the Orient, and on the borders of China! Amid "wars and rumors of wars," verily, we have *lived fast*.

Last year was prolific of great events. The consummation of the Napoleonic *coup d'tat*; the disgrace of President Arista in Mexico; the reenthronement of Santa Anna; the formation and (rumored) dissolution of the coalition ministry in England; the dethronement of the King of Ava;* *the *revolution* of China and Japan; the stirring scenes in the war on the Danube; the repetition of the usual follies and crimes in the South American States; the discovery of comets; *signs in the heavens and perplexities in the earth*."

On seeing the above we are forcibly reminded of the Saviour's language, found in Luke 21:15, "and upon the earth distress of nations with perplexity," &c.

Everything upon the earth testifies to the truthfulness of our position; and during this year the world will realize the greatest of all events; but who will be left to record the mighty wonders of 1854?

Consternation Caused by the Comet.

The recent Comet seems to have excited great alarm and consternation in some parts of the Globe. A gentleman writing from Turkey says:

"The splendid comet now visible after sun-set on the western horison, has attracted the attention of everybody here. The public impression is that this celestial phenomenon is to be considered as a sign of war; and their astrologers to whom appeal is made for an interpretation, make the most absurd declarations; and I have been laughed at by very intelligent Turks, when I ventured to persuade them that great Nature's laws do not care about troubles here below."

The Madrid journals announced that the appearance of the comet has excited great alarm in that city, as it was considered a symptom of divine wrath, and a pressage of war, pestilence, and affliction for humanity.

The Berlin correspondent of the London *Times* said—"The comet which has lately been visible has served a priest not far from Warsaw with materials for a very curious sermon. After having summoned his congregation together, although it was neither Sunday nor festive, and shown them the comet, he informed them that this was the same star that appeared to the Magi at the birth of our Savior, and that it was only visible now in the Russian Empire. Its appearance on this occasion was to intimate to the Russian eagle, that the time was now come for it to spread its wings, and embrace all mankind in one orthodox and sanctifying church. He showed them the star now standing immediately over Constantinople, and explained that the dull light of the nucleus indicated its sorrow at the delay of the Russian army in proceeding to its destination."

The Affairs of Europe.

By the following, it will be seen that men of all nations and classes are deeply interested in the present struggle which is now going on in Europe, and that they consider the future destiny of all nations is herein involved;

PEACE OR WAR.—Of the present warlike attitude of the despotic and democratic instincts in Europe, the N.Y. National Democrat well says:—

"Much as we would do to avoid the waste of blood, we look upon the approach of such a war with satisfaction; better the carnage of one battle-field, where only men are slain than the lingering pestilence, the gibbets and the penal mines, the dungeons and the scourges, the famine and the desolation of despotic power, enduring on from age to age, and sparing neither sex, nor years, nor intellect, nor property. Better the red grave of freedom than the emaciated skeletons who gabber idiocy in the slimy cells of Buda, or waste their groans in the sunless depths of the Siberian caverns. There is a Canaan before the democracy of Europe; but the Red Sea must have swallowed the chariots and the horsemen of Pharoah before the promised land can be enjoyed."

The following extract is taken from the N.Y. Tribune of Dec. 29:—

"We have the private information from St. Petersburgh of the most positive nature, and of incontestible truthfulness, brought by the Pacific, which throws some light on the complicated Eastern drama. * * * Nobody in St. Petersburg imagined that open hostilities would so soon begin. The declaration of war by the Sultan, as well as the almost immediate crossing of the Danube, took the Russians both in Bucharest and St. Petersburg wholly unawares. The Czar and his councillors believed to the last that bullying Turkey and her supporters would suffice to bend them to his demands. Now, Nicholas is taught better and is exceedingly dissatisfied with Menchikoff. The Emperor never seriously wished for war, and does not now wish it, though he says that he will never submit to be dictated to by England and France. It is, therefore, impossible to foresee what will be the influence in St. Petersburg of the recent military and diplomatic events. The excitement in Russia, and above all in Moscow, the heart of the empire, whose population act powerfully on the masses of the people through the whole country,—this excitement is on the increase, and of the most dangerous character, because it is religious. The wealthiest merchants of that capital are among the dissenters from the Orthodox Russian Church, and are generally not on good terms with the Government, but now they have offered to furnish millions of rubles to carry on the holy war. This example will be followed by other cities and communities in the interior. On the other hand, we are informed the Servians and Montenegrins are kept quiet as yet by the united exertions of Russia and Austria. If, however, no pacification should take place during the winter * . . . . *eve of a terrible conflagration* * . . . . . . case it is decided in the . . . . to open a serious campaign, by ... all the elements of general discord. ...kewitch will then be put at the head of the active army, numbering above 3000,000 men, and will march—if he can,—directly on Constantinople. Other corps *d'elite*, such as that of the Grenadiers and of the Guards, 130,000 in all, under the personal command of the Grand Duke Alexander, the heir apparent, will be drawn up in echelons between the theatre of war and Poland, which will be occupied by some 20,000 men of the Guards of the Interior, all of whom are veterans. In Poland the peasantry take no interest in anything and no chance exists there for a successful insurrection. Preparations on an extensive scale are now being made in the military colonies of cavalry near the borders of the Principalities, and the signal to rise will be given to the Montenegrins and Servians when their services are wanted. As yet, however, the chances are about equal. *With the spring we may* see displayed the *white flag of peace* or the *blood-red flag of war*. Should the latter be the case, *Europe will be paralleled into two hostile camps, no power of the second or third order being able to remain neutral.* How they will divide it is difficult to foresee precisely,—but peace will be nowhere. The first hostile acts will be marked by blockading the Baltic, the Euxine, and very likely the Mediterranean. The American will be the only neutral flag. EVEN HOLLAND, SWEDEN, and the GERMAN FREE CITIES WILL SOON BE OBLIGED TO SIDE WITH ONE OR THE OTHER OF THE BELLIGERENTS. But God grant that they may not have occasion to make the choice! Assuredly, a *general war* cannot lead to freedom anywhere."

All who read the above can certainly understand that the writer of it acknowledged that unless affairs are quickly settled, all Europe must soon be involved in a general war. The writer says, "*with the spring*" we may see peace or war.—*War*, and that universal, we believe, will prove to be the equal of what is now passing before us; and, that war spoken of in the word of God, as being the last and final struggle, "the battle of the great day of God Almighty."

Father Gavazzi, in his farewell lecture, which he delivered in Tremont Temple, Boston, Friday evening, Dec. 24, says:—

"After the apostacy of Pius the 9th, we would have nothing more to do with Pope or Popery. Our crusade was thenceforward in behalf of Italy, and not in behalf of the Pope. In the approaching crusade we adopt the sword as an emblem of our determination to fight for God and our native land. The sword is to destroy all the enemies of civil and religious liberty in Italy. HE HOPED SHE WOULD NOT REMAIN IN SLAVERY MUCH LONGER. IT IS TIME TO DECIDE HER DESTINY. HE HOPED THAT NEXT YEAR—IN THE BEGINNING OF THE YEAR—THE QUESTION WOULD BE SETTLED, AND SETTLED FOREVER."

Speaking of his mission, he says:—

"It was true that his mission was a soldierly one—a rough one—a mission of destruction, of annihilation to Popery and to Popes; for then, and not till then, would Italy be free.

Therefore, he meant to go to Italy as soon as possible, not to preach the Gospel of Christ, but first to destroy the enemies of the Gospel, and then to build on the ruins of Popes and Popery the pure Gospel of Christ. Between Christ and the Pope there is the sword, and the sword forever."

In a previous lecture, Gavazzi remarked that "Luther was a *reformer;* I am an *exterminator.*"

Thus we see, that this eloquent and energetic leader expects that *this year* is to decide forever, whether Italy is to be a free nation or not.

The following sensible remarks we copy from the Lowell Courier of Jan. 6:

The Eastern question has assumed a more defined shape lately than ever before. Hitherto, the Czar had supposed that he could without difficulty bully Turkey and her allies into acquiescence to his demands. Minschikoff had long fortified him in this delusive assumption. The events of the last few weeks, the reported successes of the forces of the Sultan by sea and land, and the despicable character exhibited by his own troops in all their plans and engagements, have at last opened the eyes of the Northern Autocrat to the real *status* of the case. As a necessary sequence, followed the disgrace of Minschikoff, so long the leading spirit in the foreign diplomacy of Russia. The Rubicon has now been completely passed, and all the world knows it. It only remains for Russia to prosecute hostilities on a scale commensurate with the magnitude of the interests at stake; for it is clear that not only the interests of Russia in the principalities of Moldavia and Wallachia, but also the honor and prestige of the Russian name in Europe is involved. Thus, then does the case stand—war a moral certainty; *Russia on the one side, all the western powers of Europe and the sympathies of the whole Christian world on the other*—and God help the right!

The Christian Era, alluding to the same subject, also says:

"the year eighteen hundred and fifty-four opens with fearful indications of future commotions. Wars and rumors of wars are heard and the nations of the earth are in commotion. Since our last issue, news has been received of the disastrous defeat of the Turkish fleet. This is only the prelude to the general and complete . . . . in which all nations will act a part, must shortly take place. And as we take a glance at the Eastern World, at this present time, we see all Europe is interested in one thing, viz: "The Russio-Turkish Question," from the fact that what is involved in that question seriously affects all the European powers.

That Turkey is to be the first power to fall, and fall forever, we have not a doubt. Its history is written out by inspiration, and though but few believe it, yet, it is to come to its end and that speedily.

We here add, as the ending of this article, the following extracts from the London Examiner:

Our attention has been drawn to some remarkable passages from conversations reported to have been held by Napoleon with Mr. Barry O'Meara 35 years ago, and published by that person in his book on the captivity at St. Helena.

We do not need to make any comment on them. What we have been writing on this question from week to week for the last six months amounts to little more than an enlarged commentary on these extraordinary expressions of the ex-Emperor of France, which (bating some exaggerations natural to the speaker and the time,) contain the exact *rationale* of the Eastern question as it stands at this moment.

* * * *

"In the course of a few years," said Napoleon, "Russia will have Constantinople, the greatest part of Turkey and all Greece. Thus I hold to be as certain as if it had already taken place. Almost all the cajoling and flattery which Alexander practiced toward me, was to gain my consent to effect this object. *I would not consent, foreseeing that the equilibriam of Europe would be destroyed.* In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. The powers it would injure, and who could oppose it, are England, France, Prussia and Austria. *Now, as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reaching near Constantinople.* THE ONLY HYPOTHESIS ON WHICH FRANCE AND ENGLAND MAY EVER BE ALLIED WITH SINCERITY WILL BE IN ORDER TO PREVENT THIS—But even this alliance will not avail.—*France, England and Prussia united cannot prevent this.* Russia and Austria can at any time effect it. Once masters of Constantinople, Russia gets all the commerce of the Mediteranean, becomes a great naval power, and God knows what may happen," &c.

For the World's Crisis.

Notice.

DEAR BRETHREN AND SISTERS: Believing as I do that the Lord is coming in 1854, I feel the importance of all believing it, that they may get ready. To believe it understandingly it is better for all to examine for themselves—*Bower's History of the Popes*—which shows plainly the commencement and ending of the 1260, 1290 and 1335 days. This history is acknowledged by all our learned men, throughout the country, to be the best and most reliable of any work ever issued from the press. They are not for sale in the Book stores, but I have obtained of the publishers all that remains of the edition.—The publishers have always retailed the work (3 vols.) for $6, but I shall sell them for $5. They can be safely sent in any direction by express. I am sure that no brother or sister will regret having them. Then they can act and believe understandingly and also be able to show others. As I have but a limited number, and there will be no more published at present, those who want them had better send soon.

In comparing this History with the Bible you will see, beyond all controversy, that the Lord will come this year. That the Lord may open your understanding and bless you is my prayer. Amen.

JACOB WESTON.
Lowell, Jan. 1854

Appointments.

ELD. EDWIN BURNHAM, Lord willing, will preach at Whitefield, Me., (Turner's Hill) Wednesday evening, Jan. 18.

MILES GRANT appoints to preach at Waterbury, Ct., in Hothkiss' Hall, Sabbath Jan. 22d. At Westboro', Mass. Wednesday evening, Jan. 25, and continue every evening through the week and over the Sabbath.

Conference. There will be a Conference held in the Methodist meeting-house, at Windsor, Me., to commence Thursday afternoon, Jan. 19, at one o'clock, P.M., to hold day and evening over the Sabbath.

F. H. BERICK,
EDWIN BURNHAM

A course of lectures will be given in Portland, Me. to commence Thursday evening, Jan. 26, and hold over the Sabbath.

F. H. BERICK,
EDWIN BURNHAM.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST

In the publication of this paper a * ...... object is that the poor may have the Gospel preached unto them, and we desire in all things to imitate Him, who is our great Exampler, and obey his instructions—"Freely ye have received, freely give." We therefore make no charge against subscribers in any case. As pecuniary resources however are indispensable to the prosecution of the enterprise, we would say to those readers of the "Crisis," who are interested in its circulation, that whatever funds may be volumtarily collected for this object, and forwarded to the office, will be gratefully received, and applied to the continuance of the paper.—We have faith in God that while it is His will for the "Crisis" to be circulated, His overruling Providence will furnish the means; and whenever those resources stop, the gate will be shut down and the work cease. The will of God be done.

All friends to the cause of present truth are at liberty not only to give in their names for the paper, but to forward all other names for whom they wish the paper directed, provided only that it be carefully read; and we cordially invite all who are solicitous, candidly to investigate the subject, to present their names as subscribers to the paper.

In respect to communications, we would say that we desire this whole work to be under the special direction of our heavenly Father, and supervision of the Holy Ghost. We seek not honor that cometh from *man*, but that which cometh from *God only*. We therefore do not open our columns for polemic war, or the aggrandizement of self, but do most cordially solicit the correspondence of such as feel their hearts deeply imbued with the love of God, and the living truth like fire shut up in their overflowing heart. We have a heartfelt sense of our utter dependence on the arm of God to move forward the work; and we desire that every correspondent's eye may be single to the glory of God, and edification of the little flock, to whom Christ will give the kingdom when He comes without sin unto salvation, for which we wait *the present year*.

All individuals to whom The World's Crisis is forwarded, are respectfully solicited to ascertain what persons in the place of their residences are desirous of receiving it, and send to us the names of subscribers, together with the Post Office address; also to inform us whether papers are to be sent by mail or express, whether in one bundle, or directed to each individual. Much labor and expense at the office would be saved if some one of the subscribers, in different places, could receive the papers directed to a particular Post Office in a single package, and distribute them to the several subscribers.

Supplement to The World's Crisis January 20, 1904.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 17 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, LOWELL, MASS., WEDNESDAY, JANUARY 18, 1854. EDITOR.

"The Great Day of the Lord is near; it is near, and hasteth greatly."

[Zeph. 1: 14.

The economy of grace, by which fallen, degraded humanity is to be elevated from the miry clay and horrible pit, placed upon the rock, and made to sing with angels in a world of light, is worthy the admiration of an adoring universe. In this mighty enterprize—this stupendous achievement, celestial beings are deeply interested—the divine mind active—and, as it were, all heaven absorbed. The work to be accomplished is so worthy the energies of divine power, and the cordial co-operation of angelic hosts, that the highest ransom the universe could pay, even the sacrifice of the Son of God, was cheerfully presented through the infinite riches of a Savior's love. The foundation of this glorious edifice was laid on Calvary's Mount; and under the supervision of the sovereign Architect, the walls have been rising into a holy temple built of "lively stones," till the top-stone is about to be reared with shoutings, "*grace, grace* unto it." It is the coming of our King in His beauty—our Lord in His glory—that will consummate the work—that will be the finishing stroke to that building, which in its loveliness and glory, surpassing far the beauty of Solomon's temple, is to shine forth as an everlasting monument of divine grace and infinite love. All glory to Prince Immanuel, the founder and finisher of this sanctuary of strength. Let heaven rejoice, and earth be glad—"let the inhabitants of the rock sing—let them shout from the top of the mountains" at the development of such benevolence—at the expression of such paternal regard for the happiness of rebellious man!

Who, that has an interest in the Savior's love, can but rejoice with "joy unspeakable and full of glory" at the increasing evidence, that is poured in upon us from every quarter, *that that day* "HASTETH GREATLY"—its dawning light breaks in upon the moral darkness of earth like the beauty of the aurora after a gloomy night. O what a thrill of ecstatic joy—what a glow of infinite delight is poured in upon the soul—what a tide of blissful emotions rushes through the entire being of the expectant saint, when "the day dawns and the day-star arises in his heart;" when with triumphant faith, and confident hope, he beholds the heavenly landscape in prospective; when the opening glories of a brighter era shed around him the beams of celestial light.

We stand at a point analogous to the position of John the Baptist, in the transition state from one dispensation to another. Now the spiritual children, who walk and talk with God, as did Zachariah and Elizabeth; who worship daily in His courts, as did Anna the prophetess, *look for redemption in Israel;* and now as then those, who are not divinely illuminated, *look for an amelioration of civil government.* At the first Advent, there was a general expectation that a great Prince was to arise, and sit upon the throne of David; hence the visitation of the wise men to Jerusalem, and their adoration of the new born Monarch. Now, also, a star is seen by the Magi of the political world; and a confident expectation is abroad, that all despotic governments are soon to be abolished; and civil institutions, based upon the principles of equity and popular privileges are to be erected on their ruins. As the voice which proclaimed from heaven the glory of Christ, (John 12: 28,) was not equally intelligible to all, some believing it the voice of God, and others the result of natural causes, and therefore, "said that it thundered;" so the sound that is now "gone out through all the earth," even the rumbling of the mighty car, whose swift-revolving wheels cause the pillars of the earth to shake, and the thrones of earthly power to totter on their base—this note of alarm—this tocsin of universal war is, to the saints, that voice of God which once shook the earth, and concerning which, it is said, "yet once more, I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, that the things that cannot be shaken may remain"—even the everlasting kingdom of God, while to the uninitiated in respect to the mysteries of the kingdom of heaven, this commotion is the result of natural causes in the political world, and destined to usher in an era of equitable law, civil liberty, and earthly glory. The thunder is loud enough to be distinctly heard by all, that have ears to hear; but it requires ears that have been circumcised to distinguish its tone of denunciation to a guilty world, and of consolation to the "weary saint as he sighs for home."

At the commencement of the Messianic dispensation, the recipients of evangelical faith were of humble origin, and of modest pretensions; while the despisers of their hope, the crucifiers of the Lord of glory, were exalted in station, and learned in the law. Thus at the present crisis of human affairs, when the Messianic reign is about to be established, the advocates of His immediate coming are but humble instrumentalities employed by the Head of the Church; and talent seems to be created for the occasion; thus demonstrating that passage of Scripture which says: "Not many wise men after the flesh, not many mighty, not many noble are called;" while on the other hand the scoffers at our faith—the disbelievers in the blessed hope, are in station, of worldly honor, and pecuniary emolument; men, who enjoy pre-eminence in the Church; so that it may be said as in olden time, "Have any of the rulers believed on Him?"

Says Jesus to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (Mat. 12: 16.) This benediction is pronounced on them after being assured it was their high prerogative "to know the mysteries of the kingdom of heaven;" while to the stubborn Jews it was not given; for their ears were dull of hearing, and their eyes had they closed, &c. "Henceforth I call you not servants;" says Jesus, "for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." (John 15: 15.) "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets." (Amos 3: 7.) Thus we find it a principle of the divine administration, that the evolutions of light in the unfoldings of that economy, are to be clearly perceived by the adherents to "the present truth." Those who are identified with the economy of grace, constituting the agencies through which truth is evolved, and disseminated, must of necessity comprehend the light, which they are the organs of communicating; and understand the truth, which they are the instruments of eliciting from the oracles, and extending for the condemnation of the world, and the edification of the Church. Thus we find that in the entire history of redemption thus far, Prophets have been raised up to foretell coming events; and when those events actually transpire, other servants are endowed with wisdom from on high to recognize and point out the fulfillment of those prophetic delineations. Otherwise how could the purposes of grace be ever accomplished? Since the days of miraculous development, what instrumentalities are to be employed to enlighten the world, and give the signal of impending danger, and direct the Church to her appropriate position, if uninspired men are not to know the will of God, and understand the unfoldings of the gracious plan?

In the destruction of the antediluvian world, and that of the cities of the plain, we have two great, prominent events, which stand forth on the record as everlasting monuments of God's displeasure on the one hand, and merciful interposition on the other; and these two events are held up by our Savior as beacon lights to the Church in subsequent ages, as precedents of a coming day, developing and establishing principles of the divine economy, and illustrating the dealings of our heavenly Father both with the righteous and the wicked. And we are expressly told, that in those instances, while the wicked "*knew not*" *the approaching judgment*, and were reckless and insensate as the adamantine rock, in relation to the appalling scenes of desolation before them, the righteous *were apprised not only of the event, but of the time of its occurrence.* They were "not in darkness, that that day should overtake them as a thief." Thus in every age, those who have enjoyed most intimate union with the Head of the Church, who have been in harmony with God's moral government, have been also identified with His "present truth," and understood the developments of the divine economy at the passing hour; so that they could say with Peter, "this is that which was spoken by the Prophet." It is not in God "to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee," said the Patriarch. Truly as the electric spark darts instantly from one conducting medium to another, and is never attracted by substances that are non conductors of the fluid; just so certainly the bolts of heavenly light on the purposes of God, proceeding from His throne, strike on the hearts of true believers, but are repelled from those who are filled with unbelief.

At the epoch of the flood, "Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith. When the awful catastrophe overwhelmed Sodom and Gomorrah, righteous Lot was divinely forewarned of approaching danger, and fled to the mountains for refuge. On the deliverance of the Jews from Egypt, the same kind interposition of God's hand was manifest; and the seed of Abraham knew the day of their release, so made preparation for the journey to Canaan. The same principle was verified at the destruction of Jerusalem. Those who were identified with the truth, as it is in Jesus, discerned the signs of approaching ruin; and when Jerusalem was encompassed with armies, fled to Pella and were saved; while those who were alienated from God by wicked works, were involved in one universal scene of horror, desolation and ruin.

We are authorized by the laws of analogy to look for a complete development of the same principle of the divine economy, even in our day, for "surely the Lord God will do *nothing*, but He revealeth His secret unto His servants, the Prophets." But on this subject we are not left to the conjectures of men. God has been pleased to give explicit directions and distinctive tokens, by which the Church may know her position when in proximity to the glorious consummation of their hope. In the ever memorable discourse delivered on the mount of Olives, Jesus forewarned His disciples of the prominent scenes of trial and affliction, through which they were to pass; and the events that were to transpire as harbingers of approaching deliverance. He predicted "wars, and rumors of wars," that nation should rise against nation, "kingdom against kingdom," that there should be "pestilences," "famines" and "earthquakes in divers places," that the saints should be delivered up to be persecuted; and finally added, as precursors of His second coming, the darkening of the sun and moon, the falling of the stars, the shaking of the powers of heaven, the publication of the Gospel throughout the world "as a witness," "distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth."

We have now arrived at the point where nature, as if convulsed, has hung out her signals of distress. The Luminary that rules the day has been enshrouded as in sackcloth of hair; the moon has been enveloped in rayless night; and the falling stars have been scattered like leaves of Autumn; and an infraction has been made upon the order of the physical universe, by the appearance of "blood, and fire, and vapor of smoke" in the heavens; for the phenomena of the Aurora Borealis was unknown in former times, except in the higher latitudes of the north. "The day of His preparation" has been reached: and Nahum's chariots come, with their "flaming torches," thundering along the vales, and "*shaking terribly the fir trees,*" "*raging*" with noise and violence through the streets of our cities, "*justling one against another* in the broad ways," and "*running like the lightnings.*" We have come down to "the valley of decision," and the proclamation has gone forth, "Prepare war; wake up the mighty men; let all the men of war draw near." The master spirits of the age have gone forth from land to land, with burning eloquence, and unprecedented ardor, to awaken to action the intellectual and physical energies of the world, preparatory to the battle of Armageddon, and to involve all the powers of earth in the final issue between absolute and democratic rule. The nations have sought redress of grievances, and the enjoyment of constitutional privilege, and popular liberty; but the fires of freedom have been quenched in tears and blood; and now the wail of "distress among nations" comes up from all the earth "into the ears of the Lord of Sabaoth," and calls for "the day of vengeance of our God."

Standing as we do at this wonderful era in the history of the world, we may look back into the past, and behold the *Seer* at Babylon standing in the royal palace, delineating, in the most perfect manner, the rise, progress, decline and fall of the kingdoms of earth, as embodied in the great metallic Image. As he traces the history of these mighty Empires, he declares to Nebuchadnezzar, "Thou, O King, art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." (Dan. 2: 38–40.) These universal kingdoms have all successively arisen; the fourth has been divided; and it was during this broken state, that the Prophet saw the mighty stone disengaging itself from the adjacent mountain—when suddenly it fell on the Colossal Statue, dashing it to pieces, and grinding it to powder; "and the wind carried them away: that no place was found for them;" "and the stone, that smote the Image, became a great mountain, and filled the whole earth." Thus end the dynasties of the present world, with all their oppressive acts, and discordant element, and unholy principles; and upon their ruins rises the kingdom of Christ, symbolized by the stone, in all its beauty and harmony, its peace and glory. Thus, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (v. 44.)

The Pouring Out of the 6th and 7th Vial.

BY THE EDITOR.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The book of Revelation is, more than any other portion of the word, a symbolic book.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John.—Rev. 1: 1.

The word here used in the Greek, rendered *signify*, implies giving instruction by *signs* or *symbols;* and if our blessed Savior designs to teach us by symbols, as He did the disciples by parables, it is our wisdom to learn of him whether by literal or figurative instruction.

Water is used as a symbol to represent people.

Rev. 17: 15—"And he said unto me, The *waters* which thou sawest, where the Whore sitteth, are peoples, and multitudes, and nations, and tongues."

Again, Dan. 7: 2, 3—"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great *sea*.

And four great beasts came up from the *sea*, diverse one from another."

In this connection the sea (waters) represent the masses of people, or nations of the earth, over which those four great beasts or governments reigned.

In Ezekiel 29: 2–11, we read,—

"Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made it for myself.

But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven.

And all the inhabitants of Egypt shall know that I *am* the Lord, because they have been a staff of reed to the house of Israel.

When they took hold of thee by the hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou breakest, and madest all their loins to be at a stand.

Therefore thus saith the Lord God: Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

And the land of Egypt shall be desolate and waste; and they shall know that I *am* the Lord; because he hath said, The river *is* mine, and I have made *it*.

Behold, therefore, I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years."

We perceive, by these passages, that waters in general symbolize people—the seas, all the nations of the earth—a river, a particular people or government.

Nearly all Commentators interpret the river Euphrates, as here brought to view, as referring to the Mahommedan power; and so great is the unanimity on this subject, that we need not dwell on this point. The action of the Angel in pouring out his vial on the river Euphrates, indicates that the events to transpire will affect the Mohammedan Empire—the drying up of the waters indicates that the power, designated by the river Euphrates, will be utterly wasted, destroyed and exterminated from the earth. That the wasting process has already commenced will not be denied. In 1820, Greece rose in rebellion against the Turkish government, and has since become an independent nation. In the battle of Navarino no less than 214 vessels of war, belonging to the Turkish government, were destroyed by the combined fleets of England, France and Russia, in less than three hours.*

In 1839, Mehemet Ali, the Pacha of Egypt, wrested from the Porte, Egypt and Syria, and had well nigh overturned the Mahommedan Empire, but was prevented by the interference of the allied sovereigns of Europe. Algeria, also, after a long war, has been taken from the Turks, and become a Province of France. Russia has also made inroads upon Turkey, and circumscribed its power to some extent, and thus has the Mahommedan Empire been gradually wasting away, so that the universal impression seems to be, that the days of that kingdom are numbered, and soon will be finished.

The drying up of the Euphrates was accomplished in order "that *the way of the kings of the East might be prepared.*" It would appear that an analogy is drawn, in this prophecy, between the work here performed, and the preparation for the destruction of Babylon. That mighty achievement under Cyrus was effected by a diversion of the river Euphrates, which prepared the way for the invading forces, composed of troops from the kingdoms of Media and Persia on the east, to enter Babylon through the channel of the river. The action of the sixth vial gathers the kings (kingdoms) of the earth, and of the whole world, to the battle of Armageddon. This prepares the way for the action of the seventh vial, when "GREAT BABYLON comes in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

V. 13. "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

The three unclean spirits are the instrumentalities employed to gather the kings or kingdoms of the world, to the battle of the great day of God Almighty. These three spirits or agencies in the political world, proceed out of the three organizations of government, denominated the Dragon, the Beast and the False Prophet. The epithet "unclean," applied to these spirits, may have reference to the impurity of the sources whence they originated, or to the abominations to be accomplished through their mission. Taking it either way, it is peculiarly appropriate.

It is worthy of remark, that there are, at this time, three great systems of false religion, viz:—Mohammedanism, Catholicism and the Greek religion in Europe; and that these three [illegible] with, and sustained by, the different governments of Europe,—the Mohammedan religion being incorporated with the civil goverment of Turkey,—the Catholic religion with the goverments of Austria, France, Naples, &c,—the Greek religion with the Imperial government of Russia.

It is generally admitted that the Beast represents the civil powers that support the Papacy, at the head of which stands France, which has been denominated, by the Popes, the eldest son of the Church. The Dragon is understood by some to refer to the seat of the Eastern Empire of Rome, now under the dominion of the Turks, while others interpret it of Russia. The False Prophet is also understood by some to refer to the religion of the great Mohammedan Impostor, and by others to the delusions of the Greek religion. But in either case, the two powers of Turkey and Russia are involved.

V. 14. "For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

"For they are the spirits of devils," (or demonical influence) "working miracles." The term here rendered "*miracles,*" signifies, according to Liddell and Scott's Lexicon: "A *mark* by which something is known. This is its peculiar and appropriate meaning; consequently as it signifies a mark, token or signal, it was used by the Greeks to express a signal given for battle. It seems apparent that the idea here presented, is that the three unclean spirits give the signal for the battle of Armageddon. Having given an explanation of the symbols, we now proceed to inquire how far the development of this prophecy has transpired in the history of the world.

Within the year past the Emperor of France has, by his ambassador, made a treaty with the Porte to the effect, that the Catholics should have the control of the holy places at Bethlehem and Jerusalem. This treaty gave umbrage to the Emperor of Russia; and he despatched Prince Menchikoff to annul that treaty, and make another, giving to the Greeks the control of the holy places, and placing the Greeks in the Mohammedan Empire, under the protectorate of the Czar. The Porte, being unwilling to yield to the demands of Russia, Menchikoff withdrew, and the Danubian principalities were occupied by an armed force on the part of Russia. Since that time, the Mohammedan power has been the grand fulcrum, over which to move the world. From the action of these three Empires has gone forth an influence that is stirring the nations to the final conflict; and it is evident that the revolutionary forces which are preparing to explode all the tyrannical governments of earth, are relying on the existing war between Russia and Turkey as about to furnish an opening in Providence for the prosecution of their designs. Indeed we learn from the European Papers that their motto is *oriente lux* (*light from the* EAST.) The democratic leaders in Europe consider Turkey as a basis of operations—a rallying point, from which, if the emergency demands it, troops may be marched into Hungary and other places to open the expected campaign, and begin the struggle for liberty. Thus is the way preparing for the kings (kingdoms) of the East to overturn the governments of the old Roman earth; and doubtless the same influence will extend abroad till the powers of "the whole world" (the whole habitable globe) shall come within the vortex of war. This will be "*the battle of that* GREAT DAY OF GOD ALMIGHTY."

V. 15. "Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

This startling premonition is thrown in here as a note of alarm, so that when we see the movement toward the final struggle, we may be particularly watchful and prayerful lest we be overtaken in a snare.

V. 16. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

"And he gathered them together."

*Encyclopedia Americana Art. Navarino.

Supplement to The World's Crisis January 20, 1904.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 17 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, LOWELL, MASS., WEDNESDAY, JANUARY 18, 1854. EDITOR.

"The Great Day of the Lord is near; it is near, and hasteth greatly."

[Zeph. 1 : 14.

The economy of grace, by which fallen, degraded humanity is to be elevated from the miry clay and horrible pit, placed upon the rock, and made to sing with angels in a world of light, is worthy the admiration of an adoring universe. In this mighty enterprize—this stupendous achievement, celestial beings are deeply interested—the divine mind active—and, as it were, all heaven absorbed. The work to be accomplished is so worthy the energies of divine power, and the cordial co-operation of angelic hosts, that the highest ransom the universe could pay, even the sacrifice of the Son of God, was cheerfully presented through the infinite riches of a Savior's love. The foundation of this glorious edifice was laid on Calvary's Mount, and under the supervision of the sovereign Architect, the walls have been rising into a holy temple built of "lively stones," till the top-stone is about to be reared with shoutings, "*grace, grace* unto it." It is the coming of our King in His beauty—our Lord in His glory—that will consummate the work—that will be the finishing stroke to that building, which in its loveliness and glory, surpassing far the beauty of Solomon's temple, is to shine forth as an everlasting monument of divine grace and infinite love. All glory to Prince Immanuel, the founder and finisher of this sanctuary of strength. Let heaven rejoice, and earth be glad—"let the inhabitants of the rock sing—let them shout from the top of the mountains" at the development of such benevolence—at the expression of such paternal regard for the happiness of rebellious man!

Who, that has an interest in the Savior's love, can but rejoice with "joy unspeakable and full of glory" at the increasing evidence, that is poured in upon us from every quarter, *that that day* "HASTETH GREATLY"—its dawning light breaks in upon the moral darkness of earth like the beauty of the aurora after a gloomy night. O what a thrill of ecstatic joy—what a glow of infinite delight is poured in upon the soul—what a tide of blissful emotions rushes through the entire being of the expectant saint, when "the day dawns and the day-star arises in his heart;" when with triumphant faith, and confident hope, he beholds the heavenly landscape in prospective, when the opening glories of a brighter era shed around him the beams of celestial light.

We stand at a point analogous to the position of John the Baptist, in the transition state from one dispensation to another. Now the spiritual children, who walk and talk with God, as did Zachariah and Elizabeth; who worship daily in His courts, as did Anna the prophetess, *look for redemption in Isarel;* and now as then those, who are not divinely illuminated, *look for an amelioration of civil government.* At the first Advent, there was a general expectation that a great Prince was to arise, and sit upon the throne of David; hence the visitation of the wise men to Jerusalem, and their adoration of the new born Monarch. Now, also, a star is seen by the Magi of the political world; and a confident expectation is abroad, that all despotic governments are soon to be abolished; and civil institutions, based upon the principles of equity and popular privileges are to be erected on their ruins. As the voice which proclaimed from heaven the glory of Christ, (John 12 : 28,) was not equally intelligible to all, some believing it the voice of God, and others the result of natural causes, and therefore, "said that it thundered;" so the sound that is now "gone out through all the earth," even the rumbling of the mighty car, whose swift-revolving wheels cause the pillars of the earth to shake, and the thrones of earthly power to totter on their base—this note of alarm—this tocsin of universal war is, to the saints, that voice of God which once shook the earth, and concerning which, it is said, "yet once more, I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, that the things that cannot be shaken may remain"—even the everlasting kingdom of God, while to the uninitiated in respect to the mysteries of the kingdom of heaven, this commotion is the result of natural causes in the political world, and destined to usher in an era of equitable law, civil liberty, and earthly glory. The thunder is loud enough to be distinctly heard by all, that have ears to hear; but it requires ears that have been circumcised to distinguish its tone of denunciation to a guilty world, and of consolation to the "weary saint as he sighs for home."

At the commencement of the Messianic dispensation, the recipients of evangelical faith were of humble origin, and of modest pretensions, while the despisers of their hope, the crucifiers of the Lord of glory, were exalted in station, and learned in the law. Thus at the present crisis of human affairs, when the Messianic reign is about to be established, the advocates of His immediate coming are but humble instrumentalities employed by the Head of the Church; and talent seems to be created for the occasion, thus demonstrating that passage of Scripture which says. "Not many wise men after the flesh, not many mighty, not many noble are called;" while on the other hand the scoffers at our faith—the disbelievers in the blessed hope, are in station, of worldly honor, and pecuniary emolument; men, who enjoy pre-eminence in the Church; so that it may be said as in olden time, "Have any of the rulers believed on Him?"

Says Jesus to His disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (Mat. 12 : 16.) This benediction is pronounced on them after being assured it was their high prerogative "to know the mysteries of the kingdom of heaven," while to the stubborn Jews it was not given, for their ears were dull of hearing, and their eyes had they closed, &c "Henceforth I call you not servants," says Jesus, "for the servant knoweth not what his Lord doeth but I have called you friends, for all things that I have heard of my Father, I have made known unto you" (John 15 : 15) "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets." (Amos 3 : 7) Thus we find it a principle of the divine administration, that the evolutions of light in the unfoldings of that economy, are to be clearly perceived by the adherents to "the present truth." Those who are identified with the economy of grace, constituting the agencies through which truth is evolved, and disseminated, must of necessity comprehend the light, which they are the organs of communicating; and understand the truth, which they are the instruments of eliciting from the oracles, and extending for the condemnation of the world, and the edification of the Church. Thus we find that in the entire history of redemption thus far, Prophets have been raised up to foretell coming events; and when those events actually transpire, other servants are endowed with wisdom from on high to recognize and point out the fulfillment of those prophetic delineations. Otherwise how could the purposes of grace be ever accomplished? Since the days of miraculous development, what instrumentalities are to be employed to enlighten the world, and give the signal of impending danger, and direct the Church to her appropriate position, if uninspired men are not to know the will of God, and understand the unfoldings of the gracious plan?

In the destruction of the antediluvian world, and that of the cities of the plain, we have two great, prominent events, which stand forth on the record as everlasting monuments of God's displeasure on the one hand, and merciful interposition on the other; and these two events are held up by our Savior as beacon lights to the Church in subsequent ages, as precedents of a coming day, developing and establishing principles of the divine economy, and illustrating the dealings of our heavenly Father both with the righteous and the wicked. And we are expressly told, that in those instances, while the wicked "*knew not" the approaching judgment,* and were reckless and insensate as the adamantine rock, in relation to the appalling scenes of desolation before them, the righteous *were apprised not only of the event, but of the time of its occurrence.* They were "not in darkness, that that day should overtake them as a thief." Thus in every age, those who have enjoyed most intimate union with the Head of the Church, who have been in harmony with God's moral government, have been also identified with His "present truth," and understood the developments of the divine economy at the passing hour; so that they could say with Peter, "this is that which was spoken by the Prophet." It is not in God "to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee," said the Patriarch. Truly as the electric spark darts instantly from one conducting medium to another, and is never attracted by substances that are non conductors of the fluid; just so certainly the bolts of heavenly light on the purposes of God, proceeding from His throne, strike on the hearts of true believers, but are repelled from those who are filled with unbelief.

At the epoch of the flood, "Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith. When the awful catastrophe overwhelmed Sodom and Gomorrah, righteous Lot was divinely forewarned of approaching danger, and fled to the mountains for refuge. On the deliverance of the Jews from Egypt, the same kind interposition of God's hand was manifest; and the seed of Abraham knew the day of their release, so made preparation for the journey to Canaan The same principle was verified at the destruction of Jerusalem. Those who were identified with the truth, as it is in Jesus, discerned the signs of approaching ruin, and when Jerusalem was encompassed with armies, fled to Pella and were saved, while those who were alienated from God by wicked works, were involved in one universal scene of horror, desolation and ruin.

We are authorized by the laws of analogy to look for a complete development of the same principle of the divine economy, even in our day, for "surely the Lord God will do *nothing*, but He revealeth His secret unto His servants, the Prophets." But on this subject we are not left to the conjectures of men. God has been pleased to give explicit directions and distinctive tokens, by which the Church may know her position when in proximity to the glorious consummation of their hope. In the ever memorable discourse delivered on the mount of Olives, Jesus forewarned His disciples of the prominent scenes of trial and affliction, through which they were to pass; and the events that were to transpire as harbingers of approaching deliverance. He predicted "wars, and rumors of wars," that nation should rise against nation, "kingdom against kingdom," that there should be "pestilences," "famines" and "earthquakes in divers places," that the saints should be delivered up to be persecuted; and finally added, as precursors of His second coming, the darkening of the sun and moon, the falling of the stars, the shaking of the powers of heaven, the publication of the Gospel throughout the world "as a witness," "distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming on the earth."

We have now arrived at the point where nature, as if convulsed, has hung out her signals of distress. The Luminary that rules the day has been enshrouded as in sackcloth of hair; the moon has been enveloped in rayless night; and the falling stars have been scattered like leaves of Autumn; and an infraction has been made upon the order of the physical universe, by the appearance of "blood, and fire, and vapor of smoke" in the heavens; for the phenomena of the Aurora Borealis was unknown in former times, except in the higher latitudes of the north. "The day of His preparation" has been reached: and Nahum's chariots come, with their "flaming torches," thundering along the vales, and "*shaking terribly the fir trees,*" "*raging*" with noise and violence through the streets of our cities, "*justling one against another* in the broad ways," and "*running like the lightnings.*" We have come down to "the valley of decision," and the proclamation has gone forth, "Prepare war; wake up the mighty men; let all the men of war draw near." The master spirits of the age have gone forth from land to land, with burning eloquence, and unprecedented ardor, to awaken to action the intellectual and physical energies of the world, preparatory to the battle of Armageddon, and to involve all the powers of earth in the final issue between absolute and democratic rule. The nations have sought redress of grievances, and the enjoyment of constitutional privilege, and popular liberty; but the fires of freedom have been quenched in tears and blood; and now the wail of "distress among nations" comes up from all the earth "into the ears of the Lord of Sabaoth," and calls for "the day of vengeance of our God."

Standing as we do at this wonderful era in the history of the world, we may look back into the past, and behold the *Seer* at Babylon standing in the royal palace, delineating, in the most perfect manner, the rise, progress, decline and fall of the kingdoms of earth, as embodied in the great metallic Image. As he traces the history of these mighty Empires, he declares to Nebuchadnezzar, "Thou, O King, art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron." (Dan. 2 : 38–40.) These universal kingdoms have all successively arisen; the fourth has been divided; and it was during this broken state, that the Prophet saw the mighty stone disengaging itself from the adjacent mountain—when suddenly it fell on the Colossal Statue, dashing it to pieces, and grinding it to powder; "and the wind carried them away that no place was found for them;" "and the stone, that smote the Image, became a great mountain, and filled the whole earth." Thus end the dynasties of the present world, with all their oppressive acts, and discordant element, and unholy principles; and upon their ruins rises the kingdom of Christ, symbolized by the stone, in all its beauty and harmony, its peace and glory. Thus, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (v. 44.)

The Pouring Out of the 6th and 7th Vial.

BY THE EDITOR.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."

The book of Revelation is, more than any other portion of the word, a symbolic book.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John.—Rev. 1 : 1.

The word here used in the Greek, rendered *signify*, implies giving instruction by *signs* or *symbols;* and if our blessed Savior designs to teach us by symbols, as He did the disciples by parables, it is our wisdom to learn of him whether by literal or figurative instruction.

Water is used as a symbol to represent people.

Rev. 17 : 15—"And he said unto me, The *waters* which thou sawest, where the Whore sitteth, are peoples, and multitudes, and nations, and tongues."

Again, Dan. 7 : 2, 3—"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great *sea*.

And four great beasts came up from the *sea*, diverse one from another."

In this connection the sea (waters) represent the masses of people, or nations of the earth, over which those four great beasts or governments reigned.

In Ezekiel 29 : 2–11, we read,—

"Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt;

Speak, and say, Thus saith the Lord God; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers; thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered; I have given thee for meat to the beasts of the field and to the fowls of the heaven.

And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed to the house of Israel.

When they took hold of thee by the hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou breakest, and madest all their loins to be at a stand.

Therefore thus saith the Lord God: Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD; because he hath said, The river *is* mine, and I have made *it*.

Behold, therefore, I *am* against thee, and against thy rivers, and I will make the land of Egypt utterly waste *and* desolate, from the tower of Syene even unto the border of Ethiopia.

No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years."

We perceive, by these passages, that waters in general symbolize people—the seas, all the nations of the earth—a river, a particular people or government.

Nearly all Commentators interpret the river Euphrates, as here brought to view, as referring to the Mahommedan power; and so great is the unanimity on this subject, that we need not dwell on this point. The action of the Angel in pouring out his vial on the river Euphrates, indicates that the events to transpire will affect the Mohammedan Empire—the drying up of the waters indicates that the power, designated by the river Euphrates, will be utterly wasted, destroyed and exterminated from the earth. That the wasting process has already commenced will not be denied. In 1820, Greece rose in rebellion against the Turkish government, and has since become an independent nation. In the battle of Navarino no less than 214 vessels of war, belonging to the Turkish government, were destroyed by the combined fleets of England, France and Russia, in less than three hours.*

In 1839 Mehemet Ali, the Pacha of Egypt, wrested from the Porte Egypt and Syria, and had well nigh overturned the Mahommedan Empire, but was prevented by the interference of the allied sovereigns of Europe. Algeria, also, after a long war, has been taken from the Turks, and become a Province of France. Russia has also made inroads upon Turkey, and circumscribed its power to some extent, and thus has the Mahommedan Empire been gradually wasting away, so that the universal impression seems to be, that the days of that kingdom are numbered, and soon will be finished.

The drying up of the Euphrates was accomplished in order "that *the way of the kings of the East might be prepared.*" It would appear that an analogy is drawn, in this prophecy, between the work here performed, and the preparation for the destruction of Babylon. That mighty achievement under Cyrus was effected by a diversion of the river Euphrates, which prepared the way for the invading forces, composed of troops from the kingdoms of Media and Persia on the east, to enter Babylon through the channel of the river. The action of the sixth vial gathers the kings (kingdoms) of the earth, and of the whole world, to the battle of Armageddon. This prepares the way for the action of the seventh vial, when "GREAT BABYLON comes in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

V. 13. "And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

The three unclean spirits are the instrumentalities employed to gather the kings or kingdoms of the world, to the battle of the great day of God Almighty. These three spirits or agencies in the political world, proceed out of the three organizations of government, denominated the Dragon, the Beast and the False Prophet. The epithet "unclean," applied to these spirits, may have reference to the impurity of the sources whence they originated, or to the abominations to be accomplished through their mission. Taking it either way, it is peculiarly appropriate.

It is worthy of remark, that there are, at this time, three great systems of false religion, viz:—Mohammedanism, Catholicism and the Greek religion in Europe; and that these three systems are identified with, and embodied in, the different governments of Europe,—the Mohammedan religion being incorporated with the civil goverment of Turkey,—the Catholic religion with the goverments of Austria, France, Naples, &c,—the Greek religion with the Imperial government of Russia.

It is generally admitted that the Beast represents the civil powers that support the Papacy, at the head of which stands France, which has been denominated, by the Popes, the eldest son of the Church. The Dragon is understood by some to refer to the seat of the Eastern Empire of Rome, now under the dominion of the Turks, while others interpret it of Russia. The False Prophet is also understood by some to refer to the religion of the great Mohammedan Impostor, and by others to the delusions of the Greek religion. But in either case, the two powers of Turkey and Russia are involved.

V. 14. "For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

"For they are the spirits of devils," (or demonical influence) "working miracles." The term here rendered "*miracles,*" signifies, according to Liddell and Scott's Lexicon: "A *mark* by which something is known. This is its peculiar and appropriate meaning; consequently as it signifies a mark, token or signal, it was used by the Greeks to express a signal given for battle. It seems apparent that the idea here presented, is that the three unclean spirits give the signal for the battle of Armageddon. Having given an explanation of the symbols, we now proceed to inquire how far the development of this prophecy has transpired in the history of the world.

Within the year past the Emperor of France has, by his ambassador, made a treaty with the Porte to the effect, that the Catholics should have the control of the holy places at Bethlehem and Jerusalem. This treaty gave umbrage to the Emperor of Russia; and he despatched Prince Menchikoff to annul that treaty, and make another, giving to the Greeks the control of the holy places, and placing the Greeks in the Mohammedan Empire, under the protectorate of the Czar. The Porte, being unwilling to yield to the demands of Russia, Menchikoff withdrew, and the Danubian principalities were occupied by an armed force on the part of Russia. Since that time, the Mohammedan power has been the grand fulcrum, over which to move the world. From the action of these three Empires has gone forth an influence that is stirring the nations to the final conflict; and it is evident that the revolutionary forces which are preparing to explode all the tyrannical governments of earth, are relying on the existing war between Russia and Turkey as about to furnish an opening in Providence for the prosecution of their designs. Indeed we learn from the European Papers that their motto is *oriente lux* (*light from the* EAST.) The democratic leaders in Europe consider Turkey as a basis of operations—a rallying point, from which, if the emergency demands it, troops may be marched into Hungary and other places to open the expected campaign, and begin the struggle for liberty. Thus is the way preparing for the kings (kingdoms) of the East to overturn the governments of the old Roman earth; and doubtless the same influence will extend abroad till the powers of "the whole world" (the whole habitable globe) shall come within the vortex of war. This will be "*the battle of that* GREAT DAY OF GOD ALMIGHTY."

V. 15. "Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

This startling premonition is thrown in here as a note of alarm, so that when we see the movement toward the final struggle, we may be particularly watchful and prayerful lest we be overtaken in a snare.

V. 16. "And he gathered them together into a place called in the Hebrew tongue Armageddon."

"And he gathered them together."

*Encyclopedia American Art. Navarino.

Prof. Stuart renders it "they;" i. e., the three unclean spirits gather them together. The way is now prepared for the outpouring of the seventh Vial which is to deluge the earth with blood.

V. 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

The air is the seat of the winds—the locality of storms. During the sealing process, which we believe is now being accomplished, the four Angels, or powers, hold the four winds; but when the work is finished, the seventh Angel pours out his vial into the air, and the four winds are loosed. "And there came a great voice out of the temple of heaven, from the throne, saying, "IT IS DONE." Awful sentence—appalling declaration to the sinner—"*It is done,*" the servants are sealed, probation ceases—the winds of war rush and destruction overwhelms an ungodly world.

V. 18. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great."

"And there were voices." The first definition given to this in the Greek is "*roarings*," and as the Vial was poured into the air, it would seem to be a more appropriate rendering. The roaring bespeaks the coming storm. As the roaring of the distant tempest accompanied by the lightning's vivid flash and startling thunder-peal are sure precursors of an impending storm, so will the commotions in the political elements portend the doom of earth, and herald forth the final catastrophe that will deluge the world with blood.

Vs. 19–21. "And that great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

And every island fled away, and the mountains were not found.

And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

The sixth Vial falls on the Mohammedan power—the seventh on the kingdoms of Western and Central Europe. The kingdoms that have supported the papacy are the marked monuments of divine displeasure, at which the work of final destruction under the seventh Vial begins. The "great city which reigneth over the kings of the earth" is ruptured in fragments by the earthquake of revolution, and great Babylon drinks the wine-cup of His fury, "because of the sword that he will send among them." Now the ten kingdoms, that have agreed and given their power to the Beast, shall "hate the Harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." But the judgment which commences on the Harlot, does not however end there; for it involves not only the kingdoms of the Roman earth, but ultimately the kingdoms of the whole world, or whole habitable globe; and, as in the visions of Daniel the winds of war "carry them away, that no place is found for them," or, in the language of this prophecy, "every island fled away, and the mountains (governments) were not found."

Said a traveller in Italy not long since "hatred to the papacy is sown over every inch of Roman ground; and the next revolution will sweep away not only the papal power, but the catholic religion." Says Father Gavazzi, "Luther was a Reformer, I am an exterminator;" and we learn that he has hastened to the scene of action in his native Italy, expecting the opening of the campaign in the beginning of the present year. Kossuth also we learn was to sail for Constantinople on the 16th ult. Thus has the hating of the Harlot commenced, and the plan been projected to make her desolate and naked. The trumpet-call to arms has saluted our ears—the nations of the earth are, as it were, wheeling into line of battle between absolute and democratic rule. Soon the earth will be strewed with carnage; and universal anarchy and confusion fill the world with horror. Then will that *mighty* EARTHQUAKE, whose premonitory throes already agitate the world, shake down the pillars of every throne, and the things that may be shaken will be removed, but we, thank God, receive a kingdom that cannot be moved; "for in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom, shall not be left to other people, but it shall *break in pieces and consume all these kingdoms,* AND IT SHALL STAND FOREVER."

DECLARATION OF WAR. There is a report in New York, based, it is said, on private letters, that war has been formally declared by France and England against Russia, and that Lord Palmerston has returned to the Cabinet. Important—if true.

The World's Crisis

LOWELL, JANUARY 18, 1854.

Address to our Readers.

We live at an era of light in every department of knowledge, and particularly at this "time of the end" does the light break from the oracles in relation to the delineation of prophecy. Says Jesus, —"Let your light so shine before men," &c. Now every beam of light that radiates from the heavenly world, and shines upon the hearts of believers in Christ, is intended to dispel some of the dark shades of earth, and illuminate, in a measure, the world. Therefore Jesus gives his disciples specific directions to let their "*light* SHINE;" "what," says He, "ye hear in the ear, that preach ye upon the housetops." "Ye are the light of the world." "Ye are the salt of the earth." Inasmuch, therefore, as we are conscious that precious bolts of light have been poured in upon our souls from the heavenly world, we feel under infinite obligations to reflect those sunbeams from glory to all around. Were we to do otherwise, we should be like the four lepers who arrogated to themselves all the riches and provisions of the Syrian camp, and more especially when we call to remembrance the beloved saints of God "scattered abroad," many of whom live retired from the busy scenes of life, and without the facilities which others enjoy to understand the thrilling events transpiring in the earth.

"Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear.
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

Such individuals have but little opportunity, it may be, for listening to the eloquence of some able advocate for the cause of truth; but through the medium of a paper they can be reached, and their souls fed and nurtured with the bread of life. Those who have the privilege of attending social meetings, and public worship, and general Conferences, among brethren of like faith, cannot fully sympathize with the scattered and isolated portion of the flock. One great object of the paper is to waft the tidings of the coming glory to the beloved lambs of the flock far and near, if practicable, to earth's remotest bounds. We have seen the glories of the rising dawn, enchanting as Eden, lovely as the morn of creation. Nay, it is the harbinger of a brighter era,—the aurora of immortal day! ! and as the day-star arises in our hearts, and the day-dawn begins to break in such thrilling beams, as it were, of celestial light, we want some mirror to reflect the sunbeams, if possible, INTO EVERY NOOK AND CORNER OF THE GLOBE. For this is, we believe, THE WORLD'S CRISIS—*the consummation of the age.* GLORY TO GOD, that he has not left us in darkness in relation to these soul-cheering subjects—these transporting themes of contemplation. Tongue cannot utter it,—neither pencil can paint, nor poetry describe the *thrilling,* JOYOUS, HEAVENLY EMOTIONS of a soul, that can *look across the Jordan, and over the battlements of the city,* into the land of Canaan,—into the metropolis of glory. And who, O who, that has felt the charm, that has basked in that sunshine, can stand against the dissemination of the heaven-born light? Who would, if they could, dam up the river of salvation, and obstruct the flowing of the healing waters? God, we fully believe, is opening the flood-gates—He is stirring up the virgins to demand the life-giving element, and to open channels everywhere for the spread of truth in the earth; and we call upon all the true-hearted to lift their voices to God, that every wheel in this machinery that is not of God may be obstructed, and its motion cease; but that every portion of the enginery that is set in motion by the finger of God, may move with a constantly increasing velocity, that no opposing influence may block the wheels or obstruct the movement. Pray that the paper may be like a well polished mirror to reflect light and truth; that every page may be illuminated as with the spirit of God. Nay, that the fire of love, and the light of truth may flash through every letter, and thus the sinner be convicted, and the saint comforted, and the church edified in the most holy faith.

Thank God, our work is not our own. As we have heard of our Father even so we speak. We desire no personal aggrandizement, nor centralization of power, and, at least so far as the humble servant of the Church in the editorial department is concerned, he would rather repose with the sleeping saints than stand in the way of the car of salvation. God grant that every stumbling block may be removed, and the chariot roll unobstructed throughout the land.

But while we have no desire for *frail, erring man,* to be invested with power to "lord it over God's heritage," we do desire CENTRALIZATION IN CHRIST,—concentration of the saints under the banner of His love; and all power to have a safe *lodgement in the sovereign* HEAD; and each member to move in harmony with Him, and consequently in unison one with another, each acting in his own sphere; and if one man's tongue is like the pen of a ready writer, let him blow the trumpet in Zion, and sound an alarm in the holy mountain; and if another man's pen is like the tongue of a ready speaker, let him employ *his* gift to the glory of God. Thus we may be like a company of well disciplined soldiers, marching, wheeling, &c., all in martial order, and according to the word of command. Let Jesus be Captain, and each one obedient to His voice, and there will be no confusion or disorder in the ranks. We cannot expect to have the sympathies and co-operation of the world, for they are not of us; but in the name of Him who offered His life to redeem us, we call upon all who profess the faith of Jesus, and believe the present truth, to "*love as brethren,*" *to preserve "the unity of the spirit in the bonds of peace," to concentrate their energies in sounding the* MIDNIGHT CRY, that every slumbering virgin may be aroused, and the Church clad in her shining habiliments of light and love, ready to go in unto "the marriage of the Lamb."

I have remarked the present is an era of *light,*—let it be also an era of *love.* In the present enterprise of throwing out the fly-sheets of "The World's Crisis," we move simply because we believe the emergency imperatively demands it. Some of us have been devotedly attached to the Advent Herald, others to the Watchman, others still to the Harbinger. Let those papers move in the sphere they have chosen; but we have *a specific work,* which we believe God designs to accomplish through our humble instrumentality; and that is, to assist the beloved Bride to make herself ready, and be adorned with her jewels, and robed in "fine linen, clean and white"; that when the opening heavens shall reveal the Son of God, vested in regal power to deliver "every one that is written in the book," she may scale the mount of God," and in her radiant charms, and with resplendent crowns, and enchanting melodies, "be presented faultless before His presence with exceeding joy" ! ! !

We desire no personal controversy, nor collisions with papers, or correspondents, or any one else. We have not attempted to launch a *vessel of war,* that is to go forth with the thunders of ordinance, or throw out its missiles of death, we would rather send forth a heavy-laden merchant-man, freighted with stores for the household of faith, and wafted by the breezes of heaven. The naval triumphs that we desire are such as were obtained by the transportation of provision to starving Ireland. It is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is the bread that we wish to convey, and our fervent aspirations ascend to heaven, that the columns of the paper may be replete with saving truth, with such communications as shall be received and digested by the flock, by which they may be strengthened for the pilgrimage, and nurtured unto eternal life.

JONAS MERRIAM.

Conference at Lowell.

A general Conference of Adventists was holden in Lowell, Mass., commencing on Tuesday, 27th ult., and continuing over the Sabbath. It was attended by a large representation of believers in the speedy coming of Christ from Maine to New Jersey. Truly it was a refreshing season from the presence of the Lord, and the glory of His power. It seemed as though the same spirit pervaded every heart, and actuated every mind, and that it was the desire of all to seek the face and favor of God, to obtain a more perfect knowledge of His ways, and learn more of His blessed truth. Thank the Lord for so much of His peaceful presence as we enjoyed through the exercises of the meeting. It seemed as if every jarring element was banished from the place of convocation. It was an ever memorable occasion and we believe all who were in smypathy with the *gentle, tender, lamb-like spirit* of the meeting could say emphatically, "Lord, it is good for us to be here," and further that while the chariot-wheels of the master delay, they will have reason to bless God for the strength and consolation received at that profitable interview. We could but indulge a secret wish, that all, who have received the impression that the advocates of time are possessed of a "*hard spirit,*" had been present to witness the development of that general feeling, which pervaded the believers in the immediate revelation of their adorable Savior. There was a general manifestation of tenderness and sympathy, indeed, there seemed to be a universal outburst of feeling that was eminently in harmony with the spirit of Him, who offered His life a ransom for the sins of the world. The desire of the brethren was to "do good to all, and especially to the household of faith."

Among other efforts to benefit the Church and enlighten the world, was projected the plan of publishing weekly *fly-sheets* that may go forth on wings of love and errands of mercy, and with messages of truth, to announce the proclamation, "BEHOLD THE BRIDEGROOM COMETH." The proposition was laid before the Conference by Bro. Couch, to send out gratuitously the startling intelligence as on the wings of every wind, to the extent of those means, which God may supply, even if it be to the ends of the earth. *Amen,* seemed to be the universal response; and the impression on every mind, so far as we could learn, was "It is the Lord; let Him do what seemeth Him good." Such was the unanimity of feeling, and such the blessing of heaven that descended upon the members of the Conference in connection with this effort, that we could but recognize the hand of our heavenly Father, and humbly submit to the leadings of His Providence, and the teachings of His grace. In the early history of the Advent movement, the believers in the coming of Christ were of one mind, and of one heart, all believing the emergency of the case in the development of present truth, demanded a medium of communication for the *specific work* of preaching the everlasting Gospel, as symbolized by the flying Angel, (Rev. 14 : 5, 7) "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to Him; *for the hour of His judgment is come.*" In like manner, and for the same reason, we feel that in consequence of the new development of light showing us clearly, that those who thus went forth in 1843 and 4 fulfilled the first items in the Parable of the Virgins—that the tarrying time has followed—the slumbering and sleeping time been passed through—and that the momentous hour has arrived for startling the Virgins from their slumbers, that they may arise and meet their Lord in peace at His coming—in consequence of the light that now breaks upon the pathway of the Virgins, we need a public organ devoted to the *specific purpose of sounding the* MIDNIGHT CRY. If a Paper was needed to announce the time of His coming (according to our then belief) in 1843 is not another equally demanded to announce that proclamation of '54, which is the key-stone of the arch, establishing the former position, and finishes up the work with shoutings, "grace, grace unto it!" We take this step in the fear of God, and with good will to man, and the confident expectation that many, who are not now in sympathy with the present movement, will, by the grace of God, be awakened to a sense of the *awful crisis impending,* and, together with us, be *ready,* as we trust through the tender mercy of our God we shall, to enter in to the nuptial ceremony and grand coronation scene, when the king shall appear in His beauty, and unvail His lovely face to the adoring bride, even He who is the joy of our hearts, the centre of our hopes, and will be the glory of heaven and "the light thereof."

Much practical instruction was thrown out during the session of the Conference, and particularly in a sermon on the use of the tongues, by Bro. Grant. We believe there were few, if any, that were not profited by the discourse: for every one seemed to inquire in relation to the pungent admonitions of the speaker, Lord, is it I? The position taken was not only that every idle word was a sin against God; but that *all* ALLUSIONS *to the faults of others in their absence,* except when we design to warn some one who is in danger from their influence, is *decidedly wrong.* May the deep impressions made by that sermon be permanent on the heart of every hearer.

We cannot close this account without alluding to the melodies of Zion that were sung at the Conference. The harmony of song is always an index to the harmony of feeling in the assembly. So thrilling and delightful were their notes of praise, their outgushing songs of joy that we could but be reminded of the melodies of '43, when it seemed that a new dispensation of music was opened to the Church. And particularly on taking the parting hand, as they sung that touching air, and melting hymn, "When shall we all meet again"? it seemed to inspire that *deep, thrilling* emotion, which cannot be delineated with the pen. May we all enjoy that happy meeting again referred to in the hymn, in the new creation, where with immortal tongues, and in one mighty choir, we shall chant the praises of our dear Redeemer, and no more be obliged to sing the *parting hymn!!!*

☞ We have issued the first number of our paper as soon as the pressure of business would permit.

☞ The new work from the pen of Bro. F. H. Berick, entitled "THE GRAND CRISIS IN HUMAN AFFAIRS; THE LORD SOON TO COME," from which we extract the leading article on the first page, will be ready for delivery in about two weeks. It embodies all the principle features in the argument on time, both Historical, Chronological and Biblical. All who desire to gain information on this momentous subject will be greatly benefited by this publication; in perusing it, we are confident that it will enlighten, strengthen, and confirm every seeker after divine truth.

We hope and trust that it will be speedily scattered far and wide, even to the uttermost parts of the earth, that it may be the means, under the blessing of God, of doing good, and bringing many to a knowledge of the truth.

All orders for the above work should be sent to the "*World's Crisis,*" Lowell, Mass., and they will insure prompt attention.—ED.

"How Long shall it be to the End of These Wonders?"

The above is a question proposed to the man who stood above the waters of the river, by one of the heavenly messengers; the answer to which was as follows: "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people all these things shall be finished."

What are we to understand by the "end of these wonders?" Answer—The wise shining as the brightness of the firmament. What is it thus to shine? Ans.—"As the sky above us. The image is that of the sky at night, thick set with bright and beautiful stars." [Barnes.] "Shall glisten as the shining of heaven." [Cov. Trans.] Have we on the record of Sacred Scriptures any exhibition of this shining glory? Ans.—We have. In the 17th of Matt., we read that Christ was transfigured; and that "His face did shine as the sun, and His raiment was white as the light." In Rev. 1 : 16, we read, that "His countenance was as the sun shineth in his strength." Will the saints ever thus shine? Yes. When? Ans.—"When He shall appear, we shall be like Him; for we shall see Him as He is." How long after He shall appear, before we be transformed to His likeness? Ans.—It shall be in a "moment, in the twinkling of an eye, at the last trump." Mark. The shining of the saints is not a consequence of their entering the kingdom, but of their being made like unto Christ Hence, if when the Savior comes the transformation of the saints takes place, "in a moment, in the twinkling of an eye;" they will then, and ever after shine, both at his coming and in the kingdom of God. Blessed is he that waiteth and cometh to—to what? Ans.—To the 1335 days. To what part of them? Ans.—To the END. Or, as Job says, "All the days of my appointed time will I wait, till my change comes." How long is Daniel to go his way—to rest (in the grave)? Ans.—TILL THE END BE. End of what? Ans.—End of the 1335 days. The German text reads, "Thou shalt RISE UP and stand in thy lot." In the above rendering, the RISING UP, is just as much an event to occur at the END of the days, as the standing in his lot. And as he must rise from the grave before he can stand in his lot, we believe the resurrection of the saints will mark the end of the days.

In Coverdale, we read, "Take thy rest, and bide in thy lot." Here the grave is the lot; and according to this rendering, Daniel is to sleep in the grave until the days be ended, look at it which way we will, whether according to this, or the German text; there is no resurrection until the end of the days.

Prof. Stuart renders this clause as follows:—Thou shall rise up FOR thy lot, at the end, &c. Mark, the lot does not come at the end of the days, but the resurrection, as an essential prerequisite, to his standing in his lot. Mathew Henry, in speaking of the numbers 1260, 1290 and 1335, says, that Anti-Christ "at the end of the 1260 should BEGIN TO FALL, but 30 years after he shall be QUITE FALLEN—and whoever lives to the 1335 days will see glorious times indeed." All that wait and come to the end of these days, shall then exclaim this is our God, we have waited for Him and He will save us. May the Lord help us to wait with patience, that we, with all the saints of God, may rise to meet the Lord in the air at the end of the days.

F. H. B.

☞ The London correspondent of the N. Y. Tribune asserts that the British Government, through its Minister at Constantinople, has pursued a most treacherous policy towards the Porte. Lord Redcliffe, he says, did not oppose the passage of the Danube by the Turks, believing that they would be whipped by the Russians. But as soon as the battle of Oltenitza was fought, he urged the Sultan not to risk his army, and induced him to give orders for its withdrawal to a defensive position.

☞ As a farther illustration of the hatred to the papacy entertained by the inhabitants of Rome, referred to in our article on the Vials, we cut the following from the *Evening Traveller* of the 12th inst.:—

The Pope and the Romans. At a meeting of the Universal Democratic Association, at the Stuyvesant Institute, N. Y., on Tuesday evening, a letter of considerable interest was read from C. F. Henningsen. In this letter the writer gives it as his opinion, received from contact with the Romans, that Roman Catholicism in Rome is dead. He says, "Nine-tenths of the people, including the female portion of the population, look on the Pope and his cardinals with contempt as spiritual imposters, and with the utmost hatred and horror as temporal oppressors." From what he heard and saw in Rome, he is convinced that, "within twenty-four hours after the withdrawal of the foreign garrison, the Pope's government will have fallen, and his own life, together with those of his counsellors will have been sacrificed, unless they can save themselves by flight or concealment, which will be very difficult; for every avenue of escape is noted and watched." He adds:

The popular feeling of the Romans has been so embittered by the manifold executions, imprisonments, treacheries and oppressions of their rulers, that I regret to say, I found the popular leaders inexorably deaf to any counsels of moderation and mercy; deliberating merely whether the Holy Father should be hanged from the cross of St. Peter's, or over the so-called tomb of St. Peter within; the least violent stipulating only, that he should be unfrocked as a false priest, and then tried like Charles I., for violating his contract with and murdering his people."

We do not happen to know who this Charles Fred Henningsen is; but if he is a man whose character and means of observation authorize him to speak with confidence—as certainly the fact that his letter was read at a meeting of political refugees would suggest—the declaration made by him and the opinions given deserve consideration.

That the power of the Pope is doomed to destruction, we cannot doubt, while we believe the Bible.

According to the above testimony it may be nearer at hand than the most sanguine have hoped.

Objections to Starting a New Paper Considered.

Since the question of starting a new paper has been agitated, some of our brethren and sisters have entertained fears that it would result in evil. It has been remarked, that it is too late in the day to think of engaging in such an enterprise as that of publishing a paper. But we might with equal propriety, use the same argument against preaching, publishing books, &c. This is indeed a curious objection. Too late in the day? Why? If it is late in the day, and our time short, and the end near, these considerations are sufficient of themselves to bestir us to action; instant and immediate action. And it becomes us to put forth every energy and to bring into requisition all the means within our power, to spread this glorious light We profess to believe that the last note of warning is being heard, the last message is being promulgated that this world will be favored with. And as the number is few who can, or will leave all to declare the warning to a judgment bound world, we feel called upon to issue a flying sheet that shall be scattered east, west, north and south, and thus those souls who do not—who cannot have the privilege of sitting and listening to the argument, may read and ponder it, and thus, under the blessing of God, our effort in this department may prove a blessing to some, both in this and in the world to come. If the work is great, we must do the more. If the time is short, we must work the faster. If it is late in the day, we must, by constant action and effort, redeem the time, because the days are evil. And in our efforts to do this, we expect the blessing of our heavenly Father; nay, more,—we have been blessed already.

Again,—It is said that there are papers enough now, hence no necessity of starting another.

In relation to the other papers we have nothing to say, except to remark that our brethren, who conduct those periodicals, do not feel the same interest, or do not see with us so fully the coming of the Lord this year. And although they have manifested a disposition to publish whatever has been sent to them on the question of time, (at least so far as my communications are concerned,) yet the brethren believing in time have felt that to have the entire control of a small sheet devoted wholly to this question, would subserve their cause better than in any other way. We are conscious that we are doing up our last work. We have no disposition to contend with others, and thus waste our time for naught. Our duty is straight before us. If others oppose our views, and fill the columns of their periodicals with what they may regard as arguments against our position, we have no contention; our

business will still be to present the truth as we understand it, and leave the reader to judge of its merits.

Should some be apprehensive that we shall not abide by the principle of minding our own business, and thus prophesy that we shall soon change our mind, we trust they will be disappointed. We would not feel self-confident, knowing that we are poor fallible creatures, but we do pray that God will enable us, and all who may in any way be connected with this paper, to manifest the spirit of Christ, and whether we preach, exhort, or write, to do all things with an eye single to the glory of God, and in reference to the coming of the Lord.

F. H. B.

SAD ACCOUNTS FROM THE IONIAN ISLANDS. Private letters from the Islands inform us that Zante and Cephalonia are in a most deplorable condition. The failure of the currant crop for two successive years, has cut off the only supply from which the inhabitants of those two Islands, in particular, derive their main support. The land-owner and the laborer are both suffering under such a calamity; but it is in the latter that want with its attendant horrors weigh heavily, and is crushing them to death. Their circumscribed condition in a physical, as well as in a social sense, renders them helpless in their present misfortune. Any work which could offer the scanty remuneration of twelve cents per day, would, under existing circumstances, be hailed by thousands as a most propitious and heaven-sent boon. But there are no factories to employ the callous hand of the sturdy agriculturist, and it must drop with weakness by his side until death relieves his sufferings. The relief also that might be obtained by spreading out, and thus rendering the intensity of suffering less observable, is rendered very difficult by the liquid element which locks them up in their native island. The Zantiotes in particular are well known throughout Greece as the most industrious, active, laborious and thrifty husbandmen of that part of the world, and yet even their doom also seems inevitable, and starvation is already preying upon that hardy race. During last autumn wild fruits and herbs growing in the fields constituted their food, but dreary winter has deprived them even of their miserable pittance. The Ionian Government has offered to many a free passage to Corfu, where the olive crop promised well this year, and where they might find employment in helping their fellow-islanders to get in their crop. This measure will no doubt afford some relief, however small, to the sufferings of many. Hundreds have already availed themselves of it, and our correspondent tells us that the haggard features of hundreds of starving beings, of all ages and sexes, leaving their sunny island in search of bread, presented a picture which drew out tears from the eyes of all who witnessed it.—[Boston Traveller.

Present Truth.

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."—[James 5: 9.

There never was a time, when the above admonition was more applicable than at the present. In fact, the connection in which it is found, determines its application to be at a point of time when the church are, in a special sense, waiting for the coming of the Lord. Says the Apostle:—

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Be ye also patient: stablish your hearts: for the COMING OF THE LORD DRAWETH NIGH."

The term "grudge," is rendered to groan or grieve (marg.) We are told by critics that the term as used here, signifies to be "fretful and impatient; or, to use a common word which more exactly expresses the sense, that of grumbling;" that is, to manifest a disposition of complaining, or finding fault. The causes of this complaining are various and many. Some persons are all the time grumbling because Mr. A. or B. is favored with more of this world's goods than themselves; thus neglecting the exhortation of the Apostles, "Having food and raiment, let us be therewith content."

Should a person possess greater talent, or be blessed with more pleasing qualities than another, that same envious, grumbling disposition is manifested. Or if others do not act as they may think best, or walk in the way that they have marked out; instead of trying to convince them of their folly, the tongue of defamation is let loose, and thus the breach is made wider and wider, until all confidence is destroyed or lost. Now how much better it would have been to follow out the instruction of the Apostle, when he says:—

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Again, if a word is dropped in their hearing against any person or persons whom they respect, they are impatient until they have peddled it here and there, adding little by little to it, to make it emphatic; and should any person be disposed to question its truthfulness, they are, as it were, ready to confirm it by an oath. The primitive church were troubled with just such a class of busy-bodies, females, and the Apostle refers to this very class, when he says:—

"And withal they learn to be idle, wandering about from house to house; and not only idlers, but tattlers also, and busy-bodies, speaking things which they ought not.

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

For some are already turned aside after Satan."

This class of persons do more to disturb the peace of a neighborhood, than all others put together. Pollock, in speaking of Madam Rumor, says:—

"Twas slander filled her mouth with lying words;
Slander, the foulest whelp of sin; the man
In whom the spirit entered was undone.
His tongue was set on fire of hell; his heart
Was black as death; his legs were faint with lust
To propagate the lie his soul had framed;
His pillow was the peace of families
Destroyed, the sigh of innocence reproached,
Broken friendships and the strife of brotherhoods."

The Psalmist in speaking of this same class, says:—

"Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will not I suffer.

Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.

He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

And in the language of the Apostle, we say:—

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice:

And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Grudge not one against another, brethren, lest ye be condemned." Condemnation is sure to follow this "grumbling" disposition. If there is anything to move one from this course of evil speaking, it is the announcement, "Behold, the judge standeth before the door." O, may the Lord help each and every one to examine himself, and to remember the language of the Savior, "That for every idle word that men shall speak, they shall give account thereof in the day of judgment." B.

Extracts from Letters.

Sister Bragg writing from Orrington, Me., says:—

"Bro. Merriam,—I do feel thankful to the good Lord that I ever heard the last note of warning that is dying away on a fire-doomed world. And above all, I do thank God that I have a heart to love and believe the truth of the Lord's coming this year. O, glory be to God forever, for the cheering prospect of getting home this year, where we shall shout our suffering over,—and where we shall delight ourselves in the abundance of peace forever; have the privilege of walking the streets of pure gold, and then surround the tree of life and eat and live forever. O, that will be blessed indeed. And the thought that it is all to be realized so soon "makes me almost impatient for Christ to appear." Truly, this is a blessed hope, big with immortality and eternal life, and is like an anchor to the soul, both sure and steadfast, and it enters to that within the vail. I can truly say, the way does grow brighter and brighter. "The way the holy prophets went," I will go. There is peace in believing and joy in the Holy Ghost; I truly have the hundred fold (that is promised) and the cheering promise that I shall live forever. O, praise the Lord for the foretaste of the heavenly rest that remains to all the saints of God. If it be so blessed to anticipate the day of glory, what must it be to be there surrounded with the glory of God forever freed from temptation and evils, unnumbered of this bitter life. To think we are safe at home with the pure and the blest of all ages! O, glory, hallelujah to the Lamb of God forever, for a hope so "much divine." "We can trials well endure," knowing the trial of our "faith is more precious than gold that perisheth, though it be tried with fire, it will be found unto praise and glory at the appearing of Jesus Christ" our Lord. I can "gladly wander up and down and smile at toil and pain." Yes,

"I'll suffer now, I'll triumph then,
I'll die for Jesus here;
In that bright world I'll live again,
A conqueror's crown to wear."

O praise the Lord is the language of my heart. I feel like a pilgrim and a stranger in an enemy's land, surrounded as a lamb among wolves, yet Jesus is for me, and is more than all that can be against me. I do feel it safe trusting in Israel's God, believing he is able to keep all I have entrusted to his care. O how good the Lord has been to me, to call me out from the world, and the proud Church, and give me a heart to love the truth that is now meat in due season. O glory be to Jesus, that I do by his grace stand out from the world, looking for Jesus to come and finish our faith, which we shall realize in 1854. Pilgrim Brother, be of good cheer, the land is near. Soon you will cast off all your desponding feelings, and rejoice forever with the blood-washed company who shall have overcome by the blood of the Lamb and the word of their testimony. O my heart is often made glad when viewing by faith the blissful plains of Eden restored. There is no other class of people on the earth that can rejoice with joy unspeakable and full of glory but those who have the Gospel hope in the soul. I do feel and believe with all my heart, that we are on the track of truth, and on the last stepping-stone, and the next step, we are at the bar of God, to give an account of the deeds done in the body. O solemn thought, the destinies of all are eternally fixed this year. The days of Daniel's rest in the grave will run out, and he will stand in his lot, and all will then the harvest know. And my prayer is that we may be found without spot or wrinkle or any such thing, for a spotless Church is to be presented to the Father this year. When I see that one sin will forever banish us from God's presence, I tremble and ask, Shall I be able to stand the grand review of the great I AM? I do feel like being wholly the Lord's, soul and body; wholly given up to God, willing to do anything that will be for the glory of God. I *truly love* the straightness of the way, and I mean to walk in it by the grace of God, and I know the Lord has ever helped me in time of need, and I do praise His heavenly name. He remains the same yesterday, to-day and forevermore. Amen.

O praise the Lord for the fulfilment of prophecy; we see the abomination of desolation is in the past, and according to the prediction of Christ, immediately after the tribulation of those days the sun was darkened, for which I give God glory, with all my heart, for that marked the ending of the 1260 years; and as long as we can rely on the words of Christ, we can believe beyond a shadow of doubt that 75 years from 1779 we shall see Daniel stand in his lot as promised by the Angel; and Job will see his Redeemer for himself; and Isaiah, with his dead men, will awake and sing the song of victory. O hallelujah to God and the Lamb forever and ever—praise the Lord. I do feel that I am on the wing for glory, and that nothing shall be able to separate me from the love of God which is in Christ Jesus my Lord."

Brother Thomas, writing from Gardner, says:—

"I am still striving for the kingdom, and I do believe that we are almost there; the battle almost fought; the victory almost won. Soon the *last* prayer will be offered; the *last sigh*, *the last* groan be heard, and the last tear be shed. Glory to God that eternal salvation is so near. God grant that we may soon meet in that glorious kingdom, that bright world, where *all*, ALL will be immortal, to part no more forever, even, forever and ever, is the prayer of your unworthy Brother in Christ, hoping for speedy redemption.

JEDEDIAH THOMAS, JR."

The Midnight Cry.

Bro. Merriam:—Being among that class of believers, professing to be looking for the Lord to come this year, and that we are living under the sound of the "Midnight cry," I desire to advance a few thoughts in relation to this all-absorbing theme, as they may present themselves to my mind.

In the parable of the virgins, we learn that the cry at midnight is given after a tarrying time, during which tarrying time, the virgins all slumbered and sleep. All can see, by the different figures presented in this parable, that the state of the church is not the same during the tarrying time that it was at the time of their going forth, as brought to view in the beginning of the parable. To be slumbering and sleeping, implies simply, insensibility or inaction; they gradually grow insensible in respect to the great truth which caused them as a class of people to move out, or "go forth to meet the Bridegroom," and thus fulfill the first item marked in their history, by the Lord himself.

But at midnight a cry is raised, "Behold the bridegroom cometh." Then, when the church comes to this third point in their history, of course they will see that the "going forth" and the tarrying time is in the past. Then certainly the sounding of the "cry at midnight" marks the ending of the tarrying time. But what constitutes the cry at midnight? Simply the proclamation that the Lord is coming, and coming at a given point of time. Why? Because the same instrumentalities are used by the Lord in giving the cry at midnight, that were used in causing the church to make her first movement in going forth to meet the Bridegroom. All can see, I trust, that this principle is clearly shown in the giving of the cry, by carefully examining every point. 1. They have their lamps by them when they "go forth," and of course they keep their lamps by them while they are slumbering and sleeping; for as soon as the cry is heard they all arise and trim them. (the lamps.)

By the symbol of a lamp we all recognize the Bible, and I think we see by the Parable that it was light on that portion of Scripture, which relates to the time of our Savior's return, that caused them to "go forth." 2. During the tarrying time, that light begins to wane and darkness imperceptibly creeps over the church in regard to the specific time of the coming of the Lord. That this is the case, all will clearly see by the expression, "then all those virgins arose and trimmed their lamps;" showing of course that darkness had been gathering on the very portions of Scriptures from which they obtained the first light in regard to the Savior's return at a definite point of time. 3. As the Lord used the Watchman, or "the servants of the householder," in leading out the church in that first movement, they, therefore, will be the messengers to give the cry at midnight; as they give the warning, the virgins begin to trim their lamps. But some may think this last position is assumption. Then I would call your attention to what the Lord said in regard to the servants who are made rulers of his household, &c., in the preceding chapter. Mark that expression, "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." Paul says: "faith cometh by hearing, and hearing by the word of God; how can they hear without a preacher," &c. Then as faith cometh by hearing, can we not see this principle involved in the sounding of the cry? I think we can; for the church would not search into the evidences of the Savior's return, unless notice had been given of that event being near by the good servant, giving meat in due season.

We are now living in an age of the world when there is a proclamation going through the land that "the Lord is coming in 1854." It stirs the whole Advent body. At the commencement of this announcement, there were but a few who sympathized with it; but we daily saw their number increasing, and light continued to break in on their pathway, which served to comfort and strengthen them, although Satan raged, and all the hosts of this ungodly age were to desperation driven, as if they would attempt to prostrate the plan and will of God,—but in their attempts, completely failing, and only proving it true, that nothing can be done against the truth, but for the truth. That the truth will triumph at last, all are ready to acknowledge; consequently all who are identified with the truth, by living it out daily before the world, will also triumph with it; while those who have turned a deaf ear to the oft-repeated admonitions of Christ and his followers, will share in a fatal and overwhelming defeat.

We have looked over carefully all the arguments which thus far have been offered against the present reckoning of the prophetic periods, and that has been presented to show that the Church could not know the time of our Savior's return, and we acknowledge that up to this present time we have seen nothing to cause us to alter our present position in regard to the ending of the days, and the sounding of the "Cry at Midnight." Consequently, we expect Jesus will come this year. We believe he will come; and that the long, dark night of disappointment, occasioned by the passing the time, is receding. We thank God for it. We rejoice in view of that coming day, which is to end the suffering of God's beloved and chosen ones. The great day of the Lord is at hand; the final redemption of the Church is soon to be witnessed.

Dear reader, think of these things. Ponder, for a moment, the joy of the saints, as they see the opening heavens reveal their blessed Redeemer! Hear them exclaim, "Lo! this is our God; we have waited for Him; we will be glad and rejoice in His salvation." See the beloved ones, who now lie under the clods of the valley, as the trump of God sounds; behold them coming forth clothed in immortality. Hear them shout, "O grave! where is thy victory? O death! where is thy sting? Thanks be to God who giveth us the victory, through our Lord Jesus Christ." They are saved from death forever, and they are to be like the angels, "to die no more."

We would here call your attention to the timely warnings of God's people, and beg of you in the name of Jesus to heed them, and quit the ways of sin immediately; prepare to meet your God in peace, that you may have an inheritance in the world to come, "The saint's happy home."

C. W. SARGENT.

To ———

DEAR BROTHER: It is always the most agreeable to our feelings to dwell upon the reward of the righteous, than the final doom of the hypocrite and self-deceived, but both characters are presented in the Bible for our admonition. They are represented by the man who came to the wedding, without the garment prepared for that occasion. Satisfied with his own raiment, he rejects that provided by the king, and thus offers him an insult. The command is given to the servants—"Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth."

Again, they are represented by the evil servant saying in his heart, "My Lord delayeth his coming," while he outwardly manifests his unbelief by smiting his fellow servant, who is giving "meat in due season." The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and cut him in sunder, and appoint him his portion with hypocrites and unbelievers." They are also represented by the foolish virgins, who outwardly manifested faith in the coming of the Bridegroom, but had not oil sufficient to enable them to abide in the light, until he came. They sought admittance to the marriage festival, but were forbidden to enter. Says the Savior, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done wonderful works? And then will I profess unto them, I never knew you, depart from me, ye workers of iniquity." Such is the portion of hypocrites and unbelievers. May the Lord save us from so fearful a doom.

From this subject we may learn the value of faith. Without it we cannot please God. Not a faith confined to a few detached portions of the Bible, relating to the life of Christ, his death, and our justification thereby. It should take a broader range, and strike out into the open field of prophecy, not only that portion of it which refers to past generations, but that also which has a bearing upon our own time, and likewise that which refers to the future glory.

There is too much indefiniteness to our faith. It is too much contracte . Many confound feelings with faith, and when their emotional exercises are deep, they suppose they have a good deal of faith, and yet if interrogated why they believe? they would be unable to reply. Again, they will talk much about the happiness of Heaven, and be very much animated by the prospect of it, and yet if asked where their future home was to be located, or in what its future glory was to consist, they could not tell. "Enough for us to know," say they, that we shall be very happy somewhere? They seem to be afraid of an intellectual faith; a faith that they can give the reason of. Thus large portions of the Bible remain untouched by them; those which clearly describe the nature of the Christian's hope, they have no interest in; they have professedly so much faith in the Lord, that they can very willingly leave all that with him, without acquainting themselves with it, and thus they remain ignorant of many of the "exceeding great and precious promises," which, if they but understand, would afford them a solid basis upon which to rest, and enable them understandingly to give a reason of their hope.

Although this is a land of Bibles, and all have the privilege of reading the word of God for themselves, yet there is, after all, but a limited acquaintance with its most precious truths, and very little genuine faith in its teachings. How few deem it to be the word of the Lord to us, just as really so, as though we heard it uttered amid the vivid lightnings, and deep thunderings of Mount Sinai. Yet we ought thus to regard it. "And if they escaped not who refused him that spake on earth, much more shall we not escape if we refuse him that speaketh from heaven. See then that ye refuse not him that speaketh."

But it is often said by those who wish apparently to evade the face of truth, "It is no matter what we believe if we are only sincere, or if we only live right." We find however by an examination of the sacred oracles, that we must have a correct faith, in order to produce right action. We see this plainly illustrated in the case of Noah, and of Lot. The majority found to their sorrow, that it was of some consequence what they believed, and so will also the Gentiles, if they refuse to hearken unto the voice of the Lord, and through fear of reproach turn away from the messages of the gospel.

Does it not, my brethren, judging from the past history of the church, become our duty to search the Scriptures that we may understand what the *specific message* is to us, or the *present truth*, for our day, that we may keep pace with prophecy—that we may follow the "shining light," and walk in harmony with the developments of the divine plan, and by a living, intellectual faith in the word of the Lord, be enabled to overcome the world? Leaving this subject now for your consideration, I subscribe myself your unworthy

SISTER IN CHRIST.

Foreign Items.

NEW YORK, Jan. 12.

The Steamship Baltic arrived below about 1 o'clock this morning and took a pilot on board. She left Liverpool about 9 o'clock on Thursday, the 29th ult., and brings 64 passengers.

The difficulty in the British Cabinet has been patched up, and Lord Palmerston retains his office as Home Secretary.

By a despatch dated Vienna, Wednesday evening, we learn that a Russian steamer has set two Turkish villages on fire by throwing red hot balls into them.

From Constantinople we receive advices that the peace project has been commenced, and that the Porte manifests a pacific disposition.

The combined fleets were still at Briscos.

Accounts from Vienna of the 24th state that the Persians and Russians had opened direct communications and that the Russian General Yermoloff commands the Persian forces.

There has been a violent tempest on the Black sea; eighty vessels are reported to be lost. The whole Russian fleet left Sinope after staying two days to repair.

St. Petersburgh. The latest accounts received report that the only sign of anticipations of war noticeable in the state of trade was a rise in prices of some imported articles.

War has been officially declared against Turkey by Persia.

Stockholm, 26th. The King has invited the Diet to nominate a small number of its members possessing its entire confidence, to whom, as a secret committee, Government may make important communications. It is believed that the Government wishes to bring some momentous facts connected with foreign affairs to the knowledge of the Diet.

THE GREEK CHURCH occupies an important position at this time with reference to the Eastern question. The supreme supervision of the church, which belongs in right to the Patriarch of Constantinople, has of late been claimed by the Autocrat of Russia. Meantime, though the Czar proclaimed himself the protector of all the Greek Christians in the East, the patriarchs of that communion, within the dominions of the Porte, have with one consent given in their solemn and *bona fide* adhesion to the Court of Constantinople. The Greek Church is very widely extended as regards territory, and comprehends a large part of Greece and the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Silicia, and Palestine; to which may be added the whole of the Russian Empire in Europe, a great part of Siberia in Asia, Astrakan, Casan, and Georgia. It comprehends more extent of territory than the Latin Church, with all the branches that have sprung from it.—[Lowell Courier.

THE EUROPEAN NEWS. Although the report that the combined fleets had entered the Black Sea is not confirmed, yet accounts from all quarters—from Constantinople, from Vienna, from Paris, and from London—agree in stating that orders to that effect have been given. Probably the next arrival will bring positive intelligence that the Rubicon has been passed. We look upon this movement as tantamount to a declaration of war on the part of England and France against Russia, and we may expect to hear that the next great naval movement in the Black Sea will be the blockade of Sebastopol.—[*Lowell Journal.*

Napoleon the Third is "mad"—awfully "mad." It is stated that the intelligence of the affair at Sinope aroused him to the utmost indignation, and that the French and English Governments immediately sent orders to their Admirals, Hamelin and Dundas, to enter the Black Sea without delay, and the combined fleets are now undoubtedly cruising in the Euxine. This indicates that the progress of events is *forcing* the great maritime powers into a course of more decided action than they have taken hitherto. Until this step, the Sultan has received, from his professed allies, only impediments to the vindication of his rights.—[Lowell Courier.

☞ In the article on the 6th and 7th Vials, last column of the first page, for "denomical influence," read "demoniacal influences."

Cash Received.

Mary F. Stephens, C. T. Whittier, R. Mann, L. L. Penn, G. Humphreysville, E. J. Armstrong, J. C. Forbush, J. Paine—each $1.00.

J. Davis, $3.00; B. Bailey, 2.00; I. K. Lombard, B. F. Copp—each 50 cts.; J. Thomas, Jr., 3.00; J. Cornell, 2.00; —— Lecrow, 2.00; Spaller Family, 8.00; T. Hardy, J. B. Spaller—each 2.00; N. Spalding, G. W. Waterhouse—each 50 cts.; A. Flagg, 2.00; J. Stockwell, S. D. Stokes—each 25 cts.

Letters Received.

Luther Adams, S. F. Rogers, J. Adrian; one from Hartford, Ct., without any signature; J. Thomas, Jr., M. D. W., C. Sprague, W. J. Rigby.

From the Boston Traveller.

God Knows it All.

In the dim recess of thy spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee; but remember,
His pitying eye, who sees and knows't well,
God knows all!

And art thou tossed on billows of temptation,
And would'st do good, but evil oft prevails?
O think amid the waves of tribulation
When earthly hopes, and earthly refuge fails—
God knows it all!

And dost thou sin, thy deed of shame concealing
In some dark spot no human eye can see,
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed and poor, and heavy hearted,
The heavens above thee in thick clouds arrayed,
And well nigh crushed; no earthly thought imparted,
No friendly voice to say, "Be not afraid!"
God knows it all!

Art thou a mourner; are thy tear drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea?
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the end from the beginning,
Thy tear of penitence is unforgot—
God knows it all!

Then go to God. Pour out your hearts before Him;
There is no grief your Father cannot feel:
And let your grateful songs of praise adore Him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!

Thoughts Suggested on Christmas Day.

It is the anniversary of the Savior's birth. More than eighteen hundred years ago, while shepherds were keeping watch over their flocks by night, an heavenly messenger appeared to them on the plains of Judea, and announced the important event. And suddenly there was with the angel a multitude of heavenly host praising God, and saying "Glory to God in the highest, and on earth peace and good will toward men." All heaven was interested in the birth of him who came to restore that which was lost. O, methinks they expected a dying world to echo back the shout, "Glory to God in the highest!" The shepherds heard with joy the glad tidings, and hastened to pay homage to the babe of Bethlehem.

The wise men beheld the prophetic star rising in the eastern horizon, and quickly sped in their way to the Jewish capital, with the inquiry, "Where is he that is born King of the Jews?" eager to worship him, and lay their treasures of gold, frankincense and myrrh at his feet. A little from this, and we enter the temple. Behold that aged man taking in his arms an infant child. His countenance is radiant with heavenly joy. He speaks,—let us list to his words,—"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." That is good old Simeon, and the babe of Bethlehem. Unto him had it been "revealed *by the Holy Ghost*, that he should not see death, before he had seen the Lord's Christ." And there was yet another—a mother in Israel of more than fourscore years, who departed not from the temple, but served God with fasting and prayers night and day, waiting for the consolation of Israel. An harbinger had gone before to prepare the way of the Lord,—her ear had caught the glad announcement,—her heart had received the joyous tidings, and when the infant Jesus was brought into the temple by Mary, his mother, the Holy Ghost witnessed with her spirit, that it was her long-looked for Lord, "and she gave thanks likewise, and spoke of him to all them that looked for redemption in Israel."

There is much of thrilling interest clustering around the first Advent of our Savior. Upon one point, my mind, however, particularly lingers. He came not *unannounced*. John the Baptist had proclaimed his coming. His mission had been foretold by the prophets. He was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his path straight!" The predicted star arose. The angelic host gave witness to his birth. Some there were, who hailed the tokens with joy, and "waited for the consolation," and "looked for redemption in Israel." And now my mind's eye glances forward to the *returning again* of the King of kings! Will there be any waiting ones to greet him, as at the first Advent? A Simeon and an Anna looking for redemption? Will there be any messenger to go before and prepare his way? Any "day-star" to indicate the dawn of "perfect day?" What meaneth the apostle when he gives the assurance "unto them that *look for him*, shall he appear the second time, without sin unto salvation?"

Who are those we find exclaiming, "Lo, this is our God, we have *waited* for him, this is our Lord, we will be glad and rejoice in his salvation?" Why does the Savior command us to learn a parable of the fig-tree, after certain signs have appeared? Why is the evil servant antagonistical to the good, who is giving "meat in due season?" What induces the inquiry of the scoffer, "Where is the promise of his coming?" The wise can understand and reply.

M. D. W.

Pleasant Valley, Jan. 7, 1854.

* * * Several of us have been trying, by the Grace of God, to serve him in that manner that may be well-pleasing in his sight; yet we have our trials and temptations like the rest of frail humanity. But we feel that our trials will soon come to an end. Praise the Lord, our redemption draweth nigh. O, I bless the living God that he is leading on his people by the sure word of Prophecy. Yes, O yes, the pathway grows brighter and brighter and will unto the perfect day. The light that shone at first in our pathway, tells us now that we are right, for the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. And if there was ever a time when the Advent Church should bestir themselves it is now; and if there was ever a time when we needed the Holy Ghost in our vessels it is now. O may the Lord prepare us for the coming crisis. Yours in the faith of the Gospel.

Wm. J. Ripley.

"The World's Crisis."

Such, then, is the motto that has been chosen as the heading of this paper, and considering the present state of the world, we deem it very applicable. That the world in general, is coming to a crisis, and an important indeed, no statesman, of any nation, disputes, or even denies; on the contrary, they themselves proclaim it. They have for some years past, called the attention of the people to it, in the most thrilling language. On this subject Kossuth in various speeches alluded to it frequently as being the "turning point of centuries in the destines of mankind," as the "approach of universal danger," the "decisive struggle," the "approaching death of despotic governments," "the drawing near of the judgment," &c., &c. We also hear from the eloquent Choate, of Boston, in a speech which he delivered in Faneuil Hall, near two years since, that it seemed to him "as if the prerogatives of crowns, and the rights of men, and the boarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away; in which the great bell of time shall sound out another hour,—in which society itself shall be tried by fire and steel—whether it is of nature and of nature's God, or not." Although we no longer hear the eloquence of Kossuth in this our land, still he keeps on his work, but in a quiet and sure manner, and has been waiting for that time to come, when he would make his last speech, which he declared would be, "*Up, boys, and follow me!*" and already it is announced in our journals that Kossuth has been invited to Constantinople by the Porte, and that he was soon to depart accordingly for that place. Nor is the leading champion of oppressed Hungary alone in his desires and expectations. Within less than a year our chief cities have been visited by Father Gavazzi, an Italian patriot, who has declared plainly his object was in wearing the emblem of the sword, that in the coming struggle, he would be the first to use the sword to regain the independence of his beloved Italy, and to exterminate Popes and Popery forever from its shores. The same desire of liberty from the yoke of oppression still burns in the bosoms of the brave Poles, and they still entertain hopes of yet being free; they, too, are deeply interested in the common struggle, and many of them are offering their services to the Porte. And in fact there is not a nation, in Europe but that is deeply interested in and connected with, the coming struggle. Asia is stirred within herself by the Chinese rebellion; and even the desire of war by the Persians has been shown by acts of hostility upon the Turks. The war spirit is to be found in every civilized nation. Even Egypt lends her aid to the Turks, and thus takes a part in what will yet prove to be the fulfillment of Jer. 25: 30–33 and of Rev. 16: 14, by which we learn that the slain of the Lord shall be from one end of the earth even to the other end of the earth, and that they shall not be lamented, gathered or buried.

Reader, is not the world rapidly coming to a crisis? Surely every one acquainted with the affairs of the political world, will answer, yes. And every Bible student, who is posted up in relation to the fulfillment of God's word, will answer, Amen. All nature cries out, yes; and God's faithful word sheds light abroad, and by faith we can see the everlasting kingdom of God set up, and established forever under the whole heavens, after what is now dreaded, and is even upon us, shall have passed, and passed forever. The believer, whose name is written in the Lamb's book of Life, will alone survive the "coming crisis," and reach the home of peace and joy, which will be prepared for his abode.

With such things before us, is not the right motto chosen? and can we not, through this medium, raise the warning voice to the world in order to aid seekers after truth to get a knowledge of what is before them, that they to meet their God, and escape all those things that are coming on the earth.

C. W. Sargent.

Catholicism.

This power has been of late making rapid strides in influence all over this country, although in an underhanded way; still its progress does not wholly pass unnoticed. That the Catholics intend to rule in this country, it is very evident; but God has marked the history of that power, and therefore we can safely rest assured that although there may be a struggle on their part to gain the ascendency, it will only be its last, its final death struggle.

The following extract we copy from the Lowell Herald:

What is Catholicism? Out West Catholicism is this: The Mayor of Pittsburg, Pa., calls on Bishop O'Connor of that place, to prevent the firing of cannon and beating of drums on the Sabbath. Catholicism makes the Bishop more powerful than the executive magistrate. The editor of the Wayne (Id.) Times is assaulted by Archibald McDonald, a Catholic, for publishing an article on "Popery and popular education," in which he comments on an extract he makes from the Shepard of the Valley, a Catholic paper of St. Louis. McDonald is arraigned before the Mayor, pleads guilty, and alleges in vindication of the offence, that he was insulted by the article in the Times. Catholicism denies the liberty of the press. The Shepard of the Valley, the St. Louis Catholic paper, declares that it is not an advocate of religious freedom, and says—"We repeat we are not. The liberty to believe contrary to the church is the liberty to believe a lie; the liberty to believe otherwise than she permits us, is the liberty to pollute the imagination and abuse the mind. From such liberty may we and those we love at all times be preserved." Reader, such is Catholicism—as it is out West. Is it different here? If so, would it be different had it the same chance to display itself?

☞ *The Lowell Courier* of Jan. 2d, speaking of the past year, say:

"During the year just expired, what momentous events have transpired in our own country, in Europe, in the Orient, and on the borders of China! Amid "wars and rumors of wars," verily, we have *lived fast*. * * * * * *

Last year was prolific of great events. The consummation of the Napoleonic *coup d'tat;* the disgrace of President Arista in Mexico; the re-enthronement of Santa Anna; the formation and (rumored) dissolution of the coalition ministry in England; the dethronement of the King of Ava; * * * the *revolutionization* of China and Japan; the stirring scenes in the war on the Danube; the repetition of the usual follies and crimes in the South American States; the discovery of comets; *signs in the heavens* and *perplexities in the earth*."

On seeing the above we are forcibly reminded of the Savior's language, found in Luke 21: 15, "and upon the earth distress of nations with perplexity," &c.

Everything upon the earth testifies to the truthfulness of our position; and during this year the world will realize the greatness of all events; but who will be left to record the mighty wonders of 1854?

Consternation Caused by the Comet.

The recent Comet seems to have excited great alarm and consternation in some parts of the Globe. A gentleman writing from Turkey says:

"The splendid comet now visible after sun-set on the western horizon, has attracted the attention of everybody here. The public impression is that this celestial phenomenon is to be considered as a sign of war; and their astrologers, to whom appeal is made for an interpretation, make the most absurd declarations; and I have been laughed at by very intelligent Turks, when I ventured to persuade them that great Nature's laws do not care about troubles here below."

The Madrid journals announced that the appearance of the comet had excited great alarm in that city, as it was considered a symptom of divine wrath, and a pressage of war, pestilence, and affliction for humanity.

The Berlin correspondent of the London *Times* said—"The comet which has lately been visible has served a priest not far from Warsaw with materials for a very curious sermon. After having summoned his congregation together, although it was neither Sunday nor festival, and shown them the comet, he informed them that this was the same star that appeared to the Magi at the birth of our Savior, and that it was only visible now in the Russian Empire. Its appearance on this occasion was to intimate to the Russian eagle, that the time was now come for it to spread its wings, and embrace all mankind in one orthodox and sanctifying church. He showed them the star now standing immediately over Constantinople, and explained that the dull light of the nucleus indicated its sorrow at the delay of the Russian army in proceeding to its destination."

The Affairs of Europe.

By the following, it will be seen that men of all nations and classes are deeply interested in the present struggle which is now going on in Europe, and that they consider the future destiny of all nations is herein involved:

Peace or War.—Of the present warlike attitude of the despotic and democratic instincts in Europe, the N. Y. National Democrat well says:—

"Much as we would do to avoid the waste of blood, we look upon the approach of such a war with satisfaction; better the carnage of one battle-field, where only men are slain than the lingering pestilence, the gibbets and the penal mines, the dungeons and the scourges, the famine and the desolation of despotic power, enduring on from age to age, and sparing neither sex, nor years, nor intellect, nor property. Better the red grave of freedom than the emaciated skeletons who gabber idiocy in the slimy cells of Buda, or waste their groans in the sunless depths of the Siberian caverns. There is a Canaan before the democracy of Europe; but the Red Sea must have swallowed the chariots and the horsemen of Pharaoh before the promised land can be enjoyed."

The following extract is taken from the N. Y. Tribune of Dec. 29:—

"We have private information from St. Petersburg of the most positive nature, and of incontestible truthfulness, brought by the Pacific, which throws some light on the complicated Eastern drama. * * * Nobody in St. Petersburg imagined that open hostilities would so soon begin. The declaration of war by the Sultan, as well as the almost immediate crossing of the Danube, took the Russians both in Bucharest and St. Petersburg wholly unawares. The Czar and his councillors believed to the last that bullying Turkey and her supporters would suffice to bend them to his demands. Now, Nicholas is taught better and is exceedingly dissatisfied with Menchikoff. The Emperor never seriously wished for war, and does not now wish it, though he says that he will never submit to be dictated to by England and France. It is, therefore, impossible to foresee what will be the influence in St. Petersburg of the recent military and diplomatic events. The excitement in Russia, and above all in Moscow, the heart of the empire, whose population act powerfully on the masses of the people through the whole country,—this excitement is on the increase, and of the most dangerous character, because it is religious. The wealthiest merchants of that capital are among the dissenters from the Orthodox Russian Church, and are generally not on good terms with the Government, but now they have offered to furnish millions of rubles to carry on the holy war. This example will be followed by other cities and communities in the interior. On the other hand, we are informed the Servians and Montenegrins are kept quiet as yet by the united exertions of Russia and Austria. If, however, no pacification should take place during the winter, *Europe is really on the eve of a terrible conflagration.* In such a case it is decided in the Imperial Councils to open a serious campaign, by stirring up all the elements of general discord. Pashkewitch will then be put at the head of the active army, numbering above 300,000 men, and will march—if he can,—directly on Constantinople. Other corps *d'elite;* such as that of the Grenadiers and of the Guards, 130,000 in all, under the personal command of the Grand Duke Alexander, the heir apparent, will be drawn up in echelons between the theatre of war and Poland, which will be occupied by some 20,000 men of the Guards of the Interior, all of whom are veterans. In Poland the peasantry take no interest in anything, and no chance exists there for a successful insurrection. Preparations on an extensive scale are now being made in the military colonies of cavalry near the borders of the Principalities, and the signal to rise will be given to the Montenegrins and Servians when their services are wanted. As yet, however, the chances are about equal. *With the spring we may* see displayed the *white flag of peace* or the *blood-red flag of war*. Should the latter be the case, *Europe will be paralelled into two hostile camps, no power of the second or third order being able to remain neutral.* How they will divide it is difficult to foresee precisely,—but peace will be nowhere. The first hostile acts will be marked by blockading the Baltic, the Euxine, and very likely the Mediterranean. The American will be the only neutral flag. Even Holland, Sweden, and the German free Cities will soon be obliged to side with one or the other of the Belligerents. But God grant that they may not have occasion to make the choice! Assuredly, a *general war* cannot lead to freedom anywhere."

All who read the above can certainly understand that the writer of it acknowledged that unless affairs are quickly settled, all Europe must soon be involved in a general war. The writer says, "*with the spring*" we may see peace or war. *War*, and that universal, we believe, will prove to be the sequel of what is now passing before us; and, that war spoken of in the word of God, as being the last and final struggle, "The battle of the great day of God Almighty."

Father Gavazzi, in his farewell lecture, which he delivered in Tremont Temple, Boston, Friday evening, Dec. 24, says:—

After the apostasy of Pius the 9th, we would have nothing more to do with Pope or Popery. Our crusade was thenceforth [illegible] of Italy, and not in behalf of the Pope. In the approaching crusade we adopt the sword as an emblem of our determination to fight for God and our native land. The sword is to destroy all the enemies of civil and religious liberty in Italy. He hoped she would not remain in slavery much longer. It is time to decide her destiny. He hoped that next year—in the beginning of the year—the question would be settled, and settled forever."

Speaking of his mission, he says:—

"It was true that his mission was a soldierly one—a rough one—a mission of destruction, of annihilation to Popery and to Popes; for then, and not till then, would Italy be free.

Therefore he meant to go to Italy as soon as possible, not to preach the Gospel of Christ, but first to destroy the enemies of the Gospel, and then to build on the ruins of Popes and Popery the pure Gospel of Christ. Between Christ and the Pope there is the sword, and the sword forever."

In a previous lecture, Gavazzi remarked that "Luther was a *reformer;* I am an *exterminator*."

Thus, we see, that this eloquent and energetic leader expects that *this year* is to decide forever, whether Italy is to be a free nation or not.

The following sensible remarks we copy from the Lowell Courier of Jan. 6:

The Eastern question has assumed a more defined shape lately than ever before. Hitherto, the Czar had supposed that he could without difficulty bully Turkey and her allies into acquiescence to his demands. Menschikoff had long fortified him in this delusive assumption. The events of the last few weeks, the reported successes of the forces of the Sultan by sea and land, and the despicable character exhibited by his own troops in all their plans and engagements, have at last opened the eyes of the Northern Autocrat to the real *status* of the case. As a necessary sequence, followed the disgrace of Menschikoff, so long the leading spirit in the foreign diplomacy of Russia. The Rubicon has now been completely passed, and all the world knows it. It only remains for Russia to prosecute hostilities on a scale commensurate with the magnitude of the interest at stake; for it is clear that, not only the interest of Russia in the principalites of Moldavia and Wallachia, but also the honor and prestige of the Russian name in Europe is involved. Thus, then, does the case stand—war a moral certainty; *Russia on the one side, all the Western powers of Europe and the sympathies of the whole Christian world on the other*—and God help the right!

The *Christian Era*, alluding to the same subject, also says:

"The year eighteen hundred and fifty-four opens with fearful indications of future commotion. Wars and rumors of wars are heard and the nations of the earth are in commotion. Since our last issue, news has been received of the disastrious defeat of the Turkish fleet. This is only the prelude to the general and complete defeat of the Mahommedan Empire. God has predicted the downfall of Turkey and soon, in spite of all the efforts of European powers, this overthrow will come."

Testimony after testimony might be added to the above, all going to show that what is marked in God's word as the struggle in which all nations will act a part, must shortly take place. And as we take a glance at the Eastern World, at this present time, we see all Europe is interested in one thing, viz: "The Russio-Turkish Question," from the fact that what is involved in that question seriously affects all the European powers.

That Turkey is to be the first power to fall, and fall forever, we have not a doubt. Its history is written out by inspiration, and though but few believe it, yet it is to come to its end and that speedily.

We here add, as the ending of this article, the following extracts from the London Examiner:

Our attention has been drawn to some remarkable passages from conversations reported to have been held by Napoleon with Mr. Barry O'Meara 35 years ago, and published by that person in his book on the captivity at St. Helena.

We do not need to make any comment on them. What we have been writing on this question from week to week for the last six months amounts to little more than an enlarged commentary on these extraordinary expressions of the ex-Emperor of France, which (bating some exaggerations natural to the speaker and the time,) contain the exact *rationale* of the Eastern question as it stands at this moment.

* * * * *

"In the course of a few years," said Napoleon, "Russia will have Constantinople, the greatest part of Turkey and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattery which Alexander practiced toward me, was to gain my consent to effect this object. I would not consent, foreseeing that the *equilibrium of Europe would be destroyed*. In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. The powers it would injure, and who could oppose it, are England, France, Prussia and Austria. *Now, as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reaching near Constantinople.* The only hypothesis on which France and England may ever be allied with sincerity will be in order to prevent this. But even this alliance will not avail. *France, England and Prussia united cannot prevent this.* Russia and Austria can at any time effect it. Once masters of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen," &c.

For the World's Crisis.

Notice.

Dear Brethren and Sisters: Believing as I do that the Lord is coming in 1854, I feel the importance of all believing it, that they may get ready. To believe it understandingly it is better for all to examine for themselves—*Bower's History of the Popes*—which shows plainly the commencement and ending of the 1260, 1290 and 1335 days. This history is acknowledged by all our learned men, throughout the country, to be the best and most reliable of any work ever issued from the press. They are not for sale in the Book stores, but I have obtained of the publishers all that remains of the edition.—The publishers have always retailed the work (3 vols.) for $6, but I shall sell them for $5. They can be safely sent in any direction by express. I am sure that no brother or sister will regret having them. Then they can act and believe understandingly and also be able to show others. As I have but a limited number, and there will be no more published at present, those who want them had better send soon.

In comparing this History with the Bible you will see, beyond all controversy, that the Lord will come this year. That the Lord may open your understanding and bless you is my prayer, Amen.

Jacob Weston.

Lowell, Jan. 1854.

Appointments.

Eld. Edwin Burnham, Lord willing, will preach at Whitefield, Me., (Turner's Hill) Wednesday evening, Jan. 18.

Miles Grant appoints to preach at Waterbury, Ct., in Hothkiss' Hall, Sabbath, Jan. 22d. At Westboro', Mass., Wednesday evening, Jan. 25, and continue every evening through the week and over the Sabbath.

Conference.—There will be a Conference held in the Methodist meeting-house, at Windsor, Me., to commence Thursday afternoon, Jan. 19, at one o'clock, P. M., to hold day and evening over the Sabbath.

F. H. Berick.
Edwin Burnham.

A course of lectures will be given in Portland, Me., to commence Thursday evening, Jan 26, and hold over the Sabbath.

F. H. Berick.
Edwin Burnham.

THE WORLD'S CRISIS.

Published for Gratuitous Circulation, by Believers in the Speedy Coming of JESUS CHRIST.

Office of Publication, 27 Central St.
(Up Stairs,) Lowell, Mass.

☞ All communications or orders for papers, &c., should be directed to "The World's Crisis," Lowell, Mass.

JONAS MERRIAM, . . . EDITOR.

S. J. VARNEY, Printer, . . 27 *Central St.*

In the publication of this paper a leading object is that the poor may have the Gospel preached unto them, and we desire in all things to imitate Him, who is our great Exampler, and obey his instructions—"Freely ye have received, freely give." We therefore make no charge against subscribers in any case. As pecuniary resources however are indispensable to the prosecution of the enterprise, we would say to those readers of the "Crisis," who are interested in its circulation, that whatever funds may be *voluntarily* collected for this object, and forwarded to the office, will be gratefully received, and applied to the continuance of the paper. We have faith in God that while it is His will for the "Crisis" to be circulated, His overruling Providence will furnish the means; and whenever those resources stop, the gate will be shut down and the work cease. The will of God be done.

All friends to the cause of present truth are at liberty, not only to give in their names for the paper, but to forward all other names to whom they wish the paper directed, provided only, that it may be carefully read; and we cordially invite all who are solicitous, candidly to investigate the subject, to present their names as subscribers to the paper.

In respect to communications, we would say that we desire this whole work to be under the special direction of our heavenly Father, and supervision of the Holy Ghost. We seek not honor that cometh from *man*, but that which cometh from *God only*. We therefore do not open our columns for polemic war, or the aggrandisement of self, but do most cordially solicit the correspondence of such as feel their hearts deeply imbued with the love of God, and the living truth like fire shut up in their bones, to communicate from the fullness of an overflowing heart. We have a heartfelt sense of our utter dependence on the arm of God to move forward the work; and we desire that every correspondent's eye may be single to the glory of God, and edification of the little flock, to whom Christ will give the kingdom when He comes without sin unto salvation, for which we wait *the present year*.

All individuals to whom The World's Crisis is forwarded, are respectfully solicited to ascertain what persons in the place of their residence are desirous of receiving it, and send to us the name of subscribers, together with their Post Office address; also to inform us whether papers are to be sent by mail or express, whether in one bundle, or directed to each individual. [illegible]

From the Boston Traveller.

God Knows it All.

In the dim recess of thy spirit's chamber,
Is there some hidden grief thou may'st not tell?
Let not thy heart forsake thee; but remember,
His pitying eye, who sees and know's't well,
God knows all!

And art thou tossed on billows of temptation,
And would'st do good, but evil oft prevails?
O think amid the waves of tribulation
When earthly hopes, and earthly refuge fails—
God knows it all!

And dost thou sin, thy deed of shame concealing
In some dark spot no human eye can see,
Then walk in pride, without one sigh revealing
The deep remorse that should disquiet thee?
God knows it all!

Art thou oppressed and poor, and heavy hearted,
The heavens above thee in thick clouds arrayed,
And well nigh crushed; no earthly thought imparted,
No friendly voice to say, "Be not afraid!"
God knows it all!

Art thou a mourner; are thy tear drops flowing
For one too early lost to earth and thee?
The depths of grief no human spirit knowing,
Which moan in secret, like the moaning sea?
God knows it all!

Dost thou look back upon a life of sinning?
Forward, and tremble for thy future lot?
There's One who sees the end from the beginning,
Thy tear of penitence is unforgot—
God knows it all!

Then go to God. Pour out your hearts before Him;
There is no grief your Father cannot feel:
And let your grateful songs of praise adore Him—
To save, forgive, and every wound to heal.
God knows it all—God knows it all!

Thoughts Suggested on Christmas Day.

It is the anniversary of the Savior's birth. More than eighteen hundred years ago, while shepherds were keeping watch over their flocks by night, an heavenly messenger appeared to them on the plains of Judea, and announced the important event. And suddenly there was with the angel a multitude of heavenly host praising God, and saying "Glory to God in the highest, and on earth peace and good will toward men." All heaven was interested in the birth of him who came to restore that which was lost. O, methinks they expected a dying world to echo back the shout, "Glory to God in the highest!" The shepherds heard with joy the glad tidings, and hastened to pay homage to the babe of Bethlehem.

The wise men beheld the prophetic star rising in the eastern horizon, and quickly sped in their way to the Jewish capital, with the inquiry, "Where is he that is born King of the Jews?" eager to worship him, and lay their treasures of gold, frankincense and myrrh at his feet. A little from this, and we enter the temple. Behold that aged man taking in his arms an infant child. His countenance is radiant with heavenly joy. He speaks,—let us list to his words,—"Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." That is good old Simeon, and the babe of Bethlehem. Unto him had it been "revealed *by the Holy Ghost*, that he should not see death, before he had seen the Lord's Christ." And there was yet another—a mother in Israel of more than fourscore years, who departed not from the temple, but served God with fasting and prayers night and day, waiting for the consolation of Israel. An harbinger had gone before to prepare the way of the Lord,—her ear had caught the glad announcement,—her heart had received the joyous tidings, and when the infant Jesus was brought into the temple by Mary, his mother, the Holy Ghost witnessed with her spirit, that it was her long-looked for Lord, "and she gave thanks likewise, and spoke of him to all them that looked for redemption in Israel."

There is much of thrilling interest clustering around the first Advent of our Savior. Upon one point, my mind, however, particularly lingers. He came not *unannounced*. John the Baptist had proclaimed his coming. His mission had been foretold by the prophets. He was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his path straight!" The predicted star arose. The angelic host gave witness to his birth. Some there were, who hailed the tokens with joy, and "waited for the consolation," and "looked for redemption in Israel." And now my mind's eye glances forward to the *returning again* of the King of kings! Will there be any waiting ones to greet him, as at the first Advent? A Simeon and an Anna looking for redemption? Will there be any messenger to go before and prepare his way? Any "day-star" to indicate the dawn of "perfect day?" What meaneth the apostle when he gives the assurance "unto them that *look for him*, shall he appear the second time, without sin unto salvation?"

Who are those we find exclaiming, "Lo, this is our God, we have *waited* for him, this is our Lord, we will be glad and rejoice in his salvation?" Why does the Savior command us to learn a parable of the fig-tree, after certain signs have appeared? Why is the evil servant antagonistical to the good, who is giving "meat in due season?" What induces the inquiry of the scoffer, "Where is the promise of his coming?" The wise can understand and reply. M. D. W.

Pleasant Valley, Jan. 7, 1854.

* * * Several of us have been trying, by the Grace of God, to serve him in that manner that may be well-pleasing in his sight; yet we have our trials and temptations like the rest of frail humanity. But we feel that our trials will soon come to an end. Praise the Lord, our redemption draweth nigh. O, I bless the living God that he is leading on his people by the sure word of Prophecy. Yes, O yes, the pathway grows brighter and brighter and will unto the perfect day. The light that shone at first in our pathway, tells us now that we are right, for the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. And if there was ever a time when the Advent Church should bestir themselves it is now; and if there was ever a time when we needed the Holy Ghost in our vessels it is now. O may the Lord prepare us for the coming crisis. Yours in the faith of the Gospel.

Wm. J. Ripley.

"The World's Crisis."

Such, then, is the motto that has been chosen as the heading of this paper, and considering the present state of the world, we deem it very applicable. That the world in general, is coming to a crisis, and an important indeed, no statesman, of any nation, disputes, or even denies; on the contrary, they themselves proclaim it. They have for some years past, called the attention of the people to it, in the most thrilling language. On this subject Kossuth in various speeches alluded to it frequently as being the "turning point of centuries in the destines of mankind," as the "approach of universal danger," the "decisive struggle," the "approaching death of despotic governments," "the drawing near of the judgment," &c., &c. We also hear from the eloquent Choate, of Boston, in a speech which he delivered in Faneuil Hall, near two years since, that it seemed to him "as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away; in which the great bell of time shall sound out another hour,—in which society itself shall be tried by fire and steel—whether it is of nature and of nature's God, or not." Although we no longer hear the eloquence of Kossuth in this our land, still he keeps on his work, but in a quiet and sure manner, and has been waiting for that time to come, when he would make his last speech, which he declared would be, "*Up, boys, and follow me!*" and already it is announced in our journals that Kossuth has been invited to Constantinople by the Porte, and that he was soon to depart accordingly for that place. Nor is the leading champion of oppressed Hungary alone in his desires and expectations. Within less than a year our chief cities have been visited by Father Gavazzi, an Italian patriot, who has declared plainly his object was in wearing the emblem of the sword, that in the coming struggle, he would be the first to use the sword to regain the independence of his beloved Italy, and to exterminate Popes and Popery forever from its shores. The same desire of liberty from the yoke of oppression still burns in the bosoms of the brave Poles, and they still entertain hopes of yet being free; they, too, are deeply interested in the common struggle, and many of them are offering their services to the Porte. And in fact there is not a nation, in Europe but that is deeply interested in and connected with, the coming struggle. Asia is stirred within herself by the Chinese rebellion; and even the desire of war by the Persians has been shown by acts of hostility upon the Turks. The war spirit is to be found in every civilized nation. Even Egypt lends her aid to the Turks, and thus takes a part in what will yet prove to be the fulfillment of Jer. 25: 30–33 and of Rev. 16: 14, by which we learn that the slain of the Lord shall be from one end of the earth even to the other end of the earth, and that they shall not be lamented, gathered or buried.

Reader, is not the world rapidly coming to a crisis? Surely every one acquainted with the affairs of the political world, will answer, yes. And every Bible student, who is posted up in relation to the fulfillment of God's word, will answer, Amen. All nature cries out, yes; and God's faithful word sheds light abroad, and by faith we can see the everlasting kingdom of God set up, and established forever under the whole heavens, after what is now dreaded, and is even upon us, shall have passed, and passed forever. The believer, whose name is written in the Lamb's book of Life, will alone survive the "coming crisis," and reach the home of peace and joy, which will be prepared for his abode.

With such things before us, is not the right motto chosen? and can we not, through this medium, raise the warning voice to the world in order to aid seekers after truth to get a knowledge of what is before them, that they to meet their God, and escape all those things that are coming on the earth.

C. W. Sargent.

Catholicism.

This power has been of late making rapid strides in influence all over this country, although in an underhanded way; still its progress does not wholly pass unnoticed. That the Catholics intend to rule in this country, it is very evident; but God has marked the history of that power, and therefore we can safely rest assured that although there may be a struggle on their part to gain the ascendency, it will only be its last, its final death struggle.

The following extract we copy from the Lowell Herald:

What is Catholicism? Out West Catholicism is this: The Mayor of Pittsburg, Pa., calls on Bishop O'Connor of that place, to prevent the firing of cannon and beating of drums on the Sabbath. Catholicism makes the Bishop more powerful than the executive magistrate. The editor of the Wayne (Id.) Times is assaulted by Archibald McDonald, a Catholic, for publishing an article on "Popery and popular education," in which he comments on an extract he makes from the Shepard of the Valley, a Catholic paper of St. Louis. McDonald is arraigned before the Mayor, pleads guilty, and alleges in vindication of the offence, that he was insulted by the article in the Times. Catholicism denies the liberty of the press. The Shepard of the Valley, the St. Louis Catholic paper, declares that it is not an advocate of religious freedom, and says—"We repeat we are not. The liberty to believe contrary to the church is the liberty to believe a lie; the liberty to believe otherwise than she permits us, is the liberty to pollute the imagination and abuse the mind. From such liberty may we and those we love at all times be preserved." Reader, such is Catholicism—as it is out West. Is it different here? If so, would it be different had it the same chance to display itself?

☞ *The Lowell Courier* of Jan. 2d, speaking of the past year, say:

"During the year just expired, what momentous events have transpired in our own country, in Europe, in the Orient, and on the borders of China! Amid "wars and rumors of wars," verily, we have *lived fast*. * * * * *

Last year was prolific of great events. The consummation of the Napoleonic *coup d'tat;* the disgrace of President Arista in Mexico; the re-enthronement of Santa Anna; the formation and (rumored) dissolution of the coalition ministry in England; the dethronement of the King of Ava; * * * the *revolutionization* of China and Japan; the stirring scenes in the war on the Danube; the repetition of the usual follies and crimes in the South American States; the discovery of comets; *signs in the heavens* and *perplexities in the earth*."

On seeing the above we are forcibly reminded of the Savior's language, found in Luke 21: 15, "and upon the earth distress of nations with perplexity," &c.

Everything upon the earth testifies to the truthfulness of our position; and during this year the world will realize the greatness of all events; but who will be left to record the mighty wonders of 1854?

Consternation Caused by the Comet.

The recent Comet seems to have excited great alarm and consternation in some parts of the Globe. A gentleman writing from Turkey says:

"The splendid comet now visible after sun-set on the western horizon, has attracted the attention of everybody here. The public impression is that this celestial phenomenon is to be considered as a sign of war; and their astrologers, to whom appeal is made for an interpretation, make the most absurd declarations; and I have been laughed at by very intelligent Turks, when I ventured to persuade them that great Nature's laws do not care about troubles here below."

The Madrid journals announced that the appearance of the comet had excited great alarm in that city, as it was considered a symptom of divine wrath, and a pressage of war, pestilence, and affliction for humanity.

The Berlin correspondent of the London *Times* said—"The comet which has lately been visible has served a priest not far from Warsaw with materials for a very curious sermon. After having summoned his congregation together, although it was neither Sunday nor festival, and shown them the comet, he informed them that this was the same star that appeared to the Magi at the birth of our Savior, and that it was only visible now in the Russian Empire. Its appearance on this occasion was to intimate to the Russian eagle, that the time was now come for it to spread its wings, and embrace all mankind in one orthodox and sanctifying church. He showed them the star now standing immediately over Constantinople, and explained that the dull light of the nucleus indicated its sorrow at the delay of the Russian army in proceeding to its destination."

The Affairs of Europe.

By the following, it will be seen that men of all nations and classes are deeply interested in the present struggle which is now going on in Europe, and that they consider the future destiny of all nations is herein involved:

Peace or War.—Of the present warlike attitude of the despotic and democratic instincts in Europe, the N. Y. National Democrat well says:—

"Much as we would do to avoid the waste of blood, we look upon the approach of such a war with satisfaction; better the carnage of one battle-field, where only men are slain than the lingering pestilence, the gibbets and the penal mines, the dungeons and the scourges, the famine and the desolation of despotic power, enduring on from age to age, and sparing neither sex, nor years, nor intellect, nor property. Better the red grave of freedom than the emaciated skeletons who gabber idiocy in the slimy cells of Buda, or waste their groans in the sunless depths of the Siberian caverns. There is a Canaan before the democracy of Europe; but the Red Sea must have swallowed the chariots and the horsemen of Pharaoh before the promised land can be enjoyed."

The following extract is taken from the N. Y. Tribune of Dec. 29:—

"We have private information from St. Petersburg of the most positive nature, and of incontestible truthfulness, brought by the Pacific, which throws some light on the complicated Eastern drama. * * * Nobody in St. Petersburg imagined that open hostilities would so soon begin. The declaration of war by the Sultan, as well as the almost immediate crossing of the Danube, took the Russians both in Bucharest and St. Petersburg wholly unawares. The Czar and his councillors believed to the last that bullying Turkey and her supporters would suffice to bend them to his demands. Now, Nicholas is taught better and is exceedingly dissatisfied with Menchikoff. The Emperor never seriously wished for war, and does not now wish it, though he says that he will never submit to be dictated to by England and France. It is, therefore, impossible to foresee what will be the influence in St. Petersburg of the recent military and diplomatic events. The excitement in Russia, and above all in Moscow, the heart of the empire, whose population act powerfully on the masses of the people through the whole country,—this excitement is on the increase, and of the most dangerous character, because it is religious. The wealthiest merchants of that capital are among the dissenters from the Orthodox Russian Church, and are generally not on good terms with the Government, but now they have offered to furnish millions of rubles to carry on the holy war. This example will be followed by other cities and communities in the interior. On the other hand, we are informed the Servians and Montenegrins are kept quiet as yet by the united exertions of Russia and Austria. If, however, no pacification should take place during the winter, *Europe is really on the eve of a terrible conflagration*. In such a case it is decided in the Imperial Councils to open a serious campaign, by stirring up all the elements of general discord. Pashkewitch will then be put at the head of the active army, numbering above 300,000 men, and will march—if he can,—directly on Constantinople. Other corps *d'elite;* such as that of the Grenadiers and of the Guards, 130,000 in all, under the personal command of the Grand Duke Alexander, the heir apparent, will be drawn up in echelons between the theatre of war and Poland, which will be occupied by some 20,000 men of the Guards of the Interior, all of whom are veterans. In Poland the peasantry take no interest in anything, and no chance exists there for a successful insurrection. Preparations on an extensive scale are now being made in the military colonies of cavalry near the borders of the Principalities, and the signal to rise will be given to the Montenegrins and Servians when their services are wanted. As yet, however, the chances are about equal. *With the spring we may* see displayed the *white flag of peace* or the *blood-red flag of war*. Should the latter be the case, *Europe will be paralelled into two hostile camps, no power of the second or third order being able to remain neutral*. How they will divide it is difficult to foresee precisely,—but peace will be nowhere. The first hostile acts will be marked by blockading the Baltic, the Euxine, and very likely the Mediterranean. The American will be the only neutral flag. Even Holland, Sweden, and the German free Cities will soon be obliged to side with one or the other of the Belligerents. But God grant that they may not have occasion to make the choice! Assuredly, a *general war* cannot lead to freedom anywhere."

All who read the above can certainly understand that the writer of it acknowledged that unless affairs are quickly settled, all Europe must soon be involved in a general war. The writer says, "*with the spring*" we may see peace or war. *War*, and that universal, we believe, will prove to be the sequel of what is now passing before us; and, that war spoken of in the word of God, as being the last and final struggle, "The battle of the great day of God Almighty."

Father Gavazzi, in his farewell lecture, which he delivered in Tremont Temple, Boston, Friday evening, Dec. 24, says:—

After the apostasy of Pius the 9th, we would have nothing more to do with Pope or Popery. Our crusade was thenceforward in behalf of Italy, and not in behalf of the Pope. In the approaching crusade we adopt the sword as an emblem of our determination to fight for God and our native land. The sword is to destroy all the enemies of civil and religious liberty in Italy. He hoped she would not remain in slavery much longer. It is time to decide her destiny. He hoped that next year—in the beginning of the year—the question would be settled, and settled forever."

Speaking of his mission, he says:—

"It was true that his mission was a soldierly one—a rough one—a mission of destruction, of annihilation to Popery and to Popes; for then, and not till then, would Italy be free.

Therefore he meant to go to Italy as soon as possible, not to preach the Gospel of Christ, but first to destroy the enemies of the Gospel, and then to build on the ruins of Popes and Popery the pure Gospel of Christ. Between Christ and the Pope there is the sword, and the sword forever."

In a previous lecture, Gavazzi remarked that "Luther was a *reformer;* I am an *exterminator*."

Thus, we see, that this eloquent and energetic leader expects that *this year* is to decide forever, whether Italy is to be a free nation or not.

The following sensible remarks we copy from the Lowell Courier of Jan. 6:

The Eastern question has assumed a more defined shape lately than ever before. Hitherto, the Czar had supposed that he could without difficulty bully Turkey and her allies into acquiescence to his demands. Menschikoff had long fortified him in this delusive assumption. The events of the last few weeks, the reported successes of the forces of the Sultan by sea and land, and the despicable character exhibited by his own troops in all their plans and engagements, have at last opened the eyes of the Northern Autocrat to the real *status* of the case. As a necessary sequence, followed the disgrace of Menschikoff, so long the leading spirit in the foreign diplomacy of Russia. The Rubicon has now been completely passed, and all the world knows it. It only remains for Russia to prosecute hostilities on a scale commensurate with the magnitude of the interest at stake; for it is clear that, not only the interest of Russia in the principalites of Moldavia and Wallachia, but also the honor and prestige of the Russian name in Europe is involved. Thus, then, does the case stand—war a moral certainty; *Russia on the one side, all the Western powers of Europe and the sympathies of the whole Christian world on the other*—and God help the right!

The *Christian Era*, alluding to the same subject, also says:

"The year eighteen hundred and fifty-four opens with fearful indications of future commotion. Wars and rumors of wars are heard and the nations of the earth are in commotion. Since our last issue, news has been received of the disastrious defeat of the Turkish fleet. This is only the prelude to the general and complete defeat of the Mahommedan Empire. God has predicted the downfall of Turkey and soon, in spite of all the efforts of European powers, this overthrow will come."

Testimony after testimony might be added to the above, all going to show that what is marked in God's word as the struggle in which all nations will act a part, must shortly take place. And as we take a glance at the Eastern World, at this present time, we see all Europe is interested in one thing, viz: "The Russio-Turkish Question," from the fact that what is involved in that question seriously affects all the European powers.

That Turkey is to be the first power to fall, and fall forever, we have not a doubt. Its history is written out by inspiration, and though but few believe it, yet it is to come to its end and that speedily.

We here add, as the ending of this article, the following extracts from the London Examiner:

Our attention has been drawn to some remarkable passages from conversations reported to have been held by Napoleon with Mr. Barry O'Meara 35 years ago, and published by that person in his book on the captivity at St. Helena.

We do not need to make any comment on them. What we have been writing on this question from week to week for the last six months amounts to little more than an enlarged commentary on these extraordinary expressions of the ex-Emperor of France, which (bating some exaggerations natural to the speaker and the time,) contain the exact *rationale* of the Eastern question as it stands at this moment.

* * * * * *

"In the course of a few years," said Napoleon, "Russia will have Constantinople, the greatest part of Turkey and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattery which Alexander practiced toward me, was to gain my consent to effect this object. *I would not consent, foreseeing that the equilibrium of Europe would be destroyed.* In the natural course of things, in a few years Turkey must fall to Russia. The greatest part of her population are Greeks, who, you may say, are Russians. The powers it would injure, and who could oppose it, are England, France, Prussia and Austria. *Now, as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reaching near Constantinople.* The only hypothesis on which France and England may ever be allied with sincerity will be in order to prevent this. But even this alliance will not avail. *France, England and Prussia united cannot prevent this.* Russia and Austria can at any time effect it. Once masters of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen," &c.

For the World's Crisis.

Notice.

Dear Brethren and Sisters: Believing as I do that the Lord is coming in 1854, I feel the importance of all believing it, that they may get ready. To believe it understandingly it is better for all to examine for themselves—*Bower's History of the Popes*—which shows plainly the commencement and ending of the 1260, 1290 and 1335 days. This history is acknowledged by all our learned men, throughout the country, to be the best and most reliable of any work ever issued from the press. They are not for sale in the Book stores, but I have obtained of the publishers all that remains of the edition.—The publishers have always retailed the work (3 vols.) for $6, but I shall sell them for $5. They can be safely sent in any direction by express. I am sure that no brother or sister will regret having them. Then they can act and believe understandingly and also be able to show others. As I have but a limited number, and there will be no more published at present, those who want them had better send soon.

In comparing this History with the Bible you will see, beyond all controversy, that the Lord will come this year. That the Lord may open your understanding and bless you is my prayer, Amen. Jacob Weston.

Lowell, Jan. 1854.

Appointments.

Eld. Edwin Burnham, Lord willing, will preach at Whitefield, Me., (Turner's Hill) Wednesday evening, Jan. 18.

Miles Grant appoints to preach at Waterbury, Ct., in Hothkiss' Hall, Sabbath, Jan. 22d. At Westboro', Mass., Wednesday evening, Jan. 25, and continue every evening through the week and over the Sabbath.

Conference.—There will be a Conference held in the Methodist meeting-house, at Windsor, Me., to commence Thursday afternoon, Jan. 19, at one o'clock, P. M., to hold day and evening over the Sabbath.

F. H. Berick.
Edwin Burnham.

A course of lectures will be given in Portland, Me., to commence Thursday evening, Jan 26, and hold over the Sabbath.

F. H. Berick.
Edwin Burnham.

THE WORLD'S CRISIS.

Published for Gratuitous Circulation, by Believers in the Speedy Coming of JESUS CHRIST.

Office of Publication, 27 Central St.

(Up Stairs,) Lowell, Mass.

☞ All communications or orders for papers, &c., should be directed to "The World's Crisis," Lowell, Mass.

JONAS MERRIAM, . . . EDITOR.

S. J. VARNEY, Printer, . . 27 Central St.

In the publication of this paper a leading object is that the poor may have the Gospel preached unto them, and we desire in all things to imitate Him, who is our great Exampler, and obey his instructions—"Freely ye have received, freely give." We therefore make no charge against subscribers in any case. As pecuniary resources however are indispensable to the prosecution of the enterprise, we would say to those readers of the "Crisis," who are interested in its circulation, that whatever funds may be *voluntarily* collected for this object, and forwarded to the office, will be gratefully received, and applied to the continuance of the paper. We have faith in God that while it is His will for the "Crisis" to be circulated. His overruling Providence will furnish the means; and whenever those resources stop, the gate will be shut down and the work cease. The will of God be done.

All friends to the cause of present truth are at liberty, not only to give in their names for the paper, but to forward all other names to whom they wish the paper directed, provided only, that it may be carefully read; and we cordially invite all who are solicitous, candidly to investigate the subject, to present their names as subscribers to the paper.

In respect to communications, we would say that we desire this whole work to be under the special direction of our heavenly Father, and supervision of the Holy Ghost. We seek not honor that cometh from *man*, but that which cometh from *God only*. We therefore do not open our columns for polemic war, or the aggrandizement of *self*, but do most cordially solicit the correspondence of such as feel their hearts deeply imbued with the love of God, and the living truth like fire shut up in their bones, to communicate from the fullness of an overflowing heart. We have a heartfelt sense of our utter dependence on the arm of God to move forward the work; and we desire that every correspondent's eye may be single to the glory of God, and edification of the little flock, to whom Christ will give the kingdom when He comes without sin unto salvation, for which we wait *the present year*.

All individuals to whom The World's Crisis is forwarded, are respectfully solicited to ascertain what persons in the place of their residences are desirous of receiving it, and send to us the name of subscribers, together with their Post Office address; also to inform us whether papers are to be sent by mail or express, whether in one bundle, or directed to each individual. Much labor and expense at the office would be saved if some one of the subscribers, in different places, could receive the papers directed to a particular Post Office in a single package, and distribute them to the several subscribers.

THE WORLD'S CRISIS.

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

OFFICE OF PUBLICATION, [illegible] (COURIER BUILDING.)

JONAS MERRIAM, | LOWELL, MASS., WEDNESDAY, JANUARY 25, 1854. | EDITOR.

Exposition of Daniel, Chap. 7.

BY F. H. B.

In the 7th chapter of Daniel we have presented the same four great Empires, symbolized by the Image, (Dan. 2) with a few additional items, viz., the following: [illegible] The humiliation of the king of Babylon, (v. 4,) under the symbol of a lion standing up on his feet as a man, and having a man's heart given to it." 2. A beast (v. 5) with four heads, symbolizing the divisions of that kingdom, viz., the Grecian monarchy. 3. A beast with ten horns (v. 7,) prefiguring the divisions of the Roman Empire, between A. D. 356 and 483. 4. Another horn, or kingdom coming up subsequently to the rise of the ten, different in its character, and prevailing against the saints until the judgment sit.

There is no subject of revelation, that is fraught with deeper interest than the subject of prophecy; and from its very character, it presents the great events of futurity as clearly as the past. One of the principal designs, which the dispenser of all blessings had in view, in the revelation of leading facts in the history of the world, is expressed in the language of the Apostle, (Rom. 15: 4), "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the scriptures, might have hope," and again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17).

The system of revealed truth may be classified in three divisions:—1. Historic; 2. Preceptual; 3. Prophetic; or, in other words, [illegible] present and future. The historic portion of the word are ordinarily interpreted in their primary sense, while [illegible]

[illegible]

... the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." (vs. 23-26.)

In two particulars the above is very clear, first the facts revealed, and secondly, that which is indicated by the facts, viz.; the signification of the above symbols.— Hence, what demands our more special attention is, to make an *application* of that interpretation, which the Angel has given.

We are informed (v. 17,) that these four beasts are four kings, that shall arise out of the earth; and the fourth beast is called (v. 23) "the fourth *kingdom* upon the earth," &c. Hence the other three beasts must indicate *kingdoms*, as rendered in the Septuagint. These are the same as those in the Image of Nebuchadnezzar (Dan. 2.), where it is declared (v. 40), that "the fourth kingdom shall be strong as iron; and it shall break in pieces and bruise."

There is no difficulty in locating the first of these kingdoms; for the Prophet declares, (Dan. 2: 37, 38;) "Thou, O king *art* a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory.

"And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou *art* this head of gold."

Nebuchadnezzar held in subjection Egypt, Syria, Phœnicia, Arabia, the greater part of Libya and Spain. He [illegible] his army into Thrace and Pontus. (Newton on Proph. pp. 186, 187.) The Prophet Jeremiah when speaking of an invasion of the king of Babylon, (Jer. 4: 7), says, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." As the lion is the king of beasts, so Babylon was at that time the most renowned and powerful kingdom on the earth. This mighty empire was overthrown [illegible] B. C. 538, and was succeeded by the Medes and Persians, who from their cruelty, and thirst for blood are represented by [illegible]. "And they said thus unto it, [illegible] devour much flesh," evidently [illegible] as in Isa. 21: 2, an invasion of Babylon: "Go up, O Elam, besiege O Media," or, as in Ch. 13: 17, "Behold, I will stir up the Medes against them." "And Babylon (v. 19,) the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah."

The dominion of the Medes and Persians, as we learn from Esth. 1: 1, extended over 127 Provinces. "It was bounded on the east by the Red Sea, on the north by the Euxine Sea, on the west by Cyprus and Egypt, and on the south by Ethiopia." (Clark's Com.) This kingdom was overthrown by Alexander the Great, about B. C. 331. "He crossed the Caucasus, subdued Hyrcania, and penetrated into India as far as the Ganges; and having conquered all the countries that lay between the Adriatic Sea and this river, (the Ganges) he fulfilled the declaration of the Prophet (Dan. 2: 39), "And another third kingdom of brass" (shall arise) "which shall bear rule over all the earth." This mighty Empire however did not remain long consolidated; for Alexander dying B. C. 323, his kingdom was subsequently divided between his four Generals, Ptolemy, Seleucus, Cassander and Lysimachus, which four reigned over the kingdoms of Thrace and Bithynia, Macedonia, Syria and Egypt. The first of these divisions ceased to form a distinct kingdom B. C. 281, (1) the second B. C. 158, (2) the third B. C. 65, (3) the fourth B. C. 30, (4) at which time Rome became mistress of the world. This empire is symbolized by the "legs of iron," (Dan. 2.) [illegible]

... the fourth beast, (Dan. 7), which was to tread down the earth, and to break it in pieces; for between B. C. 168 and B. C. 30, the Romans conquered Carthage, Macedon, Illyricum, Greece, Syria, Bithynia, Cyprus, Cappadocia, Pontus, Syracuse, Numidia, Spain, Balearian Isles, Dalmatia, Phœnicia, and the south-eastern part of Britain.

Who can but exclaim with David, "Thy word is true from the beginning?"

The above is not only in harmony with the great majority of expositors, but also with history. But in relation to the ten kingdoms there is a variety of opinion, some placing the rise of the ten between A. D. 356 and 483, while others bring them down as late as the eighth century. But as these kingdoms were continually changing, how are we to know which to apply to the prophecy? Ans. When we find ten, and another, or eleven kingdoms within the territory of Rome answering to the description as given by the prophet. For mark—we are not to look exclusively to Western Rome for the rise of the ten kingdoms—but, as in the division of Alexander's empire, the four horns represent the entire kingdom over which that monarch reigned; likewise the eleven horns that were to arise out of this fourth kingdom embrace the entire territory over which the Cæsars reigned.— Hence when we have ascertained the limit, extent, or boundary of Rome, we shall be prepared to look for these divisions of its territory. On the death of Augustus Cæsar, the empire was bounded on the "west by the Atlantic ocean, the Rhine and Danube on the north, the Euphrates on the east, and towards the south the sandy deserts of Arabia and Africa."— "During the first century the province of Britain was added (5): the wall of Antoninus at a small distance beyond the modern cities of Edinburgh and Glasgow was fixed as the limit of this province. The province of Dacia was added by Trajan in the second century (6). This same Emperor carried his victorious army beyond the Euphrates; but his successor resigned [illegible] the eastern conquests of Trajan; and the Euphrates became again the eastern boundary of the empire (7). The Emperors of Rome made many efforts to subdue the warlike natives of Germany, and the Emperor Probus was on the point of reducing it to a Roman province, but he soon relinquished this design. He, however, built a wall nearly two hundred miles long by which he joined the Rhine and Danube (8).

By the above facts it will be easy for us at one view to trace the boundary of the Roman Empire; for if we start at the Straits of Gibraltar and pass up the Atlantic coast to the English Channel, from thence we pass up on the west side of the British Isle, crossing at or near the Straits of Scotland, thence across the German Ocean to the mouth of the Rhine; we follow this river towards its source until we come to the wall built by Probus; thence across to the Danube until we come to the province of Dacia; leaving the river we pass round Dacia on the north, until we come to the Black Sea; crossing the Black Sea we strike the mountains of Armenia, thence to the Euphrates; passing down the Euphrates until we come to Arabia; then running in a southerly direction to the Red Sea, including Syria; crossing the Red Sea, we pass up between, or at, the north of the Arabian and African deserts: we include all Egypt and all of Northern Africa to the Straits of Gibraltar. Within these limits we are to look for the eleven kingdoms.— Now, then, when we arrive in the history of the world where there are just "ten kingdoms," and "another," answering to the description given in the prophecy on the old Roman territory, this will be the fulfilment. And, for convenience, let us at A. D. 500 look to see if these ten kingdoms had arisen.

1st. We may remark, that the Vandals entered Africa about A. D. 427-9, and were at this time in possession of a large portion of it.

Says Koch, "The Vandals and Alans passed into Africa A. D. 427. Genseric (King of the Vandals,) conquered in the [illegible] possession of the part of Africa pertaining to the Western Empire, from the Straits of Cadiz, (about 65 miles Northwest of Gibraltar,) as far as Cyrenaica (the North-eastern part of Tripoli), which was dependent on the Empire of the East. He subdued, likewise, the Balearic Isles, with Sardinia, Corsica and a part of Sicily."— (Koch's Rev. in Eu.)

"Genseric ruled (in Africa) fifty years, from A. D. 428-477."—(Kohl. His. of Ger. [illegible])

[illegible] Suevi passed into Spain about A. D. 409, and established themselves in the western and northwestern part of that province. Koch, in speaking of the Alans, Vandals, and Suevi, remarks,—"After having settled some years in Gaul, these tribes passed the Pyrenees (409) to establish themselves in the most fertile regions of Spain. The Vandals seized Bœtica, and a part of Gallicia; the Suevi the rest of Gallicia, while the Alans took possession of Lusitania, and the province of Carthagenia. The Alans afterwards submitted to the sway of Gonderic, King of the Vandals (420); while the Suevi preserved their native Princes, who reigned in Gallicia and Lusitania, this latter Province having been abandoned by the Vandals (427) when they passed into Africa.— (Koch, p. 36.)

Invasion of Spain by the Suevi A. D. 409.—(Gib. vol. 3, p. 307.) The Suevi passed the Pyrenees A. D. 409.—(Kohl. pp. 84, 85.)

3d. The Visigoths established themselves in Spain A. D. 462-472, and ultimately extended their dominion over the whole peninsula.

"The Visigoths, pressed by the Romans in Gaul, took the resolution of carrying their arms beyond the Pyrenees, under the conduct of their King, Adolphus; they made themselves masters of the city of Barcelona in 415. [illegible] one of the successors of this Prince, took from the Romans (472) all that yet remained of their possessions in Spain; and Leovigild, another of their kings completed the conquest of all that country (584.)

The Visigoths, according to the Encyclopedia Am., were established in Spain between A. D. 419 and 428; and between 467 and 484 the Romans lost the entire province.—(Enc. v. 11, p. 507.)

Says Kohlrausch, Adolphus and Wallia were the founders of the Westrogothic kingdom, which embraced southern France and a great part of Spain. Adolphus entered Spain about A. D. 414.—(Gib. v. 3, p. 8.) Wallia entered Spain about A. D. 420.—(Mon. p. 114.) According to Gibbon, the principal conquests of the Visigoths in Spain, were between A. D. 462 and 472.—Gib. v. 3, p. 496.

According to Smith's Classical Dic., the Visigoths settled in Spain immediately after the Vandals passed over to Africa, A. D. 426-9.—(p. 375.)

Reeves says that the Visigoths and Suevi were in possession of Spain in A. D. 476.

Says Putnam, The kingdom of the Visigoths was established in Spain A. D. 468. —(Dic. of Dates, p. 65.)

Mede reckons the Visigoths as one of the ten, as early as A. D. 456.

4th. The Britons. The revolt of the Britons is put down in Gibbon's history at A. D. 409.—(See Chro. Index, v. 3, p. 8.)

Procopius says that the Romans could no longer save Britain, A. D. 409.

[illegible]

... their savage retreats [illegible] maintained the mountains of Cornwall, until the middle of the tenth, and in Wales until the thirteenth century, their independent dominion."—(Rotteck, [illegible] 93.)

5th. The Angles and Saxons. In the middle of the fifth century, 449, the Angeli, Saxons and Juti pressed over into England.—(Kohl. Hist. of Ger. p. 88.)— A body of these Anglo-Saxons entered in Britain 450, in the first year of the reign of the Emperor Marcian, under the command of Hengist and Horsa.—(Koch, v. 1, p. 46.)

6. The Burgundians entered Gaul about A. D. 413, and subsequently established themselves in the [illegible] southeastern part of Gaul, on the Rhone.

"The Burgundians, a people, it would appear, originally from the countries situated between the Oder and the Vistula, followed nearly in the track of the Visigoths; as we find them about 413, established on the upper Rhine, and in Switzerland. After the dissolution of the empire, they succeeded in establishing themselves in those parts of Gaul known by the names of the Sequanois, Lyannois, Viennois and Narbonnois, viz. those districts which formed, in course of time, the Burgundies, the Provinces of Lyannois, Dauphiny and Provence on this side the Durance, Savoy, the Pays du Vaud, the Valais and Switzerland. The countries then assumed the name of the kingdom of the Burgundians." (Koch., vol. 1, pp. 44, 45.)

"Southeastern France, Savoy and western Switzerland belonged now (476) to the Burgundians." (Kohl. His. of Ger., p. 92.)

"The Burgundians obtained a permanent settlement and dominion in Gaul, A. D. 419." (Gib., vol. 3, p. 313.)

"The kingdom of the Burgundians begun in Alsace, A. D. 413." (Putnam's Dic. of Dates, p. 224.)

Mede, in enumerating the ten kingdoms, as they existed in 456, reckons the Burgundians [illegible]

Bishop Lloyd dates the rise of the Burgundian kingdom from 407.

7. The Franks entered Gaul about 407, and subsequently became masters of the whole Province.

"At length the Franks having been repulsed in different rencontres by the Romans, again passed the Rhine, (430) under the conduct of Clodion, their chief, made themselves masters of the greater part of Belgic Gaul, took possession of Tournay, Cambia and Amiens, and thus laid the foundation of the new kingdom of France in Gaul." (Koch, vol. 1, p. 45.)

"On the lower Rhine, on the Maas and the Scheldt, as far as the Netherlands, and in the north of France, dwelt (476) the branches of the Franks." (Kohl., p. 91.)

"The Franks established themselves in France, A. D. 420—451." (Gib., vol. 3, p. 428.)

Bishop Lloyd gives 407 as the year of their establishment.

8. The Ostrogoths were established in Italy A. D. 493.

"We have seen the foundation of this kingdom (Ostrogothic) in Italy, by the great Theodoric (493)." (Rotteck, vol. 2, p. 56.)

"Theodoric broke up with his nation in the year 488, passed through the passes of Italy, and encountered Odoacer near Aquileja and Verona. * * * Odoacer was a third time defeated, near the Adda, after his own city, Rome, had shut its gates against him; and for three years he [illegible]

[illegible]

(1) Roll. Chron. Table, p. 164. (2.) Ibid. [illegible] (3.) Ibid. 174. (4.) [illegible]

given in both the Vision and the interpretation.

Vis.—"Four great beasts came up out of the sea."

Int.—"These great beasts which are four, are four kings which shall arise out of the earth."

Vis.—"Then I would know the truth of the fourth beast."

Int.—"Thus he said, The fourth beast shall be the fourth kingdom upon earth."

Vis.—"And it" (the fourth beast) "had ten horns."

Int.—"And the ten horns out of this kingdom are ten kings that shall arise."—

Vis.—"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots."

Int.—"And another shall rise *after* them, and he shall subdue three kings."

Who cannot see, from the above, that those who place the establishment of the little horn *after* the plucking up of the three, or any one of the three, are wrong? The words, "He shall *subdue*," and "before whom *three fell*," forever settle this point. This is not our interpretation, but the very language of the angel of God.

We are then to ascertain what power it is that subdues THREE OF TEN CONTEMPORANEOUS KINGDOMS. On turning to history, we learn that three of the above ten kingdoms were plucked up by the victorious armies of Justinian, under Belisarius and Narses—the Vandals in Africa, A. D. 534.

1. "The dominion of the Vandals in Africa lasted about a hundred years. Their kingdom was destroyed by the Emperor Justinian, who reunited Africa to the Empire of the East. Gelimer, the last king of the Vandals, was conquered by Belisarius, 534." (Koch, vol. 1, p. 48. Vide Gib., vol. 4, pp. 121–136.)

2. "The Goths raised themselves once more, after four of their sovereigns had been destroyed, under their king, Totilas, who was worthy of ruling the dominions of Theodoric; but as he also, after he had fought with fame for eleven years, was killed in the year 552, in a battle against Narses, and ten months afterwards, his successor, Tejas, fell likewise in the three days' desperate battle, near Cuma, the Gothic kingdom sunk into such a ruinous state, that twenty-seven years after the death of Theodoric, and in the year 553, the Ostrogoths were not only vanquished, but also almost entirely ANNIHILATED. A few only escaped over the Alps, to seek an asylum among other German nations." (Kohl. His. of Ger., pp. 98–99. Vide Koch, vol. 1, pp. 49–50.)

3d. The Alemans were overthrown in A. D. 554. "The Alemans, who dwelt in the mountains, deemed the occasion favorable, on the disappearance of the Goths, (553,) for an invasion of Italy.—They divided into two enormous hordes, commanded by Leutharis and Batilinus, the former of whom coasted the Mediterranean, the latter the Adriatic. These hordes were composed of foot soldiers armed with shields and swords, and merely clothed with long trousers, the upper part of the body being naked, from an idea that by that means, they should suffer less by the heat of the climate. The army under Leutharis was destroyed by pestilence, and that under Batilinus was surrounded, and cut to pieces by Narses, five men escaping the fate of their comrade, A. D. 554."—(Hist. of Ger. by Menzel, pp. 186, 187.)

"But it may seem incredible that a victory, (which no more than five of the Alemanni survived,) could be purchased with the loss of fourscore Romans." (Gib. Vol. [illegible].) This then is a fulfilment of the declaration, (Dan. 7: 24), "he shall subdue three kings." Hence, having ascertained when the last of the ten arose, and when the first of the ten contemporary kingdoms was subdued, we have defined the circle, within which the little horn is to be established, viz., between A. D. [illegible] and A. D. 534. Having shown, by historical testimony, that three of the ten were subdued by the military force of the Greek Government, it follows, as a matter of course, that this is the government in connection with the Church, that answers to the little horn. This symbol (the little horn) warrants us in looking for a union of Church and State, or the full assumption of authority over religion, nationalization of the Catholic Church, and concurrence with the Pope in enforcing the false doctrines and superstitions of that Apostate on its subjects(1).

No such union is to be looked for between Constantine and Theodosius, because it is too early; the ten horns (kingdoms) not having arisen. And if we can depend on the assertion of Baronius, "there was not, in the year 490, a single Catholic Prince in the whole circuit of the earth."(2) It was at this time that Anastasius filled the throne at Constantinople; and during the greater part of his administration, the Church was rent and torn by disputes between the various Bishops.—At this time the Bishop of Constantinople and the Pope of Rome strove to augment their power; efforts were made to unite the seas of Constantinople and Rome; but the demands of the Pope were so exorbitant in the estimation of the Emperor, that it did not take place until A. D. 519.—During the year 518 Anastasius died.—"*The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God. Their intrigues were so well conducted, that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The prince, on his elevation, gave a direction to affairs entirely opposite to that of his predecessor. The pretended heretics were punished, and the populace by reiterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians.*"(3).

(1) Lord on Apoc. p. 386. (2) Baronie Annal. anno 490, No. 14, vide Lord on Apoc. p. [illegible] (3) De Cormenin Hist. of [illegible]

continued.

The World's Crisis.

LOWELL, JANUARY 25, 1854.

Tarrying of the Vision.

In all ages of the world, the dealings of God with His children have been such as to put their faith to the test; and often their confidence in His word has been stretched to the utmost tension before the promise made to them was redeemed, and deliverance came. Isaac, that beloved child of promise, was given to Abraham in advanced life; and even then that son of his old age, the endeared object of his paternal affections, in whom his hopes were centered, through whose line he expected to become the father of many nations, upon *him* the requisition of God was laid for a sacrifice of burnt-offering. It was *his son*—*his* ONLY SON—ISAAC, WHOM HE LOVED—upon him the demand was made. How could he relinquish *a child so beloved*—around whose very existence clustered so many promises—in whose life such momentous interests for himself, the church and the world were involved?—Would it not impeach the veracity of God? Would it not overthrow the designs of heaven? Would he not be left in the decrepitude of age, bereaved and disconsolate, and his "gray hairs come down with sorrow to the grave?" But such carnal reasoning, such unhallowed pleadings of earthly wisdom, seem not to have entered his mind. *God commands* and he *obeys.* It is the prerogative of infinite wisdom to *direct*, the province of man *to acquiesce.* Being strong in the faith, he staggered not at the promise of God through unbelief, but gave glory to God, accounting that He was able to raise him from the dead, whence also he received him in a figure.

Thus also the faith of the primitive disciples was tried as by fire, when He, in whose divine mission they had so fully confided; He, who was their adored Messiah—their glorious deliver from Roman bondage, and every other yoke; He fell beneath the power of His stubborn foes. Instead of the conquering king that they had believed on, it was He, who "by the determinate counsel and foreknowledge of God," was delivered up to be "crucified and slain" by wicked hands. Their hopes were unexpectedly blasted; and although they "trusted that it had been He that should have redeemed Israel," they seem now to be thrown into distraction, doubt and unbelief. It was indeed marvellous, that notwithstanding Jesus had informed the disciples in the clearest language, of His approaching dissolution and subsequent resurrection, they were still unapprized of the distressing scene that was before them. Had they understood the events about to transpire, their faith would not have been tried, and their fidelity tested by the fiery ordeal through which they passed. But it pleased God that the Saviour's explicit declarations should not be apprehended by them. Says the Scripture (Luke 18: 31–34),

Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;

And they shall scourge *him*, and put him to death; and the third day he shall rise again.

And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken.

But when the Son of God arose from the tomb, the two shining messengers reminded them of the words of Jesus, which He had spoken unto them in Galilee, saying, "the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words." (Luke 24: 7, 8). The Lord's hand seems to have covered this transaction so that they could not comprehend the most simple and unambiguous language on the subject, because this saying was hid from them. On another occasion "their eyes were holden" that they should not know Him, although personally and visibly before their eyes. (Luke 24: 16). So on His triumphant entrance into Jerusalem, the disciples did not understand the fulfilment of the word, but afterward they remembered these things were written of Him. There is, therefore, a principle of the divine economy developed in Scripture, that in certain emergencies in the history of the church, it is determined in the counsel of heaven to conceal coming events from the apprehension of God's children. But this principle is, however, an exception to the general rule of the divine administration, and is only acted upon when the glory of God and the good of the church specially demand it. It is not unfrequently the case in the experience of individuals, that our Heavenly Father manifests His presence and favor to the humble suppliant, so that he may feel an assurance that his prayer will be heard and answered. But in respect to the different modifications of *time and manner*, the confiding saint may realize a disappointment. He may expect the conversion of a sinner before it takes place; but if he has received the witness from God that the work will be accomplished, he may rest assured that the word will not return unto Him void. It may be like the "snow that cometh down from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." The snow may envelope the earth in a mantle of frost, and increase the winter's cold rather than fructify the soil; but the husbandman hath long patience till at length the genial spring dissolves the icy fetters of winter, the snow in its solution penetrates the soil, and the opening beauties of a new vegetation throws an enchantment and loveliness upon the landscape, that tells of the fertilizing influences of the rain and snow.

Thus God may for wise reasons see fit to delay the fulfilment of His word till the faith of His children is severely tested; but as the husbandman waiteth for the precious fruit of the earth, so will faith in the coming of the Lord still adhere to the promise, and wait for the consolation of Israel, until the day dawn, and the Son of man shall be revealed in His glory, and reward the expectant saint with a crown of life.

Indeed, the Scriptures clearly reveal the fact, that prior to the coming of the Lord, there will be a class of believers in Christ that will entertain an expectation of meeting their deliverer, by which they will, as expressed in the hymn "antedate the day"—they will be animated with an ardent desire and a confident expectation of seeing their king at a given point of time; but that time will pass, the days be prolonged, and the promise, in the eye of the world, prove a failure—disappointment and sorrow will ensue to the church, and an apparent but temporary triumph will be enjoyed on the part of an unbelieving world.

In the Greek Septuagint the idea presented in this passage is peculiarly emphatic and striking in reference to the passing of the time. The Prophet, personating the Church, sees an extreme emergency in the future respecting which he needs, in an eminent degree, the counsel of God to direct. He finds himself about to be involved in an inextricable labyrinth of difficulty; and that he may know how to meet the case, he applies with great earnestness to the fountain of true wisdom. It would be well for all who profess the name of Christ, if they would, in all seasons of difficulty and danger, repair to the same *mercy-seat.* "If any of you," says James, "lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." Thank the Lord that he has opened a fountain of infinite wisdom, from which we may draw lessons of instruction and consolation and strength amid all the perils of the way.—Habakkuk seems to present the idea of a trial, like that of a criminal at the bar of public opinion. The allegation to be presented was, that he had proclaimed to the world the word of the Lord—that that word had proved a failure—his vision had *lied*, (deceived the people,) and now, he desired to know what he should reply to his "accusers," as it might have been rendered.

The Prophet earnestly implores divine aid, desiring to know *first* what God will communicate *to him*, and secondly what answer he shall give *to his accusers.* The specific direction given to him was, to "write the vision" plainly and present it before the public eye, that all might have the opportunity to read and understand for themselves: and the message to others was a command from God that if, in their estimation, *the time had passed, and the vision* LIED, and many had been deceived, they were to await the final result; "for the vision is yet for an appointed time, but at the end it shall *speak and* NOT LIE;" or, "At the last it shall *come to pass* and NOT FAIL," (Coverdale's Trans.) This implies that while unbelievers conceive the whole message to have been a deception practised on their credulity—a delusion of the Prophet.—the GOD OF HEAVEN says, that in due time it shall be fulfilled—that though the days are apparently prolonged beyond the time, it is yet for a specific or APPOINTED TIME. There is no uncertainty or indefiniteness in the divine mind in relation to the time. But says the scorner the vision tarries—"*though it tarry*" (according to human calculation) says the word of God, "*wait for it because it will SURELY come; it will* NOT *tarry*," or "though HE tarry, yet wait thou for HIM; for in very deed HE *will come and not be slack*," (Coverdale.)

It may be inquired, what authority have we for applying this to the coming of the Lord? DIVINE AUTHORITY as presented in Hebrews 10: 35–39, says the Apostle, "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." In this passage Paul quotes Habakkuk almost word for word as in the Septuagint version, which was the Bible in use at that age of the world; and instead of the impersonal pronoun *it*, he uses the personal pronoun HE, as in Coverdale's translation. The Apostle continues, still quoting from the Septuagint, "now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him." The word rendered draw back means to falter as through unbelief, or to FLINCH as through fear; clearly presenting the idea that if any man give up his faith in the word, or confidence in the promises, in consequence of the passing of the time, God's soul will have no pleasure in him. O beloved brethren and sisters, who have received divine light on the proclamation of the Redeemer's coming, and gone forth to meet the Lord in 1843 and 4, what a startling admonition have we here! How tremendous the denunciation of God against those who recede from the heaven-born light,—the glorious manifestations of divine love and joy which have been communicated to our souls in resting down on the truth of His immediate coming!! If we falter from the rectilinear course—if we *flinch from acknowledging the truth*—if we *fall back from the position of the Church* in their expectation of approaching redemption, God will be displeased with our unbelief, and reject us for our unfaithfulness and want of knowledge in discerning the signs of the times. Says Jesus, "if the light that is in thee be darkness, how great is that darkness!" A brighter light never shone on the Church—the pillar of fire leading to Canaan never blazed forth with such overwhelming brilliancy—such resplendent charms, as when the light and glory of the Advent truth flashed upon the camp of Zion, and like a beacon signal pointed out her position in proximity to the promised land.—O where is the eloquence that can portray our obligations for the unspeakable gift, the infinite blessedness of recognizing the finger of God in the movements of the Church, and the fulfilment of His word.—But be it remembered, the brighter the light developed from the oracles, and the more enrapturing the divine communications in connection with the reception of His truth, the more barren and desolate will be the soul that abandons the truth of God. As in a dark night, when vivid lightnings dart athwart the heavens, the succeeding darkness seems doubly intense; so those who reject the clearest light of truth are enveloped in the darkest shades of night. It would seem that if God has communicated any doctrine clearly to the world, it is in relation to Christ's second glorious appearing; and if He has admonished us faithfully on any point, it is *not to relinquish our faith* in this respect. We are patiently to wait for the promise, and let this hope *purify us even as He (Christ) is pure.* This is the supreme object of our desire, the grand centre of our hopes, the one *great* ALL ABSORBING THEME of spiritual contemplation, a light to our pathway that dispels the gloom—that spreads around a serene and constant and heavenly radiance. Without it, the future is a *blank*, death an *eternal sleep*; the saint is divested of his crown and shorn of his glory and robbed of his inheritance; the sleeping saints have perished, and the living "*in this life only*" "*have hope*," (1 Cor. 15: 18, 19). As it is—the essential prerequisite to redemption,—the corner stone of the mighty fabric in the economy of grace, the developement of light on this subject has been clear and unmistakeable in proportion to the magnitude of the interests involved; and God will leave all men, who have enjoyed the means of enlightenment in relation to this subject, without excuse. Truly "the light shineth in darkness, and the darkness comprehendeth it not."

"Behold his soul which is lifted up is not upright in him; but the just shall live by his faith," or, according to Coverdale, "*Behold whoso will not believe, his soul shall not prosper*;" according to the Douay, "*Behold he that is unbelieving, his soul shall not be right in himself.*"—How clearly is it enjoined on those who may have experienced a disappointment in consequence of the tarrying of the vision, or the delay of the coming of Christ, not to give up their faith, not to abandon the blessed hope, nor cast away that "confidence which hath great recompense of reward."

Ezekiel refers to the same subject evidently in Ch. 12: 21–25; "And the word of the Lord came unto me, saying, Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I *am* the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." The expression, "*the days are prolonged and every vision faileth*," is equivalent to the idea conveyed in Habakkuk, viz.: that the vision tarries.—"These," says Clark, "are the words of infidels and scoffers, who, because vengeance was not speedily executed on an evil work, set their heart to do iniquity." The fact that it is a proverb or common saying proves the universality of that unbelieving, scoffing spirit, which Clark refers to. Whether there be direct reference here to the second coming of Christ or not, it cannot be denied that the principle is developed in this passage, that God so deals with His children as to test their faith; and with the world so as to give apparently a temporary triumph over the believers in God's word, and enable them to speak proverbially of the passing of the time, and the ostensible failure of the vision. If the phraseology has not an *historical*, it certainly has a moral application to an unbelieving world in relation to the coming of Christ. Coverdale's translation reads thus "Yet came the word of the Lord unto me again, saying, Thou son of man, what manner of bye-word is that, which ye have in the land of Israel, saying, "*Tush*" (the word "tush" is of Saxon origin, and is expressive of sovereign contempt,) "*seeing that the days are so slack in coming, all the visions are of none effect.*"

But when the wicked are thus scoffing, thinking the time is prolonged, and the danger passed away, what says the answer of God unto them? "Tell them therefore thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, *the days are* AT HAND *and the effect of every vision*;" or "the days are at hand, THAT EVERY THING WHICH HATH BEEN PROPHESIED, SHALL BE FULFILLED." (Cov.) "For there shall be no more any vain vision, nor flattering divination within the house of Israel;" or, "*there shall no vision be in vain, neither* ANY PROPHECY FAIL among the children of Israel," (Cov.) "For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged;" or "For it is I, the Lord that speak it; and whatsoever I, the Lord speak, *it shall be performed, and not be slack in coming.*"

This while scoffers and unbelievers are congratulating themselves that the time at which Christ was expected to appear in judgment had passed over, and their fears of His iron rod of vindictive justice are passed away with the specific point of time, the decision of heaven is that the day is "AT HAND, and the effect (or accomplishment) of every vision;" "for in your days, O rebellious house, will I say the word and will perform it, saith the Lord God." This language fixes the fulfilment of the denunciation upon the wicked within the bounds of that generation who scoffingly inquire, as expressed by Peter, "where is the promise of His coming?"

From these two passages in the prophetic visions of Habakkuk and Ezekiel, we may learn the importance of being steadfast in faith, and unwavering in our confidence that in all cases God will redeem His promise—that His word cannot ultimately *fail*, for "it is impossible for God to lie;" therefore the visions that come from God will in the end "speak, and not lie."

On the other hand we perceive what imminent peril they incur, that scoff at the word of God, or mock the children of His love, who are warning them of impending wrath, although to outward appearance the danger may seem to be past. Those who thus trifle with the word of God are unconsciously sporting with the thunderbolts of heaven; and in a moment [illegible] they think not, those lightnings of holy indignation against the incorrigible sinner, will burst from the magazine of heaven, and lay the daring rebel low before the majesty of a long-suffering and gracious but now incensed God. O sinner BEWARE—the judgment now "for a long time lingereth not," the wheel is in rapid motion that rolls on the fearful day—rush to the mountains,—flee to the ark—improve the present moment, or the harvest will be past, the summer ended, and your souls not saved.

Continued.

The intelligence brought by the Niagara has come to hand just as our paper was going to press; therefore we have but a moment to write on the subject. The news is startling in the extreme. We can see the storm-cloud rising, gathering, blackening in the heavens, and from its darkening brow flash fearfully the thunderbolts of vengeance, that are now causing the pillars of the earth to tremble. Every thing is moving on, and converging toward the final crisis. Even the throne of England, that stood unmoved amid the earthquake shocks of '48, is beginning to reel by the upheavings of the political elements. The consort of the Queen is being denounced as a traitor to the interests of his adopted country Victoria, one of the most popular of all Queens, is losing her hold on the loyalty of her subjects; and France is threatening to aid the revolutionists of Hungary and Italy. Thus are affairs converging toward a revolutionary crisis, which will prove, as we understand the propecies, the battle of Armageddon. It will go forth "like a whirlwind" from nation to nation, till all the kingdoms and powers of the habitable globe are involved in the popular outbreaks, and civil commotions, which will spread universal anarchy and confusion over the earth. Thus will God "shake the heavens and the earth," for saith the Lord, "I will OVERTHROW THE THRONE [illegible] will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, *every one* by the SWORD OF HIS BROTHER."

Seven Days Later From Europe!

HALIFAX, Jan. 23.

The R. M. steamship Niagara from Liverpool, Saturday 7th inst., about 2 30 P. M. arrived at this port this morning.

The following is the latest:—

The Moniteur contains a circular, dated Dec. 30th, by the minister of foreign affairs, to all the French legations, on the Eastern question. The document is moderate, but very firm in its style. After narrating the phases of the question, it declares that France, England, Austria and Prussia, have recently by agreement at Vienna, solemnly recognized the territorial integrity of the Ottoman Empire as one of the conditions of their political equilibrium.—Further, that the affair at Sinope took place against all provisions (Russia having declared that she only desired a material guarantee) therefore, to prevent the Ottoman flag or territory from a new attack by the naval forces of Russia, the French and English fleets have received orders to enter the Black Sea. The circular terminates by expressing the hope that Russia will not expose Europe to new convulsions.

The French papers authentically further state, that the French Government, dissatisfied with the evasive conduct of Austria, has addressed a strong remonstrance, intimating that any further secession on her part from the proceedings of the other three powers will be taken as an indication of meditated hostilities, the results of which she must be prepared to abide by, whatever that may be; and that France will afford aid to the revolutionists of [illegible] Italy, &c.

The *Patrie*, in a bulletin, gives a report that the Czar had given orders for making immediate preparations for crossing the Danube. This, if true, seems to infer that the Czar has rejected the propositions of the four powers.

Advices from Constantinople agree that little hope is entertained of new negotiations leading to any satisfactory result.

Vienna, Friday evening.—The Russians have occupied the Austrian Wallachian frontier from Orsova to Yorbourg pass, near Cronstadt. They have also been permitted to make purchases within the Austrian frontier.

Krajova advices of Dec. 30th say that the peasantry [illegible]

Danube, from Kalefat to Turnal as far as Aluta, and that they were supported by Wallachian irregulars. The Russian minor officials were everywhere turned out.

TURKEY.—Authentic intelligence confirms the previous reports that on the evening of December 20th, the Porte accepted the note of the four powers. He says he would not, under certain circumstances, object to an armistice, but continues to insist on the evacuation of the principalities and consents to a Congress in a neutral city. Consents to a revision of existing treaties, and to consider the propriety of further ameliorations in the condition of Christians; but the integrity of the Ottoman Empire, and the Sultan's sovereignty must be maintained.

The deliberations of the Divan continued three days, the 20th, 21st and 22nd December.

On the result of the deliberations transpiring in Constantinople on the 21st, a tumult arose. A mob of 3000 Softas, urged on by Ulemas, assembled to present a remonstrance to the Sultan, declaring that the Scheriate constitution was violated by the resolutions of the Council; for a time, a riot was feared, and the English and French steamers and Marines were called to Constantinople; but the night was passed over quietly. On the 22nd, a proclamation was issued, and quietude restored. Several of the malcontents were arrested and banished to Candia.

Something definite as to the action of the Czar was daily looked for at London and Paris. It was stated that Nicholas had formally rejected the Vienna protocol and the note of the 5th, but would consent to receive and examine the Turkish propositions of the 20th, as above, although he persists in refusing to recognize the right of European Intervention in matters which, he says, concerns Russia and Turkey alone.

To the 25th of December the allied fleets had not entered the Black Sea, owing to the tempestuous weather.

Contractors at Malta are ordered to form depots at Sinope, Varna and Trebizond.

The instructions to the fleets are, that in the event of meeting the Russian ships of war, they will, in the names of their respective governments, request the Russian officer in command to return with his ship or ships to Sebastopol, where he will find further instructions from his own government; on his refusal, force will be used.

Russian statements affect not to feel the slightest alarm as regards the threat of the allied squadrons; on the contrary, they assert that the entry of the fleets will be the signal for a simultaneous outbreak in India, Algeria and Greece; also a Greek insurrection throughout the Turkish empire, all being already organized by agents of the Czar.

The heavy snows prevented operations of magnitude. Daily small skirmishes occurred between the outposts of the two armies.

A Russian despatch says that the Turkish army in Asia is totally disorganized, and Selim Pacha and General Guyon have been killed by their troops. No one believes this. Turkish accounts acknowledge the evacuation of the Russian territory in Asia, but say that it was effected without the reported losses.

Accounts from all parts of Russia describe an extraordinary state of military activity, unexampled since 1818.

The Czar has just got a supply of twenty million roubles from the Church.

The *London Observer* says, that agents are on their way to the United States to purchase ships and arms, privately, for Russia.

GREAT BRITAIN.—Much indignation is excited at the discovered interference of Prince Albert in politics. The more independent of the papers, and yet more loudly, the public voice, protest that Prince Albert is the subservient tool of Russia and that Lord Aberdeen is altogether under his (Prince Albert's) influence.—The Prince, it is said, betrays every secret of the British Cabinet to the Russian, Austrian, and German Courts, and the important State affairs that are kept profoundly secret from the British public are freely known in St. Petersburgh and Vienna.

The expressions of indignation against Prince Albert, who is, truly or falsely, regarded as the "tell tale," are unusually strong. He is popular in Manchester, Liverpool, and with manufacturing interests generally, consequently the organs of that interest are silent on the subject, but radical and conservative papers alike join in declaring that his interference has reached a pitch dangerous to the Constitution. The affair will doubtless come before Parliament.

FRANCE.—The customary New Year's day Levee was held on Sunday, the 1st, at the Tuileries. In addressing the ambassadors, Napoleon said: "I sincerely hope to be able to maintain the relations of amity which now subsist between our government and the sovereigns whose representatives you are." Turning to the Ottoman ambassador, he addressed him thus: "My good wishes, my sympathies, and my efforts are in favor of your sovereign; and you will be good enough to communicate to him what I say."

The *Times* reports, as its correspondent's statement, that when required seventy thousand Frenchmen will form a camp, one part near Adrianople, and the other near Constantinople.

The report from the War Department states that the number of men available for the army in France, in the event of a general war, is one and a quarter millions for the land service.

It is current in political circles that the Czar does not cease to tempt Napoleon to desert the English alliance, and offers his consent to the French annexation of Belgium and Egypt; the Czar promising also to abandon the cause of the French Bourbons.

SWEDEN AND DENMARK.—The governments of Sweden and Denmark have addressed a circular to the ports of Europe, stating that whatever difficulties Turkey may cause among Maritime powers, Sweden and Denmark have formally resolved to remain strictly neutral.

AUSTRIA.—Vienna advices continue to submit the imposition of an immediate five per cent. home loan of $25,000,000. This, if immediately issued, proves that Austria disbelieves in the prospects of peace.

☞ Having visited Lawrence and preached to the brethren in that city yesterday, (Sabbath) I learn that the Lord is reviving His work there, and converting souls to Christ. We enjoyed a blessed interview in the evening, and some young converts gave a new impluse to our feelings, by coming forward and declaring their faith in the immediate coming, and giving glory to God for His manifestations of love to them, in the forgiveness of their sins.

☞ We have been gratified to learn that an effort has been made in Lowell, to relieve the embarrassment of the Advent Watchman, in which those interested in the new paper, in connection with others, participated; and we sincerely hope that all debts of honor as well as legal demands on the part of the Watchman, will be promptly liquidated.—"Owe no man anything." [ED.]

FOREIGN ITEMS. The Shah of Persia has left Teheran, with his army, numbering 30,000 cavalry, with 1000 pieces of cannon, and 3000 camel loads of ammunition, to co-operate with Russia. At latest accounts the army had passed Tabrez. The Shah had also sent an envoy to Dost Mahommed to point out the advantages of his aiding with Persia and the Russians.

According to the Kolner *Zeitung*, curious developments are coming to light, which indicate that Russia has long been preparing for the present crisis. A large expedition has been secretly organizing under the pretence of a campaign against the Khan of Khiva. For fifteen years past Russian agents have been busied in organizing the Mongolian and Kirgesian hordes, supplying them with money and arms, and teaching them to act in concert. From this source it is asserted that Russia may obtain the aid of 200,000 irregulars, mostly horsemen, so that if war does break out in earnest between Russia and the Western powers, the war will rage along the entire line of Russia and Asia and the colonies of Northwestern America.

Odessa letters of the 8th state positively that the Gagondib, ninety-gun Russian ship, was lost at the battle of Sinope.—The official bulletins do not mention this loss. This ship was bravely attacked by a Turkish frigate, and both vessels blew up. The Turks themselves estimate the loss they sustained at Sinope, in ships, munitions and treasure, at twenty millions of piastres.

According to a letter from Constantinople, out of 4,499 Ottoman sailors, only 1,680—and those mostly wounded—survived the battle.

European Affairs.

The reader can form some idea of the present state of affairs in Europe, by carefully reading the articles on this and the 4th page; which, compared to the great mass of corresponding evidence, is but a drop in the bucket.

Every arrival only confirms us in the belief that with the coming spring, we shall see all nations mustering their forces for the last time.

Persia has declared war with Turkey, and has united with Russia to aid in the work of "drying up the river Euphrates," or, in other words, destroying the nation of the Turks. We are already living in the reality of the pouring out of the sixth vial; and now the admonition is, "Behold I come quickly; blessed is he that watcheth and keepeth his garments."

All eyes are turned anxiously toward Turkey. The rights of Turkey are being discussed, at home and abroad, and the Turk daily gains the sympathy and good-wishes of every injured and down-trodden lover of Freedom, as well as the hearty co-operation of exiles of all European nations. The Hungarians are joining the Turks, for they well know they cannot gain their liberty till Russia is checked in her arbitrary designs. Governor Ujhazy, an exiled Hungarian statesman, now living in one of the Western States, has recently declared his readiness and that of his son, to place themselves at the disposition of Kossuth, at any time when their services may be required.

The cause of Turkey is becoming the cause of the democratic world. It is plainly seen wherein lies the interests of all nations, from this consideration: If Russia is triumphant, universal liberty receives at once its death-blow. If Turkey and its allies are triumphant, then despotism is overthrown, and the rights of all men recognized by democratic institutions taking the place of despotic governments. Such then, is the reason why all parties in every nation, will be drawn into one universal struggle, and at the same time, one universal deception. They are already deceived. Even those who are trying to remain neutral, are deceived. The poor exile dreams of future happiness under the tri-colored flag of Freedom,—of a world governed by republicanism, instead of absolutism; but the die is cast—the end of all earthly governments is hastening rapidly on. There is a struggle coming, truly; God's wrath is about to be poured out on a guilty world. The day of darkness, of clouds and of thick darkness, is about to be ushered in upon this world, with all its attendant woes,—but a day of peace and joy to all God's chosen and faithful people. C. W. S.

GOOD WORKS. He that has once felt the grace of God in the remission of sins, will hardly stop short, or make it a handle for sloth or licentiousness. This would be as if a man was travelling in a certain country, and having by some means or other got a taste of its excellent fruits, should make it a pretence for going no farther, or turning back again. G. F.

Daniel 8: 14.—"Unto two thousand three hundred days; then shall the sanctuary be cleansed."

This declaration is in answer to an enquiry made by another saint, to that certain saint which was speaking, who we are informed was Gabriel. The subject of the conversation was a vision of four monarchies; the last of which was to tread down the earth, (Dan. 7: 23) and stamp the residue under foot; or as in the question, "how long are the host, and the sanctuary given, to be trodden under foot?" This reply (unto 2300 days) covers the time from the zenith of the Persian kingdom to the session of the Ancient of days, or till the fourth beast (Rome) is "broken without hand," (Dan. 8: 25.)

Obj "These numbers reach to the last end of the indignation; therefore must go beyond the treading down of the host," &c. That must be determined by the indignation here brought to view. A remarkable feature of this fourth beast was, to "destroy wonderfully"; and especially "the mighty and holy people. (Dan. 8: 24.) And so *indignant* was this power against them, that he would "kill with sword, and with hunger, and with death, and with the beasts of the earth," (Rev. 6: 8) or as in Dan. 11: 33, "they shall fall by the sword, and by flame, by captivity and by spoil." Also, 30th verse, "he shall have *indignation* against the holy covenant, and have intelligence with them that forsake the holy covenant."

As this covenant (of promise) when completed, will overthrow this beast, he has manifested his indignation by treading down both host and sanctuary, and will do so "*until the indignation be accomplished*," (Dan. 11: 36) either in its Papal or Mahammedan garb. Here then, will be "the last end of the indignation" upon the host and sanctuary.

2d "Then shall the sanctuary be cleansed." When? Then; the next event. If the cleansing had been the subject of the vision, and the 2300 days allotted for its completion, then the 2300 days would have covered the restitution. But the vision brings to view an entirely different work. It is a scene of desolation,—"treading down" *indignantly*—Hence the cleansing is an act after the transgression shall cease. For instance, I rent a certain tenement, which at present is occupied by a miserable tenant that is doing much injury to the house, garden, &c. Being anxious to change my location, I begin to enquire concerning the length of their lease. (The conditions upon which I rent the place are, that the house shall be papered, painted, whitewashed, "cleansed.") How long the lease to give both house and yards to be trodden under foot (destroyed)? Until the first of April next, or unto April, 1854; then shall the place be cleansed, fitted up.—Could there be any doubt about the length of the lease, or the duration of this desolating process? How then, mistake the time for the treading down, the host and sanctuary? What is the sanctuary? Although it is sometimes used differently, yet in the text it can be no other than the place occupied by the host: *a part of a tabernacle.* Proof.—After Moses had been instructed about the building of the "tabernacle," his attention was called to the division of it, and the object of that division. (Ex. 26: 31.) "And thou shalt make a *veil* of blue, and purple, and scarlet; and thou shalt hang up the veil, that thou mayest bring in hither within the veil the ark of the testimony, and the veil shall divide unto you, between the holy and the most holy." And thou shalt put the *mercy seat* upon the ark of the testimony, in the most holy place; and thou shalt set the table, and the candlestick, without the veil." Paul, speaking of this tabernacle, says it was a figure; (Heb. 9: 9) and in the 23 verse, that it was a pattern. Again, Heb. 8: 1-2, "We *have* the *true tabernacle*, and an high priest in the holy of holies," which he further declares is heaven itself. Hence we are assured that heaven itself is the holy of holies of the "*true tabernacle*," which God pitched, and not man. Now for the blue veil: Josephus says it was so beautifully wrought, that a little way off it could not at all be told from the blue sky itself. Paul says, "our hope enters to that *within the veil*, whither our forerunner for us hath entered." Thus we have the *inner part*, and the *veil* of the "*true tabernacle*."

Now for the sanctuary. Heb. 9: 1—"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first (part) wherein was the candlestick, and the table, and the shewbread, *which is called the sanctuary*."

Now as we have the true tabernacle, and have found the holy of holies, (heaven) and the veil, (sky) if we can find where the candlestick, (church) shew-bread, (sacrament emblems) and table, (Lord's table) are, we shall have the *true sanctuary*. Now in the pattern all sacrifice was to be offered by the priests *in the sanctuary*; so also in the true tabernacle, all sacrifices must be offered by priests in the real sanctuary; and no offering can be acceptable only as it is so offered. Where, then, is the priesthood? (I Peter 2: 5.) "Ye brethren are an holy priesthood, to offer up spiritual sacrifices holy and acceptable unto God, by Jesus Christ." Therefore neither in this mountain, nor yet at Jerusalem, (exclusively) but in any place where two or three are gathered in my name, there is a place of "offering;" there is the true sanctuary. Even so, Amen.

Now, lest some should prefer the testimony of an *unconverted* Jew, I will give one right from the first of the twenty-four courses of priests. "When Moses distinguished the tabernacle into three parts, and allowed two of them to the priests, as a place accessible and common, he denoted the *land* and the *sea*, these being of general access to all; but he set apart the third division for God, because heaven is inaccessible to man." Again, "Now the room within those pillars was the most holy place; but the rest of the room was the tabernacle which was open for the priests. However, this proportion of the measure of the tabernacle, proved to be the imitation of the system of the world; for, that third part thereof which was within the four pillars, to which the priests were not admitted, is, as it were, a heaven peculiar to God; but the space of the twenty cubits is, as it were, SEA AND LAND on which men live." (Josephus, Book 3, chap. 6-7.) This arrangement of the tabernacle, in the wilderness was afterward brought into the temple, and thus continued until Christ hung upon the cross; when that arrangement was destroyed, and the veil of the temple was rent from top to bottom. We now, having the true tabernacle, (unto which the residue or remnant of Jews, may seek after the Lord, and all the Gentiles upon whom my name is called) may never expect another; and this will be laid aside when the heavens (veil) shall roll together as a scroll, and our high priest, shall appear the second time unto salvation, to all those who love his appearing. Then shall the sanctuary be cleansed, according to II Peter, chap. 3. The time is necessarily deferred for another number, and will be proved to harmonize with the ending of the 1335 days. (Dan. 12.) Cast not away, therefore, your confidence which hath great recompense of reward. The vision will speak and not lie. Praise the Lord. (He has not brought us out to perish. "Be of good cheer." "Be strong."

Yours, in full assurance of faith.

H. PRATT.

Revivals.

We have cheering news to all lovers of Jesus. God's truth continues to work mightily, glory to his holy name. A good work has already commenced in Salem, under the labors of Brn. Hook and Paine. There had been an interest for some time past, previous to the commencement of their labors. About twenty who never have experienced religion before, have turned in with the offers of salvation, and have been made to rejoice in hope of speedy redemption with all the rest of waiting Israel. Several back-sliders have been reclaimed; some professors of religion from other churches, have come out and embraced the present truth, believing that the Lord will come this present year.

Another revival has commenced in Cheshire, Conn. Bro. Mathewson informs us that thirty arose and requested prayers, last Sabbath evening. Praise the Lord. We hope these are only a few drops before a more plentiful shower.

Since writing the above, we have received the following letter from Bro. Mathewson:

CHESHIRE, Jan. 19, 1854.

DEAR BRO. MERRIAM:—The work in this place is yet progressing. Last evening I should think about forty came forward for prayers; and I hope a goodly number will be prepared for the coming of the Lord—for the destiny of the world, I believe, will soon be fixed, and how few will be prepared! Let us, who believe in the time, do all we can to arouse a world from lethargy before the door of mercy shall be closed.

O, what a day is fast approaching!—a day of joy to the righteous, but of sorrow to the ungodly. And shall we see the Lord this year? To this year all the prophetic periods point as the year of their termination. We have not followed cunningly devised fables, but the consummation of our hope will soon be realized.

S. G. MATHEWSON.

☞ We would request all brethren who wish the paper sent to themselves or others, to forward the names, together with their post office address, written legibly, soon as may be; for we are desirous of knowing how many are needed at the commencement. We struck off five thousand last week, but find we have not enough to supply the demand. This week we shall publish six thousand. We have had letters of inquiry to ascertain our terms. The terms of the *Crisis* we wish all to understand, are *gratuitous*. Only let them in candor be read. In respect to our expenditures, we trust those who may be profited by the perusal of the fly-sheets, will do their duty to God by a voluntary contribution, each one giving according as the Lord has prospered him, and we trust in the arm of God that the tidings will go through the medium of the paper, while His glory will be promoted by it; and as we intend to pay as we go, we feel an assurance that the means will not be wanting. We make no charge, and therefore desire not to be credited; if therefore funds fail, we shall take it as an indication in Providence that the paper should stop.

☞ All the provinces of Turkey are now ranged against the Russians. Abdalla Pasha, the Arab who had been exiled to Adrianople for rebellion, was sent to Arabia by the Porte, and according to the last advices, he already had 20,000 volunteers, all horsemen, under his command, and was on his march to the seat of war. The Kurds, the Albanians, the Druses, are all gathering around the standard of the Prophet, and there is no doubt that the Sultan will in the spring have 600,000 men under arms. The enthusiasm at Constantinople is indescribable, and Damascus, Aleppo and Smyrna vie with each other in offering money, horses, accoutrements and cash to the Sultan.

☞ We have had placed in our hands a manuscript, from which we extracted one letter last week and another the present week. It was designed to be published in a volume, but the writer (Mary D. Welcome) was willing selections should be inserted in the Crisis. Her letters have been much admired for their simplicity and practical instruction in the divine life, and we hope our readers will be profited and refreshed by occasional extracts.

☞ The demand for the Crisis is so great, that we would respectfully request all persons to whom it has been sent, in case they do not desire to read it, to return the same to us after writing their names and Post Office address on the paper, and it will be discontinued.

TORNADO AT THE WEST. *Mount Vernon, Ohio, Jan. 21.* Yesterday afternoon this section of the country was visited by the heaviest storm of wind, rain, thunder and lightning, we have experienced since 1828. A perfect tornado was experienced six miles South of this. The town of Brandon was almost entirely destroyed, scarcely a house being left to mark the site of the place. Dr Wheaton was seriously injured, and another man badly hurt. The tornado extended about half a mile in width, tearing up everything in its course. The streams have overflowed the banks, and Ebenezer Jenkins while attempting to cross Armstrong's river last evening, was thrown from his buggy and drowned.

☞ The English journals almost without exception, agree in regarding that nation, as on the eve of war with Russia. The spring of the present year, there is scarcely room to doubt, will find England engaged in open hostilities with that country.

☞ Protestantism is flourishing in Turin. The Waldenses are about opening in that city, a Protestant Temple, the first in Italy, upon the very spot where the Dominicans burnt the bodies of the martyrs.

For the World's Crisis.

Notice.

DEAR BRETHREN AND SISTERS: Believing as I do that the Lord is coming in 1854, I feel the importance of all believing it, that they may get ready. To believe it understandingly it is better for all to examine for themselves—Bower's *History of the Popes*—which shows, plainly the commencement and ending of the 1260, 1290 and 1335 days. This history is acknowledged by all our learned men, throughout the country, to be the best and most reliable of any work ever issued from the press. They are not for sale in the Book stores, but I have obtained of the publishers all that remains of the edition.—The publishers have always retailed the work (3 vols.) for $6, but I shall sell them for $5. They can be safely sent in any direction by express. I am sure that no brother or sister will regret having them. Then they can act and believe understandingly and also be able to show others. As I have but a limited number, and there will be no more published at present, those who want them had better send soon.

In comparing this History with the Bible you will see, beyond all controversy, that the Lord will come this year. That the Lord may open your understanding and bless you is my prayer. Amen.

JACOB WESTON.

Lowell, Jan. 1854.

Deaths.

Died, in Norfolk, Ct., Dec. 27th, Bro. Henry [illegible]

He died in the glorious [illegible] that delivers [illegible] through fear of death." His calm and peaceful, yet bold resignation, as he was delivered by the ruthless, wasting hand of consumption to be [illegible] the icy chains of the foul destroyer, the enemy of all mankind, is to be admired as a trophy achieved by the "blessed hope, the [illegible] of the dead, and the speedy [illegible] holds the "keys of death and the grave." Oh, how long shall Death, the Tyrant, reign!

West Winsted, Ct. [illegible]

Died, in Lowell, Mass., Jan. [illegible], Norman [illegible], son of William and Sophia [illegible], aged [illegible] years.

For some ten months, past this young man laboured under a decline, [illegible] since his illness commenced, [illegible] strong in the faith of the immediate coming of Christ to redeem His waiting people. He was often heard to say, that "his body would not moulder back to dust before the Lord would come." His exit was peaceful and happy, and we trust he now rests with those who have died in the Lord, to be awakened by the signal blast of the trumpet at the end of the days, when Daniel shall stand in his lot, and when Michael shall stand up for the deliverance of "all who are written in the book." ED.

ACROSTIC.

TO THE MEMORY OF NORMAN [illegible].

[illegible]

WM. KIMBALL.

Appointments.

[illegible] appointed to preach in Westboro', Mass., Wednesday evening, Jan. 25, and continue every evening through the week and over the Sabbath.

There will be a Conference at Bristol, Me. to commence Thursday, Jan. 26, and hold over the Sabbath. Also, at Orrington, to commence the Thursday before the first Sabbath in February.

J. COUCH.

Bro. William Sutherland will preach at the Kirk street chapel, Lowell, Sabbath, Jan. 29.

There will be a Conference in Hermon, Me., every first Saturday and Sunday of each month. In Holden and Prospect every second Saturday and Sunday, and in Orrington the third Saturday and Sunday following.

We hope the brethren coming this way to preach the word will give timely notice in the Crisis, so that brethren and sisters can attend the different appointments. [illegible]

A course of lectures will be given in Portland, Me., to commence Thursday evening, Jan. 26, and hold over the Sabbath. F. H. BERICK. EDWIN BURNHAM.

S. G. Mathewson will preach at New Bedford, Mass., the first Sabbath in February, and at Providence, R. I., the second.

Brethren Mathewson and Grant will hold a Conference at [illegible] commencing March 2d, and to continue one week. ISAAC NEWTON.

Particular Notice.

We would request all persons sending letters, papers, or communications to the "World's Crisis" or its Editor, hereafter to direct them to "*Jonas Merriam, Editor of the World's Crisis, Lowell, Mass.*" otherwise there is danger of their being lost. We hope all interested will observe this.

☞ Those who wish for a supply of the Pilgrim's Songster, Investigation of the 1260, 1290 and 1335 days of Daniel and John, by F. H. Berick, or The Lithographic Charts, published by Bro. Cummings, can be supplied by directing orders to J. French, Office of the World's Crisis. The Lithographic Charts can be sent by mail for 12 1-2 cents, any where within 300 miles.—Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

Business Items.

I. Adrian,—your books were sent to Woodstock, instead of Wells River, on Friday, 13th.

F. C. Welcome,—your Chart has been sent by mail to Hallowell. J. F.

Cash Received.

S. Bradley, N. Bradley, E. S. [illegible], O. Bardwell, N. D. Wight, G. Boynton, S. Haley, A. Conant, G. Wood, I. S. Wood, N. Wood, W. Smith, O. Smith, W. Chapin, H. Rogers, G. Bristol, R. F. Woodard, O. F. Call, [illegible] Gordon, Leon Curtis, [illegible] Goldsmith, R. Plummer, F. Lincoln, E. Emmons, F. [illegible], D. C. Collins, [illegible], E. Bradley, [illegible] Morgan, F. Bradley, L. Wilkinson, N. Willey, Jas. Southwick, N. A. Sampson, J. F. Davis, J. Andrews, $1.00 each; P. White, S. H. Rogers, S. O. Welch, $2.00 each; J. H. Curtiss, $1.50; J. Weston, C. Morgan, S. Bailey, [illegible] Call, $2.00 each; [illegible] Robinson, N. Marshal, Geo. Phelps, A. E. Winch, 50 cents each; W. A. Perkins, 37 cents each; S. Cheney, S. Dowling, [illegible] cents each; H. Gifford, $10.00; [illegible] King, $10.00, for books; S. Ayers, M. W. [illegible], $3.00 each; Israel Godfrey, [illegible], J. Colby, S. B. Howland, J. [illegible], James Colby, S. Jewett, G. Leihly, [illegible], J. Bowles, A. D. Blackmar, T. J. Wetherell, [illegible] Wetherell, H. Hoskins, $1.50 each; M. Phelon, M. B. Phelon, W. H. [illegible], J. Snow, W. Wood, W. H. Spencer, [illegible] Libby, H. Bishop, H. Cushing, W. A. [illegible], [illegible] Dolloff, [illegible] cents each; W. Hutchins, J. W. Babbitt, A. Kimball, 25 cts. each.

Letters Received.

S. F. Rogers, Miles Grant, John Kellar, J. Thomas, Jr., L. R. Howard, J. Couch, H. V. Davis, 2, G. N. Fowler, D. Whitler, J. C. King, S. G. Mathewson, 3, N. Sampson, O. Bennett, John H. Davis, Levi Hall, Henry Pratt, S. F. Bradley, E. E. [illegible], [illegible] Newton, S. Haley, W. Chapin, P. White, S. Gould, I. Sawyer, D. Smith, W. Wood, Israel Godfrey, Abigail Moody, E. L. Howard, H. L. [illegible], J. [illegible], [illegible], M. C. Phelon, T. A. Cheney, W. H. Eaton, D. R. Moulton, H. Holkins, J. Weston, [illegible], Humphrey, G. M. Wetherbee, J. Welcome, G. W. Carlisle, John Brown, A. Flagg, A. Hussey, M. M. Eastman.

All's for the Best.

[illegible]

All's for the best! be sanguine and cheerful, [illegible]
[illegible]
All for the best! [illegible] ... if man would but know it,
Providence wishes it all to be blest;
This is no dream of the pundit or poet;
Heaven is gracious, and—All's for the best!

All for the best!—set this on your standard,
[illegible] ... or pilgrim of love,
[illegible] ... of Despair may have wandered,
[illegible]
A way-wearied swallow, or heart-stricken dove,
All for the best!—be a man but confiding,
Providence tenderly governs the rest,
And the frail bark of His creature is guiding,
Wisely and warily, all for the best.

All for the best!—then fling away terrors,
Meet all your fears and your foes in the van,
And in the midst of your dangers or errors,
Trust like a child, while you strive like a man;
All for the best!—unbiased, unbounded,
Providence reigns from the East to the West;
And by both wisdom and mercy surrounded,
Hope and be happy that all's for the best.

To My Beloved Sister.

While laboring under severe depression of late, my mind was relieved from embarrassment, by the following expression of the great Apostle: "We know that all things work together for good to them that love God."—Rom. 8: 28. With how much assurance the Apostle expresses himself in this passage. Such language could only come from one whose will was in perfect harmony with the divine, and whose faith implicitly confided in Him.

How full of consolation is this blessed truth to that self-denying disciple of Jesus, who has abandoned all to follow Him, and in consequence, has to "endure a great fight of afflictions." Sometimes he is ready to exclaim, "all things are against me;" but when he turns to the assurance, "All things work together for good to them that love God," his faith is strengthened, his hope brightens, and he goes confidingly forward, believing that although he does not now fully understand why he is called to pass through so many "fiery trials," yet he shall know hereafter.—Enough for him, that the assurance is without limitation; it embraces all things; "persecution," as well as the "hundred fold;" "the trial of faith," as well as the "joy unspeakable;" "perils among false brethren," as well as the love and "fellowship of the saints." Yes, his own familiar friend, with whom he has taken sweet counsel and walked in company to the house of God, may secretly whisper against him, and devise mischief, while Judas-like he betrays Him with a kiss.

True it is, such perils enter deeply into the soul, and effect our entire being; and we are ready to inquire, "How can I possibly be benefitted by these things, so calculated in themselves to destroy my influence, coming, as they do, from my professed friends and Christian brethren?"—"If an enemy had done this, I could have borne it." But what saith the answer of God to one thus tried? There it stands forth in bold relief—written in characters of light by the pen of the Eternal—"All things work together for good to them that love God." Will you, my dear friend, take home to your heart the comfort here offered to you, and let faith in God sustain you in this hour of trial? Perhaps you were too sensitive in relation to your good name—thought too much of your reputation, and were hardly willing to be spoken evil of for Christ's sake; or perchance you trusted in an arm of flesh more than was for your highest good, [illegible] more the esteem and love of earthly friends, than your Heavenly Father deemed consistent with His honor. He is jealous of His own glory. He will not permit us to give to another that which belongs to Himself, without applying the chastening rod. He will break down our earthly props, so frail in their nature, that we may be led trustingly to lean alone upon His potent arm. Therefore while we feel them giving way beneath us, let us not repine, but rest more confidently upon the immovable foundation laid for us in Zion. While one after another of those in whom we have confided forsake us, we ought not to murmur, but rather comfort ourselves in Him who has said, "I will never leave thee, nor forsake thee." Has not our Master suffered the same things for us? "All of His disciples forsook Him and fled." Peter, in the spirit of self-confidence, cries out, "Though all men forsake thee, yet will not I." But he denies his Master with oaths and curses. Behold the Savior in the garden, as He takes the bitter cup.—How little sympathy do those three disciples chosen by Him to be witnesses of His agony, manifest towards Him! In this hour of anguish, so deep that "His sweat, as it were, great drops of blood falling down to the ground," they sleep, although He had requested them to watch. Mark His treatment toward them; it is worthy of our imitation. Does He harshly upbraid them for their fault? O, no.—"Couldest thou not watch one hour?"—Then as if to palliate the offence, He immediately adds: "The spirit truly is willing, but the flesh is weak." Happy would it be, could we exercise the same spirit toward our erring friends, considering the infirmities of the flesh, and the frailties of human nature. When we feel that we are treated with coldness and neglect by those from whom we anticipate sympathy and attention, let us turn our thoughts to the Garden of Gethsemene, and learn a lesson of meekness and submission.

We are in greater danger when flattered, than when frowned upon. "Woe unto you, when all men speak well of you," says Jesus. And again, "Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." True, it is contrary to selfish nature, to rejoice under such circumstances; but those who have been "crucified with Christ," and have "put off the old man with his deeds," can obey this requisition of the Gospel as well as all others. Says Peter, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part, He is evil spoken of, but on your part, He is glorified." But the Apostle would not have us, for a moment suppose this blessing to be ours, if by our misconduct we incur such reproach; he therefore throws in the admonition, "But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a *Christian*, let him not be ashamed, but let him glorify God in this behalf." If we are buffeted for our faults, and take it patiently, we receive no glory in so doing; but if we do well, and suffer for it with patience, this is acceptable with God.

In this Christ has set us an example; "Who did no sin, neither was guile found in His mouth: who, when he was reviled, reviled not again; when He suffered, He threatened not; but committed himself to Him that judgeth righteously." Thus ought we ever to do. His example is worthy our imitation. But those only who have experienced a regeneration by the power of the Holy Ghost can do likewise. It is congenial to our natural temperaments, when reviled and threatened, to retaliate, to use harsh epithets, or represent the position of our opponents as ridiculous, or by some means to injure their influence. All this is decidedly wrong.—"Who is he that can harm you, if ye be followers of that which is good?" O how sweet, it is to reflect, when we hear the slander of many, and fear is on every side," that our cause is in the hands of Him who judgeth righteously—that He will vindicate it in His own good time; and also that our influence, our reputation is dearer far to Him, than to ourselves. When we do therefore, in the exercise of faith, thus rely on our covenant-keeping God, how calmly can we move forward in the prosecution of our work, and how abundantly flows the peace of God to our hearts!

I do not affirm that we ought never to seek to free ourselves from false imputations. There are times when the cause of God seems to demand it; but much heavenly wisdom is requisite, at such seasons; the glory of God should ever be kept in view, and never ought we to seek to regain our influence, at the expense of others. The reputation of our brethren should be esteemed as precious as our own; for it is as dear to them as ours is to us; and their feelings should always be respected.

If always actuated by the principle of love to God and our neighbor, we shall do just right in such cases. How careful ought we to be about judging too hastily in such matters. We should understand the whole case before we judge, lest we condemn the innocent. The golden rule, when obeyed, always leads to right action. It ought to be indelibly engraven upon the tablet of our hearts, that it may be ever before us.

How little do we know what is for our highest good. Our richest blessings often come in disguise. That which causes the greatest pain, frequently proves the most beneficial. We often pray that God would purify us and fit us for His kingdom; and then, when He commences the work, we repine because it is not accomplished in our own way. Truly we need grace to enable us to bear the answers to our supplications. If we pray for purity, we must be willing to enter the furnace; for the Lord can no more qualify us for His kingdom without it, than the refiner of silver can purge away the dross without it. It is a pleasing thought that God's eye is upon the crucible, and He will not suffer us to remain any longer therein than is essential for our good.

How we shrink from self crucifixion.—It is contrary to every principle of the natural heart, to have the life of self destroyed, and the life of God imparted. The old man struggles hard for life; but he must be nailed to the cross, with all his deeds, in order for the new man, Christ Jesus, to be put on. Now our heavenly Father knows infinitely better than ourselves how this can best be effected. Visions of glory, and bright manifestations of the divine presence, such as were witnessed by Peter, James and John upon the holy mount, by Stephen when dying, by Paul when caught up into the third heavens, and by the "beloved disciple" upon the Isle of Patmos, are not best calculated to accomplish the work of self-crucifixion. These things are important in their place; but it is not the ordinary method of divine manifestations to the soul. When favored with such glorious communications, we are prone to delight ourselves more in the comforts, than in the Author of them; and to desire their continuance always. We are ready to exclaim with the disciple at the transfiguration, "Master, it is good for us to be here!" and fain would we pitch our tabernacles where we may ever be blessed with such heavenly manifestations.

The disciples could not be gratified;—neither can we. They must follow Jesus to the garden, and witness His agony; to the bar of Pilate, and behold His humiliation; likewise to the cross, and there listen to His dying groans. They must also follow Him to the tomb, and witness, as it were the burial of all their people; for they "trusted it had been He, which should have redeemed Israel." Now was it not just as necessary that they should pass through all these painful scenes, as it was that they should witness the glorification of Christ on the "holy mount?"—Could they have been qualified for their ministry without them? So with Paul.—His perils by sea, and on the land, and "among false brethren," were just as profitable to him, as the vision of things unlawful to utter. And never did that Apostle more perfectly glorify God, than when, having "fought a good fight," and "kept the faith," he suffered a martyr's death.

In the banishment of that "disciple whom Jesus loved," we discover a beautiful illustration of the text, "All things shall work together for good, to them that love God." Domitian designed it not for good, but evil. God, however, overruled it for His own glory. He made the wrath of man to praise Him. There Christ manifested himself to the lonely exile personally and gloriously. He is overpowered by the revelation of such glory, and falls as one dead. But he beheld dark as well as bright visions of the future. He had to trace the history of the church through the bloody reign of Antichrist, as well as on the sea of glass, with the harps of God in their hands, or on Mount Zion, the golden city. How little did John anticipate the glory that awaited him there on a solitary Island of the Ægean Sea. He might have reasoned thus with himself: "My career of usefulness has now come to an end. I can be of no more service in the cause of God. Henceforth my attention must be devoted to labors in the mines, while life remains." Thus John might have soliloquized; but such was not his destiny.—God called him to explore the mines of futurity,—of eternity. He was not to remain a solitary exile; but to be favored with the presence of Angels and of God. Never did that disciple accomplish so much for Christ, as when on that dreary Isle.—There he wrote a chart to guide the church, until the end of time. Many a weary pilgrim's heart is now cheered by its perusal; for it shows the beacon lights are nearly all passed—the heavenly country nigh—and the city of God about to appear. We rejoice that John was ever banished, that from the Isle of Patmos he might behold the prophetic visions of futurity and immortality. All things conspired together for his good, because he loved God.—We behold the goodness of God,—His tender regard for his children in giving this Revelation to the church. What Paul saw was unlawful to utter; but the things John saw he was commanded "to write in a book." In the joyousness of his heart, he exclaims, "Blessed is he that readeth, and they that hear the words of the prophecy!"

We may never be placed in a condition like that of John, on a lonely Isle; but we may be so situated as to deem our usefulness at an end, and our services in the work of God closed. Outward circumstances may preclude hope; but let us not repine, for it may be the best position for us to occupy, and that in which we can most glorify God. On a bed of sickness, deprived the privilege of the sanctuary, we may exemplify the power of saving grace by meekness of spirit and patient endurance. God will not fail to secure to himself glory as well by the saint in the sick chamber as by the active laborer in His vineyard. It is a great lesson to "learn in whatsoever situation we are, therewith to be content." Every thing that tends to cut us loose from earth, and creature comforts, and lead us to seek consolation in Christ, is of incalculable importance to us. The probing of the heart, which reveals its hidden depravity, is just as necessary to our salvation, as "peace like a river," or "joy unspeakable and full of glory."—The one prepares us for the reception of the other. We must be wounded in order to receive the balm of Gilead.

Will reserve further thoughts upon this subject until my next.

Loss of the San Francisco. We have no room to give a full account of this sad affair. We merely allude to it, and add a few lines taken from the Boston Journal. Lieut. Wm. A. Winder, U. S. A., makes the following statement, which will be read with deep interest:

Ship Three Bells,
At Sea, Friday, Jan. 6, 1854.

The steamer San Francisco, as you are aware, sailed from New York on the 22d of December, with United States troops, bound for California. The day was beautiful, and everything promised a pleasant and prosperous voyage. The ship was well provided with everything which could render us comfortable, and every luxury that could be procured was placed on board. All these things, together with the gentlemanly and efficient officers of the ship, and pleasant company in the cabin, served to render us happy and contented. But, alas for all human calculations! about nine o'clock the second day out, a gale sprung up, and continued to increase all night. At daylight it was perfectly frightful. During the night—I think about 12 o'clock—our engine gave out, and soon after our foremast was carried away, which left us entirely at the mercy of the wind and waves. The scene in the cabin during this time was truly distressing.—Nearly all had turned out of the state rooms, despair depicted on the countenances of all. A few of us who occupied the upper cabin left it and went below; and well it was for us, for soon after day—I think about 8 o'clock—a sea broke over our starboard wheelhouse, and with frightful force dashed against the after cabin, carrying away all of the cabin, and about one hundred and fifty people.

I had gone below but a few minutes before this terrible crash, and was lying at the foot of the steps at the time. I never experienced such a sensation as when the water came pouring into the cabin, together with the debris of the upper cabin, down upon my head and breast. I was swept across the cabin with a terrible force, but after three attempts succeeded in regaining my feet. I supposed that the ship had broken in two, and that we were fast sinking. I followed after some I saw going on deck, and on reaching it my blood ran cold at the sight of the poor fellows struggling among the fragments in the sea.—The waves were, to my eyes, frightful; we could render no assistance whatever, and in fact expected ourselves that we should go down every minute. With great difficulty we clung to the deck, the sea making a perfect breach over us, and the cold so great that an hour longer must have finished us.

The sea was running very high at the time, and the wreck was strewn on each side, with pieces of the wreck scattered here and there, with men and women clinging to the pieces in order to save themselves. In a few moments all was still, none of them appearing. Not a sound was heard except the dismal moaning of the wind.

He then gives a lengthy account of the condition of the ship after that time, and the manner by which they were enabled to keep afloat, and of their rescue by the barque Kelby, British ship Three Bells, and the Antarctic. Previous to falling in with the Three Bells, sickness broke out among the remaining passengers, of which many died in consequence.

The number of lives lost is estimated at about 200; 563 were saved by the three vessels. Total number on board at the time of leaving New York, was 763.

The Boston papers also bring us accounts of the wreck and total loss of the Staffordshire, a Packet ship, by which, also, 175 lives were lost.

☞ Private letters received at New York, from Kossuth, state that he had postponed his departure from Constantinople in order to make further preparations.—He states explicitly that he has been invited to Turkey by Government, and adds that provision will be made to transport thither from the United States all Hungarians who desire to go.

☞ There is a great possibility—a possibility amounting almost to a probability—that before the lapse of many weeks, another French revolution will have been chronicled in the annals of the times. The Republicans seriously talk of a speedy rising in Paris, to be followed by a restoration of the Bourbon dynasty.—[Lowell Courier.

Austria. The regular correspondent of the New York Tribune, writing from Vienna, Dec. 18, says:

Of the political dangers which menace Austria, it is hardly necessary to speak.—Her immense army, and a police which has in its service almost half the citizens of the Empire, are barely sufficient to prevent outbreaks, and to dry up individual drops of disaffection. On the one side she is menaced by France, and, in case of a European war, is sure to lose her Italian provinces, and on the other the Hungarians and Poles are moving heaven and earth to fan the flame which has broken out along the Danube into a general war.—She can gain nothing by a war, and would lose everything. Many European politicians have thought that she would like to secure the Principalities of Bosnia and Servia, but such is not the case. They were offered to the Emperor Joseph nearly a century ago, and he refused to accept of them. At the present time the Servians have manifested a spirit which Francis Joseph may admire in the abstract, but which would lead him to hesitate long before incorporating the Principalities as an integral part of the Empire. It is certain that Austria, as well as Prussia, has assented to the declaration of France and England, that the Eastern question shall be settled without disturbing in any way the existing territorial relations of Europe; but at the same time she has but little confidence in effecting such an arrangement. The above resolution on the part of the four Great Powers may have some effect in confining the present struggle between Russia and Turkey to the region of the lower Danube, but Austria is secretly making preparations for the worst. She is exhorting the Servians and Montenegrins to keep quiet, but has promised to aid them if they are forced into a contest with the Turks. A friend, who lately came to Vienna through Hungary, informs me that by night he met numerous large military trains hastening toward the Servian frontier. Notwithstanding the true interests of Austria are intimately connected with the Western Powers, there is, I am sorry to say, a general feeling of satisfaction at the late Russion victory at Sinope. Count Fiquelmont, though not in power, is at the head of a strong Russian party at the Vienna Court. The populace appear to be delighted with the defeat of the Turks. Their ignorance of political affairs, however, is their bliss. "Ah!" remarked to me yesterday a noble Hungarian, "the foolish people little know what is in store for them if Russian policy proves triumphant."

☞ The following spirited remarks are taken from "*The Citizen*," a new paper just started in N. Y. City, edited by John Mitchel, an exiled Irish Patriot:

"Once again rosy morning dawns upon the earth. The 'Peace and Order' established in Europe at the point of five million bayonets begins to grow nervous.—The nightmare of five years loosens its clutch upon the breast of the nations, and we see daylight and hear the cheerful cock-crow. Many a time in this long, dark unrest, misnamed Peace, brave and just men wished that they were dead: the righteous cause, they said, is crushed hopelessly for our generation—'that which is crooked cannot be made straight, and that which is wanting cannot be numbered.' But, courage! courage! The unwearied sun chases his own shadow still; and it is well to be alive, and not dead, when the dawn is breaking, calling us to the work and the play of life again.

* * * * * * *

"Meantime, the Turks are highly exasperated, and in good spirits and condition. Thus far they have belied all the expectations and opinions of Europe; opinions which were carefully purchased, inculcated, suborned, by the prudent Czar. The horse-tail pennons of the Pashas fly bravely on the Danube: the Spahis, on their Turkman steeds, are sweeping the valleys of Caucasus and the shores of the Euxine: it gives us delight to see and to feel, notwithstanding the dismal doctrines of the decadence of races which prevail in these times—that our mother earth breeds the same sort of sons as of old.

* * * * * * *

"But already Hungarians are swarming into Turkey. Others are setting forth from America to join them. If Turkey can hold her ground, notwithstanding the false friendship of the Western Powers, Hungary will be the first country in arms. Then a gallant game will be on foot, indeed. In Berlin, Vienna, Milan, Paris, men are already eyeing the lines and corners of streets, with a view to judicious barricades; and it is pleasing to the benevolent mind to see the terror of Kings and Courts. The 'legitimate' pulse beats somewhat tremulously; and even Serene Highnesses lose their serenity. Perhaps the great day of deliverance is indeed dawning for Europe.

"The war, however, is very likely to grow and spread; no man can tell how many powers will be brought into it. If it last long, America will not be able to avoid collisions, and we shall be glad of it. Look up ye life-weary exiles of all lands, and see if it be not indeed the morning that is red in that Eastern sky. We have a vision of royal thrones crackling and blazing, and dropping to ashes in the public squares of capital cities; dungeons razed, and the captives set free; barricades coming down, and leaving the streets clear again for processions of gay citizens, and funerals of the glorious dead; smoking walls and rafters of ruined royal palaces; smiling cottages of free and contented peasants; and twenty gleaming tricolors of twenty Republics studding the soil of Europe over, as stars gem her sky."

☞ The New York Tribune, speaking of Kossuth and the present state of affairs in Europe, says:

If it be true that Kossuth goes to Turkey at the request of Ab-dul-Medjid, with regard to which, we await further information, there can no longer be a doubt that the Porte anticipates the addition of Austria to its declared enemies, and is preparing to keep that power busy at home by a new rising in Hungary, an example, which, of course, will at once be followed in Italy.—At the same time, we have to announce that public feeling in England is daily becoming more inflamed. The excitement is not only directed against the Ministry for its weak and treacherous conduct in the Turkish question, but Prince Albert is openly charged with complicity with Russia, and the Queen herself is no longer regarded with the same exuberant loyalty as before. It is surprising to see the roughness with which the Prince is handled by journals once filled with respect and devotion for his person and character. Indeed, there has been no such stirring-up of the popular elements in England since the times of the Reform Bill. The public at large are hot for war; and of this the late articles of *The London Times* upon the Turkish naval disaster alone afford conclusive evidence. At no moment since the commencement of the difficulties have the chance of peace been so faint and the probabilities of a general war so strong.—That such a dire convulsion is certain we do not say; it may be that some means of escape can yet be found; but we are bound to declare that the horizon reddens with the menace of a universal conflagration. We do not hail the omen with pleasure. Our faith is in the triumphs of industry, of science, and the gradual acquisition of freedom through the growth of material and social well-being. But in saying this, let us never forget the truth that if a general war must follow, it has two causes, namely: the wicked and unjustifiable pretensions of Russia, and the timid, base, hypocritical conduct of the British and French Governments. The weight of responsibility lies on these powers, but above all on Russia, as the aggressor and source of the entire difficulty. It is the Czar who fears not to disturb the peace of the world, to interrupt its prosperity, to cause a boundless and irreparable waste of money and of life, all upon the most frivolous and worthless pretexts. Let there come, then, if the struggle is inevitable, a befitting chastisement for the flagrant and gigantic wickedness of the despot who thus arrogantly gambles with the blood and treasure of his own people, and puts in peril the dearest interests of Mankind!

☞ From Stockholm, December 16th, we learn that King Oscar has organized the higher departments of the military and naval administration, with a view to securing greater utility and efficiency in the event of hostilities.

By the route of Berlin, December 24th, we have it confirmed that negotiations are pending between Sweden and Denmark, having for their object the conclusion of a league offensive and defensive, between the two states. Sweden is arming by sea and land, and Denmark will immediately fortify her coasts, and place Copenhagen in a state of defence.

THE WORLD'S CRISIS,

Published for Gratuitous Circulation, by Believers in the Speedy Coming of JESUS CHRIST.

Office of Publication, 27 Central St., (Up Stairs,) Lowell, Mass.

JONAS MERRIAM, Editor.
S. J. VARNEY, Printer, 27 Central St.

In the publication of this paper a leading object is that the poor may have the Gospel preached unto them, and we desire in all things to imitate Him, who is our great Example, and obey his instructions—"Freely ye have received, freely give." We therefore make no charge against subscribers in any case. As pecuniary resources however are indispensable to the prosecution of the enterprise, we would say to those readers of the "Crisis," who are interested in its circulation, that whatever funds may be *voluntarily* collected for this object, and forwarded to the office, will be gratefully received and applied to the continuance of the paper.—We have faith in God that while it is His will for the "Crisis" to be circulated, His overruling Providence will furnish the means; and whenever those resources stop, the gate will be shut down and the work cease. The will of God be done.

All friends to the cause of present truth are at liberty, not only to give in their names for the paper, but to forward all other names to whom they wish the paper directed, provided only, that it may be carefully read; and we cordially invite all who are solicitous, candidly to investigate the subject, to present their names as subscribers to the paper.

In respect to communications, we would say that we desire this whole work to be under the special direction of our Heavenly Father, and supervision of the Holy Ghost. We seek not honor that cometh from man, but that which cometh from *God only*. We therefore do not open our columns for polemic war, or the aggrandizement of self, but do most cordially solicit the correspondence of such as feel their hearts deeply imbued with the love of God, and the living truth like fire shut up in their bones, to communicate from the fullness of an overflowing heart. We have a heartfelt sense of our utter dependence on the arm of God to move forward the work; and we desire that every correspondent's eye may be single to the glory of God, and edification of the little flock to whom Christ will give the kingdom when He comes without sin unto salvation, for which we wait *the present year*.

All individuals to whom The World's Crisis is forwarded, are respectfully solicited to ascertain what persons in the place of their residence are desirous of receiving it, and send us the names of subscribers, together with their Post Office address; also to inform us whether papers are to be sent by mail or express, whether in one bundle, or directed to each individual. Much labor and expense at the office would be saved if some one of the subscribers, in different places, could receive the papers directed to a particular Post Office in a single package and distribute them to the several subscribers.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, FEBRUARY 1, 1854. NUMBER 3.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

Exposition of Daniel, Chap. 7.

BY F. H. B.

(*Concluded.*)

This change in the church and state brings us to a new era. The first effort of this new Emperor was to heal this division that had rent the church in the East. In this he was aided by his nephew Justinian, who was a rigid Catholic. It appears from history that the nephew of Justinian and Proclus were the actual rulers. During the year 518, the Emperor sent to the Pope at Rome, requesting him to send legates into the East, capable of forwarding and accomplishing the great work of uniting the two churches of Rome and Constantinople. The following year, (519) the Pope sends his legates, who on being introduced to the Emperor, Justin, at Constantinople, presented the following conditions, on which the union was to take place: "1. To ANATHEMATIZE ALL HERETICS in general, and those in particular, who have been mentioned above, together with Acacius. 2. To RECEIVE THE COUNCIL OF CHALCEDON, THE LETTER OF LEO ON THE INCARNATION, AND ALL THE LETTERS WHICH THAT POPE HAD WRITTEN ON THE CHRISTIAN RELIGION; though most of the orientals, probably all, were utter strangers to those letters, and the doctrine they contained. 3. *They were to declare that they* CONFORMED, and WOULD CONFORM IN ALL THINGS TO THE APOSTOLIC SEE; THAT THEY RECEIVED ALL THE CONSTITUTIONS OF THE ROMAN CHURCH." (Bower's His. of the Popes, vol. 1, pp. 313–314.)

The result of this effort of the Emperor and Pope was the reunion of the church of Constantinople with that of Rome.—The Bishop of Constantinople refused, at first, to sign the articles; and this determined the Emperor to present them to the Senate, who approved them. Afterwards he obliged the Patriarch to sign them, and thus a union of the two churches took place, A. D. 519.

In relation to the above, we may remark, that the events of A. D. 519, are far more decisive in their character relative to the fulfilment of this prophecy, (Dan. 7: 8, 24–25) than any events that have transpired either before or since.—Let it be remembered that the rise of the little horn is to be looked for between the years 493, when the LAST of the ten,—the Goths arose, and A. D. 534, when the FIRST of the *three*,—the Vandals were subdued. It is WITHIN THIS CIRCLE OF TIME, that the Apostate Church is to assume her civil character, or as the Apostle represents, (Rev. 17) the Woman is to take her SEAT UPON THE BEAST.

The above-named Articles being DICTATED by the POPE OF ROME, and by his legates conveyed to the Emperor of the East, and RATIFIED by the SENATE through the INFLUENCE OF IMPERIAL POWER; from THIS ENACTMENT of the CIVIL GOVERNMENT, constituting the CREED OF CHALCEDON, the LAW of the EMPIRE, we may date the ORIGIN of the little horn.

The religious world was, at this time, divided into many sects—as Arians, Pelagians, Eutychians, Nestorians, Manicheans and Catholics. The second of those articles required first, that those anti-Catholic sects should EMBRACE THE DOCTRINES OF THE CATHOLIC CHURCH, AS DEFINED *by the* CHALCEDONIAN COUNCIL; and secondly that they should ENDORSE not only the letters of Leo on the INCARNATION, but ALL the LETTERS which that Pope had written on the *Christian* religion; and thirdly, should declare that they CONFORMED in ALL THINGS to the APOSTOLIC SEE; that they received ALL the *constitutions* of the CATHOLIC CHURCH, &c. The Catholic faith was not only secured as the RELIGION OF THE STATE, but by an IMPERIAL EDICT ENFORCED ultimately upon ALL OTHER SECTS. The FAITH OF CHALCEDON BECOMES NOW the DOMINANT RELIGION, the CATHOLIC CHURCH is NATIONALIZED, the WOMAN TAKES HER SEAT UPON THE BEAST, the man of sin HIS SEAT in the TEMPLE OF GOD, and the abomination is SET UP, or STANDS in the HOLY PLACE.

It must be remembered that the point to be proved is not that the Pope should become a temporal Prince. This would not agree with the instruction given by the Angel of God; for the Pope did not become a temporal Prince until about the close of the eighth century, while the truth (Dan. 7: 24) requires the existence of the horn with eyes and a mouth, BEFORE A. D. 534,—when the Vandal kingdom was conquered. It is the NATIONALIZATION of the CATHOLIC CHURCH by the GOVERNMENT—not by the ten kingdoms of the Western Empire—but by the BEAST, (Rev. 17) and as Lord remarks,(1) "THE CONCURRENCE WITH THE POPE IN ENFORCING THE FALSE DOCTRINES AND SUPERSTITIONS *of that Apostate* on its subjects." This was done in 519, by the EASTERN EMPIRE. By consulting the history of those times, we learn that the Bishop of Antioch signed the Articles(2) in 519. Here, then, were three great divisions of the church in the person of her representatives united in the Catholic faith, viz. the Bishops of Rome, Constantinople and Antioch.

The Metropolitan of Thessalonica and the Bishop of Alexandria refused to sign the Articles, *not because they contained the creed of Chalcedon*, or because they required *entire obedience to the constitution of the Catholic Church*, but from the fact that they were required to condemn the memory of some of their Bishops.—This occasioned great disputes, but that part relating to the Bishops being left out, (3) the Council was received ALL OVER the *East*.(4) The quarrels of the Popes and Emperors subsequently, do not touch the question, or invalidate the great work, which was accomplished in 519, else no demonstration can be presented that the union was ever formed; for such dissensions have been of frequent occurrence ever since. The question whether one or more persons in the Trinity suffered in the flesh, was not a point specified in the Articles; hence it was not a question that affects this position. It was not a union of the two churches, but a *nationalization of the Catholic Church, the reception of the faith of Chalcedon, and the persecution of dissenters*,(1) that distinguished the acts of Justin from 519 onward. The government of the East, down as late as the time of Pepin, protected the Catholic Church both in the East and in the West; but in consequence of the Emperor of the East declaring against the worship of images,(2) A. D. 726, the people of Rome were excited against the Emperor; they expelled the Governor, and formally erected a Republic, (730). Subsequently, however, being pressed by the Lombards, Pope Stephen, 2d, sought for an alliance with the Greek Empire; but not obtaining it, he applied to Pepin, (755) who delivered Rome from the Lombards, and put the Pope in possession of the Exarchate.—From this event we are to date the administration of the second head of the best. (Rev. 17). (4)

But to return to the subject, we remark that Justinian, whom Gibbon styles the pillar of true religion,(5) was consul under Justin, (519) and that he was adopted in 520, some say as Colleague, others as successor. But however this may be, it is certain he had a great influence in the government, as the following will show: "After the death of Anastasius, the diadem had been placed on the head of a feeble old man; but the powers of government were assumed by the nephew of Justin, (Justinian) who *already meditated the extirpation of heresy, and the conquest of Italy and Africa. A rigorous law was published at Constantinople, to reduce the Arians by the dread of punishment within the pale of the church.*" And in a letter addressed to Justin by Theodoric, we have this sharp reproof: "*That to pretend to a dominion over the conscience is to usurp the prerogative of God; that by the nature of things the power of the sovereign is confined to external government; that they have no right of punishment but over those who disturb the public peace, of which they are the guardians; that the most dangerous heresy is that of a sovereign who separates from himself a part of his subjects because they believe not according to his belief.*" (7.) Justin, while under the influence of Catholicism, together with the Pope himself, did, as Theodoric says, *usurp the prerogatives* of God, or *as Paul says, sit in the temple of God, showing himself to be God.* I do not ask for better evidence to show the rise of the little horn, (Dan. 7); for the watchword with both *Justin and the Pope* was, "*give the heretics no quarters.*" They *proscribed* them in *matters of faith.* They *did not*, they *would not*, grant them *toleration.* Hence we believe this to be the period, (A. D. 519) where the *daily* was *taken away*, and the *abomination was set up.* That the papal power was not at its height in 519, is admitted, for history informs us that it was not until the fourteenth century that it attained its full height, its full power.—It was then that Boniface stood on that proud and guilty eminence, of *absolute, spiritual* and *temporal power.* But I think that 519 was the time when the beast began *to operate*, to make war upon the saints, to tread under foot the holy city, the time when the witnesses began to prophesy in sackloth, and when the woman (church) fled into the wilderness.—Even the Catholics themselves regard this as an important era in the history of the church. They heap their anathemas on the two former Emperors—Zeno and Anastasius—while they lavish their benediction on the heads of Justin and Justinian. This event was of importance to the Catholics; it gave them power and wealth, they could *pursue* with *fire* and *sword* those who *refused* to *bow* to their *mandates*; and from *this time* onward, with but very few exceptions, if any, there was an unbroken ... steady increase of power down to the time of the Reformation. As we have inserted a number of historical extracts, we shall do well, perhaps, to take a retrospective view of the facts defined by this historic testimony. We learn, 1st. That Anastatius dies, and that Justin succeeds to the throne, A. D. 518. 2d. Justin, being a rigid Catholic, *compelled all the Bishops in his dominion to subscribe to the above mentioned articles, on pain of forfeiting their sees.* 3d. The above mentioned articles *were signed* by the Patriarch at Constantinople, and the Bishop of Antioch, A. D. 519. 4. The Catholic Bishops, according to Putnam, were recalled from their exile the same year (519). 5. Heretics of *all denominations* were *excluded* from *all employments, both civil and military.* 6. The Emperor and the Pope did, in *compelling* the Bishops to sign *those articles, take away liberty of conscience.* And in granting *no toleration to heretics*, as they were called, fulfilled 2d Thess. 2—"*He shall sit in the temple of God, showing himself to be God.*"—7. Those who would not yield *obedience* to the *decree* of the Emperor, viz. *receive the articles which were approved by the Senate, (civil power)*, and *dictated by the Pope, (ecclesiastical power)*, were regarded as *schismatics and heretics*; and as such, many of them were *scourged, imprisoned and put to death.* 8. That from *this date*, (519) the *witnesses began to prophesy in sackloth, the holy city is trodden under foot, and the woman flees into the wilderness, into her place*, (the mountains) *where she is nourished* 1260 *days* (years).

Here then, in A. D. 519, I must, as a matter of truth and consistency, consider the abomination that MAKETH DESOLATE (Dan. 12: 11) was SET UP; and the Prophet was informed from the time it was set up there would be 1290 days—years. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High; and they (power according to the Sep. ver.) shall be given into his hands until a time and times and the dividing of time," (Dan. 7: 25). Critics are by no means agreed on the numerical value of the expression, "the dividing of time." But we turn to the instruction given by the Angel, to ascertain, if possible, the length of that period.

Upon a critical examination of Dan. 7: 23, 24, we learn that the power into whose hands the saints were to be given, is 1. To pluck up *three* of TEN CONTEMPORARY KINGDOMS. 2. That the times laws and saints are to be given into his hands for a "time and times and the dividing of time." 3. That he is to "wear out the saints," &c.

In Dan. 11: 31–35 we read:

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits.*

And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because, *it is* yet for a time appointed."

In the above there are three specifications. 1. The abomination is to be placed 2. The people that do know their God "shall fall by the sword and by flame, by captivity and by spoil, many days." 3. They shall fall until "the time of the end; because it is yet for a time appointed."

We now turn to Dan. 12: 11. "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days."

Here are two particulars. 1. The abomination is set up. 2. There shall be ... days.

In Matt. 24: 15 and 21 we read:

"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

In the above there are three points.—1. The abomination of Daniel shall be set up. 2. When it is set up there shall be great tribulation. 3. There are days (*time*) during which that affliction is to last.

In order to show the parallelisms of the above passages, we present them in succession as follows:—

I.

Dan. 7: 25. And he shall speak *great* words against the Most High, and think to change times and laws; and they shall be given into his hand.

2 Thess., 2: 8. And then shall that Wicked be revealed.

Dan. 7. And shall wear out the saints of the Most High, until a time and times and the dividing of time.

26. But the judgment shall sit, and they shall take away his dominion to consume and to destroy *it* unto the end.

II.

Dan. 11: 31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

They shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

35. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

III.

Dan. 12: 11. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up.

Rev. 13: 7. And it was given unto him to make war with the saints, and to overcome them.

Dan. 12. *There shall be* a thousand two hundred and ninety days.

IV.

Rev. 13: 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Matt. 24: 15. When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Rev. 13: 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword.

2 Thess. 2: 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

6. And now ye know what withholdeth that he might be revealed in his time.

Whom the Lord shall consume with the spirit of his mouth.

Without specifying every point in the above, we may remark, that the power denominated the little horn, (Dan. 7) is to "wear out the saints;" and they are to "fall by the sword and by flame, by captivity and by spoil," (Dan. 11), "and he shall make war with the saints," (Rev. 13), "and then shall be great tribulation," (Matt. 24.)

Again in the seventh chapter we read the saints, times and laws are to be given into the hands of this power for a "time and times and the dividing of time."—Agreeably to chapter 11 the abomination is to be set up, and the saints are to "fall until the time of the end;" and according to Dan. 12, from the time the abomination is set up, "there shall be a thousand two hundred and ninety days." It must, we think, appear evident to every unprejudiced mind, that the power spoken of in the 7th, 11th and 12th chapters of Dan. is the same—that the "little horn" power and "the abomination, that maketh desolate" are identical; and inasmuch as Daniel declares, (chapter 7) "It shall be for a time and times and the dividing of time," and in the 12th chapter, for "a thousand two hundred and ninety days," from the setting up of the abomination, we are led to believe that the periods in chapter 7 and 12 are one and the same.

In relation to the period denoted by "the dividing of time," as we make no pretensions to understanding the Hebrew or Chaldaic, we submit to the criticism of Prof. Vail, in reply to an article written on the subject, from which article he quotes under the head of No. 1, 2, 3, &c.

"1st. The word translated *dividing*, in Dan. vii. 25, is not the same as the word rendered *divided*, in Gen. x. 25."

Niphleghah, in Gen. x. 25, is the verb in the Niphae praet. 3d sing., from *palag*—*it was divided.* The word in Dan. vii. 25 is *p'lagh*—*a dividing*—and is the Chaldaic noun from the same root, the root letters being the same in both Chaldee and Hebrew. The simple difference between the words is, that one is a verb and the other a noun. They are just as much the same words as the English words *dividing* and *was divided*, both being from the same root, and of course having the same radical meaning, the only difference being that one is a verb and the other is a Chaldaic noun from the same root.

"2d. The word in Gen. x. 25, is *pahlag*, a Hebrew word, signifying *to cleave*, (or *split*,) *to divide*, and is thus rendered by the Vulgate, and other versions."

This is not quite correct. The words *pelegh* and *niphleghah* occur in this sense, and only these from the root—*palagh*—*he divided.*

"3. The word in Dan. vii. 25, is not a Hebrew but a Chaldee word."

Very true; but it is the same word as the Hebrew *pelegh*, the only difference being that it has a Chaldaic pronunciation, *p'legh*, instead of *pelegh.*

"4th. It is not *pahlag*, but *p'lag.*"

There is no such word as "*pahlag*," either in Hebrew or Chaldee. The writer *should* have spelt it, if he meant the Hebrew noun, *pelegh*, as above; or, if he meant the root, he should have spelt it *palagh.* The writer seems to leave the impression on the mind of one unacquainted with the original tongues, that the words are radically different, but their radical and common significations are the same.

"5. It never occurs in any other place in the Bible."

Very true, in this particular form, as a noun, it does not occur. But then, it does occur as a participle, from the same root in Dan. ii. 41.

"6. It never means anything but just a *half.* This is the *only* signification given to it by Gesenius, or any one else that I know of."

That it means *a half* here, (Dan. vii. 25,) is generally conceded. It is not true, however, as we are left to infer, that *palagh* means to divide into two equal parts only. See Gen. x. 25; 1. Chron. i. 19. The division of the earth here mentioned was doubtless the division among the descendants of the three sons of Noah—Shem, Ham and Japheth.

"7th. When the Bible was translated into Greek, about two thousands years ago, they translated *p'lag* by the Greek word *hemisu*, the only meaning of which is a *half.*

"8. The word translated half in Dan. xii. 7, is the Hebrew word *chetsee*, or *chatsee*; it is defined—1. *half*, the half *part*; 2. *the middle*, midst, [illegible]

To these remarks I would take no exception.

"9. It has no other meaning; it never means an unequal division.

"10. It is translated *half* in ninety-nine places, and *mid*, or *midst*, in the other fifteen where it occurs.

"11. It is translated into Greek by *hemisu*, just as the other word is. ...

The 9th remark refers to the word *chatsi*, in Dan. xii. 7. What is said of this word in the following remarks is probably true. But it must be admitted that the root from which it is derived—*to divide* into two, three or more parts.—See Gen. xxxiii. 1. "And he (Jacob) divided the children unto Leah, and unto Rachael, and unto the two handmaids."—Here is a division, certainly, into *three parts*, and not into two equal parts.—Judg. vii. 16. "*And he divided the three hundred men into three companies.*"

As the 10th and 11th remarks, I take no exception.

Yours, truly,

STEPHEN W. VAIL.

Concord, Sept. 3, 1853."

From the above criticism we learn that the original term rendered "dividing," does not necessarily imply a division into two equal parts. As Prof. Vail referred to Gen. 33: 1. to illustrate the usus loquendi of the root, from which the original word chetsi is derived, we will present that verse together with the context.

"And Jacob lifted up his eyes and looked, and behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

And he passed over before them, and bowed himself to the ground seven times, ...

And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept.

And he lifted up his eyes, and saw the women and the children, and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

Then the handmaidens came near, they and their children, and they bowed themselves.

And Leah also with her children came near, and bowed themselves; and after came Joseph near and Rachel, and they bowed themselves."—[Gen. 33: 1–7.

We perceive from the above passage, that Jacob divided his children into *three* parts. The first division was assigned to Leah, the second to Rachel, the third to the two handmaids, (v. 1.) 1. He put the handmaids and their children foremost.—2. Leah and her children after. 3. Rachel and Joseph hindermost, (v. 2.)—Again, 1. The handmaidens came near, they and their children, and bowed themselves 2. And Leah also with her children came near, and bowed themselves.—3. After came Joseph near and Rachel, and they bowed themselves.

That the criticism of Prof. Vail is correct, is evident from Daniel 12th, where the little horn power of Daniel 7th is referred to as "the abomination that maketh desolate," & the period of its dominion is given as 1290 days.

OUR PRESENT POSITION is truly an interesting one. We are only a few ... from this end of the ... The world which the Prophets ... identified as being ... the righteous should dwell, ... the place of this present ... cursed earth. But a little while, and he that is to come will come, and will not tarry. That thrilling scene, the resurrection of the dead, is soon to be realized! Paul declared plainly, "if the dead rise not, they which are fallen asleep in Christ have perished; but now Christ is risen from the dead, and became the first fruits of them that slept." "Christ being the first fruits," says Paul, "afterwards they that are Christ's at his coming. Then cometh the end." As Paul based his hope of future life and immortality wholly upon the resurrection of the dead at Christ's coming, so likewise have all the saints of God, who have lived and died ... from that day down to ... we shall see their hopes realized; Paul will soon obtain his crown of life, which shall never fade away. [illegible]

(1) Lord on Apoc. p. 386. (2) Bower, vol. 1, p. 319. (3) Ibid, p. 321. (4) Bower, vol. 1, p. 323.

(1) "Hormisdas persecuted the unfortunate heretics, Nestorians, Eutychians, Arians, Pelagians and Manicheans, whom he caused to be publicly scourged, both men and women, before sending into exile." (De Cormenin, vol. 1. p. 103.) (2) Koch, vol. 1, pp. 68–69. (4) See exposition of Rev. [illegible] (5) Gibbon, vol. 4, p. 44. (6) Ibid, p. 31.

faith, we shall soon behold in *reality*, with our own eyes. Job declared that he should see his Redeemer at the latter day upon the earth, even though he returned to dust like those before him, yet in his flesh should he see God, and see him for *himself* and not another. Abraham was made to understand the resurrection by offering up his son Isaac, his only child,—a lively type of Christ, being a child of promise,—and in offering up that beloved son,—who, to Abraham had become as one dead, from whence he received him in a figure,—he saw plainly the way in which he himself would gain that city, whose builder and maker is God, in connection with that countless multitude, of which he is called the father.

Those exceeding great and precious promises, made thousands of years ago, will now soon be fulfilled. The hour is rolling rapidly on when death shall be spoliated of its victims, and no longer permitted to reign and triumph over the just; when the captive millions will

"go free,
And keep the eternal Jubilee."

In view of the consummation of this blessed hope, can we not endure a little longer, knowing that the word of the Lord will never fail? Can we not labor diligently in the vineyard of the Lord the few remaining hours allotted to us here? Can we not raise the cry, and by the help of the Lord, sound it far and wide, "BEHOLD THE BRIDEGROOM COMETH!" and with all the energy possible,—having our hearts filled with love to our fellow-men,—beseech them to join the happy company that will soon stand on Zion's height, and sing the song of redemption, and give praise, and glory, honor and might, power and dominion unto him who sitteth on the throne and to the Lamb forever! C. W. S.

The World's Crisis.

LOWELL, FEBRUARY 1, 1854.

Tarrying of the Vision.—No. 2.

In a previous communication, I endeavored to show that the Prophets, to whom the Lord revealed things to come, reaching down through the vista of coming time, and terminating in the glories of the [illegible] the Prophets saw in vision the trial of our faith; they saw that prior to the organization of that heavenly kingdom, the saints, who look and long for the approach of that day, would see the land, not as they beheld it "afar off," but "nigh at hand"—that its balmy zephrs bearing fragrance on their wings, and wafting the gentle, life-giving element of heaven, would cheer and delight them with their genial influences, and that the opening twilight, as it were, of everlasting day would burst in such charms upon their enraptured vision, that the sailors on the six thousand years' voyage, would cry out land ahead; and in the joyousness of hearts being high with hope and warm with the fervor of divine love they would expect to make the land before the actual expiration of the time. The Prophets, Habakkuk and Ezekiel, beheld the disappointment of waiting Israel, and the triumphs of the ungodly in consequence of the delays, also, thank God, they saw the second message, the rallying again of the faithful, their reassurance in the faith, and the speaking of the vision at the end. The days are no more prolonged, there is no more vain vision,—the word that God speaks in the days of that rebellious and unbelieving house comes to pass, and every vision spoken by the mouth of all His Prophets is at last fulfilled.

When the Lamb of God, who suffered in our behalf, was "in the days of His flesh," He reannounced the disappointment of the Church, and confirmed the word of the Prophets by the Parable of the ten Virgins, (Matt. 25) illustrating the condition of the believing children of God just prior to His Advent in the glory of the Father.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

The word "*then*" is an adverb of time. The first definition of the original word translated "*then*," according to Liddell and Scott is, "*at that time*."

There is therefore a period of time referred to, when the history of the Church would compare with the movement of the ten virgins in going forth to meet the bridegroom at a nuptial ceremony. The word rendered "shall be likened," is rendered by Whiting, Coverdale, and in the Douay, "*shall be like*." It properly signifies shall resemble; not that it shall simply be *compared to* ten Virgins, but bear the *likeness or resemblance to* ten Virgins. We must therefore look for a striking coincidence to take place between the moral action of the Church, and the physical movements of the virgins in their illuminated procession going forth with blazing torches to meet the Bridegroom and enter with him to the marriage feast.

As there must be some boundary to mark the commencement and close of the period denoted by the term "then," between which two points the circumstances set forth in the Parable are to transpire, we will look for the termins of the period.

In respect to the closing terminus, as the Parable involves the actual coming of Christ, and does not extend beyond the admission of the wise virgins into the marriage of the Lamb, and the expulsion of the foolish from the same blessed, glorious entertainment, we have no hesitancy in fixing the boundary of the period here; and to this it seems all must assent.

We now search for the other bound; and if we can find a monument here, then we have the two extremes between which the events shadowed forth must transpire.

To decide on this point, we must examine the symbols presented in the Parable, and ascertain what movement of the Church is shadowed forth by the action of the virgins, in connection with the symbols presented.

1. The Virgins. Says Paul, 2 Cor. 11: 2 to 4.

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*."

Says Solomon; Cant. 1:2; "Because thy name is as ointment poured forth, Therefore do the *Virgins* love thee."

Says John, Rev. 14:4.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb."

We therefore understand that inasmuch as the whole Parable sets forth a movement in the kingdom of heaven (Church,) and by comparing spiritual things with [illegible] uses the term "virgins" to symbolize those who are identified with Christ as believers in His Gospel and subjects to His authority, we doubt not the virgins in the Parable represent a class of believers, who by confiding in and obeying the truth, go forth to meet the Lord.

2. Lamps. Says Solomon, Prov. 6:23.

"For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life."

In Zech. 4, we have a scenic representation of "the word of the Lord unto Zerubbabel," and a portion of this scenery consists of *seven lamps*. Says the Psalmist, Ps. 119: 130,

"The entrance of thy words giveth light; it giveth understanding unto the simple."

And again, 105th verse,

"Thy word *is* a lamp unto my feet, and a light unto my path."

We therefore conclude the word of God, contained in the scriptures of the Old and New Testament, is presented in this parable under the beautiful emblem of a "lamp," or more properly, according to the original, a torch or flambeau. As the flambeau in an illuminated procession throws around a brilliant light, and dispels the darkness of the way, so the word of God, and particularly the prophetic delineations, dispel the moral darkness, and light up the pilgrims pathway with the hope of glory. This is in accordance with the idea presented by Paul in 2 Pet. 1: 19,

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

The light of prophecy is represented by the Apostle as dissipating the darkness of the present evil world, and pointing the believer onward to that blessed hope of the Christian which entereth to that within the vale, which causes him to purify himself even as He (Christ) is pure, in expectation of being made like Him, when He comes, and experiencing final deliverance and complete salvation in the kingdom of God. This, then, is the blazing torch, the brilliant flambeau that lights up the pathway of the virgins, even the entrance of God's word that giveth light. It is the golden beams of heavenly light, that shine forth from the oracles of God, dissipating the darkness that covers a sin-cursed earth, and the gross darkness that envelopes a disobedient people, that shows the path of the just shining more and more unto the perfect day. All, who were in heart identified with the Advent movement a few years in the past, will not fail to recognize in this idea of the lamp, something analogous to their experience in '43-4 and previous. What made every Adventist bind up the testimony and seal the law, among themselves, and wait upon the Lord, and look for Him? (Is. 8: 16-17.) What induced them thus to bind the heavenly oracles to their hearts, as a priceless treasure? Why did they all exclaim, as with one voice, the bible has become a new book? What was it but the radiant light that enveloped their persons, as it were, and filled their souls with joy unspeakable and full of glory? No individual interested in the movement will deny it was the removing of the veil from our hearts, so that when the Prophets were read, the light of the glorious Gospel of Christ should shine unto them; so that our minds were no longer blinded, but "we all, with open face, beholding as in a glass the glory of God, were changed into the same image from glory to glory."

To be Continued.

"For then will I turn to the People a Pure Language."—[Zeph. 3: 9.

NO. 1.

The language of an individual is the outflowing of his heart—an index of thought—a channel of communication, by which he interchanges thought and feeling with another. Says our Saviour, "out of the abundance of the heart the mouth speaketh." And the language of a man just as naturally indicates the character of that man, both intellectually and spiritually, as the outgushing fountain tells of its sweet or bitter, its fresh or saline waters, by the streams it sends forth. Hence Jesus says, "By thy words thou shalt be condemned." The justice of such a decision is based on the fact that words are an index of character—that the tongue moves in unison ordinarily with the heart. To particularize,—a man partakes of the spirit of the world,—gold is his idol,—accumulation is the object of supreme desire. Listen to his conversation; it is on the value of stocks, the price current of the Market, or something in relation to earthly gains or the affairs of the world.—Follow the devotees of earthly pleasure, and you will find their conversation relates to sensual and voluptuous enjoyment.

But when the heart is cleansed from all "filthiness of the flesh and spirit," and the world barred out,—God and heaven enters, and grace reigns triumphant within,—the affections become refined and spiritualized—the man is transformed into the likeness of Christ—and out of the abundance of the heart proceed pure and holy sentiments. Imbued with the spirit of Jesus, he breathes forth the language of tenderness and love,—being heavenly minded, his conversation is seasoned with grace, and a holy influence is constantly going forth from his lips, to the edification and comfort of the saint, and the salvation of the sinner. The words of Jesus on this subject are very remarkable. After the Pharisees had uttered the blasphemous sentiment: "This fellow doth not cast out Devils, but by Beelzebub the prince of the Devils," Jesus spake the following ever memorable words: Matt. 12: 31-37,—

"Wherefore I say unto you, alll manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by *his* fruit.

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The Saviour in this passage makes the words of a man an index of moral character, as the fruit of a tree is indicative of the nature of the tree. If so, a degree of importance is attached to ordinary conversation, of which few people are aware.—If by our words we are to be justified, and by our words to be condemned; if the decisions of the last day hang on the words of our lips, how momentous are the interests at stake; how vast are the consequences involved in the use of the tongue! Many individuals conceive their tongues are their own, and that they have a right to employ them as they please; little do they realize that "for every idle word that men shall speak, they shall give account thereof in the day of judgment."—Startling declaration proclaimed by the Son of God—whose word stands firmer than the pillars of the earth. The time is rapidly approaching when God will "*turn to the people a pure language*;" for all whose language is corrupt will have their *portion in a burning world*; and into the renewed creation "there shall in no wise enter any thing that *defileth*, neither whatsoever worketh abomination, *or maketh a lie*; but they which are written in the Lamb's book of life."

Says James, (Ch. 3: 2,) "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The principle is here advanced, that the last member brought into subjection is usually *the tongue*. If therefore the tongue is under the entire control of Christian principle, it may be inferred all other members are also in subjection to the will of Christ. The idea seems to be this, it is so much more difficult to exercise control over the tongue, than other members, that provided one obtains a complete victory over that unruly member, there must necessarily be such a predominance of Christian graces, such a spirit of entire consecration to the sovereign Head, that the man is a *spiritual, holy, devout, and godly man*, throughout his entire being.

It is such an easy thing to transgress with the lips, it is such a small matter to utter an idle word, that it is not to be expected that one, unless his spiritual vision is very acute, should detect such minute faults as they are usually considered, such trifling derelictions from the path of rectitude. But when one stands in the open sunshine of heaven—in the full blaze of the divine presence—every mote becomes visible in the sunbeams of spiritual light It requires however divine illumination to discover spiritual objects in their true light. When the heart is under the influence of grace, those evils which are regarded as comparatively trivial, and of little moment, become as distinctly visible as the mote that floats in a sunbeam shining through a small aperture into a dark room; and when a man is thus illuminated, and his conscience sensitive to every violation of God's commands, it may be said of him "the same is a *perfect man*"—he is supremely dedicated to the work and will of God. If he is so perfectly obedient, so entirely submissive to the holy pleasure of God that he does not even offend by the utterance of a single expression of anger, or impatience, or folly, then the finishing stroke is given to his Christian character, and he becomes indeed a child of God throughout.

To be continued.

The foreign intelligence received by the last arrival is far more confirmatory of our present position than any thing we have heard before. It is evident the *gigantic*, nay COLOSSAL power of the North is making its most desperate effort for conquest and martial glory in the coming season.—In fact the representation of the papers is, that all the pecuniary resources and physical energies of that mighty empire are being put in requisition to overwhelm the Turks, and dry up the river Euphrates, (break down the Mohammedan power,) early in the Spring. Indeed some columns of the Russian troops have already taken up their line of march for the centre of operations; and the closing scene in the Drama of earth is about to be opened in its fearful carnage and universal desolation. It is remarkable that while the sympathies of the world are almost all on the side of Turkey, no power, as yet, extraneous to her own dominion, has struck a blow in her behalf. The combined fleets have at last attempted to enter the Black Sea; but providence interfered by a tempest, and they are obliged to return.

France is making provision for the expected emergency by additional contingents, and arming eighty thousand men for the conflict in Turkey, while Norway is fitting out a squadron of 12 ships. Breadstuffs are every where rising rapidly in price, and we learn that in Boston flour is $14 per barrel. All these occurrences show what is impending even in view of the world, and cannot we, who have long looked for just such developments to transpire in the earth, see in them the finger of God? So clear and unmistakeable are the signs that appear on every hand, that it seems as though all must understand.—But alas! "the wicked shall do wickedly; and none of the wicked shall understand; but the wise," thank the Lord, "*shall understand*." Those who are identified with the economy of grace will move round with the wheel of providence, and advance with the light of truth, and thus be "children of the day" and not of the night.—May God prepare us to escape all those things that are coming on the earth and to stand before the Son of man when He shall come the second time without sin unto salvation, and accomplish the deliverance of His saints.

Later From Europe!

Russia and Turkey. The Atlantic brings little definite intelligence to add to the important news brought by the Niagara. It is confirmed that on the 30th of December part of the allied fleet made an attempt to enter the Black Sea, but were prevented by the tempestuous weather.

Up to the latest dates Russian Ambassadors had not withdrawn from London or Paris.

M. Kiseleff, Russian Minister at Paris, is reported to have said that he would await further instructions from his government.

There is a report that the Turks had stormed Karakal; although it is likely, it is not yet confirmed.

The Russians have warned their shipping not to venture out of their ports, except under the protection of a convoy. Convoys are to be organized to their different ports.

The Pacha of Egypt, hearing of the Sinope disaster, immediately ordered the equipment of six frigates, two corvettes, and three brigs, to replace those destroyed.

From Vienna it is stated seemingly authentically that Austria asked Russia if she would consent to an European protectorate over the Christians in Turkey. To this the Czar replied that he would consent to no interference whatever between himself and Turkey.

On the Danube little was doing, owing to the weather. There had been three slight affairs, one between an escort and some Cossacks—another a sally from Sislowa—and the third, an action between a steamer, two gun-boats, and the shore of the Danube. In all three cases the Turks were successful.

It is confirmed that the Wallachian peasantry are in insurrection.

Lord Dudley Stuart has had an interview with the Sultan of Turkey respecting the employment of Poles.

It is reported that the British Charge has resumed negotiations with Persia. The Persians and Teherans having broken out in a tumult against the Russians.

A letter from Christina states that Norway had decided on fitting out a squadron of twelve ships, in view of approaching events. But little sympathy is felt for Russia by the Norwegians.

The sailors of the Russian Baltic fleet who are on leave are summoned to return to service.

England. The enormous rise in the price of food caused apprehensions in England of riots among the laboring classes. Bread riots had already commenced in parts of Devonshire.

At Topshal mobs of women threatened the bakers in consequence of the latter raising the price of bread. At Crediton, also, bands of women and children paraded the streets, and attacked some of the bakers' shops, demolishing the doors and windows, and doing other damage.

The market people were also molested, and their produce kicked about the streets. The police were unable to put down the disturbance and it was not until the report that soldiers were coming that quiet was restored.

France. France has called out an additional contingent of 80,000 men, to replace 70,000 men destined for Turkey.

Belgium. King Leopold of Belgium has sent an autograph letter by special messenger to Napoleon, on the subject of war prospects. It has not transpired, but it is variously surmised as being another decree of the Czar to gain time or a bona fide proposal on the part of Belgium.

Prussia is concerting a course of action with Denmark and Sweden, in view of a coming war.

LATEST INTELLIGENCE. *Paris*, Monday.—Our direct advices from Constantinople are to the 20th of December.

News had been received the day before by the Trebizonde steamer of a fresh defeat of the Tuskish forces near Kars but within the Turkish frontier.

The Turkish troops were represented to have numbered 25,000 men; they were attacked by a Russian force of 18,000 strong. The right wing and centre of the Turkish army for some time defended itself well, but the left wing was with difficulty restrained from surrendering without a blow. All the exertions however of the officers in command could not prevent them from disbanding.

The latest accounts from the Danubian Principalities confirm the report of an insurrection amongst the peasants of Lower Wallachia.—The insurrection was extending, and may cause the Russians serious trouble.

A report was current in Jassy relative to the death of Prince Woronzow.

Official accounts had been received there announcing the death of Admiral Ozman Pacha, who was wounded and made prisoner at Sinope.

All accounts from St. Petersburgh confirm the impression that in Russia the army, the church, and people are flinging into this war all the national energy they possess, and throughout the empire the preparations are on the largest scale of which the Government is capable.

St. Petersburgh, Dec. 30. The sixth corps, stationed at Moscow and the environs, has had orders to move towards the South; the first columns are already in motion. The 1st corps, composed of grenadiers, is cantoned in Finland—Lavonia, Esthonia, and Courland. The German nobility of Courland professing the Lutheran religion and oppressed in the Baltic provinces, have solicited to send their children as volunteers at their own expense to combat for the Orthodox faith.

☞ We give place to the following letter from Bro. Paine, as it is in regard to the present interesting state of affairs in Salem to which we alluded last week:—

SALEM, MASS., Jan. 30, 1854.

Bro. Merriam:—I have been here most of the time since I came (Jan. 12) with Bro. J. G. Hook, whose labors have been greatly blessed, in arousing the Virgins and convicting sinners. Quite a number have confessed that they have found peace in believing, and the interest still increases. The meetings are to continue afternoons and evenings, through this week. Many members of the different churches have become interested, and some of them have confessed their faith in the Lord's coming in 1854. There is so much of an ear to hear, that last evening, probably *not one half* that came to the house could get in. That the Lord may save all that are within the reach of mercy, is the Prayer of thy Brother, JOHN B. PAINE.

☞ In the last number of Brownson's Review, a Catholic publication, its Editor takes the side of Russia against Turkey, affirms the temporal authority of the Pope, by divine right, over all sovereigns, and denies that religious liberty is consistent with the teachings of the Christian religion.

European Affairs.

The complexion of the latest advices from Europe is more warlike than ever, relieved only by a report that peace propositions have been made to Louis Napoleon by the Czar, through the King of Belgium. On the other hand, immense preparations are going forward in Russia to carry on the war, and the government continues to adopt every means to arouse the people to enthusiasm—to nerve them to a contest which they are given to understand is impending—and preparations for which are making in all quarters of the empire. The Emperor Nicholas may desire to negotiate with Louis Napoleon, but it is to gain further time for preparations—to induce the belief that he is anxious to maintain peace—and thus to postpone the time when the allies shall gird themselves for the contest until he is ready to take the field with an overwhelming force.

But the veil has now fallen from the eyes of the Western diplomatists. They are beginning to see things in their true light—to take note of the preparations which Russia is making for war—to realize that war cannot now be averted.—Tardy preparations are making to meet the crisis. France is arming, and has called out her contingents. The preparations of England are confined principally to an increase of her naval force. It is the intention of the government to raise the number of seamen and marines for the current year to 53,500 men, which is an increase of about 8000 to the number voted for last year, and a total increase of the navy since 1852 of 13,000 men. The raising of this force, however, will be a work of some difficulty on account of the scarcity of and great demand for seamen. The *London Times* expresses the hope that not a moment will be wasted in raising this necessary force, by whatever means may be required for the purpose.—There seems to be but two ways of doing this—either by impressment or by giving bounties. Of the former the *Times* says:

"To the disgrace of our age and our civilization, the right of impressment still exists, but woe to the Government that shall rely on such an aid, and to the country, if it trusts to such means for defending its shores. The law of impressment is as completely obsolete as if it had been expunged from our code, and we are anxious this matter should be clearly and distinctly understood, in order that an emergency, which can be met by no other means, may not arise and tempt us to an outrage in the perpetration of which we should most assuredly and deservedly fall."

"If the present rate of wages be not found sufficient, by all means," says the *Times*, "let a bounty be given to induce enlistment. The Government comes into the field as a competitor with the merchant service, and must, if it means to succeed in the competition, offer more favorable terms."

It is worthy of remark that the whole tone of the *London Times* has changed within a few weeks. It no longer ridicules the idea of a general war, or seeks to prejudice the Turkish cause. It acknowledges the imminence of the danger, and urges the government and the people to prepare to meet the crisis which it now thinks cannot be averted. Reviewing the whole subject, "the thunderer," after admitting that the task about to be undertaken by France and England is no easy one, says:

"The civilization and independence of all Europe are at stake, and, from the nature of this contest, it is one in which Russia cannot succeed without reducing not only the East, but the West, into subjection. The Russian Empire is difficult to attack on its frontiers, impregnable in the recesses of the interior. Its people are disciplined rather than debilitated by absolute government, and the force of a single will is never more serviceable than in such a struggle.

Throughout the Empire preparations for war are made on the largest scale of which the Government is capable. Confident as we are in the ultimate triumph of the cause defended by England and France, the honor of those countries demands that no half-measures should be taken; and that, if we are led to engage in war at all, it should be with a full consciousness that we have a proud and powerful antagonist to overcome."

TERRIBLE ACCIDENT AND GREAT LOSS OF LIFE AT RAVENSWOOD, L. I.—*New York, January* 29. The ball cartridge factory of Mr. French, at Ravenswood, Long Island, a few miles down the East River, exploded yesterday, causing a terrible loss of life—blowing the bodies into fragments and scattering them in every direction. It is believed that from 20 to 25 persons were killed, as thirty hands are usually employed in the building, and all who were inside at the time were killed, excepting two. They were mostly boys and girls employed in filling the cartridges. The scene at the ruins was terrible. The building itself was blown to atoms, the fragments and machinery, with mutilated bodies and disjointed limbs of the human victims being scattered about the fields. The remains of thirteen bodies were so far recovered and fitted together as to be identified.

"These things Speak."

We are frequently met by different persons who remark to us, "if you will stop talking about the Lord's coming, and labor more for the salvation of souls, I could go with you heart and hand, and there would be no divisions among us—we could all worship God together in peace, and see sinners converted," &c. Really, as for one, I am always glad to see people turning from their sins to serve God, and the news of a good revival always cheers my heart. But, shall we drop the great fundamental principles and truths contained in the Bible, for the sake of keeping in unison with all classes of professors, and endeavor, after having so done, to convert the sinner from the error of his way, and thus operate under a standard of our own? Suppose that after coming down to the standard of men that sinners should be converted; would they be converted to God? Would they really be brought from nature's darkness to the marvellous light of the glorious Gospel of Jesus Christ, when in fact, they were not instructed as to what is taught in that Gospel, and even made to understand that certain portions of that Gospel was of no account to them? Certainly, all such conversions as would take place under such blind teaching, would only tend to increase the blindness both of the teacher and the taught. How then shall God's minister labor, in order to bring people to a knowledge of the truth, even the whole truth? Simply by obeying the directions of the very Gospel they present to others to observe and obey, as being the only way by which to gain eternal life. And if part of the Gospel teaches us to look for the glorious appearing of the Great God and our Saviour Jesus Christ, then it is the duty of all who profess to preach the Gospel, to instruct their hearers accordingly, and thus observe the admonition of Paul, "*These things speak.*"

And again; when the angel of the Lord opened the prison doors and set the apostles free, his counsel was, "Go, stand and speak in the Temple, to the people ALL the words of this life," and like faithful men of God, they did not shun to declare the whole truth; and even taught that the consumation of the believer's hope would not be realized until the appearing of Jesus Christ, the second time, without sin unto salvation. Again, the instruction of Jesus Christ to his disciples, was, "Go ye therefore, and teach all nations * * to observe all things whatsoever I have commanded you." Then of course, Jesus intended that no part of his Gospel should be dropped for the sake of keeping in unison with any class of men; and in giving his revelation to the Apostle John on the Isle of Patmos, (who is told to send it unto the seven churches), He declares, "Behold he cometh with clouds and every eye shall see him"; and in many places in this same revelation, when speaking of his second coming, and of the time at which he should appear, he pronounces a blessing on all who shall be found watching and waiting for him.

In view of these things, what else can we do, while endeavoring to bring men to a knowledge of the truth, but simply to speak according to the oracles of God? If we attempt to alter the Gospel to accommodate our fellow-men shall we, in so doing, meet the approbation of Jehovah? All acquainted with the principles of that God who is the Judge of the earth, well know that in order to avoid His judgments, His word must be obeyed. How can we, then, as individuals looking for such an event as the appearing of Jesus Christ, and well knowing that when that day shall come, all men will be called to give account of the deeds done in the body, and to receive their reward,—go quietly along without giving a single admonition to our fellow-men—without beseeching them by the mercies of Jesus Christ to repent, and be converted to God, that their "sins may be blotted out," and their names registered in the book of life, that thus they may escape the impending wrath that will fall upon all "who know not God, *and obey not the Gospel of our Lord Jesus Christ.*"

C. W. S.

RUSSIAN PREPARATIONS FOR WAR.—The London Observer learns from a private source in which it places entire confidence, that the Russian Railway enterprises are all to be stopped for the present, and the money and men required to carry them on, devoted to carrying on the expected war with Turkey and her allies. And further, that agents of Russia are at the present moment engaged in England and the United States in search of ships and warlike stores. The Observer warns all English subjects of the danger of engaging in any such commerce with Russia, for to do this in time of actual peace would subject one to severe penalties; but in case of war, the crime and the punishment would be perilously increased.

Dear Bro. Merriam: I wish to offer a few thoughts through the medium of "*The World's Crisis,*" the first number of which has within a few days come to hand. I have had deep and anxious feelings with regard to the propriety of issuing a new paper. But it is done—and my prayer and heartfelt solicitude is, that God may be glorified. The number received breathes a most lovely spirit, and I was greatly refreshed in reading its columns of well selected and interesting matter.

I trust that while it heralds the Day and approach of the Great Battle of God Almighty, it may ever proclaim "peace and good will to men." With profound and deep solemnity, we exclaim, O, what a day we live in! The opening scenes of dire calamities upon all the kingdoms of the world, so long foretold by holy seers, are now rushing in upon the world with appalling and terrific swiftness.

Men's hearts are beginning to "fail them, for fear, and for looking after those things which are coming on the earth."—Hear some of them testify. Says one, "the *voice of God* is speaking thsough his providence in solemn, awful and encouraging terms." *Another*,—"The constitutions, the politics, the powers, and the dominations of this world which we have been accustomed to, are heaving with unwonted throes, when the old foundations seem to be all broken up, when historic thrones are tottering, and imperial sceptres are shaking, we do receive the most solemn and the most thrilling warnings, as far as relates to our individual capacities, to strengthen our foundation upon the ROCK OF AGES." *Another*,—"There is an undefinable impression abroad upon all spirits, of a *coming crisis* and a better day; all things seem to travel onward to a general crisis and a new era." *Another*, "The black clouds of despotism still lower with fearful import, over the destinies of Europe, and threaten to break in thunderbolts of war and revolution." *Another*,—"A moral and political earthquake is maturing, and the heaving of the earth shows that the elements are in motion. *It is the preparation and commencement of the great battle of Armageddon*, the breaking up of absolute powers." *Another*,—"Important scenes are about to be opened to the view of an astonished world." *Another*,—"The world is making huge efforts to die."—*Another*,—"All things are now ready for the sounding of the seventh trumpet."—*Another*,—"The signs of the times are portentous, and clearly indicate the approaching downfall of the nations, and the overturning of kingdoms, empires and republics, preparatory to the coming of Christ, and his personal reign on the earth." *Another*,—"Do not shut your eyes before the finger of God pointing to the *mene-tekel upharsin*, written with gigantic letters upon the sky of Europe"—*Another*,—"Between twenty-five and thirty of the kingdoms of Europe were swept with the tide of revolution, and shaken to their very centre. *And now the nations are angry*, and prepared for war upon a scale of grandeur hitherto unknown; *and the hearts of men fail them* when they *anticipate* the result of the awful struggle." *Another*,—"There is perhaps no one European government, the rulers of which are not at their wits' end to keep under the raging spirit of democracy and anarchy." All agree that the present state of society is like the heaving of a volcano; and no one knows but at the next moment its terrific elements may burst forth." *Another*,—"Eyer since the French revolution, the peculiar signs, both moral and political, which is predicted to mark the *time of the end*, have been developing. *The preparation is making for a great and fearful crisis;* the kings and rulers of the earth are leaguing, and becoming more and more involved in their ambitious schemes; and the Lord is sealing his people, pouring out his spirit, and gathering his elect. Verily, we must be blind if we cannot discern the signs of the times." *Another*,—"The present concussion of the nations; the simultaneous shaking of the Ottoman and Papal empires; the reign and domioancy of infidelity; the extensive propagation of the gospel beyond the limits of the Western Roman empire; the state of feeling and excitement in the Jewish nation; the infidel indifference of the world; the deathlike slumber of the church, and the *midnight cry* that has been recently raised, and that is now ringing in the ears of the infidel world, and a sleeping church, all indicate that the 1260 years have run out their course; and when ye see these things, know that the kingdom of heaven is at hand." *Another*,—"The horizon reddens with the menace of UNIVERSAL CONFLAGRATION. *We do not hail the omen with pleasure;* we can draw no smiling horoscope for the now probable convulsion." *Another*,—"There is a Canaan before the democracy of Europe; but the RED SEA must have swallowed the chariots and the horsemen of Pharaoh before the promised land can be enjoyed." *Another*, "The year 1854 bids fair to transcend 1848 in events of momentous and universal interest. According to present appearances, the WHOLE CONTINENT *is likely to be again involved in the conflagration of a general war*,—not simply between the unarmed and undisciplined people and their mailed oppressors, but between great nations themselves, the representatives respectively of freedom and of despotism, the great issue which the events of many years have been preparing, seems at last to have been joined, *and the final contest is at hand.*" *Another*,—"The year 1854 opens with *fearful indications of future commotions.* Wars and rumors of wars are heard, and the nations of the earth are in commotion." *Another*, "No doubt a better than paradise is coming; but what is coming first? What is before that paradise? What is nearest—yea, nigh at hand to this secure, unthinking, dreaming world? The tempest cloud of heaven's judgment! The filling up of God's wrath! The last vial already trembling in the angel's hand!—that baptism of fire."

The above are a few of the testimonies in my possession on the coming events that now cast their shadows before, causidg men's hearts to fail with fear.

Such are the shadows of the evening stretched out; such is a direct fulfilment of what is written in the book. Such are the unerring precursors of that which hasteth greatly. Such are the evening portents of the closing up of the Gospel dispensation. Reader, "prepare to meet thy God." He is coming; the Judgment, the Judgment comes with lightning speed; prepare to meet it! Amen.

S. S. BREWER.

Lincolnville, Me., Jan. 25, 1854, the year of Jubilee.

☞ We publish the following letter for two reasons; first, on account of its cheering news, and secondly, the call for help which it contains, hoping that some of God's watchmen may feel it duty to visit that section of country and comply with the writer's request.

PLAINVILLE, N. Y., Jan. 23, '54.

Dear Bro. Merriam:—There are a few virgins in this region, that have had the privilege of hearing the glorious sound of the midnight cry, (as presented by bro. J. Smith, of Meredith Neck, N. H., and his comrade bro. J. K. Palmer of Concord, N. H., with their wives,) and the result, praise the Lord, is that they have been waked up from their lethargic state. Men and women have been led to believe God's word; sinners have been converted to God; backsliders have been reclaimed, and are now rejoicing in hope of soon seeing Jesus and being made like him.—Yesterday, nine willing souls went down into the liquid grave, and were buried and brought up from that grave, by bro. Smith, in hopes that soon they will be brought up by a mighter hand. Glory to God, we repeat, that ONE that said "I am the resurrection and the life," will come *this year* to perform that glorious work, of which baptism is only a representation. Yesterday some friends from Van Buren, (about nine miles from this place) came here to meeting, as we had a conference appointed here, and brought with them two or three fly-sheets called the World's Crisis. Seeing that it was just what was needed, I went right to work to ascertain who wanted the same, and received a number of subscribers, and also their mites to support the paper, and my prayer is that God will bless the means. But in relation to the meeting in this place, the work is but just begun. Still they come and ask God's children to pray for them. Brethren, we *need help now.* Bro. Smith has labored, and faithfully too, but has had to be laid aside a few days. Thank God he is blowing the trumpet again. We have prayed that God would put it into the hearts of some of his watchmen who are not afraid to give meat in due season to the household of faith, and warn the world of the approaching judgment, to come over and help us. Doors are open all around. The harvest is truly great, but the laborers are few.

I drop these lines in haste, between meetings, and accompany them with my prayer, that the good Lord will assist you in your labors of love; and that the warning cry may go forth upon those fly-sheets, and men be convinced of the truth, and be saved in the coming kingdom.

Yours, looking for immortality to be given soon.

JOHN T. ONGLEY.

ERRATUM.—Instead of the word concluded, at the head of the first article in this paper, read *continued.*

The Pilgrim's Jubilee Hymn.

BY S. S. BREWER.

Dear brethren and sisters, thou poor despised band,
Like Christians bear your trials,
You soon shall reach the land,
You soon shall reach the land,
Where peace shall reign forever
In Beulah's happy land.

The sixth seal long since opened—the earthquake marked the time,
Earth trembled to her centre,
The sun refused to shine,
The sun refused to shine;
The tribulation ended,
That reign of blood and crime:

See nations getting angry—hark, from the distant shore,
Like troubled waters surging,
They are gathering for war,
They are gathering for war,
To wage the final conflict
Of cruel bloody war!

The midnight cry is sounding—the Judge of earth draws near,
The heavens soon will open,
The great white throne appear,
The great white throne appear;
The nations will assemble,
Their final doom to hear!

In lingering tones of mercy now sounds the midnight cry,
The virgins hail with rapture
The heavenly bridegroom nigh,
The heavenly bridegroom nigh;
With lamps well trimmed and burning
They hail redemption nigh.

We soon shall gain our Eden—and sing on Zion's height,
With all the blood-washed millions,
In spotless robes of white,
In spotless robes of white,
And waive the palm of victory,
In realms of endless light.

There, with admiring myriads, we'll join to shout and sing,
While hills break forth in singing,
Fair Salem's walls will ring,
Fair Salem's walls will ring;
Throughout eternal ages
We'll paise our God and King.

There see creation blooming—sweet fragrance fills the air,
While gushing strains of melody
Hangs trembling in the air,
Hangs trembling in the air,
Creation blends in harmony
God's glory to declare.

The land—the land is nearing—where joys are ever new,
The everlasting kingdom,
The city is in view,
The city is in view,
With prophets, saints and angels,
God's shining retinue!

Blow, blow then gentle breezes—the land I long to see,
And hear the mighty trumpet
Proclaim the jubilee,
Proclaim the jubilee!
O come, thou mighty Conqueror,
Bring Immortality.

☞ The new work from the pen of Bro. F. H. Berick, entitled "THE GRAND CRISIS IN HUMAN AFFAIRS; THE LORD SOON TO COME," will be ready for delivery by Saturday, February 11. It embodies all the principle features in the argument on time, both Historical, Chronological and Biblical. It contains between 380 and 400 pages, and will be offered at the following rates: Bound in paper covers, $37,00 per hundred. Muslin binding, $45,00 per hundred. Retail price, paper covers, 50 cents, muslin, 58 cents.

We believe that all who desire information in regard to the great events about to take place will find this publication, to be just what they need.

We hope and trust that it will be speedily scattered far and wide, that it may be the means, under the blessing of God, of doing good, and bringing many to a knowledge of the truth.

All orders for the above work should be sent to the "*World's Crisis,*" Lowell, Mass., and they will insure prompt attention.

PAPISTS AND PROTESTANTS. There is unquestionably a most acrimonious and revengeful state of feeling steadily growing throughout the country, and particularly in our larger cities, between Protestants and Catholics, which justly excites serious apprehensions of future evil. In New York and Cincinnati this denominational strife has threatened the most serious consequences—the mass on both sides being incited through an inflammatory and intemperate press, propagating narrow and selfish views, and encouraged by ecclesiastical functionaries, holding high positions in the church. An ominous circumstance to be considered in connection with this subject, is the rapid organization of Societies, (adopting secret signs,) with the avowed purpose of opposing the Roman Catholics in case of a collision. Occasionally, all the mechanics in manufacturing or other establishments join these organizations *en masse.* Prominent among these, we may mention the "Order of United Americans," the "Guard of Liberty," and the "Know Nothings," coinciding and cooperating with all of whom, in the essential point of crusading, are a large body of Germans, Orangemen, or Irish Protestants, and many Italians.

The social incongruity here presented, of one portion of citizens arrayed against another with hostile intent, may be the precursor of untold evils. By no possibility can any good result from it. Better that a thousand lives were lost by casualty or disease, than one in religious strife.—[Boston Mail.

☞ So numerous and cheering have been the testimonials from brethren and sisters in relation to "The Crisis," that I feel bound to record to the glory of God's grace the general interest that has been manifested on the subject. It is not we but *the grace of God*, that accomplishes the work. I could but feel overwhelmed with a sense of the divine goodness in feeding the household "with food convenient for them," and melted to tears by the kind and grateful expressions of beloved brethren and sisters in their letters. Says the Apostle, "neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."—All glory to His name, that He is pleased to shine upon such worms of the dust, and permit them to reflect the light of His truth, and the glory of His salvation. If our heavenly Father is pleased to recognise and bless our feeble instrumentality in edifying the Church, and arousing the Virgins to their last effort in His service, we will praise Him for His wondrous grace.

The general outburst of gratitude and sympathy that has come spontaneously from the pens of so many brethren and sisters has more than compensated their unworthy Editor for all the care and toil and responsibility under which he has labored, and sometimes been ready to sink. We have given extracts from some of those letters, but many more remain on hand to be noticed so far as may be proper in future.

I visited the brethren in Providence, R. I., last Sabbath and found things in a happy and flourishing state. Their numbers are increasing. God is reviving His work among them and they are strong in the faith giving glory to God. It was a heavenly atmosphere to breathe.

I also learn that revivals of religion are enjoyed in other places in R. I., particularly one of a very interesting character in a Church consisting partly of colored brethren at Warwick Plains.

THE STRENGTH OF THE ENGLISH AND FRENCH FLEETS, now in the Bosphorus, amounts to 44 sail, including line-of-battle ships, frigates, and steamers. Of these the French and English have each three three-deckers; we have seven two-deckers (including the Agamemnon) to five French two-deckers, the French 90-gun screw-ship Napoleon having, unfortunately, been sent back to Toulon for repairs. Each flag has, or will soon have, 11 paddle-wheel steamers. The Sanspareil (English) and Charlemange (French) two-deckers have auxiliary steam power.

In addition to this powerful fleet, there are in the Bosphorus at least seven Turkish and Egyptian line-of-battle ships, besides frigates and steamers; so that the combined force may be taken at about 60 sail. From the large amount of steam power, the weight of guns, the size of these ships in proportion to their rating, and the perfection to which naval gunnery has now been carried both in the English and French navies, this is, beyond doubt, the finest naval armament ever sent to sea.

☞ The following, which we copy from a letter published in the N. Y. Tribune of January 14, shows how Catholicism is regarded in Austria, one of her strongholds:

Verily Austria is given over to an age of iron.

"Before she can have liberty the Liguorians and Jesuits must be gotten rid of. They say that there is no hope for the Empire but in the Catholic Church, while every sensible man knows that there is no hope of her salvation until the insolvent pride and power of the priests are humbled. Here, in Vienna, the Jesuits and Liguorians, dressed in long robes, walk through the streets with a kind of omnipotence.—But, at the same time, they are supremely hated by those who understand them.—Let them beware. At the same time it may be well for those who fear the future supremacy of Catholicism in the United States, to remember that in her European strongholds she can only keep her head above the waves of revolution by clinging, with the grasp of death, to the bayonets of temporal power."

THE OTTOMAN EMPIRE. The Ottoman Empire extends over a part of Europe, Asia and Africa, embracing an area of about 913,000 square miles. There are now also about 2,000 Protestants domiciled in Turkey. They are divided into ten communities; three belong to Constantinople and the suburbs, and the other seven to Brussa, Ismid, Adabazar, Merziphun, Trebizond, Erzeroum, and Aintab.

RECRUITS FOR EUROPEAN NAVIES. It is stated in the N. Y. Sun that agents of the British and French Governments are actively engaged in our principal cities in enlisting recruits for the navies of those countries, to be engaged in the approaching contest. The operations are confined chiefly among the foreign population.

☞ We would request all persons sending in subscribers' names for the paper to write them so that they can be read plainly; and in giving the name of any town, to be sure and give the State also.

Conferences.

A Conference will commence at Waterbury, Con., Thursday evening, Feb. 16, and continue over the Sabbath.

Also, at New York City, to commence Wednesday evening, Feb. 22, and continue over the Sabbath.

Also, at Newark, N. J., to commence Wednesday evening, March 1, and continue over the Sabbath.

F. H. BERRICK.
EDWIN BURNHAM.

A Conference will be held at Hubbardston, Mass., to commence on Friday, March 10, and continue one week. Br. Grant is expected to attend. S. G. MATHEWSON.

Providence permitting, there will be a Conference at Greenfield, Mass. commencing Thursday, Feb. 9th, and continue over the Sabbath. Brother J. Hemenway will be in attendance. H. PRATT.

CONFERENCE AT NEW BEDFORD, MASS. There will be a Conference at New Bedford, to commence Wednesday, February 8th, and continue over the Sabbath, where a course of Lectures will be delivered on Time, by Brethren F. H. Berrick and Edwin Burnham. Let there be a general gathering at this meeting to hear on this great subject. HENRY V. DAVIS.

There will be a Conference at Orrington, to commence the Thursday before the first Sabbath in February. J. COUCH.

There will be a Conference in Hermon, Me., every first Saturday and Sunday of each month. In Holden and Prospect every second Saturday and Sunday, and in Orrington the third Saturday and Sunday following.

We hope the brethren coming this way to preach the word will give timely notice in the Crisis, so that brethren and sisters can attend the different appointments. WM. CHAPIN.

Appointments.

The Lord willing, I will preach at Lake Village, the second Sabbath in February. JOHN COUCH.

The Lord willing, I will preach at Nashua, N. H., Sabbath, Feb. 5. J. WESTON.

There will be a discussion held on the question of the Immortality of the Soul, at East Cunnington, Mass., to commence Wednesday evening, February 15, to continue as long as may be deemed proper. J. HEMENWAY.

Providence permitting, I will be at Templeton, Mass., Sabbath, Feb. 5. J. HEMENWAY.

By leave of Providence, I will visit the brethren in Exeter, N. H., next Sabbath. JONAS MERRIAM.

Bro. F. H. BERRICK will preach at Kirk St. Chapel, Sabbath, Feb. 5, Lord willing.

ELD. GEORGE BROWN will commence a series of Meetings in Whitefield, Me. (Partridge neighborhood) Thursday before the second Sabbath in February, and continue through the week, and on the Sabbath at Turner Hill.

S. G. Mathewson will preach at New Bedford, Mass., the first Sabbath in February, and at Providence, R. I., the second.

Brethren Mathewson and Grant will hold a Conference at Ashburnham, commencing March 2d, and to continue one week. ISAAC NEWTON.

☞ Those who wish for a supply of The Pilgrim's Songster, Investigation of the 1260, 1290 and 1335 days of Daniel and John, by F. H. Berick, or The Lithographic Charts, published by Bro. Cummings, can be supplied by directing orders to J. French, Office of the World's Crisis.

The Lithographic Charts can be sent by mail for 12 1-2 cents anywhere within 500 miles.—Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

Cash Received.

Hiram Merry, Dea. Upham, Geo. Brackett, John Morrill, $10,00 each; John Browe, $20,00; from Providence, R. I., by I. W——, $28,00; E. Parker, A. W. Greggs, H. Goodell, N. G. Reed, J. E. Holbrook, A. Perkins, Mary Loveland, $2,00 each; George W. Denny, S. Roberts, $1,50 each; A. Waterman, $2,25; T. Herrington, $1,25; J. F. Davis, J. Kimball, $3,00 each; A. K. Clark, A. W. Low, C. H. Cotton, $5,00 each; E. Mitchell, $4,00; C. [illegible], J. S. Ainsworth, E. Wetherell, A. Rice, T. Dodge, L. Goodell, Wm. Brown, R. Adams, J. Brown, W. H. Hitchcock, A. Cumming, Jr., J. A. Stillman, J. C. Munson, L. Simmons, D. Hall, L. Carneross, Sen., E. Bishop, D. Belgen, U. Everts, Enas Dole, J. B. Howes, J. H. Shaw, H. B. York, A. Libbey, James Danforth, R. Locke, John Lawrence, Otis G. Smith, G. Farmer, A Friend, G. Christianson, Mrs Gifford, Mrs Emery, Wm. Mitchell, Mr Averill, J. Morrill, G. Reich, B. Lord, J. Thomas, C. H. Barrett, M. Rollins, Lucy Very, J. Dudley, W. A. Durand, S. J. Hart, W. A. Curtiss, S. Seymour, John [illegible], F. A. Collier, T. H. Patten, A. O. Holt, Geo. Millard, John L. Clark, H. Hubbard, A. Cheever, Joseph Curtiss, E. Ames, L. Clifford, L. A. Negus, F. W. Elmore, $1,00 each; C. L. Winship, J. W. Thomas, L. Stoning, J. Merriman, J. Higby, C. Baldwin, W. B. Sherman, J. Dibble, Wm. Butler, M. F. Burnham, R. Vanvranken, H. Lee, John Shaw, A. J. Carr, T. S. Veary, S. Sanborn, J. B. Swaine, E. Leavitt, J. S. Dolloff, J. M. Martin, L. D. Dolloff, T. P. Perkins, J. L. Chace, B. Deming, 50 cents each; L. D. Roberts, W. Wells, [illegible] cents each; E. M. Hickcox, T. Waters, 50 cents each; John Fields, M. Loomis, 75 cents each; [illegible] W. G. Bishop, C. Willoughby, D. [illegible], A. D. Cotton, [illegible], D. Bates, F. W. Henry, C. Gibbs, W. Wise, C. Winchell, C. Deming, S. H. Ford, [illegible], Ira Quimby, Enoch Aldrich, Hiram Noyes, David Aldrich, F. Burnham, [illegible], Levi Hall, T. Anderson, H. C. [illegible], J. B. Potter, I. A. Gliddon, $1,00 each; A. M. Pottle, Silas Parker, David Bowles, Ira Howland, G. Stearns, R. Whipple, C. Bowles, [illegible], L. Parker, J. C. Hancock, W. Lillibridge, N. Parker, 50 cents each; D. C. [illegible], W. O. Williams, $2,00 each.

Letters Received.

John Clifford, F. W. Elmore, [illegible], N. D. Wight 2, W. H. Hitchcock, [illegible], Miles Grant, [illegible], Bradford Lord, E. C. [illegible], G. Reed, Otis G. Smith, J. C. Gilman, [illegible], S. Roberts, [illegible], W. H. Spiner, A. Perkins, [illegible] [illegible]

Speak no Ill.

Nay, speak no ill—a kindly word
Can never leave a sting behind,
And O! to breathe each tale we've heard,
Is far below a noble mind,
Full oft a better seed is sown
By acting on the better plan,
For if but little good be known,
Still let us speak THE BEST WE CAN.
Give me the love that fain would hide,
Would gladly others faults efface,
How can it please our human pride,
To prove humanity but base?
No, let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search for good,
And speak of all THE BEST WE CAN.
Then speak no ill,—but tender be
To others' feelings as your own,
If you're the first a fault to see,
Be not the first to make it known,
For life is but a passing day,
No lip can tell how brief its span;
Then, O, the little time we stay,
We'll speak of all the best we can.

Dear Brother:—My faith in the speedy establishment of Christ's everlasting kingdom, is unwavering. Indeed it is strengthening continually. Never did so much light emanate from the prophetic word, as now. It is indeed a light shining in a dark place, and increasing in brightness as we approximate the perfect day. The virgins went forth at an appointed time, to meet the Bridegroom. He tarried. They all slumbered and slept. At midnight a cry was made: "Behold the Bridegroom cometh, go ye out to meet him!" We hear the cry. The virgins are awaking. The wise are pouring fresh oil into their lamps. The light brightens. The vision is speaking. The "*yet appointed time*" is written out, and made plain upon tables (charts.) It will not again tarry.

The little book has been eaten. Its bitterness has been experienced. Hope deferred has made the heart sick. That the word to John was, "Thou must prophecy *again* concerning (see Whiting) many peoples, and nations, and tongues, and kings." This prophecying (or teaching) again, has commenced. One prominent theme connected therewith, is the coming struggle among the nations,—the gathering of the kings of earth to the battle of Armageddon.

The measuring reed has been laid upon the *people of God*, instead of Pagan worship. Said the Angel to John, "These, measure the temple of God, and the altar, and them that worship therein, but leave out the court of the Gentiles." The question here arises, what is meant by the temple of God, &c. Evidently the same referred to by Paul when he wrote his first epistle to the saints at Corinth.—"Know ye not that *ye are the temple of God?*" &c. What length of time shall I measure off? Forty-two months. What is this period marked off for? To show the length of time in which the church of God would be trodden under foot. Where shall I begin to measure? Just where Daniel was told to commence. Where was that? "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up."

But Daniel was told that it should be 1290 days (years). Can you explain this? Let us see. The Prophet had just before been told that the words must be closed up and sealed "*till the time of the end;*" and as he desired to understand it more definitely, the length of the period from the setting up of the abomination to the "time of the end" was given him. The treading down of the holy city does not then extend to that time. No; for if this were the case, more of the elect would be saved; "but for their sakes, the days shall be shortened," or in other words, the "great tribulation" shall be limited to 1260 days (years).

Now this point is plain, but I wish to know something more about this "temple" and "altar." Very well. Daniel was informed respecting the same, only the terms "sanctuary" and "daily" are given him, instead of "temple" and "altar."—The "sanctuary" refers to the temple of God, which under the Jewish dispensation was established at Jerusalem, but under the Christian has reference to the church of God.

Now we will see if we can understand more about this "daily," or "altar." We find nothing corresponding with this, in connection with the service of the sanctuary, but the morning and evening sacrifices. See Heb. 10: 11. And every priest "standeth daily, ministering, and offering oftentimes the same sacrifices," &c. After the abolition of the sacrifices under the Mosaic economy, do we find any thing corresponding to them in the Christian dispensation? Let us see.—[illegible] have we an High Priest? Heb. 10: 21. "Having an High Priest over the house of God," &c. Who is the High Priest over the "house" or "temple [illegible] Heb. 7: 22 [illegible] "By so much [illegible]

ment. This man, because he continueth ever, hath an unchangeable *Priesthood.* For such an *High Priest* became us," &c. Here the Apostle plainly teaches that *Jesus* has become the High Priest of the church of God.

In 1 Peter 2: 5, we find the saints are denominated a "*spiritual house*, an *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God, *by Christ Jesus.*"—Here we find the temple, the common priests—the sacrifices, and the High Prest, all brought to view, but nothing said about an *altar.* Can we find an altar connected with Christian worship? Heb. 13: 10, we find this language: "We," says the Apostle, "*have an altar*, whereof they have no right to eat who serve the tabernacle." By the service of the tabernacle, is evidently meant the Jewish offerings.—Those who still adhered to these, were under the old covenant, and therefore could not partake of the blessings of the new. Here is an assurance that the Christian church have an altar, but are not informed respecting its location. This is an important point, for, as under the Jewish economy, the sacrifice had to be presented upon the "altar which sanctifieth the gift," in order to be acceptable; so the Christian's offering must needs be offered upon the hallowed altar established for it, in order to be holy and acceptable to God." Turn to Rev. 8: 3. Here we find an angel offering incense with the prayers of all saints *upon the golden altar before the throne.* And the smoke of the incense which came, ascended with the prayers of saints up before God, out of the angel's hand." Now we learn the location of the Christian's altar—*before the throne of God, in heaven!* O, how blessed! There stands the High Priest, with his golden censor, offering incense with the prayers of all saints, upon the altar before the throne! He ever liveth to make intercession for them!

Can we learn any thing definite respecting the nature of the sacrifices requisite to be offered? We have already seen that they must be *spiritual.* Rom. 12: 1. "I beseech you therefore brethren, by the mercies of God, that ye *present your bodies a living sacrifice*, holy and acceptable to God," &c. Here we find a very important portion of the sacrifice. Instead of offering the bodies of beasts; those of the saints are instituted, and said to be an acceptable offering. Phil. 4: 18. "I have all, and abound; I am full, having received the things which were sent from you, an odor of a sweet smell, (incense) a *sacrifice acceptable, well pleasing to God.*" Thus we see that the contributions made for sustaining of the minister of God was called an acceptable offering—one with which God was well pleased. Heb. 12: 15. The Apostle after showing that Christ is the sanctifying agent, purifying his people with his own blood, instead of that of slain beasts, adds: "By him, therefore, let us offe the *sacrifice of praise to God continually*, (or "daily") that is, *the fruit of our lips giving thanks unto his name.*" Here we find the thank-offering; the fruit of the lip substituted for the fruit of the field. The Apostle does not, however, stop here. "But to *do good*, and to *communicate*, forget not, for with such *sacrifices* God is well pleased."

Thus we are not left in the dark respecting the character of the sacrifices to be offered by the Christian worshipper. Such offerings find lodgement upon the "golden altar before the throne," and the prayer of such an worshipper ascends with incense from the golden censor, before God. Now is it not clear that there is a perfect correspondence between the worship under the Mosaic economy, and the Christian? As we find old Jerusalem to be the place of the sanctuary, the seat of the Jewish ritual, so we find the New Jerusalem answering thereto, and personified by Paul, as the mother of the true children of God. This is located in heaven, but as the citizens of the old Jerusalem were addressed by that name, so here the "new" are denominated "the holy city." 42 months was it to be trodden under foot, or 1260 days, 30 days to a month, each day for a year. This treading down of the "sanctuary," or "temple," is represented in the following chapter by a woman fleeing into the wilderness, for a time, times and a half, or 1260 years. During this time the two witnesses were to prophecy in sackcloth. The truth of God cast to the ground. The man of sin took his seat in the temple of God, and he polluted it by abolishing the true worship and instituting, in its stead, that abominable system of false religion, which was to undermine and desolate the Church, by perverting the pure principles of Christianity. He assumed to himself titles and honors that belonged to none but Christ. He showed no lenity to those who would not subscribe to the Catholic faith. Sixty millions of martyrs were offered as victims upon the bloody altars of the man of sin.

But God had said: "Thus far shalt thou go, and no farther." He would not leave himself without a witness. He raised up a Luther, to revive and bring back again into action the enfeebled and almost expiring principles of Christianity. The light began to shine forth from obscurity. Other men, valiant for the truth, girded on the Christian armour, and with the sharp two-edged sword of the Spirit, went forth to fight the battles of the Lord. The wheels of the Reformation rolled on, while the "dreadful and terrible beast" roared in his den, and gnashed his "great iron teeth" with rage. Some of the ten kingdoms felt the influence of the Reformation and greater lenity was shown toward Protestants, and the dungeons of the Inquision were no longer filled with heretics —nor their fires lighted for their destruction. The earth began to help the woman. "An edict went forth from the Austrian Emperor granting to all members of the Greek and Protestant Churches, the free exercise of their religion. He declared "*all Christians, of every denomination, equally citizens.*" Now the Church begins to "come up out of the wilderness leaning on her beloved." He ordered a new translation of the Bible.—Now the sackcloth begins to fall off. Was the sanctuary cleansed at that time? No. That was to be at the end of 2300 days (years).

Daniel had a vision in which he sees a power arise that waxes exceedingly great, and magnifies itself against the prince of the host (Christ) takes away the daily sacrifice—casts the truth down to the ground, and treads the sanctuary and host under foot. He hears one saint inquiring of another saint, "How long the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" that is, he desired to understand the length of the entire vision, commencing with the re-establishment, of the daily sacrifice, to the termination of the desolating power.—This was a subject of so much importance, that "even the angels desired to look into" and comprehend it. They were not rebuked for their inquiry—they were not told that it was "prying into the secrets of the Almighty," but, on the contrary, a *definite time* was given them, even "2300 days, *then* shall the sanctuary be cleansed."

By an examination of the book of Nehemiah, we find an account of the re-establishment of the Jewish offerings—the purification of the people and the priests, and a solemn covenant made with God, and sealed by the princes, Levites and priests. The chronology given by Usher in the margin of the Polyglott Bible, is B. C. in 445. From this point then, if he is correct, we may date the commencement of the 2300 days, or years. After continuing about 964 years, it was taken away to give place to the "abomination of desolation." Then the man of sin took his seat in the temple of God, and thus polluted the "sanctuary of strength."

This abomination was to continue even to the coming of Christ. "I beheld," says Daniel, "and the same horn made war with the saints, and prevailed against them, until the Ancient of Days come, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Although at the end of 1290 years the judgment was to sit on this power, and the civil authority of the man of sin be broken, or "taken away," yet he was to continue to exercise a degree of power, even to the end. This he does by suffrance, and from motives of policy. He is to be *destroyed* says Paul, "by the brightness of Christ's coming."—"It any man defile the temple of God, him will God destroy." The man of sin has defiled the temple of God—he has *polluted* the sanctuary of strength—but when he is destroyed, with all his pernicious doctrines, it will be *cleansed.* The Church of Christ will be presented spotless before the throne.

In Daniel 12 we find a time of trouble brought to view in connection with the standing up of Michael, or the reign of Christ. It is evident from the 11th chapter, 2–4 vs., that to "stand up," means to *reign.* In connection with this reign, the resurrection is spoken of, and the reward of the righteous. Daniel is then commanded to "shut up the words and seal the book even to the time of the end," when many would "run to and fro, and instruct in relation to these things." Then the prophet hears one saint inquire of another saint—"How long shall it be to the end of these wonders?" The one clothed in linen, to whom the question was propounded, lifting up his hand to heaven, sware by him that liveth forever, that it shall be for a time, times and an half, (or part, margin) and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." The Septuagint gives a clearer light on this point. The question seems to be given in relation to the sealing up of the vision. How long before these wonders shall be understood? The answer is given in accordance with this view. It is this: that it shall be for a time, times and an half in *accomplishing the dispersion of the sanctified people, and all these things* SHALL BE UNDERSTOOD."

Daniel heard, but understood not. He is then told that the words are "sealed up unto the time of the end," and to make it more clear, he gave him first the time in which this vision was to be sealed up, burying him to the time of the end, and then the entire period of 1335 days, extending to the *end* itself. The 1290 must, it seems to me, be a part of the 1335 days, and commence at the same time, otherwise their introduction here, seems superfluous. The Bishop's Bible, has a marginal note connected with the 12th verse, which reads thus, "He addeth a month and an half to the former number." A month, 30 days, half a month, 15 days, making 45 days added to the 1290. The 1290 marks the supremacy of the civil authority of the man of sin—the "dispersion by flame, captivity and sword," of the "sanctified people," although prior to the termination of the days, they were "holpen with a little help," yet "some of them of understanding" were to "fall even to the time of the end." Now it is evident, if we could find the year when the daily sacrifice was taken away—and the abomination of desolation set up, we could ascertain when the 1335 days would end. The evidence is conclusive to my mind, that 519 was the time when the work was done—when the little horn having mouth and eyes, appeared upon the panorama—when the beast with leopard body (symbol of Greece, see Dan 7: 6) came upon the stage of action, to whom power was given to continue 42 months—when the woman took her seat upon the scarlet colored beast, and the church was driven into the wilderness, there to be nourished for 1260 days. Those were the days of "great tribulation," and the darkening of the sun and moon (May 19, 1780,) was "immediately after" they had ended.

In 1809, the dominion of the Pope was taken away by Bonaparte and his allies, as there is abundant evidence to prove; both from history, and living witnesses.—O how near are we then to the great day of God! A few more months, and all is over. The sinners' probation ended—their sun forever set in darkness. The trials of the faithful ended—and joy eternal, their glorious portion. "O hail happy day, blest morn of Zion's glory!"

M. D. Wellcome.

New-York, Jan. 22, 1854.

Dear Brother Merriam:—I hereby acknowledge the receipt of 25 Nos. of "The World's Crisis," which I took to our place of worship this day. Our brethren were very glad to see them, and after examining them, were much pleased with the paper; the only fault found was that there was not enough to serve all that wanted.—I think we can dispose of fifty every Lord's day, and at other times. Many are wanting light on the time. I am fully satisfied this is just such a paper as we want to diffuse the light that now begins to shine from the lamp of the word. Our lamps have been trimmed, and ignited by the match of the Holy Spirit which our blessed Lord is so sweetly and powerfully diffusing into the hearts of his willing and obedient, faithful and believing children. The virgins are taking heed to the sure word of prophecy, which is now being so fully developed in the various scenes that are transpiring in *the earth.* O how deeply interesting is our position. It is, and shall be, the humble prayer of your poor pilgrim brother, that our blessed Lord may keep us unto His coming and Kingdom.

G. Marsh Wadsworth.

January 21st., 1854.

My beloved brother—We have received four Nos. of your paper. Thank you for your kind remembrance of us. I need not tell you what a feast it was to our hungry souls. I do thank the blessed Lord, who put it into the hearts of the brethren to send out such a message in these last days. God speed this little messenger, until all shall hear the sound, "Behold the Bridegroom cometh; go ye out to meet Him." I feel it in my soul that our beloved Saviour will come this year. O, blessed hope,—my heart leaps with joy at the thought of seeing my best, my dearest Friend this year. Precious Saviour, come quickly.

> Thou dearest Friend man ever had,
> Thy constancy I've tried;
> When all were false I've found thee true,
> My counsellor, my guide.

May the Lord bless and sustain you in your endeavour and undertaking, and present you faultless before His presence, is the prayer of your unworthy Sister in Christ.

Alice B. Draper.

Landaff, N. H., Jan. 21, 1854.

Brother Merriam:—"The World's Crisis" came to our isolated home, as a messenger of good tidings, and we did not fail to eat heartily of the portion of meat due us, and thank the Lord that we are thus permitted to enjoy it. Although deprived of associations dear to us as life, and of hearing the glad tidings of the coming King at hand; yet our hearts rejoice that a brighter day is soon to dawn upon this fallen world, when God's scattered flock will meet, and *Christ himself shall serve them.* What a sublime promise; that Christ will gird himself and sit down to meat with his disciples. Why may we not rejoice as we near such a glorious home? The voyage has been a long painful one. Our friends have passed away from us, and fallen like the mown grass; and when their last pulse had beaten, and the eye that was wont to beam on us so fondly was closed in death, then our bleeding hearts turned away, sighing for the day to come when there would be no more sorrow, pain or death. For six thousands years has this earth groaned under the curse, and been one continued scene of suffering and death, but there is an eye above, which never slumbers or sleeps, and his ear is open to the cry of every living thing, but how can His compassionate heart feel towards those who *profess* to love him, while they ridicule or put far away the day of Jesus' coming; for He is then coming to beautify the place of his sanctuary—to restore all things promised—to bring day without night—pleasure without pain—and rest in everlasting glory. While we see the light of that cloudless day about to dawn, we will take heed to the Apostle's words: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and Godliness." When we remember what things are to be dissolved we do not wonder Peter would impress upon the mind the importance of holy living; and especially all holy conversation. He saw down through the vista of time. "The Day of the Lord" coming "as a thief in the night;" in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works therein shall be burned up. "Nevertheless we according to his promise look for a new heavens and a new earth, wherein dwelleth righteousness." A few more days of watching, and our King will be here in all his glory, to give immortality and *eternal life* to all who love his appearing.

The budding fig trees do not indicate, with greater certainty, the approach of summer, than do the signs of the times the speedy appearing of David's royal son. May we *watch*, and be ready to hail our King with joy.

Yours in hope,
Mary M. Eastman.

Sugar Hill, Jan. 18th, 1854.

Bro. Merriam:—Yesterday the new paper, "The World's Crisis," came to hand, and I hasten to let you know it is received with thanksgiving. I have perused its columns, and I can say to the praise of God, I am delighted with its contents. It is truly meat in due season. God speed "The World's Crisis" through the land, is my prayer.

Levi Mussey.

Sugar Hill, Jan. 18, 1854.

Bro. Merriam:—It is with a heart of thankfulness that I write at this time.—God is good, and my soul doth magnify the Lord, and my spirit doth rejoice in God my saviour, while I have been perusing the first No. of "The World's Crisis." My heart burns within me; for my soul beats in union with its contents. I believe the doctrine it advocates—that I shall see my blessed Lord and Master this year; and I feel that I stand on the rock of ages; glory to God. I expect to stand here till the Trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. I have been asking myself the question, while reading and feasting, can it be that I shall have such food as this from week to week until my Lord shall come? If so, I will render thanksgiving and praise to God through the long dark time of trial and tarrying of the vision.—My trials have been most severe, but God has kept me from falling, and now while I hear the Midnight Cry sounding, it thrills through my soul, arousing every drowsy power. My soul cries out, *Glory to God in the highest* for the light which is shining in the pilgrim's pathway! Oh yes, light from God's word tells us this is the year of Jubilee—Hallelujah, praise the Lord; my soul rejoices in the freedom of the Gospel.

How strikingly our experience corresponds to the Parable of the ten virgins who went forth to meet the Bridegroom on time in '43–44. But we were disappointed—he did not come—we slumbered and slept on time—we did not know when he would come, and we lost our energy. But hark! "what sound is this salutes our ears," resounding o'er the mountains, and through the vales, "*Behold the Bridegroom cometh (in 1854), go ye out to meet him?*" Is it not the midnight cry? I do believe it is. God will have a pure Church, that will go out to meet Jesus; and she will meet him this time as sure as his word is true; and he will present her to his Father without spot or wrinkle, glory to God! "I will be in this band, hallelujah." Is it so? Our trials to end this year? Can it be we shall see Jesus Christ the Son of God so soon? Can it be we shall meet all the dear saints this year in glory? I I do believe it with all my heart, and if ever my soul was filled with the love and glory of God, it has been since I believed this truth. It is like "fire shut up in my bones;" glory to God. That all the saints may meet in God's kingdom this year, is my prayer.

Abigail Mussey.

Bradford, N. H., Jan. 23, 1854.

Bro. Merriam:—Glory to God! This year the last trump will sound, the dead be raised, the living changed. Father's family all get home—praise the Lord for this hope. I am bound for the kingdom, cost what it may. It is coming this year. That we may be all ready to hail it with joy, is the prayer of your sister looking for Christ.

S. J. Buswell.

☞ Extracts from the Portsmouth Chronicle:—

"Not many days ago, a learned and talented clergyman, one who dealt kindly and fairly with all whom he named, in his sermon alluded to the Adventists in this manner:

"Ten or twelve years since, there were a large number of Christian people around us, who believed that a general dissolution of all things earthly was about to take place, that the dead were then to be raised and judged, the sinners destroyed, and the saints to dwell and reign with their Savior on the new earth; and believing as they did, the speaker said, their prayers which they put up for preparation of themselves and others, were consistent and proper.

"The learned and truly catholic preacher did not seem to be aware of the fact that the sect or denomination of the Adventists, instead of becoming extinct, have been sifted and consolidated, and are now preaching up the doctrine that the great Prophecies of Daniel, and of the Revelation to St. John, are so nearly fulfilled, that they expect the Lord Jesus to reappear this year, 1854. Yet such is the fact; and the writer of this article listened recently to a very earnest discourse, wherein the preacher placed before his hearers a view of the resurrection, general judgment, and the utter destruction of the present mundane system, as probable this year, but not certain. Others are more positive. The Portland Advertiser has this paragraph:

The Fools not all Dead.—The new paper at Lowell, established to advocate the Second Advent doctrine, starts with a circulation of 5000.

"Now we would protest against such a name as Fools, being applied to the Adventists exclusively, when so large a portion of the visible church, aside from them, profess to believe nearly the same things, except the time only,—and when some of the most esteemed and widely read commentators agree with them very [illegible], both as to the events, and as to time.

The Adventists believe in the plenary inspiration of the Scriptures; believe that the Prophecy of Daniel and the Book of Revelation are parts of the inspired Scripture; that the most important prophecies of both books are yet to be fulfilled; that these prophecies not only predict certain events, but fix and measure off the times for their occurrence; and that, as they expound the Prophecy by the History of the World for the last 1200 or 1300 years, there is little now left to be done in fulfilment, but to burn the earth, raise the dead, and judge the world.

Well; says the reader,—we know that the Adventists *did* believe these things, and some of them do now, perhaps;—but who else believes them? The writer answers, Sir Isaac Newton, Bishop Newton, and after them thousands of other divines, including most of our New England ministers of a past period. And we must add, that nearly all the standard books of the principal evangelical denominations contain their grand doctrine as to the events, and not a few of them agree with their time also."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, FEBRUARY 8, 1854. NUMBER 4.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

Exposition of Daniel, Chap. 7.

BY F. H. B.

(*Concluded.*)

"But the judgment shall sit, and they shall take away his dominion to consume and to destroy unto the end." The taking away of the dominion of this power is a work to be effected at the expiration of the 1290 days (years.) During this period of 1290 years, this anti-christian power exalted itself above all laws human and divine, and the saints, times and laws being given into his hand, no less than fifty millions of the Church perished by persecution. Never was the world afflicted with such a curse before, and never will it be again.

But the question occurs, when was his dominion taken away? To answer this question satisfactorily we must have recourse to history. We remark that the events of 519 fully justify us in dating from this point the 1290 days. Hence we are to look to the year 1809 as the time when they expire; for between A. D. 519 and A. D. 1809 there are 1290 years.—There is abundant testimony to show that the event referred to transpired in 1809; and for the confirmation of this subject, we submit the following historical proof:

"Napoleon dated from Vienna, 1809 a decree *depriving* his holiness of his *temoralities*, and annexing Rome to its dependencies to the kingdom of Italy. The consequences of a new *struggle between* A POPE AND AN EMPEROR, will shortly be told; they were of a very different character from those which followed the attempt of Henry IV. to dispute the supremacy of Gregory VII. eight centuries before."—[Horne's Napoleon, vol. 2, p. 127.

"Bonaparte issued a decree dated Rome, (July 10) 1809, by which a great number of special tribunals were *abolished*, as well AS EVERY TEMPORAL JURISDICTION HITHERTO POSSESSED BY THE CLERGY, SECULAR OR REGULAR."—[New Annual Register 1809, principal occurrence, p. 99.

"On the 17th May, 1809, Napoleon issued his *famous* decree, which declared the PAPAL DOMINIONS UNITED to the French empire.

"*Besides* the disgrace which the pope experienced from that course, he had the mortification to be seized in his palace, and was conducted as an EXILE to the city of Savona."—[Bower, vol. 3, p. 424.

"In 1809, Napoleon appeared once more victorious in Vienna, where he proclaimed, May 17th, THE END OF THE SECULAR AUTHORITY of the POPES, and the UNION of the STATES of the CHURCH with France."—[Maunder, vol. 2, p. 241.

"During Napoleon's residence at Vienna, (1809) he ABOLISHED THE TEMPORAL POWER of the POPE, and united the remaining territories of the states of the church with France, and the city of Rome was declared an IMPERIAL and *free* city.

The pope was conducted to Fontainbleau, where Napoleon concluded a second *concordat* with him, in which, though the *pope did not* resume his *temporal jurisdiction*, he *obtained* the *right* to keep embassadors at foreign courts, to receive embassadors, and to appoint certain bishoprics."—[Maun., v. 2, p. 99.

"Bonaparte published a decree at Schoenbrunn, May 17th, 1809, by which the states of the *pope were annexed* to the French empire, and the city of *Rome* declared a *free* and *imperial* city. The *union did take place.*

When the decree *was put in execution*, June 11th, the pope published a bull of excommunication against Bonaparte, his *adherents*, *counsellors* and *coadjutors*. From that moment the venerable captive was more closely imprisoned. On the night of the 5th of July, he was forcibly removed from Rome."—Koch, p. 509.

"Bonaparte decreed, May 17th, 1809, that the *states* of the *pope* are united to the French empire. The city of Rome, so interesting from its recollections and the *first* seat of Christianity, is declared an imperial and free city, and that these changes should take effect on the first of June following.

On the 10th of June, these decrees were announced from the castle of St. Angelo, by the discharge of artillery, and the hoisting of the tri-colored flag on its walls, instead of the venerable pontifical standard.

The pope, after exclaiming, "consumatum est," (he) the dethroned pontiff, issued a bull, [June 10th, 1809—Bower, v. 3, p. 434]—excommunicating Bonaparte and *all* concerned in that spoliation, which was affixed upon the churches.

"On July 5th, 1809, the pope (Pius VII.) was taken captive by Gen. Rade', under Bonaparte, and carried to France, in company with cardinal Pacca.

Being solicited for a donation, they (the pope and cardinal) found that they had but ten-pence between them. Said the pope, 'Behold, General, *all* that *we possess of our principality*.'"—[Allison, vol. 3, p. 282-3-6.

"Pope Pius VII. had given countenance to the enemies of France, and threatened Napoleon with the thunders of the Vatican. The French entered Rome, the pope realized his menace by a bull, (June 10, 1809) he was DETHRONED from his TEMPORAL SOVEREIGNTY, and CONSIGNED *to* CAPTIVITY while *Rome* was made the capital of a French department."—[Frost's Hist. of the World, 3d part, p. 338.

"On the 17th May, 1809, Napoleon issued his FAMOUS DECREE, which declared the STATES *of the* CHURCH RE-UNITED to the French empire."—[DeCormenin's History of the Popes, vol. 2, p. 421.

"1809, May 17th, Bonaparte declared the papal states part of the French empire."—[American Text-Book of Popery, p. 124.

"In the course of the Austrian war he (Bonaparte) had annihilated, in the most violent manner, the temporal empire of the pope.—[Rotteck, vol. 4, p. 216.

Such is the historical testimony in relation to the events of 1809; and who cannot see that this, above all other years, constituted an important epoch in the history of the papacy? We have nothing like it before or since; and as this corresponds with the development of present truth, in its widest range, we are constrained to believe that in the year 1809 was fulfilled the declaration, "The judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

But not only is the papacy, as such, to be humbled, but the power that supported the Church—the sixth head (Rev. 13) of the beast must be "wounded, as it were, unto death."

We find that Austria previous to this time did, in an especial manner, support the Catholic Church; and that she made every effort to restore the Pope to his temporal dominion, as the following extract will show.

Part of a Proclamation of John, Archduke of Austria, May 27, 1809. "If God protect the virtuous exertions of the emperor Francis, and his mighty allies, Italy shall be AGAIN happy and ONCE MORE respected in Europe. The *head* of the *church* will *possess* AGAIN his FREEDOM and his DOMINIONS."—[New Annual Register for 1809, Art. Puplic Papers, 1st p. 268, 2d p. 272. *Scott*, p. 256–7.

From the above testimony we learn not only that Austria made every effort to restore the Pope, but also that a confession was made on the part of the Archduke John, that Bonaparte had taken away his temporalities. Austria however was not sufficiently powerful to restore his Holiness. On the other hand, Bonaparte was exasperated at the conduct of Austria, and determined to humble her at once, which determination he carried into effect. On this subject Rotteck remarks:

"But the issue was deplorable. The Austrian armies had passed the Inn and Isar and occupied Munich (April 16th), whilst Bellegarde and Kollowrath broke out of Bohemia through the Upper Palitanate, in order to reach hand to the main army on the Danube. At the same time, General Chateller had marched into Tyrol, and by the most zealous assistance of the inhabitants became speedily master of the greatest part of the country. The Tyrolese overpowered in general insurrection the Bavarians, who had stimulated the old national hatred by unsparing treatment of their recently acquired country, and as many of the French as were to be reached, and proclaimed in triumph the return of the Austrain dominion. The equally honest and courageous Andrew Hofer, innkeeper at Passeyer, put himself at the head of this popular movement. All Tyrol, with the exception of Kufstein, as well as Vorarlberg, fell into the power of the valiant country-people. The Bavarians and French lost about ten thousand men in opposing them.

"But all this courage and love was lost through the reverses of the main army.—Napoleon fell with the impetuosity of a tempest upon the army, which was progressing auspiciously. In a five days' battle, called with greater truth a five days' campaign, Napoleon that THUNDERBOLT of war, SHIVERED the AUSTRIAN POWER. Pfaffenhofen, Tann and Rohr, Abensberg, Landshut, and the most decisively, Eckmuehl and Ratisbon (April 19th—23d) were the theatres of complete defeats of the Austrian army. The genius and fortune of Napoleon frustrated all the efforts of his enemy, and forced the noble archduke to a sad retreat towards Behemia, whereby the southern Danube country, as far as Vienna, was abandoned to the discretion of the French.

"The French marched precipitately towards the dismayed capital. One month after the beginning of the war Napoleon made his entry into Vienna (May 13th), 1809."—[Rotteck's History of the World, vol. 4, p. 208-9.

Again,—

"But notwithstanding the success with which the French arms seemed to be thus every where crowned, still the resistance which they had met with in Spain, and perhaps still more the open injustice of the aggression on so old and faithful an ally, once more awakened the slumbering spirit of the other powers of the continent.—The pope had been long dissatisfied.—The commercial interests of the whole of Europe were almost ruined by the effect of those decrees which precluded, or at least extremely embarrassed, the trade with England; and the emperor of Austria was impatient under his past losses, and eager to redeem them. In the spring of 1809 the Tyrol revolted. The Westphalians expelled king Jerome from his new dominions, and it was believed that Prussia, notwithstanding the smart of her late misfortunes, would be glad to take advantage of the first reverses of Napoleon to join her forces to those of the Austrians. But the French emperor returning instantly from Madrid, crossed the Rhine, and penetrated into the heart of Germany. He gained successive victories at Eckmuhl and Essling: he a second time took possession of Vienna; and though worsted in an obstinate battle at Asperne, he a short time afterward conquered at Wagram.—He then dictated a peace, called the peace of Vienna, which was signed Oct. 14, 1809.

"The continent was now again PROSTRATE at the feet of Napoleon. The Tyrol was given up to devastation; THE POPE WAS DETHRONED; Bernadotte, a French general, was elected successor to the throne of Sweden; and Louis, king of Holland, although brother to the French emperor, yet being thought to allow of a freer intercourse with England than the jealousy of Napoleon would tolerate, was dispossessed of his kingdom, and the Dutch territories were incorporated with France." [Markham's History of France, p. 548–9.

It was in October, according to the above extracts, when Austria, together with the greater part of Europe, lay prostrate at the feet of Napoleon; and the Pope, the representative of the Catholic power, was dethroned. The papal supremacy was not anihilated in a moment; it required many efforts on the part of the French Emperor; but his Holiness was ultimately obliged to succumb.

"They," says the Prophet, "shall take away his dominion." But who are represented by the pronoun "*they?*" The powers, governments (kingdoms) of the continent, who were fully represented in the person of Napoleon Bonaparte. The Pope understood this subject when he issued his bull of excommunication. Says Koch,

"When the decree *was put in execution, June 11th, the Pope* published a bull of excommunication against Bonaparte, his ADHERENTS, COUNSELLORS and COADJUTORS. From that moment the venerable captive was more closely imprisoned. On the night of the 5th of July, he was forcibly removed from Rome."—[p. 509.

The countries under the dictation of Bonaparte at this time, according to Mosheim's history, were Sweden, Holland, France, Spain, Italy, Austria, &c.—In fact the European Continent was prostrate at the feet of that "thunderbolt of war," the Emperor of the French.

The question has often been asked, in what part of the year 1809 did the 1290 years end? To this we reply: we cannot tell. That it was in that year we have not the least lingering doubt, but at what point in the year we cannot positively determine. There are several points of interest during the year, to which we will now refer.

1. On the 17th of May Napoleon published the Imperial decree at Vienna, by which he declared the temporal power of the Pope abolished.

2. This decree, according to Koch, was not put into execution until June 11th.—[p. 509.

3. "On *July 5th*, 1809, the pope (Pius VII.) was taken captive by Gen. Radet, under Bonaparte, and carried to France, in company with cardinal Pacca.

Being solicited for a donation, they (the pope and cardinal) found that they had but ten-pence between them. Said the pope, 'Behold, General, *all* that *we possess of our principality*.'"—[Allison, vol. 3, p. 282-3-6.

4. "Bonaparte issued a decree dated Rome, *(July* 10) 1809, by which a great number of special tribunals were *abolished*, as well as *every temporal jurisdiction* hitherto possessed by the *clergy*, *secular* or *regular*."—[New Annual Register 1809, principal occurrence, p. 99.

5. The treaty of Schoenbrunn, which was ratified on the 4th of October, (White's Univ. His., p. 500,) and which, by the way, we regard as most important of all. This, as remarked above, is the point where the Austrian power was SHIVERED. Popery could no longer stand, for the arm that hitherto had sustrained it was palsied. The Woman could no longer sit upon the sixth head, or government of the Beast, for that head was, "as it were, wounded to death," and imperial papacy, as it is called, no longer sits in the temple of God, showing itself that it is God.

The mother of harlots may vaunt herself, and dream of pleasures to come; yea, she may boast of her anticipated supremacy of the world, and say, "I sit a Queen and am no widow, and shall see no sorrow," but inspiration declares, in thunder tones, "Thou are weighed in the balances, and art found wanting." The glory has indeed departed. The papacy has never recovered from the blow she received from France. Her power agreeably to the prophecy has been on the wane ever since. Says the Prophet, "They shall take away his (the little horn's) dominion *to consume and to destroy* it unto the end." Then will the Almighty, with one decisive stroke, annihilate every vestige that remains. And upon the very soil that has been saturated with the blood of fifty millions of martyrs, the Lord will, in a renewed and regenerate form, establish His everlasting kingdom. Forty-five years from the end of the 1290 will bring Daniel and all the saints from the tomb; and that we believe will be realized this year. The present year is full of interest to the weary, way-worn pilgrim. No year in the entire history of the Church has been fraught with such mighty events.

Each breeze, that sweeps the ocean
Brings tidings from afar
Of nations in commotion.

"THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY" comes on, and "blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

"John to the seven churches which are in Asia."—Rev. 1 : 4.

In speaking from the above scripture, we will first notice what we are to understand by *the* churches; secondly, give some reasons why we believe the seven churches to be prophetic; and thirdly apply their history.

1. What are we to understand by the Church?

We reply it is that portion of God's people that moves in the order of his providence in fulfilling present truth, let them be ever so few.

The Scripture speaks of Israel in coming out of Egypt as the Church, yet there is no doubt but there were good people in the world beside them; for instance Jethro, the priest of Midian, we cannot doubt, was a very good man, and perhaps many others there as he was their priest.—Neither are we to understand that all that carry out present truth are good, for God was much displeased with Israel in the wilderness on account of their sins. In the days of our Savior the true Church was represented by him and his disciples, and even one of them was a deceiver, but they carried out present truth, and we cannot doubt but there were some good people in the Jewish Church even then.

Also in the days of Papal persecution, the true Church fled into the wilderness, she fulfilled prophecy, and moved in the order of providence, but there were even then some good people in the Catholic Church, such as Thomas a'Kempis and Lady Guyon.

At the last the true Church is likened unto ten virgins, that took their lamps and went forth to meet the Bridegroom; and they are represented as the one half of them being foolish, but they fulfilled present truth in moving in accordance with the prophetic chart. We have no doubt but there are some good people in the different sects now; yet, we believe they do not understand the will of God concerning them; for it is His will that they should move in accordance with present truth, and suffer all the reproach connected with it, which has always been so from the beginning. This is what we understand to be *the Church*, to move in accordance with the prophetic chart in carrying out present truth.

We shall now give some reasons why we think those churches prophetic.

First, it is in keeping with the analogy of Revelation, which is one of the most prophetic and highly figurative books in the Bible. Secondly, this view harmonizes with the other lines of prophetic symbols—namely, the seals, the trumpets and the plagues, which all are agreed reach down to the end of the gospel dispensation. Thirdly, if there was not something in the names of those churches appropriate to different changes through which she passed, why should so many of the churches in Asia be left out, and some of them more important than those brought to view—such as Corinth and Antioch? But the very words that precede the text, *prove those churches prophetic*—"Blessed is he that readeth, and they that hear the words of this prophecy." Dr. Scott admits that most writers have considered those churches *symbolic*, but he believes them to be *literal*, "because the last one is the worst of all, whereas to be in accordance with the Scripture, it should teach the conversion of the world." But some consider them literal because they think the Scripture will not warrant them to make a symbol of a symbol, that is the seven candlesticks are symbolic of seven churches. I should suppose that no one would dispute that Palestine was a typical land, as much so as the Jews were a typical people. Let us try this rule of double symbols. Rev. 11 : 3—"And I will give power unto my two witnesses;" but who are these two witnesses? They are the olive trees.—What, *two literal olive trees*? No. What are they then? They are the two candlesticks. What, literal candlesticks? No. Zech. 4 : 14 says they are the two anointed ones. Here, then, are four symbols of symbols, and we are left behind them all to find the literal interpretation. Again, Rev. 17 : 9, The seven heads are seven mountains; certainly not literal mountains; for it reads (Rev. 13,) that one of those heads was "wounded, as it were, to death." The Douay translation reads: "And they are seven Kings." So the heads are explained to be mountains, and the mountains are explained to be Kings, and I suppose we should explain the Kings to be Kingdoms. The law, therefore, of analogy, drawn from the book of Revelation, would justify the principle of symbolization here advanced.

We will now commence the history of those churches. The first is the church of Ephesus, the signification of which is, "*Desirable, Chief.*" This church is commended for her labor and patience, and for her strict discipline of those that were evil; and she had power to try them that said they were Apostles and were liars. If the church had retained this power all the way down, it would have saved her from a vast number of imposters. But there is something against her. She has left her first love, and she is admonished to repent and do her first works, or else her candlestick would be removed out of its place. This apostolic church came out at the first with a high state of love. She had all things *common*, and had a community, for a short time, on a grand scale. Some say this state of things was not designed to continue in the church; that it would have been always subject to imposition. But God would have protected her as He did in the case of Ananias and Sapphire. If her love had continued, the same power would have continued to detect liars and hypocrites through every age of the church.

But we have no account that she returned to her first love; and about 31 years after the crucifixion her candlestick was removed, and dreadful persecutions ensued.

This brings us to the second church, which is Smyrna, signifying "myrrh."—This age extends from Nero to A. D. 313, embracing ten general persecutions.—There is nothing against this church. She is seen in tribulation and poverty, and exhorted to be faithful unto death, and she shall have a crown of life. Notwithstanding her poverty, the Lord says she is rich. She is commanded to fear none of those things which she should suffer; for the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Some have supposed that those days referred to the ten general persecutions; the first under Nero, A. D. 64, the second under Domitian, A. D. 95, the third began the third year of Trajan, A. D. 100, the fourth under Antonius, the fifth under Severus, A. D. 127, the sixth under Maximinus, A. D. 235, the seventh under Decius, A. D. 250, the eighth under Valerian, A. D. 257, the ninth under Aurelian, A. D. 274, the tenth commenced in the 19th year of Diocletian, A. D. 303, and continued ten years, to A. D. 313.—This was the most dreadful of all. In the province of Egypt alone, in the last persecution, no less than 844,000 suffered death. In other parts of the Empire, houses filled with Christians were set on fire, and whole droves of them were tied together with ropes and thrown into the sea. I think this last persecution is the one referred to in the prophecy; for it reads some of them should suffer tribulation ten days. It is remarkable that it commenced by a decree in A. D. 303, in the 19th year of Diocletian, and was abolished by a decree from Constantine in A. D. 313, granting all free toleration throughout the empire,—just fulfilling the prophecy, reckoning a day for a year.

The next is the Church of Pergamos, signifying "*Exalted.*" She is charged with many things. One specification is dwelling in Satan's seat. That must be the Roman government; for the Dragon gave the Beast "his seat" (Rome.) The Church was then raised from a state of persecution to honor and respectability, and to hold offices in the civil government. But she is also charged with the doctrine Balaam. He caused Israel and the moabites to come together; and they worshipped their gods and committed whoredoms, for which the anger of the Lord was kindled, and caused the plague to destroy 24,000 of Israel, (Num. 25.) From this we see the awful consequences accruing to the Church from connection with civil government.

There is another charge against her, viz.: holding the doctrine of the Nicolaitans. The first Church is commended for hating this doctrine, and the Lord says he hates it. Whether it means unlawful connection with the state government, or the plurality of wives I do not pretend to say; but I think it is the former; for I know of no history that speak of the Church going into the latter of that time. There was a sect in the first age of the Church that pretended to be the followers of one Nicholas of Antioch. He joined the Church at Jerusalem, and was chosen deacon. It is not believed that he was the author of this practice; but from his zeal and devotion that they chose his name.

The Church of Pergamos notwithstanding has some good characteristics left.—She did not deny the Lord's name, nor his faith; and she has the credit of one martyr where Satan dwelleth. But the whole account of this Church shows clearly that she was united to the world, and fast departing from God. What a dark day this was for her, which some men have called the setting up of the kingdom. She lost her power and her reputation as a chaste virgin, and fearful judgments awaited her, and were gathering over her devoted head; she went from this state into tribulation, such as never was, nor ever shall be.—This state of the Church continued for 206 years, from 313 to 519. The next is the Church of Thyatira, signifying "*a perfume or sacrifice of contrition.*" This state of the Church continued from 519 to 1779, for 1260 years. Her charity, service, faith, and patience are spoken of, and [illegible] last to be more than the first. [illegible] time is brought to view Dan 11 [illegible]

While many are [illegible] the people that know their God [illegible] be strong, and do exploits [illegible] instruct many [illegible] with the [illegible] of this church [illegible]

We have in both places two parties brought to view, one that is corrupted or seduced, and the other that is pure.

But it is said of this church, that the last is better than the first. In this dark night of papal persecution, towards the last of it, the day began to dawn. Reformers arose up in every direction, and took a bold stand for the truth, in opposing the pretensions of papacy, and in scattering the light throughout the world.

The charge against her is, that she suffers that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. She had a long space to repent, but she repented not; therefore she was cast into a bed, and they that commit adultery with her. But who is this Jezebel, that pretends to be a prophetess? I answer, it is the Roman Antichrist that is represented by an abandoned harlot. Jezebel, a Zidonian, and a zealous idolator, being married to the king of Israel, contrary to law, used all her influence to seduce the Israelites from the worship of God into idolatry, in which the vilest licentiousness was committed. I. Kings, 16: 31-32. Here we have a marriage between the head of God's chosen people and the royal blood of the Zidonians, who were heathen.—She also shed the blood of the prophets. God was so much displeased, that in answer to the prayer of Elijah, he withheld the rain of heaven for the space of three years and a half. We leave the reader to judge if we have any thing as an antitype to this unholy marriage, and the withdrawal of rain during the 1260 days of the prophesying of the two witnesses. Rev. 11: 6. "These have power to shut heaven, that it rain not in the days of their prophecy."

The rain of grace always follows the true church. During this time she fled into the wilderness, where she was nourished with the streams from the fountain of life, while in the provinces of the harlot the waters of salvation were dried up. We think her portrait is too well taken to mistake it.

The next is the church of Sardis—signifying a *prince of joy—that which remains.* This is that portion of God's people that remained after the days of Papal persecution. This state of the church continues from 1779 until the trying message was proclaimed of the coming of her Lord. She rejects it, just as the Jewish church rejected his first coming. She is charged with having a name to live while she is dead, and admonished to "strengthen the things that remain and are ready to die," for her works are not found perfect before God. She is also threatened that if she would "not watch," the Lord would come on her "as a thief," and she should "not know what hour" he would come upon her. There are "a few names in Sardis that have not defiled their garments, that will walk with Christ in white." God has often tried the church with liberty and prosperity; but she has in every instance departed from him, become dead and formal, proud and lifted up, conforming to the world, and thinking herself so wise that she could manage church matters very well herself. And now she has got so proud and haughty that she cannot bear to hear of the coming of her Lord; although she is admonished to watch, yet she heeds not the admonition, therefore he will come upon her "as a thief," while unconscious of her danger. How can she be saved in her pride, without a moment's warning, only that sounding from the waked-up virgins? But she treats this premonition with contempt, and she will be taken in the snare. Awful and unparalleled disappointment both to ministers and people. The next is the church of Philadelphia, signifying "*brotherly love.*" This church fills up that portion of time spoken of in Matt. 26, as the going forth of the virgins. He that has the keys of David, that openeth and no man shutteth, unseals the sacred book, and sets before this church an open door that no man can shut. All the efforts put forth by the sects to stop this first movement, only served to open the door still wider; and every thing that rose up against it seemed to be confounded. Many of the weak were made strong, and they bore a faithful testimony both in labors and in sacrifice. It is said to this church, "Thou hast a little strength; and hast kept my word, and hast not denied my name, and hast kept the word of my patience; I also will keep thee from the hour of temptation, which shall come on all the world to try them." What unbounded patience it must require in the Saviour, with this vast family who profess to love him and have no desire to see him? But how does this church keep the Saviour's word? I answer, she goes out to meet him according to the prophetic chart, and moves in the order of Providence. Then let us go without the camp, if need be, solitary and alone, bearing his reproach. Very soon they will have to acknowledge that the Master has loved us, and this is not all, for he says he will make us pillars in the Temple, to go no more out forever. Then let us hold fast whereunto we have attained. "Let no man take our crown." The 7th and last, is the church of the Laodiceans, signifying "*Justice or Judgment.*" This church fills up that portion of time while the bridegroom tarries, and the virgins slumber and sleep.

We shall notice first the propriety of applying two churches to the advent movement. In looking back on the history of those churches, we see there is no regard paid to the portions of time they occupy, but simply noticing the important changes through which she passes, and how she is affected by those changes.

If the first movement be the action of the Philadelphia church, of which there can be no reasonable doubt, then the slumbering and sleeping time must be the Laodicean; for one always succeeds another, and also comes out of the other. But a more important change has never passed over the church than that which she passed through at the commencement of the tarrying time; for after moving the world by her faithfulness and zeal, in a few days she becomes a perfect shipwreck. The great and leading feature of this last state of the church is, that she is neither cold nor hot; and in her sleep she dreams she is rich and increased in goods and has need of nothing. She thinks she is all posted up on doctrines, and far ahead of all other churches in understanding the Bible. But God paints out her true colors, that she is wretched, miserable, poor, blind and naked. This is an awful picture, but it is drawn by a skilful hand, and not exaggerated. The Lord counsels her to buy of him the true gold, that she may be rich, that is, possess a treasure in the heart; and white raiment that she may be clothed. This includes all outward righteousness, and makes the dress complete both inward and outward, just what she needs. But is there any thing more?—Yes, the Lord says she is blind, and he has eye-salve to remove this blindness of mind. This agrees with the parable of the sleeping virgins; for people see but little in their sleep excepting dreams. But how important that we buy this eye-salve, that we may see. There is so much of home manufacture in the market, that there is but little demand for the genuine article. If we would only become meek and lowly in heart, the Master would impart to us the true light that we might walk out on the prophetic vision. But those that remain lukewarm, neither cold nor hot, he "will spew out of his mouth." "But as many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Blessed promise! Jesus, in this last hour of probation, represents himself as standing at the door knocking to wake up his sleeping church, and to obtain an entrance into her cold, formal, lukewarm heart. It will soon be known how many will hear his voice and open the door. "He that hath an ear, let him hear what the spirit saith unto the churches." ABRAHAM FLAVELL.

Newark, N. J.

SALISBURY, N. H., Jan. 28, 1854.

Respected Reader:—Let me solicit your attention a few moments. Having no regular political or religious newspaper to bear the news of the day, I sit down to copy a few broken thoughts. "The intercession of the spirit with groanings that cannot be uttered," constrains me to take up my pen and write. The present is a time of great interest, both to church and state. You will inqure why. I will give my reason soon. The Lork is coming.—"Awake thou that sleepest." You have been wasting your moments at the shop, at the bar; perhaps at the ball-room, at the card-table, the store-room, at the rooms of filth and debauchery; or perhaps you have been more reserved in life and spent your time in a more careful manner, and economised in the things of this world, to shore up against your last day. What, peace? No! The sweets of a reconciled conscience to God? No! Life? No! An eternal home with the redeemed of the Lord? No! A seat in the kingdom of God? No! One of those mansions of rest promised to Christ's followers? No, no! Are you now laying up treasure in heaven, in compliance with God's present truth? Do you answer in the negative still? Then, my voice is to you now—You are the person of whom I would ask a few moments reflection, after having detached your thoughts from the things of this world. I have one more request to offer. When you retire for repose this night, let this inquiry be made; What have I laid up on which I can safely rest? The quicksands of time, on which your bark has been beating, are about to strand your vessel upon the rocks and barren coast, where naught but hunger, starvation, and the fiery indignation of God's wrath will rest No father, no mother, no brother or sister to administer to your wants, and relieve from distress. There is just barely time for you to arouse and prepare to meet God. If you would not be found speechless in that day, prepare to receive the wedding garment. O, reader, the last day is rolling on—the last meandering scenes of life are almost past,—the last warning voice is being given; the last truths of God's word in thunder-tones peal through earth, and the vaulted skies reverberate the tones, and earth is rent, while convulsed nature groans for you.—O, reader, *stop*, STOP! One moment's pause. The pealing tones of the last trump of God, is about to awaken you, when it will be too late to cry for mercy, and in vain to cry for the "rocks and mountains to fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?" H. COUCH.

The World's Crisis.

LOWELL, FEBRUARY 8, 1854.

Tarrying of the Vision.—No. 3.

Having endeavored to show that the ten virgins in the parable of Matt. 25, represent the church who are identified with present truth, and the lamps the word of God contained in the oracles; and having fixed the closing terminus of the parable at the personal revelation of the Saviour, we now proceed to enquire for the commencing terminus of that period, or in other words, to ascertain when the church went forth intelligently in expectation of meeting their Lord.

Some affirm that the going forth has been in a process of fulfilment ever since the opening of the Messianic dispensation.

For illustration on this point, let me suppose some historian, writing on the revolutionary war, should remark that the armies of the United States went forth to meet the forces of Great Britain—that the victory was for a long time doubtful—but at length they conquered, and the independence of the nation was obtained. Now, says one, that expression of the historian implies that ever since the first settlement of America, enemies to the English government have been rising up and contending against the power of England. But this idea does not meet the case. The representation of the writer is that a crisis arrives in the history of the United States, that a simultaneous movement is made by American troops, that the war is somewhat protracted, victory doubtful, till at last it turns in favor of America. It is not an *individual* effort simply, but a *national* movement; not at any and at all times, but at a given time the war begins, and from that given time the independence of the nation is delayed, and the war continues till our independence was recognized by a treaty of peace between the two powers. When that victory was gained, the rejoicing that spread over the land was indescribable—the continent rang with shouts of freemen. Said those patriots, "We have won the day—the country is ours." But this great revolution was not in progress ever since the settlement of America, it was a *simultaneous* movement throughout the country, an actual warfare carried on by the *national* force. This the church of Christ under the government of Prince Immanuel, went forth in hope of possessing the land—in hope of gaining their independence. It was not an individual effort here and there all over the world, and in all ages of the Christian dispensation, without union or concert,—that would be far from corresponding to the representation of the parable. The idea presented in the parable is, that at a given time, a special development in the church is to occur—that there will then be a *united simultaneous movement in the ranks of Zion*—that the expected victory would be delayed, and that *simultaneously* they would slumber and sleep on that effort, (faith in the time) and that subsequently another parallel movement would take place in which there would be concert and simultaneous action—and then, as our sires of the revolution shouted over the independence of the nation, so will the church, the soldiers of the cross, utter their acclamations of joy, their songs of victory, and shouts of praise, when they obtain that perfect freedom of the sons of God—that independence of the righteous nation which keepeth the truth to be enjoyed in the kingdom of God. When the saints possess the kingdom under the whole heaven, the renewed earth will ring with louder shouts than were ever heard in behalf of the political freedom of our favored land.

It appears evident, therefore, it is not a *single handed individual effort*, made at no particular time, but a *grand national* movement on the part of the citizens of the New Jerusalem in expectation of the reign of the Prince of Peace.

But some may present the subject in another form. They might perhaps affirm the church went forth in the Apostolic age to meet the Lord, and then fell asleep till they were aroused by the preaching of time in 1843, and that was the midnight cry. It is admitted that there was in the primitive age of Christianity an expectation of the coming of Christ, but that general expectation has also prevailed in the church subsequently to the Apostolic age.

About one thousand years from the beginning of the Christian era, there was a powerful excitement, and almost universal movement in the church, in regard to the coming of Christ. Professional Christians sold their possessions, and depositing the proceeds in the churches, went on pilgrimages to the holy land. In the time of Luther, light seemed to break in upon the church in relation to the personal reign of Christ.

In Germany and in England, there have been wide-spread and powerful excitements on this subject, but never a well settled faith, rooted and grounded in Scripture truth, till the movement connected with the '43 time. At that time there was a spontaneous, heartfelt and united action on the part of believers in the speedy coming of our King—a spiritual movement, a concentrated faith and developement of that faith in the life, such as the world never saw before, and which in all its features appears to be an exact counterpart to the parable. The likeness, not only in its outlines, but in the minute points and shades, in the filling up and perfecting of the picture, precisely corresponds to the original, drawn by the Divine hand, and seems not so much like the portrature of a limner, as the exact, perfect resemblance of a daguerreotype likeness, face answering to face, and feature to feature. But such a resemblance we find not before in the history of the Church.

This article should have been extended further, but a special Providence having detained me in the cars, want of time prevents.

"For then will I turn to the People a Pure Language."—[Zeph. 3: 9.

NO. II.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things."—James 3: 3-5.

The Apostle by a most striking comparison, here presents the idea of the immense power and influence of the tongue. As the prancing steed is controlled and directed by the bridle,—or a vessel bounding over the billows of ocean driven by the tempests, yields to the influence of a little rudder, and is turned about in its career at the will of the helmsman, so the tongue is a small organ, but its action affects mighty results—its influence and power over the entire moral being of an individual is astonishly great.

"Behold how great a matter a little fire kindleth." This imagery if possible is still more striking than the formor. *A little fire*, A MERE SPARK will ignite a combustible substance, and that fire will spread from object to object till the productions of nature, or the works of art are enveloped in one vast sheet of devouring flame, so that one may exclaim, as did the Emperor Napoleon at seeing Moscow wrapped in the element of destruction, "AN OCEAN OF FLAME." All this it may be from the spark elicited by the collision of steel.—Thus a community may be excited, and their evil passions inflamed, till an influence analogous to devouring fire extends far and wide; and all, it may be, from an indiscreet or angry word, carelessly dropped from some one's lips. "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." The Apostle here speaks in most severe terms of reprobation in reference to the improper use of the tongue.—He attaches to the subject an importance of which men ordinarily have not the least conception. He represents that little member as an engine of tremendous power, when wielded by the influence of Satan.—Indeed he regards it as an organ of communication, by which the powers of darkness convey their diabolical influences to man. It is like applying a fire-brand from a burning mass to kindle the same destructive flame in the beautiful fabrications of man—to burn and destroy and devour them. "It defileth the whole body." It is a *vehicle of pollution, it is an agent of destruction.* Nay says James, "It is *a* WORLD *of iniquity*." How emphatic this declaration! The tongue, though so small a member, is so wonderfully contaminating, that when set in motion by the unholy influences of the adversary, it is said to be a WORLD *of iniquity.* No language could be stronger to warn us against the evil consequences of a perverse tongue.

But thank the Lord, the tongue is as capable of being set on fire of heaven as of hell. It is an instrument of great power as well in the service of Christ as of Satan; and when it is kindled up with the fires of divine love, it sets on fire not the course of nature, but the elements of grace It enkindles the spiritual affections, it lights up the flame of love in the hearts of men. Hence we are bound to consecrate all our members, including that little but mighty one, which is capable of effecting so much either for weal or wo. May God help us all to realize our responsibility in this respect, that we may ever be prudent and circumspect in our expressions—avoiding every idle word, every foolish and improper remark—that our conversation may be "*in heaven*," whence also we look for our Savior to appear in His glory, remembering He has said that by our words we shall be justified, and by our words we shall be condemned. If, then, we are "without spot or wrinkle, or any such thing," we shall be "presented *faultless* before His presence with exceeding joy."

When we observe the condition of a world lying in wickedness, and find that out of the abundance of the heart the mouth speaketh, we can but deplore the awfully corrupt and depraved state of society, as indicated by the perverse languagethat naturally issues from pollution within. We hear the language of profanity on every hand, the song of revelry mingles with the hosannas of the saints—the voice of blasphemy succeeds that of devotion—intonations of anger, and expressions of hatred, and epithets of contempt often take the place of kindly and tender expressions of Christian love. The hearts of men, for some six thousand years in the past, have been filled with the waters of bitterness; and the streams flowing from such fountains must of course be bitter. But praise the Lord, the time is rapidly rolling on when "He will turn to the people a pure language." Yes, thank God, the fountain will be cleansed from its pollution, and the streams will no longer be impure,—the waters will no longer be bitter,—all will be pure and sweet and clear as crystal like the waters of life.

O how blessed to think of that land of perfect purity where the profane tongue or wanton lip will be forever unknown—where no bold blasphemer, defying the vengeance of heaven, will ever be admitted,—where the enchanting songs of the redeemed shall not be interrupted by the bachanalian's nightly revels. The language of that blessed world will be in keeping with its moral purity,—every idle word, every unhallowed expression, will be expunged from the dialect of Canaan—not a profane word—not a harsh or opprobious epithet will find a place in the vocabulary of heaven. No terms of anger or contempt will ever fall from the lips of that holy and peaceful society. What a heavenly scene to contemplate! It is a place where love abounds, where harmony reigns, where peace spreads over all her balmy wings, where they speak the language of love, where they sing their sacred songs of harmony, and utter their shouts of thanksgiving and praise. Shall we beloved readers have an inheritaece there? Shall we possess such purity of heart and such holiness of life as to see our God in peace? Shall we be such manner of persons in all holy conversation and godliness as to hail our deliverer when he comes, and say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

☞ I visited the brethren in Exeter, N. H., last Sabbath, and was gratified to find so deep an interest felt in relation to the immediate coming of the day of God.—Their interest is developed in the profound attention of their assemblies, and in an effort to spread light and truth by holding meetings, at some distance from the village, in various directions. May God bless their efforts, and build them up in the most holy faith, and preserve them blameless unto His coming and kingdom.

To Correspondents.

We have received many interesting communications, and feel that the spirit of God aids the writers in their various productions; and we earnestly desire that every one who writes for the paper may be divested of every selfish or unhallowed feeling, having an eye *single to the* GLORY OF GOD. We hope, inasmuch as time is emphatically short, and our responsibility great, that no one will send us a public communication without imploring Divin aid and direction, and accompanying the same with fervant prayers that it may prove a blessing to the household of faith—that it may feed the flock of God, and convict the sinner of the error of his ways, and turn many to righteousness, that they may shine as stars in the coming kingdom forever and ever. We hope that correspondents will continue to write, as they have done, in the spirit of meekness, that becomes the followers of Him who was "*meek and lowly in heart.*" We have no desire to round off the corners of truth, or blunt the edge of the sword: far from it; no, let naked truth cut its way to the heart, and arouse the conscience of unbelievers, and alarm the impenitent to flee from the wrath to come; but what we do desire is that the truth may be spoken in love—that the tender sympathising spirit of Him who sacrificed His life for His persecutors may be breathed forth in all the communications received—that men may be admonished, if need be, for their sins, and apprised of their danger *for their own highest good*, as we would affectionately warn a blind man of the danger of falling down a precipice. To sum up the whole in a word, we wish all to be under the control of the *spirit of God*, "for God is love," and His spirit fills the heart with love both to friend and foe.

We desire that no harsh or opprobrious epithets may be applied any farther than truth demands, that no personal controversy may be indulged in. We want our fly-sheets to go forth on wings of mercy and errands of love—that in the genuine spirit of the Gospel we may sound the alarm in God's holy mountain, and blow the trumpet in Zion.

Your humble Editor especially needs the prayers of the Church in relation to selecting for the paper such articles as will be most conducive to the general welfare of Zion, and the salvation of sinners. We hope correspondents will consider the multitude of letters and communications that are constantly flowing in, of which it would be impossible to publish all—that therefore some must be rejected and others abridged. We however respect the feelings of all, and would be pleased to gratify all so far as the general good will permit.

Have the goodness to write in a legible hand, and prepare the communication for the press s far as is convenient.

☞ As we desire to have a conscience void of offence before God and man, we wish to have every statement made in the Paper as correct as possible. From some misunderstanding it was stated in the Crisis of Jan. 25, that about 20 persons were recently converted in Salem, Mass. *But* we have since learned, that that was the number that rose for prayers. We are however happy to learn, that if the conversion of a score was not then present truth, there is every prospect that it soon will be. God speed the day when a multitude shall be turned from darkness to light, and from the service of dumb idols to serve the living God, and to wate for His Son from heaven.

OBITUARY. We learn with regret, that our beloved Bro. Silas Tabor, of Gardiner, Maine, has been deeply afflicted by the loss of his companion, who died on the 28th of Jan. ult. She, however, left behind her the savor of a Christian reputation, and the consolation to her friends that they need not mourn without hope.—She was a firm believer in the immediate coming of Christ. Bro. Tabor writes that, on the occasion of her funeral obsequies, a discourse was delivered by Bro. Burnham. truly "cheering to the hearts of those who have friends in the tomb waiting for the resurrection."

ERRATA. On our outside, about thirty lines from the foot of the third column, for "*Mosheim's*" history, read *Markham's* history. Fourth column, ten lines from the top, instead of "4th of October," read "14th of October." We would here remark in connection with this, that Putnam, in his Dictionary of Dates, page 585, speaking of the battle of Wagram, says:—"This battle led to an armistice, signed on the 12th, (July) and on Oct. 24, to a treaty of peace."

WEST WINSTED, Feb. 4, 1854.

Dear Brother Merriam:—I am rejoiced to see the newspaper. Said the brother who handed me the first number, "It is the best paper I ever read." I trust the remaining numbers will be equally well loaded with good things, which will truly be "meat in due season" to "those who love the appearing of the Lord."

I am thankful for the light now shining upon the pathway of the pilgrim, which has been so long obscured by storm-clouds, dark and dreary.

I think the feeling now enjoyed is some like that of the mariner, who, when he has sailed many days against tides and head-winds, gulf-stream and tempest, with compass lost—no sun for the day or moon for the night, by which to tell his place upon the briny deep; beholds again the morning sun sparkling over the wave, while the gentle breeze wafts his noble bark proudly on, with sails well spread, to the quiet haven, where, in the distance he beholds, with eye-glass well directed, the loved ones anxiously waiting for the happy greeting. O praise the Lord for the bright prospect just before us. Soon the last tear will be shed by the lonely and weary, tempted and tried, down-trodden and despised ones, who are looking with longing eyes for the return of their *best friend*. "Blessed are those who are found watching."

"We'll be there, we'll be there in a little while."

The Lord has been kind to me in showing to my mind the necessity of this *last* great proclamation—"Behold the Bride groom cometh," and in not leaving me, when I raised my puny arm to oppose the *friends* who first sounded the *alarm* to disturb my slumbering.

I thought myself fully awake, but have since found that a man in sleep is not the best judge of his true condition; and although somewhat cross when first aroused, because I thought the alarm unwise and unnecessary, as well as out of season, I am now rejoicing that,

"The long dark night of time is passed,
And soon the morning will dawn."

Let *us* be kind to those who see not as we do, and by love do what we can to win them to the Saviour whose coming is so near.

Thank the Lord, the time *is* at hand when that lonely widow will loose all her sorrows and cares, and have a home with the King of Kings in the promised land of the good and the blest. *Soon* the orphan's tears and sighs will be exchanged for the songs of the redeemed upon the bright plains of glory.

"O hail happy day," when from the north and south, east and west, the sons of paradise are gathered home to the world's jubilee in Eden's elysian fields.

Your brother in Christ.

MILES GRANT.

WESTBORO, Jan. 31, 1854.

As one of old has written, "That as cold water to a thirsty soul so is good news from a far country," so I can truly add is good news from kindred hearts that beat in unison for the kingdom of glory. And O, brethren and sisters, have we not many of us, within the past year, received "good news, glad tidings of great joy"? Thank the Lord, my ears have caught the sound,—my eyes have seen a gleam of light kindled, I believe, by none other than that Omnipotent hand which has ever guided the Church safely through darkness and tempest severe. While the Bridegroom tarried the Church became weary, their eyes became heavy; they were almost ready to let go their watch,—were almost ready to drop their lamps, and even some of them were dreaming of years to come—of wealth that might be acquired; others of honors that might be gained, another class of pleasures that might be enjoyed; still others of combined associations that might be formed, while there were some that now and then were stirred by some national movement, or some prophetical light, yet relapsing again into perhaps sounder sleep than before, till truly it was *midnight*, when suddenly a light was seen—a cry heard. Some roused and listened; they knew the voice; it was that welcome sound, "Behold he cometh." The warning was given; a few more were stirred; the light became brighter, the evidences became stronger, and much clearer could be seen the fulfilment of prophecy in the political world, and also in the moral, physical and religious world all combined speaking to the observer and student of prophecy in tones of thunder not to be misunderstood, "Behold the Bridegroom cometh; go ye out to meet him." And now what do we behold? A company with eyes wide open watching every movement—hearts beating with interest—neglected lamps trimmed up—armors being girded on anew—and a company that is determined never to quit the field till victory is won. A feeling of solemnity is now settling down upon them in view of the approaching crisis—feeling truly their all must be upon the altar to secure their acceptance with Him who is so soon to come to judge the quick and dead. O, I feel that the last dispensational truth is being given. Soon that sealing Angel, ascending from the east, will have accomplished his work—the last servant of God will be sealed. Soon the midnight cry of "Mercy" will have been fully sounded—then the closing part of that parable of the virgin will have its fulfilment. Then the foolish will become satisfied that they are destitute of oil, and will then cry for it, but oh, it is TOO LATE. "While they went to buy, the Bridegroom came; they that were *ready* went in, and the *door was shut*.' O that many more may yet be benefitted by this last cry of mercy. My prayer has been, and still is, that prejudice may vanish before the glaring light of prophecy like dew before the sun; that while the last notes of warning are dying away upon the ears of the careless multitude, many of those who were once all interested in searching the word, (the midnight hour witnessed the scene) may again be aroused and go forth yet once more.

"But," says one, "I don't believe in making this a test. *If* we are only *ready* it is enough." I answer, truth has been in all ages *important* to that generation living at the time it became due. *This* being *truth*, is *important* also, to sanctify and constitute a *readiness*. *Time will decide.*

O, brethren and sisters, awake; Jesus is coming! Prepare, O, prepare! Ye tried and tempted ones, keep up good courage; a little longer, deliverance will come. Yes, a *little* longer and we'll join in that song of triumph:

"We'll sing upon that shore,
Saying "Jesus has redeemed me,
To suffer never more."

And casting our eyes backward on the race that we have run—

"We'll shout aloud in glory,
Deliverance has come."

The kingdom in all its glory and beauty, will be our happy home forever and ever. O let us see to it, that when those four angels let go their hold, (and according to present evidence they are almost ready to dissolve their union and let those winds of war and commotion blow upon this world) that our names may be written in the Lamb's book of Life, and be among those that shall have deliverance. That this may be our happy portion, is the prayer of one that believes according to evidence, that Jesus will come this year. L. M. B.

The News from Europe.

Arrival of the Arabia.

HALIFAX, Feb. 5. The royal mail steamship Arabia, from Liverpool Saturday the 21st ult., arrived at Halifax at about a quarter past twelve o'clock, on Saturday.

The Turkish War.

We have, by this arrival, further accounts of the battle of Citale, confirming the turkish success. It appears that the Russians were concentrating their forces at Citale, in order to attack Kalafat on the 13th; but on the 6th, 15,000 Turks marched out of Kalafat, attacked and stormed Citale; resumed the conflict with the Russians in the field on the 7th, and renewed the attack on the 8th, ending in the evening with the total discomfiture of the Russians, who confess of having one thousand killed in the affair, besides 4,000 wounded, including therein their Generals, Auress and Tuinout.

On the 9th, the Turks having remained over night in the field beyond Citale, attacked a reserve of Russians, and drove them back upon Krajova, with loss of some of their cannon, and an immense slaughter on both sides.

On the 10th, the Turks, having razed the Russian fortifications, returned to Kalafat. The Turks were commanded in the action by Selim Pacha, Zedlinsky and Mehemed Pacha, one of whom, Mehemed probably, is reported to be killed.

The above victories are officially announced to the Turkish, French and British Embassies.

By this arrival we have but very little from Asia. A letter dated Trebizond 16th Dec., says that Schamyl had organized a Polish Rifle regiment, 1200 strong; that he has plenty of provisions and ammunition; and that he is organizing an army in Daghistan. The Abysinians are in alliance with them. The Hungarians and Poles, who had been waiting at Constantinople for employment, were shipped Jan. 2d for the Asian army. General Klapka declined an Asiatic command, but offers to serve in Europe.

The Allied Fleets.

On the 5th of January the whole of the allied fleet was on the Blacd Sea. Two ships had been sent with the following to the Russian Governor of Sebastopol:

"To the Governor of Sebastopol:—Conformably with orders of our governments, the British squadron, in concert with that of France, is on the point of appearing in the Black Sea. The object of this movement is to protect the Ottoman territory from aggression or hostile acts—We apprise you thereof with a view to prevent all collissions tending to disturb the Amicable relations existing between our governments, which we are desirous of preserving, and which no doubt you are equally anxious to maintain. To this end we should feel happy to learn that you, animated by these sentiments, had deemed it expedient to give the requisite instructions to the Admiral commanding the Russian forces on the Black Sea, so as to obviate any occurrence calculated to endanger peace.

(Signed) STRATFORD DE REDCLIFFE,
BARAGUAY D'HILLIERS."

It was at first intended to send only a portion of the allied fleet into the Black Sea, but a rumor having reached Constantinople that the whole Russian fleet had sailed from Sebastopool, it was resolved to order the entire fleet there.

It was further rumored that Russian ships were off Erzeroum, probably expecting to intercept the Turkish convoy which, under the protection of the allies, carries 15,000 men into Asia.

Merchantmen at Constantinople, on the 9th, report not having seen the fleet, consequently they are supposed to have sailed towards Batoum, where it is surmised that the Russians have also gone.

Around Sebastopol and the coast of Crimea, the Russians are erecting batteries, and have extinguished all light-houses.

Still Anxiously Diplomatizing.

CONSTANTINOPLE, Dec. 31. The Porte made the following modifications to the note of the four powers:

First—Instead of "evacuation of the Principalities as soon as possible," say within fifteen or twenty days after the acceptance by Russia. Second—The renewal of treaties, to be with special reference to the integrity and independence of Turkey. The Porte will ameliorate her administrative system alone, and spontaneously on its receipt at Vienna, the English, French, Austrian and Prussian representatives met and drew up a protocol, stating that the Porte's terms were good and satisfactory, and were immediately sent off by a courier to St. Petersburg, where he would most likely arrive on the 19th. The Porte demands that the Note shall be definitely accepted or rejected within forty days from January 2d, and the Principalities evacuated within twenty or thirty days of the date of the Czar's letter of acceptance. The demand is on its way to St. Petersburg.

On the 12th inst., the British and French ministers at St Petersburg also communicated to the Russian Minister of Foreign affairs the announcement of the entry of the allies into the Black Sea. The Czar's reply was not known when the Arabia sailed, but all Europe is anxiously waiting it, as indications had already transpired that he would at once withdraw his ambassadors from France and England, and formally declare war. Nothing else is looked for.

Our Liverpool correspondent made arrangements to have telegraphed from Vienna the intelligence of the Czar's reply the instant it was made public there. As no despatch has come, however, the presumption is that the reply had not reached that capital in time to reach the Arabia.

Great Britain.

England is actively recruiting the coast volunteer, artillery and coast defence guard. Ten thousand is the number required.

Exertions are apparently being made to man the navy, and more ships are fitting out, but apparently no land forces are in contemplation of being raised.

France.

The greatest activity prevailed in the French navy yards, the operatives being ordered to work on Sundays, and every ship possible to be fitted for sea immediately.

A levy had been made of all seamen between 20 and 40 years of age, and all the Newfoundland fishermen are drafted into the fleet.

Stores for 40,000 soldiers are ready for shipment to Toulon.

SWITZERLAND. The sessions of the Federal Council of State were opened at Berne on the 9th. In view of the war prospects the executive asks a grant to station a body of troops on the German frontier.

GERMANY. The Baden Diet opened on the 12th. The Duke's speech indicates a desire to settle religious difficulties peaceably.

Letters from Carlsruhe of the 13th say positively that an arrangement has been come to between the church and the government.

AUSTRIA. France is understood to regard as settled that Austria shall preserve the strictest neutrality. In the event of a war France will enforce the neutrality.

It is now said that France will not contract a loan, but devise other means.

ITALY. The Roman States are suffering great scarcity of food, especially at Tanenza and Ravenna.

NAPLES. A scarcity also prevails here.

The case of M. Carbone, an American citizen, remains unsettled. The American Minister has taken it up warmly. The Neapolian government were endeavoring to patch the matter up by bribing M. Carbone to leave.

Latest.

LIVERPOOL, Jan. 21,—Noon. Admiral Dundas' signal on entering the Black Sea was "Our duty is to protect the Ottoman Marine and Territory from all aggressions in the Euxine."

PARIS BOURSE. The rumor that the fleets had returned to the Bosphorus from strees of weather was untrue.

The Turkish War.

It is astonishingly difficult to arrive at anything like the truth from the contradictory statements that perpetually follow each other from the East. Disregarding the positive announcement that on the morning of the 29th December orders reached the fleets to weigh anchor instantly for the Black Sea, and that, ere sunset, only one vessel of each fleet was left in the Bosphorus—we turn to other accounts which appear more reliable. On Dec. 29 or 30, the fleets did receive orders to enter the Euxine, but up to 1st inst. (the date of the last direct letters) they were still at anchor in Beicos Bay, owing to contrary winds and stress of weather.

The telegraph further informs us from Constantinople, 3d inst., that the combined squadrons entered the Black Sea on that day, together, with the first division of the Turco-Egyptian fleet, leaving six vessels at Beicos to guard the entrance of the Bosphorus. The second division of the Ottoman fleet is anchored at Therapia.—It was known at Constantinople on the 26th ult., that a Russian squadron of three sail of the line and several frigates had been cruising for several days near the entrance of the Black Sea. On the 22d they were seen at a distance of three or four miles from the entrance to the Bosphorus. The Russian Commander-in-Chief has already recalled all Russian ships of war in the Black Sea, to rendezvous at Setastopol. It was considered probable that Baltshik, north of Verna is the first place at which the allied fleets will touch.

We have once more to report brilliant successes achieved by Omer Pasha on the Danube. For some days there had been flying rumors that the Turks stormed and Captured Karakal, and had put to flight with great loss the Russian division sent to its relief. As the communication from the seat of war to the commencement of the line of telegraph to Vienna is in the hands of the Russians, it was, of course, unlikely that any confirmation of the intelligence would reach us by that route.—Direct advices have since come to hand giving details of another victory as brilliant as that of Oltenitza! The news had again elated the spirits of the Turks, and the disaster of Sinope is forgotten.

Full information is yet wanting, but, sifting as carefully as we can the accounts that are published, it would appear that on January 6th, a Turkish division 15,000 strong, with 15 pieces of artillery, attacked the entrenched position of Citale, not far from Kalefat, and took it by storm.—The Russians lost 2,500 men. The Turks, learning that a re-enforcement of 18,000 Russians were on march from Karaul, threw themselves in the way, and after a brief but sharp attack, forced them to retrace their steps, leaving 250 dead on the field.

The above affairs took place on the 6th of January, but other and previous successes had been gained by the Turks under command of Omer. On January 1, the Minister of War officially intimated to the different Embassadors at Constantinople that important advantages had been gained by the Ottoman troops at Kalefat. For several days previuos Omer had attacked in succession the different Russian corps with apparently varying success.—At length the Turks intentionally fell back on their counter, and thus lured on the Russians as far as Kalefat, a position now formidably entrenched, but which at a distance seemed to be abandoned. The Turkish batteries suddenly unmasked, causing great carnage among the Russians, while, at the same time, the Ottoman reserve, which had crossed the Danube by night and was masked behind a wood, took them in flank and compelled them to retreat with great loss. The inhabitants of Little Wallachia, who are day by day manifesting themselves more openly in favor of the Turks, contributed not a little to the success of these maneuvres.

The Russian version of the state of affairs gives a later date than the above, and says, via Vienna: "On 7th or 8th instant, a battle was fought near Letati, when the Turks fell back upon Kalefat, with loss of six guns." It is suspicious that the date of a battle in which the enemy lost six guns should not be known to the victors more definitely than the 7th *or* 8th inst.

In view of their recent victories, it is rather inappropriate to speculate what the Turks would do in case of defeat. The Russian organs, however, assert that if Gen. Luders forces the passages of the Danube at Matshin, the Turks will fall back on Trajan's wall, extending from Czernavoda to Kostendji, that line being very strongly fortified. They admit that in the meantime the Turkish commanders in Europe and Asia are ordered to prosecute the war with vigor.

Prince Menchikoff is making preparations at Odessa for the reception of the Emperor's son, the Archduke Constantine.

Lord Dudley Stuart was to leave Constantinople on the 15th inst., so as to be in England for the meeting of Parliament, when he will undoubtedly bring the whole Eastern question before the British people.

GREAT BRITAIN.—A Cabinet Council was held at the Foreign office, on evening of 10th inst. All the ministry were present and the Council remained in session four hours. A second Council was held on 12th. The public are never enlightened as to the subject of these conferences.

FRANCE.—From France we have but a few scraps of news. The *Moniteur* mentions the presentation by the Prince de Chimay, of an autograph letter from the King of Belgium to the Emperor, but gives no indication of its contents. Armaments, by land and sea, are going on more actively than ever throughout France. It was reported that the Bank has agreed to loan fifty millions of francs to the Government. An ill effect was produced in Paris by the information that Austria has been supplying Russia with arms and stores. The Austrian Minister, on being applied to, stated that it was a mere commercial transaction—an explanation not deemed satisfactory.

Foreign Items.

The following items are taken from the Manchester (Eng.) Guardian of Jan. 7:—

"A Bucharest letter says, that in accordance with orders from St. Petersburg, the army of the Danubian provinces, which does not now exceed 80,000 men, is about to be increased to an effective strength of 240,000 men. All the accounts from Russia agree as to the enormous warlike preparations, confirming the impression that the Emperor is determined on pursuing his so-called religious crusade in spite of all opposition.

"The expenditure of the Russian government in moving the immense masses of troops, which are already on their march from every part of the empire, and in preparing for war on every frontier of its territories, must be enormous. The Emperor of Russia has raised some millions by withdrawing his property from this country and from France, and voluntary contributions are solicited throughout the empire; but these are temporary resources, and we have yet to learn by what extraordinary means efforts of this kind can be sustained. The whole moneyed interest of Europe is strongly disposed to withhold its assistance from a policy and a power so adverse to the cause of peace, for no profits realised on a Russian loan could be equivalent to the loss caused by the general depreciation of value in all public securities. These obstacles, however, have never yet restrained headstrong and fanatical rulers from the lawless gratification of their ambition; they only serve to render the consequences of their actions more oppressive and intolerable to their subjects. War never occurred at a time when the people of Europe were less disposed to submit to the ravages of armed ambition in addition to the other causes of hardship and distress under which they labor; and we still rest our hopes of an early termination of the struggle on the universal resentment and reprobation it is justly calculated to excite against its author.

"The Emperor of the French has intimated in plain terms to the Austrian cabinet, that any further secession from the intervention to which it has become a party, will be regarded as an indication of meditated hostility; and that in case of war becoming general through its conduct, the French will not decline the alliance of either the Italians or Poles, but that the recognition of those nationalities will become the settled policy of France, and receive her support."

☞ Considerable excitement has been created in various sections of this country on account of the Pope's Nuncio, M. Bedini. It has been suspected that he was here on purpose to help prepare the way for the Catholic supremacy in this country. In many cities the Nuncio has been burnt in Effigy, generally by the German part of our population. A demonstration of this kind was made in Boston last Tuesday.

The visit of this personage to this country has served to greatly increase the animosity which has so long existed between the Catholics and Protestants. The Catholics are daily growing more bold, and in some places they are growing insolent and almost intolerable. The Boston Investigator, in speaking of a recent Catholic demonstration in New York against Mr. Parsons, uses the following language:

"Let the Catholics beware how they attempt in America the abominable persecution that in Rome overrides and crushes the people, or they will be made to feel that retributive vengeance, which, once aroused, it is as sweeping as it is sure!"

This language serves to show in some measure the state of feeling which now exists among a great portion of the American people.

Speaking of the Jesuits in connection with the Parsons affair, the *Investigator* thus continues:

"It seems that the Catholic outrage in New York against Mr Parsons, was instigated on account of his preaching upon the subject of Jesuitism. Now who are the Jesuits that they must not be preached about? They are the most dangerous foes to Republicanism that ever existed; and if their power was equal to their inclination, they would overthrow the American Republic within twenty-four hours."

☞ The Paris correspondent of the New York *Staats Zuitung*, under date of Jan. 12th, states as follows:—More than one incident proves that there is no disposition here to step out of the way of war, but rather every intention to be ready for it. The War Minister has published a decree by which an additional levy of 80,000 men is ordered. The fitting out of a third fleet is also decreed. It is to be called the reserve fleet, and will be stationed in the harbor of Brest, where it can be made available for any exigency in either the Baltic Sea or the Atlantic Ocean. In the meanwhile small squadrons of equipped vessels are constantly leaving for the East, and within a day or two an order went off by telegraph to all the port Commandants to put transport ships in readiness. In fact it is publicly reported that a transport of 70,000 men will shortly sail for Constantinople. The larger proportion of this force will consist of French troops, the remainder of English. The rendezvous is Candia. An expedition of 30,000 African troops is also spoken of, and Gen. Bosquet has been sent to organize it from the France soldiery in garrison there.

☞ Dr. Scott, in a recent Lecture on Italy, made the following remarks in regard to its present condition:

"Italy is now in a deplorable condition. Its dungeons are crowded with victims; the letters of Mr Gladstone, M. P., corroborate this statement. The only thing which flourishes in Italy is beggary. The worst governed kingdoms in Italy are the States of the Church. Ignorance sits on the land like an incubus. A few years since, the Pope issued a bull condemning infant schools. The revolution of 1848 revealed the spirit of the people, and utter hatred of the Pope as a civil ruler. He sits now in the Vatican, surrounded by French bayonets, nor can he sit long. A new revolution awaits Italy, and woe to its ecclesiastical despots!

☞ The *American Patriot*, in speaking of the numerous secret societies of America says:—This is right. Let us be banded together to meet the enemy.—Foreigners are united in secret clubs and associations, so should we be united for our mutual benefit and welfare. There are now at least one hundred thousand true Americans united together.

CATHOLICS IN IRELAND. "During the last six years and a half, 32,000 persons have left the Romish Church, in this country, and become members of Protestant churches, while more than 80,000 have been unsettled in their old opinions."

Conferences.

A Conference will commence at Waterbury, Con., Thursday evening, Feb. 16, and continue over the Sabbath.

Also, at New York City, to commence Wednesday evening, Feb. 22, and continue over the Sabbath.

Also, at Newark, N. J., to commence Wednesday evening, March 1, and continue over the Sabbath.

P. BERRICK,
EDWIN BURNHAM.

There will be a Conference in Hermon, Me., every first Saturday and Sunday of each month, In Holden and Prospect every second Saturday and Sunday, and in Orington the third Saturday and Sunday following.

We hope the brethren coming this way to preach the word will give timely notice in the Crisis, so that brethren and sisters can attend the different appointments. WM. CHAPIN.

CONFERENCE AT NEW BEDFORD, MASS. There will be a Conference at New Bedford, to commence Wednesday, February 8th, and continue over the Sabbath, where a course of Lectures will be delivered on Time, by Brethren F. H. Berrick and Edwin Burnham. Let there be a general gathering at this meeting to hear on this great subject. HENRY V. DAVIS.

A Conference will be held at Hubbardston, Mass., to commence on Friday, March 10, and continue one week. Br. Grant is expected to attend. S. G. MATHEWSON.

Providence permitting, there will be a Conference at Greenfield, Mass. commencing Thursday, Feb. 9th, and continue over the Sabbath. Brother J. Hemenway will be in attendance.

H. PRATT.

Appointments.

The Lord willing I will meet with the Brethren in Westford, Mass, Sunday, Feb. 12th.

At Manchester, N. H., Sunday, 19.

At Grantham, N. H., 26th, where Brother George Fowler may appoint.

BENJ. P. MANNING.

BRO. W. H. EASTMAN will preach at Lake Village, Sunday, February 26, and March 12.

ELD. J TURNER will preach at Kirk street Chapel, Lowell, Sabbaths, Feb. 12th and 19th.

A Meeting will commence in Holderness, N. H., at the school-house, near Daniel Smith's (of Sandwich) on Thursday evening, Feb. 16, and hold over the Sabbath.

Also at New Durham Bridge, at one o'clock, on Thursday, Feb. 23, and hold over the Sabbath. J. COUCH.

BRO. J. WESTON will preach at Nashua, Sabbath, Feb. 12th.

MILES GRANT appoints to preach at East Otis, Sabbath, Feb. 12th.

At Lanesville, New Milford, Thursday, Feb. 16th, with Bro. S G. Mathewson, and every evening through the week and over the Sabbath.

At Westfield, Mass, Tuesday evening, Feb. 21st, and continue every evening through the week and over the Sabbath.

BRO. J. CUMMINGS will hold a meeting at Sugar Hill, N. H., to commence February 23, and hold over the Sabbath.

If [illegible] brethr[illegible] the glorious new heaven and [illegible] [illegible]rth—of the resurrection from the [illegible] [illegible]nd anon, the rumblings of his cha[illegible] [illegible]els may be heard, and the Judge [illegible] [illegible] and dead is here, and mercy gone; [illegible]

The[illegible] lage, [illegible] [illegible]hteous caught away to meet the [illegible] the air, and the wicked given to [illegible]

The[illegible] tion [illegible] Cumm[illegible] evening, February 15, to continue as long [as it] may be deemed proper. J. HEMENWAY.

Eld. GEORGE BROWN will commence a series of Meetings in Whitefield, Me., (Partridge neighborhood) Thursday before the second Sabbath in February, and continue through the week, and on the Sabbath at Turner Hill.

S. G. Mathewson will preach at New Bedford, Mass, the first Sabbath in February, and at Providence, R. I., the second.

Brethren Mathewson and Grant will hold a Conference at Ashburnham, commencing March 2d, and to continue one week. ISAAC NEWTON.

Business Items.

J M Gove,—The names are right on our books.

M F Burnham,—Your letter was received last week, but we cannot furnish you with the books till next week.

P. O. Address of G. W. Barnes, Bartonsville, Vt. tf.

☞ Those who wish for a supply of The Pilgrim's Songster, Investigation of the 1260, 1290 and 1335 days of Daniel and John, by F. H. Berick, or The Lithographic Charts, published by Bro. Cummings, can be supplied by directing orders to J. French, Office of the World's Crisis.

The Lithographic Charts can be sent by mail for 12 1-2 cents anywhere within 300 miles.—Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

Cash Received.

Nancy R. Clewly, Alvan Cudworth, M. Hix, Wm Stitt, N D Wight, E Stowe, T Sanborn, Oliver Hobbs, J White, Timothy White, John Blake, Ezra Hobbs, Edwin Hearsey, Jedidiah Withom, T L Saltonstall, Wm Hall, M M Densmore, John B Dodge, John Fellows, K S Hastings, M Leomise, Reuben Chase, L L Howard, C Messenger, Geo N Garrette, Edward Dayton, Jane M Fogerty, True Flanders, H B Winch, John Buswell, William Harris, Willard Knight, J S Moulton, Nath'l Welts, A Clapp, G W Dean, S Tabor, D M Farlan, Ira Chamberlin, Aaron Barnes, J Emerson, J H Gladding, J L Stout, M C Barnard, J Taylor, Silas Wells, C Aldrich, M Grant, Mary Whiting, Mary Holden, Alex Ogsbury, David Cables, A Elliott, N Tuttle, John Lougee, N J Brown, S Cook, C M Murphy, N R Brown, S Boardman, T Marshall, G W Thompson, O F Cain, C Ames, O A Ireland, A Bryant, H Case, A Robinson, L Boston, A Tilley, C D Bryant, A Griffin, H Cole, S Bond, A Macksfield, R O Scovill, A Scovill, Joseph Clark, Hannah Lane, Belenda Melven, C M Shute, R Bedell, S Witmore, J Renney, W White, $1 each; Guy Glidden, C B Moulton, H Lucas, A Scovill, R H Dore, Bartlett Moody, S S Brewer, J A Cole, G L Teeple, Joseph Smith, $2 each; W Clark, D E Ireland, $1,50 each; Joshua Upham, Geo W Wiggin, J Brackett, Cyrus Ford, L P Hastings, $5 each; M Tilbist, S I Eaton, $3 each; Sylvester Judd, Jacob Bean, $4 each; H J Orcutt, $15; J T Davis, $1,76; C Haley, $20,50; Sam'l Knight, 70 cts; Wid Sarah A Frost, 70 cts; Mrs J Williams, Warren Lynn, O E Pliny, Henry Piper, Stephen Johnson, Amos Parker, Hugh B Clough, 25 cts each; S Twitchel, A Holland, J T Francois, M Chase, G Clark, J Clark, T Chase, D H Merrill, M L Clark, M A Winn, G Philips, C Hoxie, S Wood, Asa King, Anson Harris, H P Lougee, R Spaulding, G W Barnes, E B Stearns, P Hix, H Ingraham, E G Osgood, Lydia Sawyer, J McBirney, C H Ford, H Foster, Hugh M Craige, Eben Barnes, Benj Wiggin, Thomas Buckford, E Louden, H E Banning, D E Humphrey, 50 cts each; Cash received from brethren in Maine by F H B, $122,92; From Grantham, N H, $3,78; From Massawippa, C E, by C L F $3.

Letters Received.

Charles Haley, S S Brewer, G Glidden, O F Cain, O R Moulton, H D Law, M D Phillips, W Lougee, S Judd, James T Cornell, John Lougee, D F Scammon, W Wood, W Chapin, S M Carr, Nathaniel Wiggin, E G Scott, J W Britton, Salmon Cook, Sam'l G Burpee, George W Wiggin, J Freeman, J P Saunders, T Chase, Isaac Clewly, Thomas Smith, Alvan Cudworth, N D Wight, D Stow, L P Hastings, T Sanborn, M Young, H D Law, P Larrabee, L M Britton, S E Boquns, Wm Hall, J M Welch, Cyrus Ford, C Danford, Miles Grant, B R Fellows, W Cousens, John Fellows, L J Beach, H C Little, L G Stafford, W E Hitchcock 2, John B Dodge, J Adrian, Geo W Stocking, [illegible] port, N F Nason, L L Howard, [illegible] man, Lorenzo Fi[illegible], C L Percival, [illegible] Clark, S G Mathewson, John Pope, Isaac W[illegible], N T Moulton, I C Moore, D McPhelin, [illegible] Northey, G G Adams, J Aldrich, John [illegible] Jr., Isaac Newton, G W Stevens, [illegible] Massey, J D Camp, J C King, Benj Webb, [illegible] vous Perkins, J F Adams, H Dayton, [illegible] Grant, Luther Adams, Jacob Bean, Willard Wood, William Robbins, A S Caulkins, J G King.

We have in both places two parties brought to view, one that is corrupted or seduced, and the other that is pure.

But it is said of this church, that the last is better than the first. In this dark night of papal persecution, towards the last of it, the day began to dawn. Reformers arose up in every direction, and took a bold stand for the truth, in opposing the pretensions of papacy, and in scattering the light throughout the world.

The charge against her is, that she suffers that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. She had a long space to repent, but she repented not; therefore she was cast into a bed, and they that commit adultery with her. But who is this Jezebel, that pretends to be a prophetess? I answer, it is the Roman Antichrist that is represented by an abandoned harlot. Jezebel, a Zidonian, and a zealous idolator, being married to the king of Israel, contrary to law, used all her influence to seduce the Israelites from the worship of God into idolatry, in which the vilest licentiousness was committed. I. Kings, 16: 31-32. Here we have a marriage between the head of God's chosen people and the royal blood of the Zidonians, who were heathen.—She also shed the blood of the prophets. God was so much displeased, that in answer to the prayer of Elijah, he withheld the rain of heaven for the space of three years and a half. We leave the reader to judge if we have any thing as an antitype to this unholy marriage, and the withdrawal of rain during the 1260 days of the prophesying of the two witnesses. Rev. 11: 6. "These have power to shut heaven, that it rain not in the days of their prophecy."

The rain of grace always follows the true church. During this time she fled into the wilderness, where she was nourished with the streams from the fountain of life, while in the provinces of the harlot the waters of salvation were dried up. We think her portrait is too well taken to mistake it.

The next is the church of Sardis—signifying a *prince of joy—that which remains.* This is that portion of God's people that remained after the days of Papal persecution. This state of the church continues from 1779 until the trying message was proclaimed of the coming of her Lord. She rejects it, just as the Jewish church rejected his first coming. She is charged with having a name to live while she is dead, and admonished to "strengthen the things that remain and are ready to die," for her works are not found perfect before God. She is also threatened that if she would "not watch," the Lord would come on her "as a thief," and she should "not know what hour" he would come upon her. There are "a few names in Sardis that have not defiled their garments, that will walk with Christ in white." God has often tried the church with liberty and prosperity; but she has in every instance departed from him, become dead and formal, proud and lifted up, conforming to the world, and thinking herself so wise that she could manage church matters very well herself. And now she has got so proud and haughty that she cannot bear to hear of the coming of her Lord; although she is admonished to watch, yet she heeds not the admonition, therefore he will come upon her "as a thief," while unconscious of her danger. How can she be saved in her pride, without a moment's warning, only that sounding from the waked-up virgins? But she treats this premonition with contempt, and she will be taken in the snare. Awful and unparalleled disappointment both to ministers and people. The next is the church of Philadelphia, signifying "*brotherly love.*" This church fills up that portion of time spoken of in Matt. 26, as the going forth of the virgins. He that has the keys of David, that openeth and no man shutteth, unseals the sacred book, and sets before this church an open door that no man can shut. All the efforts put forth by the sects to stop this first movement, only served to open the door still wider; and every thing that rose up against it seemed to be confounded. Many of the weak were made strong, and they bore a faithful testimony both in labors and in sacrifice. It is said to this church, "Thou hast a little strength; and hast kept my word, and hast not denied my name, and hast kept the word of my patience; I also will keep thee from the hour of temptation, which shall come on all the world to try them." What unbounded patience it must require in the Saviour, with this vast family who profess to love him and have no desire to see him! But how does this church keep the Saviour's word? I answer, she goes out to meet him according to the prophetic chart, and moves in the order of Providence. Then let us go without the camp, if need be, solitary and alone, bearing his reproach. Very soon they will have to acknowledge that the Master has loved us, and this is not all, for he says he will make us pillars in the Temple, to go no more out forever. Then let us hold fast whereunto we have attained. "Let no man take our crown." The 7th and last, is the church of the Laodiceans, signifying "*Justice or Judgment.*" This church fills up that portion of time while the bridegroom tarries, and the virgins slumber and sleep.

We shall notice first the propriety of applying two churches to the advent movement. In looking back on the history of those churches, we see there is no regard paid to the portions of time they occupy, but simply noticing the important changes through which she passes, and how she is affected by those changes.

If the first movement be the action of the Philadelphia church, of which there can be no reasonable doubt, then the slumbering and sleeping time must be the Laodicean; for one always succeeds another, and also comes out of the other. But a more important change has never passed over the church than that which she passed through at the commencement of the tarrying time; for after moving the world by her faithfulness and zeal, in a few days she becomes a perfect shipwreck. The great and leading feature of this last state of the church is, that she is neither cold nor hot; and in her sleep she dreams she is rich and increased in goods and has need of nothing. She thinks she is all posted up on doctrines, and far ahead of all other churches in understanding the Bible. But God points out her true colors, that she is wretched, miserable, poor, blind and naked. This is an awful picture, but it is drawn by a skilful hand, and not exaggerated. The Lord counsels her to buy of him the true gold, that she may be rich, that is, possess a treasure in the heart; and white raiment that she may be clothed. This includes all outward righteousness, and makes the dress complete both inward and outward, just what she needs. But is there any thing more?—Yes, the Lord says she is blind, and he has eye-salve to remove this blindness of mind. This agrees with the parable of the sleeping virgins; for people see but little in their sleep excepting dreams. But how important that we buy this eye-salve, that we may see. There is so much of home manufacture in the market, that there is but little demand for the genuine article. If we would only become meek and lowly in heart, the Master would impart to us the true light that we might walk out on the prophetic vision. But those that remain lukewarm, neither cold nor hot, he "will spew out of his mouth." "But as many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Blessed promise! Jesus, in this last hour of probation, represents himself as standing at the door knocking to wake up his sleeping church, and to obtain an entrance into her cold, formal, lukewarm heart. It will soon be known how many will hear his voice and open the door. "He that hath an ear, let him hear what the spirit saith unto the churches."

ABRAHAM FLAVELL.

Newark, N. J.

SALISBURY, N. H., Jan. 28, 1854.

Respected Reader:—Let me solicit your attention a few moments. Having no regular political or religious newspaper to bear the news of the day, I sit down to copy a few broken thoughts. "The intercession of the spirit with groanings that cannot be uttered," constrains me to take up my pen and write. The present is a time of great interest, both to church and state. You will inquire why. I will give my reason soon. The Lork is coming.—"Awake thou that sleepest." You have been wasting your moments at the shop, at the bar; perhaps at the ball-room, at the card-table, the store-room, at the rooms of filth and debauchery; or perhaps you have been more reserved in life and spent your time in a more careful manner, and economised in the things of this world, to shore up against your last day. What, peace? No! The sweets of a reconciled conscience to God? No! Life? No! An eternal home with the redeemed of the Lord? No! A seat in the kingdom of God? No! One of those mansions of rest promised to Christ's followers? No, no! Are you now laying up treasure in heaven, in compliance with God's present truth? Do you answer in the negative still? Then, my voice is to you now—You are the person of whom I would ask a few moments reflection, after having detached your thoughts from the things of this world. I have one more request to offer. When you retire for repose this night, let this inquiry be made; What have I laid up on which I can safely rest? The quicksands of time, on which your bark has been beating, are about to strand your vessel upon the rocks and barren coast, where naught but hunger, starvation, and the fiery indignation of God's wrath will rest No father, no mother, no brother or sister to administer to your wants, and relieve from distress. There is just barely time for you to arouse and prepare to meet God. If you would not be found speechless in that day, prepare to receive the wedding garment. O, reader, the last day is rolling on—the last meandering scenes of life are almost past,—the last warning voice is being given; the last truths of God's word in thunder-tones peal through earth, and the vaulted skies reverberate the tones, and earth is rent, while convulsed nature groans for you.—O, reader, *stop*, STOP! One moment's pause. The pealing tones of the last trump of God, is about to awaken you, when it will be too late to cry for mercy, and in vain to cry for the "rocks and mountains to fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?"

H. COUCH.

The World's Crisis.

LOWELL, FEBRUARY 8, 1854.

Tarrying of the Vision.—No. 3.

Having endeavored to show that the ten virgins in the parable of Matt. 25, represent the church who are identified with present truth, and the lamps the word of God contained in the oracles; and having fixed the closing terminus of the parable at the personal revelation of the Saviour, we now proceed to enquire for the commencing terminus of that period, or in other words, to ascertain when the church went forth intelligently in expectation of meeting their Lord.

Some affirm that the going forth has been in a process of fulfilment ever since the opening of the Messianic dispensation.

For illustration on this point, let me suppose some historian, writing on the revolutionary war, should remark that the armies of the United States went forth to meet the forces of Great Britain—that the victory was for a long time doubtful—but at length they conquered, and the independence of the nation was obtained. Now, says one, that expression of the historian implies that ever since the first settlement of America, enemies to the English government have been rising up and contending against the power of England. But this idea does not meet the case. The representation of the writer is that a crisis arrives in the history of the United States, that a simultaneous movement is made by American troops, that the war is somewhat protracted, victory doubtful, till at last it turns in favor of America. It is not an *individual* effort simply, but a *national* movement; not at any and at all times, but at a given time the war begins, and from that given time the independence of the nation is delayed, and the war continues till our independence was recognized by a treaty of peace between the two powers. When that victory was gained, the rejoicing that spread over the land was indescribable—the continent rang with shouts of freemen. Said those patriots, "We have won the day—the country is ours." But this great revolution was not in progress ever since the settlement of America, it was a *simultaneous* movement throughout the country, an actual warfare carried on by the *national* force. This the church of Christ under the government of Prince Immanuel, went forth in hope of possessing the land—in hope of gaining their independence. It was not an individual effort here and there all over the world, and in all ages of the Christian dispensation, without union or concert,—that would be far from corresponding to the representation of the parable. The idea presented in the parable is, that at a given time, a special development in the church is to occur—that there will then be a *united simultaneous movement in the ranks of Zion*—that the expected victory would be delayed, and that *simultaneously* they would slumber and sleep on that effort, (faith in the time) and that subsequently another parallel movement would take place in which there would be concert and simultaneous action—and then, as our sires of the revolution shouted over the independence of the nation, so will the church, the soldiers of the cross, utter their acclamations of joy, their songs of victory, and shouts of praise, when they obtain that perfect freedom of the sons of God—that independence of the righteous nation which keepeth the truth to be enjoyed in the kingdom of God. When the saints possess the kingdom under the whole heaven, the renewed earth will ring with louder shouts than were ever heard in behalf of the political freedom of our favored land.

It appears evident, therefore, it is not a *single handed individual effort*, made at no particular time, but a *grand national* movement on the part of the citizens of the New Jerusalem in expectation of the reign of the Prince of Peace.

But some may present the subject in another form. They might perhaps affirm the church went forth in the Apostolic age to meet the Lord, and then fell asleep till they were aroused by the preaching of time in 1843, and that was the midnight cry. It is admitted that there was in the primitive age of Christianity an expectation of the coming of Christ, but that general expectation has also prevailed in the church subsequently to the Apostolic age.

About one thousand years from the beginning of the Christian era, there was a powerful excitement, and almost universal movement in the church, in regard to the coming of Christ. Professional Christians sold their possessions, and depositing the proceeds in the churches, went on pilgrimages to the holy land. In the time of Luther, light seemed to break in upon the church in relation to the personal reign of Christ.

In Germany and in England, there have been wide-spread and powerful excitements on this subject, but never a well settled faith, rooted and grounded in Scripture truth, till the movement connected with the '43 time. At that time there was a spontaneous, heartfelt and united action on the part of believers in the speedy coming of our King—a spiritual movement, a concentrated faith and development of that faith in the life, such as the world never saw before, and which in all its features appears to be an exact counterpart to the parable. The likeness, not only in its outlines, but in the minute points and shades, in the filling up and perfecting of the picture, precisely corresponds to the original, drawn by the Divine hand, and seems not so much like the portraiture of a limner, as the exact, perfect resemblance of a daguerreotype likeness, face answering to face, and feature to feature. But such a resemblance we find not before in the history of the Church

This article should have been extended further, but a special Providence having detained me in the cars, want of time prevents.

"For then will I turn to the People a Pure Language."—[Zeph. 3: 9.

NO. II.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things."—James 3: 3-5.

The Apostle by a most striking comparison, here presents the idea of the immense power and influence of the tongue. As the prancing steed is controlled and directed by the bridle,—or a vessel bounding over the billows of ocean driven by the tempests, yields to the influence of a little rudder, and is turned about in its career at the will of the helmsman, so the tongue is a small organ, but its action affects mighty results—its influence and power over the entire moral being of an individual is astonishly great.

"Behold how great a matter a little fire kindleth." This imagery if possible is still more striking than the formor. *A little fire*, A MERE SPARK will ignite a combustible substance, and that fire will spread from object to object till the productions of nature, or the works of art are enveloped in one vast sheet of devouring flame, so that one may exclaim, as did the Emperor Napoleon at seeing Moscow wrapped in the element of destruction, "AN OCEAN OF FLAME." All this it may be from the spark elicited by the collision of steel.—Thus a community may be excited, and their evil passions inflamed, till an influence analogous to devouring fire extends far and wide; and all, it may be, from an indiscreet or angry word, carelessly dropped from some one's lips. "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." The Apostle here speaks in most severe terms of reprobation in reference to the improper use of the tongue.—He attaches to the subject an importance of which men ordinarily have not the least conception. He represents that little member as an engine of tremendous power, when wielded by the influence of Satan.—Indeed he regards it as an organ of communication, by which the powers of darkness convey their diabolical influences to man. It is like applying a fire-brand from a burning mass to kindle the same destructive flame in the beautiful fabrications of man—to burn and destroy and devour them. "It defileth the whole body." It is a *vehicle of pollution, it is an agent of destruction.* Nay says James, "It is *a* WORLD *of iniquity.*" How emphatic this declaration! The tongue, though so small a member, is so wonderfully contaminating, that when set in motion by the unholy influences of the adversary, it is said to be a WORLD *of iniquity.* No language could be stronger to warn us against the evil consequences of a perverse tongue.

But thank the Lord, the tongue is as capable of being set on fire of heaven as of hell. It is an instrument of great power as well in the service of Christ as of Satan; and when it is kindled up with the fires of divine love, it sets on fire not the course of nature, but the elements of grace It enkindles the spiritual affections, it lights up the flame of love in the hearts of men. Hence we are bound to consecrate all our members, including that little but mighty one, which is capable of effecting so much either for weal or wo. May God help us all to realize our responsibility in this respect, that we may ever be prudent and circumspect in our expressions—avoiding every idle word, every foolish and improper remark—that our conversation may be "*in heaven*," whence also we look for our Savior to appear in His glory, remembering He has said that by our words we shall be justified, and by our words we shall be condemned. If, then, we are "without spot or wrinkle, or any such thing," we shall be "presented *faultless* before His presence with exceeding joy."

When we observe the condition of a world lying in wickedness, and find that out of the abundance of the heart the mouth speaketh, we can but deplore the awfully corrupt and depraved state of society, as indicated by the perverse languagethat naturally issues from pollution within. We hear the language of profanity on every hand, the song of revelry mingles with the hosannas of the saints — the voice of blasphemy succeeds that of devotion—intonations of anger, and expressions of hatred, and epithets of contempt often take the place of kindly and tender expressions of Christian love. The hearts of men, for some six thousand years in the past, have been filled with the waters of bitterness; and the streams flowing from such fountains must of course be bitter. But praise the Lord, the time is rapidly rolling on when "He will turn to the people a pure language." Yes, thank God, the fountain will be cleansed from its pollution, and the streams will no longer be impure,—the waters will no longer be bitter,—all will be pure and sweet and clear as crystal like the waters of life.

O how blessed to think of that land of perfect purity where the profane tongue or wanton lip will be forever unknown—where no bold blasphemer, defying the vengeance of heaven, will ever be admitted,—where the enchanting songs of the redeemed shall not be interrupted by the bachanalian's nightly revels. The language of that blessed world will be in keeping with its moral purity,—every idle word, every unhallowed expression, will be expunged from the dialect of Canaan—not a profane word—not a harsh or opprobious epithet will find a place in the vocabulary of heaven. No terms of anger or contempt will ever fall from the lips of that holy and peaceful society. What a heavenly scene to contemplate! It is a place where love abounds, where harmony reigns, where peace spreads over all her balmy wings, where they speak the language of love, where they sing their sacred songs of harmony, and utter their shouts of thanksgiving and praise. Shall we beloved readers have an inheritaece there? Shall we possess such purity of heart and such holiness of life as to see our God in peace? Shall we be such manner of persons in all holy conversation and godliness as to hail our deliverer when he comes, and say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

☞ I visited the brethren in Exeter, N. H., last Sabbath, and was gratified to find so deep an interest felt in relation to the immediate coming of the day of God.—Their interest is developed in the profound attention of their assemblies, and in an effort to spread light and truth by holding meetings, at some distance from the village, in various directions. May God bless their efforts, and build them up in the most holy faith, and preserve them blameless unto His coming and kingdom.

To Correspondents.

We have received many interesting communications, and feel that the spirit of God aids the writers in their various productions; and we earnestly desire that every one who writes for the paper may be divested of every selfish or unhallowed feeling, having an eye *single to the* GLORY OF GOD. We hope, inasmuch as time is emphatically short, and our responsibility great, that no one will send us a public communication without imploring Divin aid and direction, and accompanying the same with fervant prayers that it may prove a blessing to the household of faith—that it may feed the flock of God, and convict the sinner of the error of his ways, and turn many to righteousness, that they may shine as stars in the coming kingdom forever and ever. We hope that correspondents will continue to write, as they have done, in the spirit of meekness, that becomes the followers of Him who was "*meek and lowly in heart.*" We have no desire to round off the corners of truth, or blunt the edge of the sword: far from it: no, let naked truth cut its way to the heart, and arouse the conscience of unbelievers, and alarm the impenitent to flee from the wrath to come; but what we do desire is that the truth may be spoken in love—that the tender sympathising spirit of Him who sacrificed His life for His persecutors may be breathed forth in all the communications received—that men may be admonished, if need be, for their sins, and apprised of their danger *for their own highest good*, as we would affectionately warn a blind man of the danger of falling down a precipice. To sum up the whole in a word, we wish all to be under the control of the *spirit of God*, "for God is love," and His spirit fills the heart with love both to friend and foe.

We desire that no harsh or opprobrious epithets may be applied any farther than truth demands, that no personal controversy may be indulged in. We want our fly-sheets to go forth on wings of mercy and errands of love—that in the genuine spirit of the Gospel we may sound the alarm in God's holy mountain, and blow the trumpet in Zion.

Your humble Editor especially needs the prayers of the Church in relation to selecting for the paper such articles as will be most conducive to the general welfare of Zion, and the salvation of sinners. We hope correspondents will consider the multitude of letters and communications that are constantly flowing in, of which it would be impossible to publish all—that therefore some must be rejected and others abridged. We however respect the feelings of all, and would be pleased to gratify all so far as the general good will permit.

Have the goodness to write in a legible hand, and prepare the communication for the press s far as is convenient.

☞ As we desire to have a conscience void of offence before God and man, we wish to have every statement made in the Paper as correct as possible. From some misunderstanding it was stated in the Crisis of Jan. 25, that about 20 persons were recently converted in Salem, Mass. *But* we have since learned, that that was the number that rose for prayers. We are however happy to learn, that if the conversion of a score was not then present truth, there is every prospect that it soon will be. God speed the day when a multitude shall be turned from darkness to light, and from the service of dumb idols to serve the living God, and to wait for His Son from heaven.

OBITUARY. We learn with regret, that our beloved Bro. Silas Tabor, of Gardiner, Maine, has been deeply afflicted by the loss of his companion, who died on the 28th of Jan. ult. She, however, left behind her the savor of a Christian reputation, and the consolation to her friends that they need not mourn without hope.—She was a firm believer in the immediate coming of Christ. Bro. Tabor writes that, on the occasion of her funeral obsequies, a discourse was delivered by Bro. Burnham. truly "cheering to the hearts of those who have friends in the tomb waiting for the resurrection."

ERRATA. On our outside, about thirty lines from the foot of the third column, for "*Mosheim's*" history, read *Markham's* history. Fourth column, ten lines from the top, instead of "4th of October," read "14th of October." We would here remark in connection with this, that Putnam, in his Dictionary of Dates, page 585, speaking of the battle of Wagram, says:—"This battle led to an armistice, signed on the 12th, (July) and on Oct. 24, to a treaty of peace."

We have in both places two parties brought to view, one that is corrupted or seduced, and the other that is pure.

But it is said of this church, that the last is better than the first. In this dark night of papal persecution, towards the last of it, the day began to dawn. Reformers arose up in every direction, and took a bold stand for the truth, in opposing the pretensions of papacy, and in scattering the light throughout the world.

The charge against her is, that she suffers that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols. She had a long space to repent, but she repented not; therefore she was cast into a bed, and they that commit adultery with her. But who is this Jezebel, that pretends to be a prophetess? I answer, it is the Roman Antichrist that is represented by an abandoned harlot. Jezebel, a Zidonian, and a zealous idolator, being married to the king of Israel, contrary to law, used all her influence to seduce the Israelites from the worship of God into idolatry, in which the vilest licentiousness was committed. I. Kings, 16: 31-32. Here we have a marriage between the head of God's chosen people and the royal blood of the Zidonians, who were heathen.—She also shed the blood of the prophets. God was so much displeased, that in answer to the prayer of Elijah, he withheld the rain of heaven for the space of three years and a half. We leave the reader to judge if we have any thing as an antitype to this unholy marriage, and the withdrawal of rain during the 1260 days of the prophesying of the two witnesses. Rev. 11: 6. "These have power to shut heaven, that it rain not in the days of their prophecy."

The rain of grace always follows the true church. During this time she fled into the wilderness, where she was nourished with the streams from the fountain of life, while in the provinces of the harlot the waters of salvation were dried up. We think her portrait is too well taken to mistake it.

The next is the church of Sardis—signifying a *prince of joy—that which remains.* This is that portion of God's people that remained after the days of Papal persecution. This state of the church continues from 1779 until the trying message was proclaimed of the coming of her Lord. She rejects it, just as the Jewish church rejected his first coming. She is charged with having a name to live while she is dead, and admonished to "strengthen the things that remain and are ready to die," for her works are not found perfect before God. She is also threatened that if she would "not watch," the Lord would come on her "as a thief," and she should "not know what hour" he would come upon her. There are "a few names in Sardis that have not defiled their garments, that will walk with Christ in white." God has often tried the church with liberty and prosperity; but she has in every instance departed from him, become dead and formal, proud and lifted up, conforming to the world, and thinking herself so wise that she could manage church matters very well herself. And now she has got so proud and haughty that she cannot bear to hear of the coming of her Lord; although she is admonished to watch, yet she heeds not the admonition, therefore he will come upon her "as a thief," while unconscious of her danger. How can she be saved in her pride, without a moment's warning, only that sounding from the waked-up virgins? But she treats this premonition with contempt, and she will be taken in the snare. Awful and unparalleled disappointment both to ministers and people. The next is tho church of Philadelphia, signifying "*brotherly love.*" This church fills up that portion of time spoken of in Matt. 26, as the going forth of the virgins. He that has the keys of David, that openeth and no man shutteth, unseals the sacred book, and sets before this church an open door that no man can shut. All the efforts put forth by the sects to stop this first movement, only served to open the door still wider; and every thing that rose up against it seemed to be confounded. Many of the weak were made strong, and they bore a faithful testimony both in labors and in sacrifice. It is said to this church, "Thou hast a little strength; and hast kept my word, and hast not denied my name, and hast kept the word of my patience; I also will keep thee from the hour of temptation, which shall come on all the world to try them." What unbounded patience it must require in the Saviour, with this vast family who profess to love him and have no desire to see him! But how does this church keep the Saviour's word? I answer, she goes out to meet him according to the prophetic chart, and moves in the order of Providence. Then let us go without the camp, if need be, solitary and alone, bearing his reproach. Very soon they will have to acknowledge that the Master has loved us, and this is not all, for he says he will make us pillars in the Temple, to go no more out forever. Then let us hold fast whereunto we have attained. "Let no man take our crown." The 7th and last, is the church of the Laodiceans, signifying "*Justice or Judgment.*" This church fills up that portion of time while the bridegroom tarries, and the virgins slumber and sleep.

We shall notice first the propriety of applying two churches to the advent movement. In looking back on the history of those churches, we see there is no regard paid to the portions of time they occupy, but simply noticing the important changes through which she passes, and how she is affected by those changes.

If the first movement be the action of the Philadelphia church, of which there can be no reasonable doubt, then the slumbering and sleeping time must be the Laodicean; for one always succeeds another, and also comes out of the other. But a more important change has never passed over the church than that which she passed through at the commencement of the tarrying time; for after moving the world by her faithfulness and zeal, in a few days she becomes a perfect shipwreck. The great and leading feature of this last state of the church is, that she is neither cold nor hot; and in her sleep she dreams she is rich and increased in goods and has need of nothing. She thinks she is all posted up on doctrines, and far ahead of all other churches in understanding the Bible. But God paints out her true colors, that she is wretched, miserable, poor, blind and naked. This is an awful picture, but it is drawn by a skilful hand, and not exaggerated. The Lord counsels her to buy of him the true gold, that she may be rich, that is, possess a treasure in the heart; and white raiment that she may be clothed. This includes all outward righteousness, and makes the dress complete both inward and outward, just what she needs. But is there any thing more?—Yes, the Lord says she is blind, and he has eye-salve to remove this blindness of mind. This agrees with the parable of the sleeping virgins; for people see but little in their sleep excepting dreams. But how important that we buy this eye-salve, that we may see. There is so much of home manufacture in the market, that there is but little demand for the genuine article. If we would only become meek and lowly in heart, the Master would impart to us the true light that we might walk out on the prophetic vision. But those that remain lukewarm, neither cold nor hot, he "will spew out of his mouth." "But as many as I love, I rebuke and chasten; be zealous therefore and repent. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." Blessed promise! Jesus, in this last hour of probation, represents himself as standing at the door knocking to wake up his sleeping church, and to obtain an entrance into her cold, formal, lukewarm heart. It will soon be known how many will hear his voice and open the door. "He that hath an ear, let him hear what the spirit saith unto the churches." ABRAHAM FLAVELL.

Newark, N. J.

SALISBURY, N. H., Jan. 28, 1854.

Respected Reader:—Let me solicit your attention a few moments. Having no regular political or religious newspaper to bear the news of the day, I sit down to copy a few broken thoughts. "The intercession of the spirit with groanings that cannot be uttered," constrains me to take up my pen and write. The present is a time of great interest, both to church and state. You will inqure why. I will give my reason soon. The Lork is coming.—"Awake thou that sleepest." You have been wasting your moments at the shop, at the bar; perhaps at the ball-room, at the card-table, the store-room, at the rooms of filth and debauchery; or perhaps you have been more reserved in life and spent your time in a more careful manner, and economised in the things of this world, to shore up against your last day. What, peace? No! The sweets of a reconciled conscience to God? No! Life? No! An eternal home with the redeemed of the Lord? No! A seat in the kingdom of God? No! One of those mansions of rest promised to Christ's followers? No, no! Are you now laying up treasure in heaven, in compliance with God's present truth? Do you answer in the negative still? Then, my voice is to you now—You are the person of whom I would ask a few moments reflection, after having detached your thoughts from the things of this world. I have one more request to offer. When you retire for repose this night, let this inquiry be made: What have I laid up on which I can safely rest? The quicksands of time, on which your bark has been beating, are about to strand your vessel upon the rocks and barren coast, where naught but hunger, starvation, and the fiery indignation of God's wrath will rest No father, no mother, no brother or sister to administer to your wants, and relieve from distress. There is just barely time for you to arouse and prepare to meet God. If you would not be found speechless in that day, prepare to receive the wedding garment. O, reader, the last day is rolling on—the last meandering scenes of life are almost past,—the last warning voice is being given; the last truths of God's word in thunder-tones peal through earth, and the vaulted skies reverberate the tones, and earth is rent, while convulsed nature groans for you.—O, reader, *stop*, STOP! One moment's pause. The pealing tones of the last trump of God, is about to awaken you, when it will be too late to cry for mercy, and in vain to cry for the "rocks and mountains to fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?" H. COUCH

The World's Crisis.

LOWELL, FEBRUARY 8, 1854.

Tarrying of the Vision.—No. 3.

Having endeavored to show that the ten virgins in the parable of Matt. 25, represent the church who are identified with present truth, and the lamps the word of God contained in the oracles; and having fixed the closing terminus of the parable at the personal revelation of the Saviour, we now proceed to enquire for the commencing terminus of that period, or in other words, to ascertain when the church went forth intelligently in expectation of meeting their Lord.

Some affirm that the going forth has been in a process of fulfilment ever since the opening of the Messianic dispensation

For illustration on this point, let me suppose some historian, writing on the revolutionary war, should remark that the armies of the United States went forth to meet the forces of Great Britain—that the victory was for a long time doubtful—but at length they conquered, and the independence of the nation was obtained. Now, says one, that expression of the historian implies that ever since the first settlement of America, enemies to the English government have been rising up and contending against the power of England. But this idea does not meet the case. The representation of the writer is that a crisis arrives in the history of the United States, that a simultaneous movement is made by American troops, that the war is somewhat protracted, victory doubtful, till at last it turns in favor of America. It is not an *individual* effort simply, but a *national* movement; not at any and at all times, but at a given time the war begins, and from that given time the independence of the nation is delayed, and the war continues till our independence was recognized by a treaty of peace between the two powers. When that victory was gained, the rejoicing that spread over the land was indescribable—the continent rang with shouts of freemen. Said those patriots, "We have won the day—the country is ours." But this great revolution was not in progress ever since the settlement of America, it was a *simultaneous* movement throughout the country, an actual warfare carried on by the *national* force. This the church of Christ under the government of Prince Immanuel, went forth in hope of possessing the land—in hope of gaining their independence. It was not an individual effort here and there all over the world, and in all ages of the Christian dispensation, without union or concert,—that would be far from corresponding to the representation of the parable. The idea presented in the parable is, that at a given time, a special development in the church is to occur—that there will then be a *united simultaneous movement in the ranks of Zion*—that the expected victory would be delayed, and that *simultaneously* they would slumber and sleep on that effort, (faith in the time) and that subsequently another parallel movement would take place in which there would be concert and simultaneous action—and then, as our sires of the revolution shouted over the independence of the nation, so will the church, the soldiers of the cross, utter their acclamations of joy, their songs of victory, and shouts of praise, when they obtain that perfect freedom of the sons of God—that independence of the righteous nation which keepeth the truth to be enjoyed in the kingdom of God. When the saints possess the kingdom under the whole heaven, the renewed earth will ring with louder shouts than were ever heard in behalf of the political freedom of our favored land.

It appears evident, therefore, it is not a *single handed individual effort*, made at no particular time, but a *grand national* movement on the part of the citizens of the New Jerusalem in expectation of the reign of the Prince of Peace.

But some may present the subject in another form. They might perhaps affirm the church went forth in the Apostolic age to meet the Lord, and then fell asleep till they were aroused by the preaching of time in 1843, and that was the midnight cry. It is admitted that there was in the primitive age of Christianity an expectation of the coming of Christ, but that general expectation has also prevailed in the church subsequently to the Apostolic age.

About one thousand years from the beginning of the Christian era, there was a powerful excitement, and almost universal movement in the church, in regard to the coming of Christ. Professional Christians sold their possessions, and depositing the proceeds in the churches, went on pilgrimages to the holy land. In the time of Luther, light seemed to break in upon the church in relation to the personal reign of Christ.

In Germany and in England, there have been wide-spread and powerful excitements on this subject, but never a well settled faith, rooted and grounded in Scripture truth, till the movement connected with the '43 time. At that time there was a spontaneous, heartfelt and united action on the part of believers in the speedy coming of our King—a spiritual movement, a concentrated faith and developement of that faith in the life, such as the world never saw before, and which in all its features appears to be an exact counterpart to the parable. The likeness, not only in its outlines, but in the minute points and shades, in the filling up and perfecting of the picture, precisely corresponds to the original, drawn by the Divine hand, and seems not so much like the portrature of a limner, as the exact, perfect resemblance of a daguerreotype likeness, face answering to face, and feature to feature. But such a resemblance we find not before in the history of the Church

This article should have been extended further, but a special Providence having detained me in the cars, want of time prevents.

"For then will I turn to the People a Pure Language."—[Zeph. 3: 9.

NO. II.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things."—James 3: 3–5.

The Apostle by a most striking comparison, here presents the idea of the immense power and influence of the tongue. As the prancing steed is controlled and directed by the bridle,—or a vessel bounding over the billows of ocean driven by the tempests, yields to the influence of a little rudder, and is turned about in its career at the will of the helmsman, so the tongue is a small organ, but its action affects mighty results—its influence and power over the entire moral being of an individual is astonishly great.

"Behold how great a matter a little fire kindleth." This imagery if possible is still more striking than the formor. *A little fire*, A MERE SPARK will ignite a combustible substance, and that fire will spread from object to object till the productions of nature, or the works of art are enveloped in one vast sheet of devouring flame, so that one may exclaim, as did the Emperor Napoleon at seeing Moscow wrapped in the element of destruction, "AN OCEAN OF FLAME." All this it may be from the spark elicited by the collision of steel.—Thus a community may be excited, and their evil passions inflamed, till an influence analogous to devouring fire extends far and wide; and all, it may be, from an indiscreet or angry word, carelessly dropped from some one's lips. "And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." The Apostle here speaks in most severe terms of reprobation in reference to the improper use of the tongue.—He attaches to the subject an importance of which men ordinarily have not the least conception. He represents that little member as an engine of tremendous power, when wielded by the influence of Satan.—Indeed he regards it as an organ of communication, by which the powers of darkness convey their diabolical influences to man. It is like applying a fire-brand from a burning mass to kindle the same destructive flame in the beautiful fabrications of man—to burn and destroy and devour them. "It defileth the whole body." It is a *vehicle of pollution, it is an agent of destruction*. Nay says James, "It is *a* WORLD *of iniquity*." How emphatic this declaration! The tongue, though so small a member, is so wonderfully contaminating, that when set in motion by the unholy influences of the adversary, it is said to be a WORLD *of iniquity*. No language could be stronger to warn us against the evil consequences of a perverse tongue.

But thank the Lord, the tongue is as capable of being set on fire of heaven as of hell. It is an instrument of great power as well in the service of Christ as of Satan; and when it is kindled up with the fires of divine love, it sets on fire the course of nature, but the elements of grace It enkindles the spiritual affections, it lights up the flame of love in the hearts of men. Hence we are bound to consecrate all our members, including that little but mighty one, which is capable of effecting so much either for weal or wo. May God help us all to realize our responsibility in this respect, that we may ever be prudent and circumspect in our expressions—avoiding every idle word, every foolish and improper remark—that our conversation may be "*in heaven*," whence also we look for our Savior to appear in His glory, remembering He has said that by our words we shall be justified, and by our words we shall be condemned. If, then, we are "without spot or wrinkle, or any such thing," we shall be "presented *faultless* before His presence with exceeding joy."

When we observe the condition of a world lying in wickedness, and find that out of the abundance of the heart the mouth speaketh, we can but deplore the awfully corrupt and depraved state of society, as indicated by the perverse languagethat naturally issues from pollution within. We hear the language of profanity on every hand, the song of revelry mingles with the hosannas of the saints—the voice of blasphemy succeeds that of devotion—intonations of anger, and expressions of hatred, and epithets of contempt often take the place of kindly and tender expressions of Christian love. The hearts of men, for some six thousand years in the past, have been filled with the waters of bitterness; and the streams flowing from such fountains must of course be bitter But praise the Lord, the time is rapidly rolling on when "He will turn to the people a pure language." Yes, thank God, the fountain will be cleansed from its pollution, and the streams will no longer be impure,—the waters will no longer be bitter,—all will be pure and sweet and clear as crystal like the waters of life.

O how blessed to think of that land of perfect purity where the profane tongue or wanton lip will be forever unknown—where no bold blasphemer, defying the vengeance of heaven, will ever be admitted,—where the enchanting songs of the redeemed shall not be interrupted by the bachanalian's nightly revels. The language of that blessed world will be in keeping with its moral purity,—every idle word, every unhallowed expression, will be expunged from the dialect of Canaan—not a profane word—not a harsh or opprobious epithet will find a place in the vocabulary of heaven. No terms of anger or contempt will ever fall from the lips of that holy and peaceful society. What a heavenly scene to contemplate! It is a place where love abounds, where harmony reigns, where peace spreads over all her balmy wings, where they speak the language of love, where they sing their sacred songs of harmony, and utter their shouts of thanksgiving and praise. Shall we beloved readers have an inheritaece there? Shall we possess such purity of heart and such holiness of life as to see our God in peace? Shall we be such manner of persons in all holy conversation and godliness as to hail our deliverer when he comes, and say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

☞ I visited the brethren in Exeter, N. H., last Sabbath, and was gratified to find so deep an interest felt in relation to the immediate coming of the day of God.—Their interest is developed in the profound attention of their assemblies, and in an effort to spread light and truth by holding meetings, at some distance from the village, in various directions. May God bless their efforts, and build them up in the most holy faith, and preserve them blameless unto His coming and kingdom.

To Correspondents.

We have received many interesting communications, and feel that the spirit of God aids the writers in their various productions; and we earnestly desire that every one who writes for the paper may be divested of every selfish or unhallowed feeling, having an eye *single to the* GLORY OF GOD. We hope, inasmuch as time is emphatically short, and our responsibility great, that no one will send us a public communication without imploring Divin aid and direction, and accompanying the same with fervant prayers that it may prove a blessing to the household of faith—that it may feed the flock of God, and convict the sinner of the error of his ways, and turn many to righteousness, that they may shine as stars in the coming kingdom forever and ever. We hope that correspondents will continue to write, as they have done, in the spirit of meekness, that becomes the followers of Him who was "*meek and lowly in heart.*" We have no desire to round off the corners of truth, or blunt the edge of the sword: far from it: no, let naked truth cut its way to the heart, and arouse the conscience of unbelievers, and alarm the impenitent to flee from the wrath to come; but what we do desire is that the truth may be spoken in love—that the tender sympathising spirit of Him who sacrificed His life for His persecutors may be breathed forth in all the communications received—that men may be admonished, if need be, for their sins, and apprised of their danger *for their own highest good*, as we would affectionately warn a blind man of the danger of falling down a precipice. To sum up the whole in a word, we wish all to be under the control of the *spirit of God*, "for God is love," and His spirit fills the heart with love both to friend and foe.

We desire that no harsh or opprobrious epithets may be applied any farther than truth demands, that no personal controversy may be indulged in. We want our fly-sheets to go forth on wings of mercy and errands of love—that in the genuine spirit of the Gospel we may sound the alarm in God's holy mountain, and blow the trumpet in Zion.

Your humble Editor especially needs the prayers of the Church in relation to selecting for the paper such articles as will be most conducive to the general welfare of Zion, and the salvation of sinners. We hope correspondents will consider the multitude of letters and communications that are constantly flowing in, of which it would be impossible to publish all—that therefore some must be rejected and others abridged. We however respect the feelings of all, and would be pleased to gratify all so far as the general good will permit.

Have the goodness to write in a legible hand, and prepare the communication for the press s far as is convenient.

☞ As we desire to have a conscience void of offence before God and man, we wish to have every statement made in the Paper as correct as possible. From some misunderstanding it was stated in the Crisis of Jan. 25, that about 20 persons were recently converted in Salem, Mass. *But* we have since learned, that that was the number that rose for prayers. We are however happy to learn, that if the conversion of a score was not then present truth, there is every prospect that it soon will be. God speed the day when a multitude shall be turned from darkness to light, and from the service of dumb idols to serve the living God, and to wate for His Son from heaven.

OBITUARY. We learn with regret, that our beloved Bro. Silas Tabor, of Gardiner, Maine, has been deeply afflicted by the loss of his companion, who died on the 28th of Jan. ult. She, however, left behind her the savor of a Christian reputation, and the consolation to her friends that they need not mourn without hope.—She was a firm believer in the immediate coming of Christ. Bro. Tabor writes that, on the occasion of her funeral obsequies, a discourse was delivered by Bro. Burnham. truly "cheering to the hearts of those who have friends in the tomb waiting for the resurrection."

ERRATA. On our outside, about thirty lines from the foot of the third column, for "*Mosheim's*" history, read *Markham's* history. Fourth column, ten lines from the top, instead of "4th of October," read "14th of October." We would here remark in connection with this, that Putnam, in his Dictionary of Dates, page 585, speaking of the battle of Wagram, says:—"This battle led to an armistice, signed on the 12th, (July) and on Oct. 24, to a treaty of peace."

WEST WINSTED, Feb. 4, 1854.

Dear Brother Merriam:—I am rejoiced to see the newspaper. Said the brother who handed me the first number, "It is the best paper I ever read." I trust the remaining numbers will be equally well loaded with good things, which will truly be "meat in due season" to "those who love the appearing of the Lord."

I am thankful for the light now shining upon the pathway of the pilgrim, which has been so long obscured by storm-clouds, dark and dreary.

I think the feeling now enjoyed is some like that of the mariner, who, when he has sailed many days against tides and head-winds, gulf-stream and tempest, with compass lost—no sun for the day or moon for the night, by which to tell his place upon the briny deep; beholds again the morning sun sparkling over the wave, while the gentle breeze wafts his noble bark proudly on, with sails well spread, to the quiet haven, where, in the distance he beholds, with eye-glass well directed, the loved ones anxiously waiting for the happy greeting. O praise the Lord for the bright prospect just before us. Soon the last tear will be shed by the lonely and weary, tempted and tried, down-trodden and despised ones, who are looking with longing eyes for the return of their *best friend*. "Blessed are those who are found watching."

"We'll be there, we'll be there in a little while."

The Lord has been kind to me in showing to my mind the necessity of this *last* great proclamation—"Behold the Bridegroom cometh," and in not leaving me, when I raised my puny arm to oppose the *friends* who first sounded the *alarm* to disturb my slumbering.

I thought myself fully awake, but have since found that a man in sleep is not the best judge of his true condition; and although somewhat cross when first aroused, because I thought the alarm unwise and unnecessary, as well as out of season, I am now rejoicing that,

"The long dark night of time is passed,
And soon the morning will dawn."

Let *us* be kind to those who see not as we do, and by love do what we can to win them to the Saviour whose coming is so near.

Thank the Lord, the time *is* at hand when that lonely widow will loose all her sorrows and cares, and have a home with the King of Kings in the promised land of the good and the blest. *Soon* the orphan's tears and sighs will be exchanged for the songs of the redeemed upon the bright plains of glory.

"O hail happy day," when from the north and south, east and west, the sons of paradise are gathered home to the world's jubilee in Eden's elysian fields.

Your brother in Christ.

MILES GRANT.

WESTBORO, Jan. 31, 1854.

As one of old has written, "That as cold water to a thirsty soul so is good news from a far country," so I can truly add is good news from kindred hearts that beat in unison for the kingdom of glory. And O, brethren and sisters, have we not many of us, within the past year, received "good news, glad tidings of great joy"? Thank the Lord, my ears have caught the sound,—my eyes have seen a gleam of light kindled, I believe, by none other than that Omnipotent hand which has ever guided the Church safely through darkness and tempest severe. While the Bridegroom tarried the Church became weary, their eyes became heavy; they were almost ready to let go their watch,—were almost ready to drop their lamps, and even some of them were dreaming of years to come—of wealth that might be acquired; others of honors that might be gained, another class of pleasures that might be enjoyed; still others of combined associations that might be formed, while there were some that now and then were stirred by some national movement, or some prophetical light, yet relapsing again into perhaps sounder sleep than before, till truly it was *midnight*, when suddenly a light was seen—a cry heard. Some roused and listened; they knew the voice; it was that welcome sound, "Behold he cometh." The warning was given; a few more were stirred; the light became brighter, the evidences became stronger, and much clearer could be seen the fulfilment of prophecy in the political world, and also in the moral, physical and religious world all combined speaking to the observer and student of prophecy in tones of thunder not to be misunderstood, "Behold the Bridegroom cometh; go ye out to meet him." And now what do we behold? A company with eyes wide open watching every movement—hearts beating with interest—neglected lamps trimmed up—armors being girded on anew—and a company that is determined never to quit the field till victory is won. A feeling of solemnity is now settling down upon them in view of the approaching crisis—feeling truly their all must be upon the altar to secure their acceptance with Him who is so soon to come to judge the quick and dead. O, I feel that the last dispensational truth is being given. Soon that sealing Angel, ascending from the east, will have accomplished his work—the last servant of God will be sealed. Soon the midnight cry of "Mercy" will have been fully sounded—then the closing part of that parable of the virgin will have its fulfilment. Then the foolish will become satisfied that they are destitute of oil, and will then cry for it, but oh, it is TOO LATE. "While they went to buy, the Bridegroom came; they that were *ready* went in, and the *door was shut*." O that many more may yet be benefitted by this last cry of mercy. My prayer has been, and still is, that prejudice may vanish before the glaring light of prophecy like dew before the sun; that while the last notes of warning are dying away upon the ears of the careless multitude, many of those who were once all interested in searching the word, (the midnight hour witnessed the scene) may again be aroused and go forth yet once more.

"But," says one, "I don't believe in making this a test. *If* we are only *ready* it is enough." I answer, truth has been in all ages *important* to that generation living at the time it became due. *This* being *truth*, is *important* also, to sanctify and constitute a *readiness*. *Time will decide.*

O, brethren and sisters, awake; Jesus is coming! Prepare, O, prepare! Ye tried and tempted ones, keep up good courage; a little longer, deliverance will come. Yes, a *little* longer and we'll join in that song of triumph:

"We'll sing upon that shore,
Saying "Jesus has redeemed me,
To suffer never more."

And casting our eyes backward on the race that we have run—

"We'll shout aloud in glory,
Deliverance has come."

The kingdom in all its glory and beauty, will be our happy home forever and ever. O let us see to it, that when those four angels let go their hold, (and according to present evidence they are almost ready to dissolve their union and let those winds of war and commotion blow upon this world) that our names may be written in the Lamb's book of Life, and be among those that shall have deliverance. That this may be our happy portion, is the prayer of one that believes according to evidence, that Jesus will come this year. L. M. B.

The News from Europe.

Arrival of the Arabia.

HALIFAX, Feb. 5. The royal mail steamship Arabia, from Liverpool Saturday the 21st ult., arrived at Halifax at about a quarter past twelve o'clock, on Saturday.

The Turkish War.

We have, by this arrival, further accounts of the battle of Citale, confirming the turkish success. It appears that the Russians were concentrating their forces at Citale, in order to attack Kalafat on the 13th; but on the 6th, 15,000 Turks marched out of Kalafat, attacked and stormed Citale; resumed the conflict with the Russians in the field on the 7th, and renewed the attack on the 8th, ending in the evening with the total discomfiture of the Russians, who confess of having one thousand killed in the affair, besides 4,000 wounded, including therein their Generals, Auress and Tuinout.

On the 9th, the Turks having remained over night in the field beyond Citale, attacked a reserve of Russians, and drove them back upon Krajova, with loss of some of their cannon, and an immense slaughter on both sides.

On the 10th, the Turks, having razed the Russian fortifications, returned to Kalafat. The Turks were commanded in the action by Selim Pacha, Zedlinsky and Mehemed Pacha, one of whom, Mehemed probably, is reported to be killed.

The above victories are officially announced to the Turkish, French and British Embassies.

By this arrival we have but very little from Asia. A letter dated Trebizond 16th Dec., says that Schamyl had organized a Polish Rifle regiment, 1200 strong; that he has plenty of provisions and ammunition; and that he is organizing an army in Daghistan. The Abysinians are in alliance with them. The Hungarians and Poles, who had been waiting at Constantinople for employment, were shipped Jan. 2d for the Asian army. General Klapka declined an Asiatic command, but offers to serve in Europe.

The Allied Fleets.

On the 5th of January the whole of the allied fleet was on the Blacd Sea. Two ships had been sent with the following to the Russian Governor of Sebastopol:

"To the Governor of Sebastopol:—Conformably with orders of our governments, the British squadron, in concert with that of France, is on the point of appearing in the Black Sea. The object of this movement is to protect the Ottoman territory from aggression or hostile acts.—We apprise you thereof with a view to prevent all collissions tending to disturb the Amicable relations existing between our governments, which we are desirous of preserving, and which no doubt you are equally anxious to maintain. To this end we should feel happy to learn that you, animated by these sentiments, had deemed it expedient to give the requisite instructions to the Admiral commanding the Russian forces on the Black Sea, so as to obviate any occurrence calculated to endanger peace.

(Signed) STRATFORD DE REDCLIFFE,
BARAGUAY D'HILLIERS."

It was at first intended to send only a portion of the allied fleet into the Black Sea, but a rumor having reached Constantinople that the whole Russian fleet had sailed from Sebastopool, it was resolved to order the entire fleet there.

It was further rumored that Russian ships were off Erzeroum, probably expecting to intercept the Turkish convoy which, under the protection of the allies, carries 15,000 men into Asia.

Merchantmen at Constantinople, on the 9th, report not having seen the fleet, consequently they are supposed to have sailed towards Batoum, where it is surmised that the Russians have also gone.

Around Sebastopol and the coast of Crimea, the Russians are erecting batteries, and have extinguished all light-houses.

Still Anxiously Diplomatizing.

CONSTANTINOPLE, Dec. 31. The Porte made the following modifications to the note of the four powers:

First—Instead of "evacuation of the Principalities as soon as possible," say within fifteen or twenty days after the acceptance by Russia. Second—The renewal of treaties, to be with special reference to the integrity and independence of Turkey. The Porte will ameliorate her administrative system alone, and spontaneously on its receipt at Vienna, the English, French, Austrian and Prussian representatives met and drew up a protocol, stating that the Porte's terms were good and satisfactory, and were immediately sent off by a courier to St. Petersburg, where he would most likely arrive on the 19th. The Porte demands that the Note shall be difinitely accepted or rejected within forty days from January 2d, and the Principalities evacuated within twenty or thirty days of the date of the Czar's letter of acceptance. The demand is on its way to St. Petersburg.

On the 12th inst., the British and French ministers at St Petersburg also communicated to the Russian Minister of Foreign affairs the announcement of the entry of the allies into the Black Sea. The Czar's reply was not known when the Arabia sailed, but all Europe is anxiously waiting it, as indications had already transpired that he would at once withdraw his ambassadors from France and England, and formally declare war. Nothing else is looked for.

Our Liverpool correspondent made arrangements to have telegraphed from Vienna the intelligence of the Czar's reply the instant it was made public there. As no despatch has come, however, the presumption is that the reply had not reached that capital in time to reach the Arabia.

Great Britain.

England is actively recruiting the coast volunteer, artillery and coast defence guard. Ten thousand is the number required.

Exertions are apparently being made to man the navy, and more ships are fitting out, but apparently no land forces are in contemplation of being raised.

France.

The greatest activity prevailed in the French navy yards, the operatives being ordered to work on Sundays, and every ship possible to be fitted for sea immediately.

A levy had been made of all seamen between 20 and 40 years of age, and all the Newfoundland fishermen are drafted into the fleet.

Stores for 40,000 soldiers are ready for shipment to Toulon.

SWITZERLAND. The sessions of the Federal Council of State were opened at Berne on the 9th. In view of the war prospects the executive asks a grant to station a body of troops on the German frontier.

GERMANY. The Baden Diet opened on the 12th. The Duke's speech indicates a desire to settle religious difficulties peaceably.

Letters from Carlsruhe of the 14th say positively that an arrangement has been come to between the church and the government.

AUSTRIA. France is understood to regard as settled that Austria shall preserve the strictest neutrality. In the event of a war France will enforce the neutrality.

It is now said that France will not contract a loan, but devise other means.

ITALY. The Roman States are suffering great scarcity of food, especially at Tanenza and Ravenna.

NAPLES. A scarcity also prevails here.

The case of M. Carbone, an American citizen, remains unsettled. The American Minister has taken it up warmly. The Neapolitan government were endeavoring to patch the matter up by bribing M. Carbone to leave.

Latest.

LIVERPOOL, Jan. 21,—Noon. Admiral Dundas' signal on entering the Black Sea was "Our duty is to protect the Ottoman Marine and Territory from all aggressions in the Euxine."

PARIS BOURSE. The rumor that the fleets had returned to the Bosphorus from strees of weather was untrue.

The Turkish War.

It is astonishingly difficult to arrive at anything like the truth from the contradictory statements that perpetually follow each other from the East. Disregarding the positive announcement that on the morning of the 29th December orders reached the fleets to weigh anchor instantly for the Black Sea, and that, ere sunset, only one vessel of each fleet was left in the Bosphorus—we turn to other accounts which appear more reliable. On Dec. 29 or 30, the fleets did receive orders to enter the Euxine, but up to 1st inst. (the date of the last direct letters) they were still at anchor in Beicos Bay, owing to contrary winds and stress of weather.

The telegraph further informs us from Constantinople, 3d inst., that the combined squadrons entered the Black Sea on that day, together, with the first division of the Turco-Egyptian fleet, leaving six vessels at Beicos to guard the entrance of the Bosphorus. The second division of the Ottoman fleet is anchored at Therapia.—It was known at Constantinople on the 26th ult., that a Russian squadron of three sail of the line and several frigates had been cruising for several days near the entrance of the Black Sea. On the 22d they were seen at a distance of three or four miles from the entrance to the Bosphorus. The Russian Commander-in-Chief has already recalled all Russian ships of war in the Black Sea, to rendezvous at Setastopol. It was considered probable that Baltshik, north of Verna is the first place at which the allied fleets will touch.

We have once more to report brilliant successes achieved by Omer Pasha on the Danube. For some days there had been flying rumors that the Turks stormed and Captured Karakal, and had put to flight with great loss the Russian division sent to its relief. As the communication from the seat of war to the commencement of the line of telegraph to Vienna is in the hands of the Russians, it was, of course, unlikely that any confirmation of the intelligence would reach us by that route.—Direct advices have since come to hand giving details of another victory as brilliant as that of Oltenitza! The news had again elated the spirits of the Turks, and the disaster of Sinope is forgotten.

Full information is yet wanting, but, sifting as carefully as we can the accounts that are published, it would appear that on January 6th, a Turkish division 15,000 strong, with 15 pieces of artillery, attacked the entrenched position of Citale, not far from Kalefat, and took it by storm.—The Russians lost 2,500 men. The Turks, learning that a re-enforcement of 18,000 Russians were on march from Karaul, threw themselves in the way, and after a brief but sharp attack, forced them to retrace their steps, leaving 250 dead on the field.

The above affairs took place on the 6th of January, but other and previous successes had been gained by the Turks under command of Omer. On January 1, the Minister of War officially intimated to the different Embassadors at Constantinople that important advantages had been gained by the Ottoman troops at Kalefat. For several days previuos Omer had attacked in succession the different Russian corps with apparently varying success.—At length the Turks intentionally fell back on their counter, and thus lured on the Russians as far as Kalefat, a position now formidably entrenched, but which at a distance seemed to be abandoned. The Turkish batteries suddenly unmasked, causing great carnage among the Russians, while, at the same time, the Ottoman reserve, which had crossed the Danube by night and was masked behind a wood, took them in flank and compelled them to retreat with great loss. The inhabitants of Little Wallachia, who are day by day manifesting themselves more openly in favor of the Turks, contributed not a little to the success of these maneuvres.

The Russian version of the state of affairs gives a later date than the above, and says, via Vienna: "On 7th or 8th instant, a battle was fought near Letati, when the Turks fell back upon Kalefat, with loss of six guns." It is suspicious that the date of a battle in which the enemy lost six guns should not be known to the victors more definitely than the 7th *or* 8th inst.

In view of their recent victories, it is rather inappropriate to speculate what the Turks would do in case of defeat. The Russian organs, however, assert that if Gen. Luders forces the passages of the Danube at Matshin, the Turks will fall back on Trajan's wall, extending from Czernavoda to Kostendji, that line being very strongly fortified. They admit that in the meantime the Turkish commanders in Europe and Asia are ordered to prosecute the war with vigor.

Prince Menchikoff is making preparations at Odessa for the reception of the Emperor's son, the Archduke Constantine.

Lord Dudley Stuart was to leave Constantinople on the 15th inst., so as to be in England for the meeting of Parliament, when he will undoubtedly bring the whole Eastern question before the British people.

GREAT BRITAIN.—A Cabinet Council was held at the Foreign office, on evening of 10th inst. All the ministry were present and the Council remained in session four hours. A second Council was held on 12th. The public are never enlightened as to the subject of these conferences.

FRANCE.—From France we have but a few scraps of news. The *Moniteur* mentions the presentation by the Prince de Chimay, of an autograph letter from the King of Belgium to the Emperor, but gives no indication of its contents. Armaments, by land and sea, are going on more actively than ever throughout France. It was reported that the Bank has agreed to loan fifty millions of francs to the Government. An ill effect was produced in Paris by the information that Austria has been supplying Russia with arms and stores. The Austrian Minister, on being applied to, stated that it was a mere commercial transaction—an explanation not deemed satisfactory.

Foreign Items.

The following items are taken from the Manchester (Eng.) Guardian of Jan. 7:—

"A Bucharest letter says, that in accordance with orders from St. Petersburg, the army of the Danubian provinces, which does not now exceed 80,000 men, is about to be increased to an effective strength of 240,000 men. All the accounts from Russia agree as to the enormous warlike preparations, confirming the impression that the Emperor is determined on pursuing his so-called religious crusade in spite of all opposition.

"The expenditure of the Russian government in moving the immense masses of troops, which are already on their march from every part of the empire, and in preparing for war on every frontier of its territories, must be enormous. The Emperor of Russia has raised some millions by withdrawing his property from this country and from France, and voluntary contributions are solicited throughout the empire; but these are temporary resources, and we have yet to learn by what extraordinary means efforts of this kind can be sustained. The whole moneyed interest of Europe is strongly disposed to withhold its assistance from a policy and a power so adverse to the cause of peace, for no profits realised on a Russian loan could be equivalent to the loss caused by the general depreciation of value in all public securities. These obstacles, however, have never yet restrained headstrong and fanatical rulers from the lawless gratification of their ambition; they only serve to render the consequences of their actions more oppressive and intolerable to their subjects. War never occurred at a time when the people of Europe were less disposed to submit to the ravages of armed ambition in addition to the other causes of hardship and distress under which they labor; and we still rest our hopes of an early termination of the struggle on the universal resentment and reprobation it is justly calculated to excite against its author.

"The Emperor of the French has intimated in plain terms to the Austrian cabinet, that any further secession from the intervention to which it has become a party, will be regarded as an indication of meditated hostility; and that in case of war becoming general through its conduct, the French will not decline the alliance of either the Italians or Poles, but that the recognition of those nationalities will become the settled policy of France, and receive her support."

☞ Considerable excitement has been created in various sections of this country on account of the Pope's Nuncio, M. Bedini. It has been suspected that he was here on purpose to help prepare the way for the Catholic supremacy in this country. In many cities the Nuncio has been burnt in Effigy, generally by the German part of our population. A demonstration of this kind was made in Boston last Tuesday.

The visit of this personage to this country has served to greatly increase the animosity which has so long existed between the Catholics and Protestants. The Catholics are daily growing more bold, and in some places they are growing insolent and almost intolerable. The Boston Investigator, in speaking of a recent Catholic demonstration in New York against Mr. Parsons, uses the following language:

"Let the Catholics beware how they attempt in America the abominable persecution that in Rome overrides and crushes the people, or they will be made to feel that retributive vengeance, which, once aroused, it is as sweeping as it is sure!"

This language serves to show in some measure the state of feeling which now exists among a great portion of the American people.

Speaking of the Jesuits in connection with the Parsons affair, the *Investigator* thus continues:

"It seems that the Catholic outrage in New York against Mr Parsons, was instigated on account of his preaching upon the subject of Jesuitism. Now who are the Jesuits that they must not be preached about? They are the most dangerous foes to Republicanism that ever existed; and if their power was equal to their inclination, they would overthrow the American Republic within twenty-four hours."

☞ The Paris correspondent of the New York *Staats Zuitung*, under date of Jan. 12th, states as follows:—More than one incident proves that there is no disposition here to step out of the way of war, but rather every intention to be ready for it. The War Minister has published a decree by which an additional levy of 80,000 men is ordered. The fitting out of a third fleet is also decreed. It is to be called the reserve fleet, and will be stationed in the harbor of Brest, where it can be made available for any exigency in either the Baltic Sea or the Atlantic Ocean. In the meanwhile small squadrons of equipped vessels are constantly leaving for the East, and within a day or two an order went off by telegraph to all the port Commandants to put transport ships in readiness. In fact it is publicly reported that a transport of 70,000 men will shortly sail for Constantinople. The larger proportion of this force will consist of French troops, the remainder of English. The rendezvous is Candia. An expedition of 30,000 African troops is also spoken of, and Gen. Bosquet has been sent to organize it from the France soldiery in garrison there.

☞ Dr. Scott, in a recent Lecture on Italy, made the following remarks in regard to its present condition:

"Italy is now in a deplorable condition. Its dungeons are crowded with victims; the letters of Mr Gladstone, M. P., corroborate this statement. The only thing which flourishes in Italy is beggary. The worst governed kingdoms in Italy are the States of the Church. Ignorance sits on the land like an incubus. A few years since, the Pope issued a bull condemning infant schools. The revolution of 1848 revealed the spirit of the people, and utter hatred of the Pope as a civil ruler. He sits now in the Vatican, surrounded by French bayonets, nor can he sit long. A new revolution awaits Italy, and woe to its ecclesiastical despots!

☞ The *American Patriot*, in speaking of the numerous secret societies of America says:—This is right. Let us be banded together to meet the enemy.—Foreigners are united in secret clubs and associations, so should we be united for our mutual benefit and welfare. There are now at least one hundred thousand true Americans united together.

CATHOLICS IN IRELAND. "During the last six years and a half, 32,000 persons have left the Romish Church, in this country, and become members of Protestant churches, while more than 60,000 have been unsettled in their old opinions."

Conferences.

A Conference will commence at Waterbury, Con., Thursday evening, Feb. 16, and continue over the Sabbath.

Also, at New York City, to commence Wednesday evening, Feb. 22, and continue over the Sabbath.

Also, at Newark, N. J., to commence Wednesday evening, March 1, and continue over the Sabbath.

F. BARBOUR,
EDWIN BURNHAM.

There will be a Conference in Hermon, Me., every first Saturday and Sunday of each month. In Holden and Prospect every second Saturday and Sunday, and in Orrington the third Saturday and Sunday following.

We hope the brethren coming this way to preach the word will give timely notice in the Crisis, so that brethren and sisters can attend the different appointments. WM. CHAPIN.

CONFERENCE AT NEW BEDFORD, MASS. There will be a Conference at New Bedford, to commence Wednesday, February 8th, and continue over the Sabbath, where a course of Lectures will be delivered on Time, by Brethren F. H. Berrick and Edwin Burnham. Let there be a general gathering at this meeting to hear on this great subject. HENRY V. DAVIS.

A Conference will be held at Hubbardston, Mass., to commence on Friday, March 10, and continue one week. Br. Grant is expected to attend. S. G. MATHEWSON.

Providence permitting, there will be a Conference at Greenfield, Mass. commencing Thursday, Feb. 9th, and continue over the Sabbath. Brother J. Hemenway will be in attendance. H. PRATT.

Appointments.

The Lord willing I will meet with the Brethren in Westford, Mass., Sunday, Feb. 12th.

At Manchester, N. H., Sunday, 19.

At Grantham, N. H., 26th, where Brother George Fowler may appoint.

BENJ. P. MANNING.

BRO. W. H. EASTMAN will preach at Lake Village, Sunday, February 26, and March 12.

ELD. J TURNER will preach at Kirk street Chapel, Lowell, Sabbaths, Feb. 12th and 19th.

A Meeting will commence in Holderness, N. H., at the school.house, near Daniel Smith's (of Sandwich) on Thursday evening, Feb. 16, and hold over the Sabbath.

Also at New Durham Bridge, at one o'clock on Thursday, Feb. 23, and hold over the Sabbath. J. COUCH.

BRO. J. WESTON will preach at Nashua, Sabbath, Feb. 12th.

MILES GRANT appoints to preach at East Otis, Sabbath, Feb. 12th.

At Lanesville, New Milford, Thursday, Feb. 16th, with Bro. S. G. Mathewson, and every evening through the week and over the Sabbath.

At Westfield, Mass., Tuesday evening, Feb. 21st, and continue every evening through the week and over the Sabbath.

BRO. J. CUMMINGS will hold a meeting at Sugar Hill, N. H., to commence February 23, and hold over the Sabbath.

If [illegible] brethr[illegible]

The [illegible] lage, [illegible]

The [illegible] tion [illegible] Cum[illegible] evening, February 15, to continue as long as may be deemed proper. J. HEMENWAY.

Eld. GEORGE BROWN will commence a series of Meetings in Whitefield, Me., (Partridge neighborhood) Thursday before the second Sabbath in February, and continue through the week, and on the Sabbath at Turner Hill.

S. G. Mathewson will preach at New Bedford, Mass., the first Sabbath in February, and at Providence, R. I., the second.

Brethren Mathewson and Grant will hold a Conference at Ashburnham, commencing March 2d, and to continue one week. ISAAC NEWTON.

Business Items.

J M Gove,—The names are right on our books.

M F Burnham,—Your letter was received last week, but we cannot furnish you with the books till next week.

P. O. Address of G. W. Barnes, Bartonsville, Vt. tf.

☞ Those who wish for a supply of The Pilgrim's Songster, Investigation of the 1260, 1290 and 1335 days of Daniel and John, by F. H. Berick, or The Lithographic Charts, published by Bro. Cummings, can be supplied by directing orders to J. French, Office of the World's Crisis.

The Lithographic Charts can be sent by mail for 12 1-2 cents anywhere within 300 miles.—Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

Cash Received.

Nancy R. Clewly, Alvan Cudworth, M. Hix, Wm Stitt, N D Wight, E Stowe, T Sanborn, Oliver Hobbs, J White, Timothy White, John Blake, Ezra Hobbs, Edwin Hearsey, Jedidiah Withom, T L Saltonstall, Wm Hall, M M Densmore, John B Dodge, John Fellows, K S Hastings, M Leomise, Reuben Chase, L L Howard, C Messenger, Geo N Garrette, Edward Dayton, Jane M Fogerty, True Flanders, H B Wing, John Buswell, William Harris, Willard Knight, J S Moulton, Nath'l Welts, A Clapp, G W Dent, S Tabor, D M Farlan, Ira Chamberlin, Aaron Barnes, J Emerson, J H Gladding, J L Stone, M O Barnard, J Taylor, Silas Wells, C Aldrich, M Grant, Mary Whiting, Mary Holden, Alex Ogsbury, David Cables, A Elliott, N Tuttle, John Lougee, N J Brown, S Cook, O M Murphy, N R Brown, S Boardman, T Marshall, G M Thompson, O F Cain, C Ames, O A Ireland, A Bryant, H Case, A Robinson, L Boston, A Tilley, C D Bryant, A Griffin, H Cole, S Bond, A Mackafield, R O Scovill, A Scovill, Joseph Clark, Hannah Lane, Belenda Melven, C M Shute, R Bedell, S Witmore, J Renney, W White, $1 each; Guy Glidden, C B Moulton, H Lucas, A Scovill, R H Dore, Bartlett Moody, S S Brewer, J A Cole, G L Teeple, Joseph Smith, $2 each; W Clark, D R Ireland, $1,50 each; Joshua Upham, Geo W Wiggin, J Brackett, Cyrus Ford, L P Hastings, $5 each; M Tibbist, S I Eaton, $3 each; Sylvester Judd, Jacob Bean, $4 each; H J Orcutt, $15; J T Davis, $1,76; C Haley, $20,50; Sam'l Knight, 70 cts; Wid Sarah A Frost, 70 cts; Mrs J Williams, Warren Lynn, O E Pliny, Henry Piper, Stephen Johnson, Amos Parker, Hugh B Clough, [illegible] each; S Twitchel, A Holland, J T Francois, [illegible] Chase, G Clark, J Clark, T Chase, D H Merrill, M L Clark, M A Winn, G Philips, C Harris, [illegible] Wood, Asa King, Anson Harris, H P Lougee, R Spaulding, G W Barnes, E B Stearns, P Hix, H Ingraham, E G Osgood, Lydia Sawyer, [illegible] McBirney, C H Ford, H Foster, Hugh M Craige, Eben Barnes, Benj Wiggin, Thomas Buckford, E Louden, H E Banning, D E Humphrey, 50 cts each; Cash received from brethren in Maine by F H B, $122,92; From Grantham, N H, $3,75; From Massawippa, C E, by C L F $3.

Letters Received.

Charles Haley, S S Brewer, G Glidden, O F Cain, O R Moulton, H D Law, M D Phillips, W Lougee, S Judd, James T Cornell, John Lougee, D F Scammon, W Wood, W Chapin, S M Carr, Nathaniel Wiggin, E G Scott, J W Britton, Salmon Cook, Sam'l G Burpee, George W Wiggin, J Freeman, J P Saunders, T Chase, Isaac Clewly, Thomas Smith, Alvan Cudworth, N D Wight, D Stow, L P Hastings, T Sanborn, M Young, H D Law, P Larrabee, L M Britton, S B Boqu[illegible], Wm Hall, J M Welch, Cyrus Ford, C Dan[illegible], Miles Grant, [illegible] Fellows, [illegible] Cor[illegible], John Fellows, L J Roach, H C Li[illegible], L G Stafford, W E Hitchcock, [illegible] Dodge, J Adrian, Geo W [illegible], [illegible] Clark, S G Mathewson, John Pope, [illegible] N T Moulton, I C Moore, D McFarlin, [illegible] [illegible] Massey, J D Camp, [illegible] King, Benj Webb, [illegible] Grant, Reuben Adams, Jacob Bean, [illegible] Wood, William Rollins, A S Carlisle, J C [illegible] King.

Anticipation.

BY S. S. BREWER.

We're going to the land,
To the land of pure delight,
Where the sky is ever clear,
And the sun is ever bright.
Where the gentle zephyrs play,
All laden with perfume,
Where the grass is ever green,
And the flowers are in bloom,—
When we reach that blessed land,
Our happy Eden home,
The restituted earth,
And throughout creation roam,
We will join the heavenly host,
And make the kingdom ring,
With all the blood washed throng,
To praise our God and King.

We're going to the land,
The land of sacred rest,
To greet the loved of earth,
The holy and the blest.
Where all hearts shall thrill with joy,
All tears be wiped away,
Where glory ever beams,
In those bright realms of day.
We're going to our home,
The new Jerusalem,
With gates so richly set
With brilliant diadems,
With streets of purest gold,
Behold fair Salem stand,
Built by the God of love,
In Beulah's peaceful land.

We're going to the land,
The land of sacred song,
Where the enraptured host,
The choral strains prolong,
Where immortal breezes blow
Across fair Edens plains,
Where the river of life flows
And the King in beauty reigns.

The Rich Man and Lazarus.—No. 1.

That this is a parable, and a parable only, is very evident, It is the most intricate among the many the Saviour taught during his brief sojourn among men. By way of introduction, I will present to the reader a few comments of some of the great and good men, whose names many delight to honor:

Dr. Adam Clark remarks on Matt. 5: 26—"Let it be remembered, that by the general consent of all, (except the basely interested,) no *metaphor* is ever to be *produced* in proof of a doctrine. In the things that concern our eternal salvation, we need the most *pointed and express evidence* on which to establish the faith of our souls." Bishop Lowth says—"Parable is that kind of allegory which consists of a continued narration of *fictitious* or accommodated events, applied to the illustration of some important truth."

LIGHTFOOT. "Whoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the 'rich glutton' stood. Most accurate keepers of antiquity, indeed, who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one, too, that never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

WHITBY. "That this is only a parable, and not a real history of what was actually done, is evident: 1. Because we find this very parable in the *Gemara Babylonicum*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. 2. From the circumstances of it, viz., the rich man's *lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent *to cool his tongue*; and if all this be confessedly *parable*, why should the rest, which is the very parable in the Gemara, be accounted history?" *Annot. in loc.*

WAKEFIELD. Ver. 23, "*In the grave; or to hades*, and, conformably to this representation, he is spoken of as having a *body*, ver. 24. It must be remembered, that *hades* nowhere means *hell—gehenna*—in any author whatsoever, *sacred or profane*; and also, that our Lord is giving his hearers a parable, (Matt. xiii. 34,) and not a piece of *real history*. To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory of the papists*. The universal meaning of *hades* is *the state of death*; because the term *sepulchrum* or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See ver. 30)." *Note in loc.*

JAMES BATE, M. A., Rector of Deptford, says:—"We will suppose, then, the *rich man who fared so sumptuously*, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. *The poor beggar who lay at his gate*, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. *The crumbs which fell from the rich man's table*, and which the beggar was *so desirous of picking up*, were such fragments of patriarchal and Jewish traditions, as their traveling philosophers were able to pick up with their utmost care and diligence. And those philosophers were also the *dogs that licked the sores* of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly showed, how little a way unassisted reason could go, without some supernatural help, as one of the wisest of them frankly confessed. About one and the same time, *the beggar dies, and is carried by the Angels* (i. e., God's spiritual messengers to mankind,) *into Abraham's bosom*; that is, he is engrafted into the church of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law. Whereby it came amazingly to pass, that these people, though dispersed, yet still dwelt alone and separate, *not being reckoned among the nations*, as Balaam foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate, but is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert them. But Abraham tells them, *that if their own scriptures cannot convince them of their error, neither would they be persuaded though one rose from the dead.* And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this *notorious* miracle convince the rich man's brethren? No, truly. His visit to them from the dead, was so far from convincing them, that they actually *consulted together, that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed on Jesus.*

To my mind, the teaching of the Saviour on this occasion, is simply this. The time was fast approaching, and would very soon arrive, when the Law would become a dead letter,—and the Priesthood would die with it.

Just turn to Luke xvi., 19th, and read the *parable*. You will then observe—1st, a rich man; 2nd, a beggar; 3rd, father Abraham; 4th, the dogs; 5th, the five brethren; 6th, the gulf; 7th, the hell.—The question now arises, what are we to understand by the above seven points? I understand them in the following manner: First, the rich man to be the priesthood.—He was clothed in purple and fine linen. Turn to EX. XXVIII., 1st to 9th. "These are the *garments* which we shall make a breastplate, an ephod, *and a robe, and a broidered coat*, a mitre, and a girdle; and they shall make *holy garments* for Aaron, and his sons, that he may minister unto me in *the priest's office*—and they shall take gold, and blue, and purple, and scarlet and fine linen," &c. See also EX. XXXIX, 1st to 6th verses—"And of the blue, and purple, and scarlet they made clothes of service to do service in the holy place; and made holy garments for Aaron as the Lord commanded Moses," &c.

The above is the rich man,—he fared sumptuously every day. The following is the feasting or sumptuous faring of the rich man. *Please turn and read* from the 1st to the 14th verse of DEUT. XXVIII.—They had the feast of Passover, the feast of Pentacost, the feast of Tabernacles, the feast of Trumpets, which was celebrated on what was called their civil year, being ushered in by the blowing of trumpets,—the feast of the new moon, which was celebrated on the first day the moon appeared after the change,—the feast of expiation, which was celebrated on the 10th day of Tisri,—the feast of Lots and Purim,—the feast of Dedication,—the feast of Branches, to commemorate the taking of Jericho,—the feast of Collections on the 10th day of Sept, when they made contribution for the temple,—and the feast of Sabbatical year. Besides the above mentioned feasts, they had all the fulness af God's blessing spoken of in the 28th of DEUT. Truly, they fared sumptuously every day.

And there was a certain beggar named Lazarus. Permit me here to introduce a criticism of Adam Clark's, the celebrated commentator, Clark says, "The word Lazarus is a contraction of the word Eleazer, which signifies the help or assistance of God," a *name properly given to a man* who was both poor and afflicted, and had no help but that which came from God. Such was Jesus Christ. Mark, reader, the Saviour sometimes introduces himself as a *vine*, a *door*, an *heir*, a *stone*. Why should it be thought strange that he should be the beggar, or the Lazarus of this parable? He is, in my humble opinion, the Lazarus of this parable.

The *dogs* are the Gentiles. Father Abraham—God the Father. Why such an application? See Matt. xxi: 33d.—There the "certain house holder" is assuredly God the Father. So I understand it in this instance. Now then let us make an application of the parable. "And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. The rich man ALSO died, and was buried." When Jesus died on the cross, the rich man, i. e., the priesthood, died *also*. Yes, it is a fact, the priesthood lost all their peculiar blessings. See Col. ii: 14, 15; also Rom. vii: 4, "Ye are become *dead* to the law by the body of Christ," &c.

The rich man ~~(priesthood)~~ dies a political death. His dispensation ceases, never to be raised to his former favor—rejected from being any longer the peculiar son of God. "In *Hell* he lifted up his eyes, being in torments." By this I understand that Father Abraham, or God the Father, now permits all the awful calamities foretold by the prophets to come upon them as the fruit of their rejection of the Messiah. "I will kindle a fire in mine anger that shall burn to the *lowest Hell*" "*I will burn you with hunger.*" "The Lord shall smite thee with a consumption, and with a fever, and with an *extreme burning*, and with the sword," &c. Please turn and read Deut. xxxii: 21 to 28; same xxviii 21 to 30: Jer. xv: 14. When rejected of God, scattered, torn to pieces, all their national privileges destroyed, hated, unpitied; their city destroyed, tormented by all nations, starving with hunger—these are the torments, this truly the hell spoken of in Deut. thirty-second, twenty-second. Jonah cries out of the *Belly Hell*. Ch. 2: 2. God there casts him into Hell in the whale's belly. God casts the Jews into a Hell of national calamities. Such to my mind, is the Hell in *the parable*.—The priesthood rejected Jesus; they did not believe in him; they are still looking for him to make his first advent; they would not believe their prophets. They are suffering God's displeasure, and hence the Savior charges home their unbelief by stating they would not believe though one rose from the dead.

They are represented as crying to Father Abraham, to alleviate their sufferings. Now mark the answer—"Son, remember that thou, in *thy life time*, receivedst thy *good things*. And likewise Lazarus evil things—now he is comforted, and thou art tormented." During all your priesthood you received your good things, but Lazarus, the Savior, in his sojourning on earth, evil things; now he is comforted and you are tormented. He then tells the reason of the sufferings they endure, by the gulf fixed between him and them, which is a fact in reality, that we cannot pass from *hence*, from the gospel back under the law; neither can you while you reject the Messiah pass to us. He feels a solicitude on the part of his five brethren. Probably the five brethren are some of the tribes that did not consent, or have any part or lot in putting Christ to death. I do not consider the five brethren in this instance, a specific number any more than I do the five wise and five foolish virgins. What, you may enquire, is the probable meaning of the beggar being fed with the crumbs that fell from the rich man's table? I understand it as follows:

All those parts of Scripture that spoke of the *manner*, the *time*, and the life and character of Jesus—i. e., Lazarus—they rejected, treated them just as a person would, in affluent circumstances, small fragments or crumbs from their table.

But Jesus was fed with them. How often he addresses them thus: "Did ye never read in the Scriptures?" (See MAT. xxi: 42) Or, to make an application of present truth, see how many of the rich preachers of the present day treat those portions of Scripture concerning the *time* and event of Christ's second coming. O, say they, they will do for the Millerites—Well, thank God, they do well for us; they are precious crumbs; we are fed by them; they are meat in due season. Just so it seems to me, with respect to the crumbs which fell from the rich man's table. Finally he tells them, "neither will they be persuaded though *one rose from the dead.*"

Behold, Lazarus rose from the dead; yes, Jesus, the Lazarus of the parable, rose from the dead, and they would not believe. S. S. BREWER.

Lincolnville, Me., Jan. 26, 1854.

N. B. In order to read understandingly the above communication, and in general, all communications on Scriptural subjects, it is important carefully to trace out the references to the word, and minutely examine both text and context. This we hope all our readers will do.—[ED.

Extracts from Letters.

WEST GREAT WORKS, Jan. 23, 1854.

Readers of the Crisis:—Grace be unto you and peace from God our Father and the Lord Jesus Christ. I am looking for and confidently expecting the King in his beauty will come this year, and bestow glory, honor, immortality and eternal life upon all the patient well-doers. This is truly heart-cheering to the toil-worn pilgrim, who, for many long years, has been looking for that blessed hope, and loving the appearing of the dear Savior. *O how blessed, how glorious* to contemplate the coming of the King of kings, attended by countless millions of bright shining angels—the heavens departing—the trumpet sounding—together with the Archangel—the dead awaking from earth and sea—angels descending with speed of lightning to gather the saints of every age and every clime. See the swift-winged messengers, as from earth they bear away the precious jewels of Jesus, the purchase of his blood; and as they meet him in the nether skies, what shouts of glory, what songs of victory and of praise. Methinks that every voice, both of men and angels, will unite, and such a song shall then be sung as earth nor heaven ever heard before. Borne onward still, the City now appears in view. Its jasper walls how bright, how clear. Its gates of pearl on every side how beautiful. And now a voice is heard:

"The gates on every side wide open fling,"

and now the King of Glory, with His spotless Church enter in. Behold the perfection of beauty, life's fair tree, in living verdure clad, and fruit abundant, all may partake its fruits and welcome be. Life's river, too, is seen—how beautiful. Drink Bro. Pilgrim and thirst no more. And now behold, the mansions all of *pure* gold and by the Savior prepared for you.—What love! infinite—no tongue can utter it. Amen. Here then, with Jesus, our blessed Savior, with Patriarchs, Prophets, Apostles and all the blood-bought and blood-washed throng,

"While endless ages are onward rolling,"

we shall be loving and admiring God and the Lamb for that infinite love and boundless grace manifested in the plan and work of redemption. Glory to God in the highest. Amen and Amen.

"All hail the power of Jesus name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

And now, brother pilgrims, let us gird the armor close, and fight the good fight of faith, that we may lay hold on eternal life. Soon, very soon, eternal victory shall be ours. Come, then, tired and tempted, desponding one; renew the conflict, cheer up, Jesus says I will never leave, I will never forsake thee. Believe it. Let his promises have a place in thy heart. Have faith in God; a crown, a glittering crown of glory awaits thee. Up then, and engage in the work of the Lord, watch, pray, live, and live so that thy life shall tell for truth and God. I have just returned from a five weeks tour. The cause is prospering. I have labored some in new fields, and have seen some turn to the Lord.

I have the World's Crisis before me.—My heart is cheered by the spirit manifested, and by the truth uttered. Thank the good Lord; I hope the spirit of truth will guide both the Editor, and all who write for its columns. Amen.

N. G. REED.

E. BOWDOINHAM, Jan. 21, 1854.

Readers of the Crisis—I thank the Lord for the reception of a dozen copies of the first No. of the Crisis. I do admire the spirit of the No. received: It seems to breathe the same heavenly influence that pervaded the Conference recently held in Lowell; and its columns breathe the same loving spirit, that emanated from the hearts of the dear brethren and sisters who took part in that excellent meeting. My prayer is, that all who may write for the Crisis will keep themselves in the love of God. Then we shall have a paper, the influence of which will be God-like, whose columns breathe the spirit that pervades the hearts of every disciple and humble follower of Jesus Christ. What is done for this world must be done *quickly*. I do believe, without a doubt, that, the Lord is speedily coming to judge the world. I hope and pray, that all the brethren and sisters that can write, will feel their responsibility to God and their fellows, and use their pen, as well as voice, in warning this world of the immediate coming of Jesus, and the *infinite* importance of a speedy preparation to meet him with joy when he comes. Your brother expecting the kingdom this year. D. SPARKS

FAIR HAVEN, Jan. 23, 1854.

Readers of the Crisis—I received a bundle of of papers entitled "The World's Crisis." They were welcome messengers; for I can say I was blessed even in the reception of them, and much more in perusing their columns. The spirit it manifests, and the principle it professes to adopt, meet my approbation fully, for contention and strife has already too long appeared to be the leading spirit in the great body of professed Advent believers, and if we can have a medium of communication that will step aside from strife and controversy, and confine itself to promulgating the truth for the benefit and edification of the Church, it shall have my sympathy; and I shall feel obligated to do all I can for its support in a pecuniary sense; and I do feel thankful to God that "The World's Crisis" is in circulation. It is needed to herald the truth, and scatter light in these last moments of time. O that God may direct every pen in truth, and by His spirit, that the Church may be blessed, and God glorified through its instrumentality. I did not intend to go to the Winsted camp-meeting for it was a time meeting, but still, for some reason, I could not stay away. Praise God forever that I went. I heard—I watched closely for some point of failure, but not one.—The scales began to fall from my eyes—truly the morning star had arisen—the Sun's rays were spreading their radiance over the horizon, the midnight darkness had fled before the light of God's holy word. The light is still clearer and brighter, the night is far spent, the day is at hand. I believe the midnight cry in mercy sounds, that this year we shall see the King in his beauty!! O blessed thought; in a few months more and we shall be delivered from the cares and trials of this life. O praise God, can it be true that we are so soon going home? How blessed the word home sounds. This world is not our home—we are pilgrims and strangers here; but sweet thought, almost through! What this year be immortalized—be made equal to the angels of heaven? Yes, Glory to God! I do believe it. Praise heaven, I feel it. O shall we be ready? *the Lord* help us. It is a great work, the Church will be presented to the father, holy, and without spot. May the Lord help us to lay ourselves a living sacrifice on his altar; and if we profess to believe, let the acts of our lives *preach*—then our words will have a powerful effect.

Your brother in Christ,

ARDIN HOTCHKISS.

BRIMFIELD, Jan. 24, 1854.

Readers of the Crisis—We have received the "World's Crisis," and we bless God for it. It is hailed with joy by the Pilgrim band here. It is just what we need in these last "perilous times." It is truly a time of trial and peril to the little flock; but blessed be God there is a church that is built upon the rock, and the gates of hell cannot prevail against it. It is a peculiar time in which we live; the winds are blowing from all quarters, and all who are not upon the rock will be moved. May God bless the Editor abundantly, and *all* that have to do with the paper. May God guide and direct them all; and may it ever be what it now is, like "a heavenly laden merchant vessel," to bear to the "scattered flock" the truth of the Lord's coming this year.

EDWARD W. GRIGGS.

Readers of the Crisis—I am glad that there are some in this world of unbelief, that dare to *believe God*. O if ever there was a time when the question was, who will believe God? it is now. Infidelity is stalking abroad in the land, with giant steps. O that we may not be of those that say, as did Israel of old, is the Lord among us or not? Surely *the Lord is with us*, and whom He delights in, He will bring into the goodly land. O let us not bring an evil report of the land, nor fear the tall sons of Anak. No, our Joshua will bring us in, glory be to God.

Your Sister, looking for our King this year,

L. P. HASTINGS.

LOWELL, Jan. 27, 1854.

Readers of the Crisis—I have just returned from the labor a week in Providence, R. I., and the Lord was with us indeed. Several indulged a hope in the pardoning love of Christ, with the expectation of soon seeing him, whom they now love. Some backsliders were reclaimed, and many of the impenitent, and members of other churches were deeply convicted of the truth that the Lord is coming this year. Several arose for prayers last evening. It was a deeply solemn meeting. Nothing but a previous appointment prevented my staying a few weeks. I think the Lord will do a great work in Providence. The brethren and sisters are whole-souled in the work. God grant that they may abound more and more.

They need preaching every Sabbath—I hope that some one will visit them as often as they can. Call on brother Hiram W. Chase, No. 35 Pine st., or Caleb Thompson, No 175 High st.

If ever we needed to pray the Lord of the harvest to send forth laborers into his harvest, it is now. Time will soon close, and there are but few laborers to arouse the Virgins and the world.

If the Lord open the way, I mean to go soon, to my former scene of labors at the West, and do what I can to awake up the slumbering people. Your's, expecting redemption this year, J. WESTON.

EAST CLARENDON, Jan. 22, '54.

Dear Bro. Merriam.—I do rejoice that the brethren have started a paper, that is to carry the glad tidings to the household of faith, of a coming Saviour in fifty-four. I do believe it is God's eternal truth, even the midnight cry. We, as advent believers, owe our identity to time. We unitedly took our lamps in forty-three and four, and went forth to meet the bridegroom; but we met a sad disappointment—the bridegroom tarried—we have slumbered and slept. At the time of this midnight darkness, some of the faithful watchmen upon their watch tower, discovered a ray of light from the eternal world. They commenced blowing the trumpet anew in Zion, giving it a certain sound. The virgins are trimming their lamps, and preparing themselves for the battle. May the glad tidings ring throughout the entire camp. May each soldier unfurl his banner to the breeze, and let his colours be seen. When we turn our eyes to the East, we see the storm-cloud rising, charged with the thunder bolts of God's wrath, soon to be poured out upon the nations of the earth. Their thrones begin to totter on their base, and will soon give place to the kingdom of God.

Cheer up, ye way-worn pilgrims, the old ship has caught a fresh gale from the eternal world; its heavenly breeze is wafting her towards the other shore. She will soon land in heaven's broad bay, and her crew be at rest. T. A. CHENEY.

Know Thyself.

It would be well for people, when they find themselves, in time of excitement and persecution, carried away by anger and resentment, if, instead of throwing the blame on the events and circumstances, they would take the blame home to themselves, and suspect the state of their souls. We have no right to reckon ourselves any better than we prove to be in times of trial. We are not to reckon our religious attainments according to what we feel in our meetings, nor according to the pleasure we find in reading good books; but according to the decision with which we choose the good and reject the evil in time of temptation, and according to the firmness with which we pass through reproach and persecution, and the perseverance with which we pursue the path of arduous duty. If we would know ourselves, we must ask ourselves what we are in our families when our children try us, and when our husbands and wives disappoint and grieve us; and not what we are when sitting under a sermon from a favorite preacher, or when reading a book of our favorite author. We must ask ourselves what we are when we meet with rebukes, as well as when we meet with commendations—when we are betrayed, insulted, and reviled, as well as when we are surrounded by a host of smiling friends. We must reckon ourselves to have just so much religion as we exhibit in the hour of trial. If we do right no longer than all things around us go on pleasantly, we have no right to reckon ourselves to have any religion at all. If we are good tempered only so long as no one injures or insults us; if we are calm and kind only so long as we are allowed to go on without persecution and disappointment, we have no right to reckon ourselves good tempered, or patient, or kind, or calm, at all.

l report of the land, nor fear
s of Anak. No, our Joshua
s in, glory be to God.
looking for our King this year,
L. P. Hastings.

Lowell, Jan. 27, 1854.
of the Crisis—I have just re-
the labor a week in Provi-
, and the Lord was with us in-
eral indulged a hope in the
ove of Christ, with the expec-
n seeing him, whom they now
backsliders were reclaimed,
f the impenitent, and members
urches were deeply convicted
that the Lord is coming this
eral arose for prayers last
t was a deeply solemn meet-
ng but a previous appointment
ny staying a few weeks. I
Lord will do a great work in
The brethren and sisters are
l in the work. God grant that
ound more and more.
d preaching every Sabbath —
some one will visit them as
y can. Call on brother Hi-
ase, No. 35 Pine st., or Caleb
No 175 High st.
e needed to pray the Lord of
to send forth laborers into his
now. Time will soon close,
re but few laborers to arouse
and the world.
d open the way, I mean to go
former scene of labors at the
o what I can to awake up the
eople. Your's, expecting re-
is year, J. Weston.

t Clarendon, Jan. 22, '54.
Merriam.—I do rejoice that
have started a paper, that is
glad tidings to the household
coming Saviour in fifty-four.
it is God's eternal truth, even
cry. We, as advent believ-
identity to time. We united-
amps in forty-three and four,
orth to meet the bridegroom;
a sad disappointment—the
tarried—we have slumbered
At the time of this midnight
me of the faithful watchmen
watch tower, discovered a
from the eternal world. They
blowing the trumpet anew in
it a certain sound. The vir-
mming their lamps, and pre-
selves for the battle. May
gs ring throughout the entire
each soldier unfurl his ban-
eeze, and let his colours be
n we turn our eyes to the
the storm-cloud rising, charg-
thunder bolts of God's wrath,
oured out upon the nations of
Their thrones begin to totter
, and will soon give place to
of God.
, ye way-worn pilgrims, the
caught a fresh gale from the
ld; its heavenly breeze is
towards the other shore. She
d in heaven's broad bay, and
at rest. T. A. Cheney.

Know Thyself.

e well for people, when they
ves, in time of excitement and
carried away by anger and
if, instead of throwing the
e events and circumstances,
ake the blame home to them-
uspect the state of their souls.
right to reckon ourselves any
ve prove to be in times of trial.
to reckon our religious at-
cording to what we feel in
s, nor according to the pleas-
in reading good books; but
the decision with which we
ood and reject the evil in time
, and according to the firm-
ich we pass through reproach
tion, and the perseverance
we pursue the path of arduous
e would know ourselves, we
urselves what we are in our
en our children try us, and
usbands and wives disappoint
s; and not what we are when
r a sermon from a favorite
when reading a book of our
or. We must ask ourselves
when we meet with rebukes,
hen we meet with commenda-
we are betrayed, insulted,
as well as when we are sur-
a host of smiling friends. We
ourselves to have just so much
ve exhibit in the hour of trial.
ht no longer than all things
on pleasantly, we have no
on ourselves to have any re-
. If we are good tempered
g as no one injures or insults
e calm and kind only so long
lowed to go on without perse-
disappointment, we have no
on ourselves good tempered,
r kind, or calm, at all.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY FEBRUARY 15, 1854. NUMBER 5.

THE WORLD'S CRISIS,
Published for Gratuitous Circulation, by Believers in the Speedy Coming of JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Twelve Prophetic Periods, Chronologically Considered, and Presented in accordance with History and Astronomy: With Sketches of the Chronology of the World, extending from the Creation to the End of Six Thousand Years. "O Fools, and slow of heart to believe all that the Prophets have spoken."—[Luke 24:25.

Advertisement. Should the eye of a *Chronologer* fall on the following humble pages, and he should deign to look them through; and (as I lay no claims to infallibility,) he should discover any mistake, or error of any kind, if he will kindly point it out to the editor of "The World's Crisis," he will confer a favor on the writer. The little work has been presented before "scientific men," but it is not impossible that some error may have escaped their notice.

H.

Preface. To show that the end of all things is at hand, that the prophetic periods are all verging to one crisis, and that its distance from this cannot be but a few months in the future, is the great object of the following pages.

For this purpose it becomes necessary to take a view of these periods in a Chronological and Historical form, that they may be presented in accordance with both ancient and modern astronomical calculations.

The best writers base their position on inspiration and existing facts. We may be edified with the opinions of others; but as they disagree in opinion, our only alternative is to choose and select those whom, under existing circumstances, we believe to be the most candid, truthful, competent and careful, to present facts and their attending circumstances.

Believing that the truth is among us, and leaving it to others to determine which has presented it in the clearest and most convincing manner, the writer will quote from those, if within reach, who lived nearest the time the events occurred, who had the greatest opportunity to know and record facts, and from those who have had the greatest access to the best ancient Historians; and though I do not promise myself that I shall succeed better than others, I shall present these views in a different form; and by obedience to the Spirit that presses me to it, at least satisfy my own mind that I am not far out of the way, though I feel inadequate to the task which I have undertaken.

One great object is, to remove, if possible, some of the obscurity that has always attended the era of the birth of Christ, by adjusting the principal eras to each other, and by concurrence of remarkable events which synchronise with different years of these eras.

The Historians that I shall follow mainly, are Josephus, Raleigh's History of the World, in 4 volumes, Butler's Universal History, Gibbon's Fall of Rome, Prince's Chronological History of New England, Rollin's Ancient History, Goldsmith's History of Rome, and others; and with Bliss' Anal. Sacred Chronicles I hope to produce a collection of facts that will satisfy the minds of some that the prophecies are yet to be fulfilled, without altering the present translation of the Bible.

I expect to incur the charges of invading the territories of the knowing ones, and of disarranging Chronology; but as all Chronologers agree that the era of the birth of Christ was incorrectly dated, if, by adjusting those eras to each other, from the era of the Olympiads, the era of Rome, and that of Nabonassar, and carrying them all forward to the Era of Diocletian, we find no less years, and no more, than is given in the vulgar era, why not place the events of the infant years of Christ, in their proper place? for I see no reason why we may not as well be right as wrong.

The Seven Periods of Daniel's Vision Of 2300 days.—Dan. 8, 9, 10, 11 and 12th Chapters.

Much has been said and written on the above mentioned interesting vision of the Prophet Daniel, to the consideration of which my mind has for the last year been especially called; and without expressing my opinion of the views of others, I wish to give to the world the light which I feel assured I have received on this all-absorbing subject. Some have commenced this vision so early that these day-years have long since run out; some have made the "Seventy Weeks" a period altogether separate from them; by which they have no key to unlock this great vision, there being but one starting point for both revealed by inspiration.

I can discern but one way whereby these years, at each of the periods assigned them, can ever be fulfilled, viz: the seven weeks, the sixty-two weeks, and the *one* week, divided; in the midst of which the sacrifice and oblation should cease;—and the 1260, 1290, and 1335 days, to fill up the vision, raise the dead, and "cleanse the Sanctuary."

The Prophet Daniel, when he saw this vision, was personally in the Palace, at Shushan; but his mind was borne away in the visions of God to the banks of the River Ulai, where "he saw a ram with two horns, and the two horns were high; but one was higher than the other, and the higher came up last."—Dan. 8:3. Now, as the two horns were the Kings of Media and Persia, and as Media was known to be superior to Persia at the conquest of Babylon, it follows, that the vision commenced at a time when the Persian Kingdom had superseded the Median, and was in its full splendor; for he says not that he saw the horn when they were equal even, but when that which came up last, had become "higher" than the former.

Says the Angel, "Seventy Weeks are determined," ('cut off from the 2300 days," says Professor Whiting; "Adv Shield,") "to make an end of sin-offering, to make atonement for iniquity, to bring in everlasting righteousness, to anoint the Most Holy One, and Seal the Prophetic Vision,"—Dan 9:24.

I think it must be evident to all, that the *explanation* of the evening and the morning, was here commenced, by the Angel, and that *it* was continued to the *end* of the Book of Daniel, who affirmed that it should be to "the end," and that "the end" should be "at the *time appointed*," which appointment must be this vision.

Now, as this prophecy is voluntarily chronological, it involves the special honor of God to fulfil it; and I cannot so trifle with the Word of God, as to express an opinion derogatory to its sacred records; and as there is but *one* right way for anything, we may be very sure that *that* way is best, if we can but find it. Says the Angel, "Know, therefore, and understand, that from the going forth of the Commandment to restore, and build Jerusalem, unto Messiah, the Prince, shall be Seven Weeks and three-score and two Weeks; the Street shall be built, and the *Wall*, even *in troublous time;* and *after* three-score and two Weeks, shall Messiah be cut off, but not for himself;"

"And He shall make a firm Covenant with many, for *one* Week; and in a *part* of the Week, he shall cause the sacrifice and offering to cease,"—Prof. Whiting's translation, (Adv. Shield.) The Commandment to build Jerusalem is here fixed by inspiration, as the commencing point of this vision; but as there were four decrees to that effect, many have caught upon *one*, and *another*, and *another*, till all had gone by; but one Cyrus, in his first year, issued one; Darius Hystaspes, in his second year, another; and Artaxerxes, in his seventh, another; and as the 2300 years, if commenced from either of the foregoing, have all run out, and proved those starting points wrong by the extension of the vision, it follows that we must look for another and later decree, which we find given in the 20th year of Artaxerxes, which was *the last* ever issued from thence, and which, consequently, *must* be the *only decree* that can fulfil the words of the Heavenly Messenger.

For the first Period, viz, the seven Weeks, we read, "the Street shall be built again, and the walls, even in troublous times."

Here the building of the walls being mentioned particularly by the Angel, and this being the particular work that Nehemiah accomplished, and in such perilous times, too, that of every man who labored on the walls, it is said, "With one of his hands he wrought in the work, and with the other hand he held a weapon,"—Neh. 4:17. And it likewise being a time when the Persian Kingdom was in its glory, it appears forcibly clear that the 20th year of Artaxerxes was the true epoch for the commencement of this vision; and that Nehemiah's Administration, as Governor of Judea, began here, and continued forty-nine years, to the end of the first Period, B. C. 398-7.

The next thing to settle is, which year before Christ was the 20th of Artaxerxes? Petavius, Rollin, Usher and others, date this vision, that is, the Seventy Weeks, from the 20th of Artaxerxes, and believe it to have been B. C. 454; but as I shall have opportunity to speak of this more fully hereafter; I will only say here, that one of my Bibles dates B. C. 414, and the other 446, B. C., which latter year I think commenced in the course of the 20th year of Artaxerxes, as I hope to be able to show by presenting a Chronological table of the Persian Kings, adjusted to the Era of Rome, the Era of Nabonassar, and that of the Olympiads.

The Saviour said, when he began to preach, "The time is fulfilled," (the sixty-nine Weeks are completed). "The spirit of the Lord is upon me, because he hath *anointed* me to preach the gospel to the poor. He hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. "To preach the acceptable year of the Lord."

As there must be time enough to fulfil the prophecies of God, I do fully believe that the 20th year of Artaxerxes was 446 full years before the birth of Christ; and that the decree was issued in the first Jewish month, Neh. 2:1, and that the 483 full years, or sixty-nine weeks, were completed when he was 37 years old; 446 added to 37 make 483, at which time he was baptized, in the spring of A. D. 38. This period I cannot find fulfilled in any other way, consistent with the other periods of the vision; and am compelled to place the baptism of Christ in the first Jewish month of A. D. 38; but as the vulgar era was inaccurately dated, I shall present a table of the Roman Emperors, for near three centuries after Christ, the number of years that each reigned, and the authority I have for the number of years reckoned to each. At the baptism of Christ the most Holy One was *anointed*, and the second period fulfilled in A. D. 38, when he was 37 years of age.

The Saviour went about doing good, healing the sick, preaching the gospel, and even raising the dead, for more than three years; when having completed his ministry, he yielded up his life, a sacrifice for a world of sinners, in, or near the first Jewish month, of A. D. 41. This comes into the midst of the week, and gives over 486 full Solar years, completed at the passover; when at his death the sacrifice and oblation ceased, the vision was sealed, and the third period fulfilled, A. D. 41, when he was 40 years old—446+40+1814=2300, which will be completed at the end of the Jewish years, A. D. 1844. In addition to the above views, it may be remarked that Augustus Cæsar in whose reign Christ was born, reigned 43 years, 11 months, and 17 days, after the battle of Actium, and died August 19th, year of Rome, 763 A. D. 18, and that Tiberius reigned alone, after his father's death, 22 years, 9 months and 5 days to May 24th, and died A. D. 41, and I believe that Jesus was born in the first Jewish month, of the 27th year of Augustus, (after the battle of Actium;) and that he was 17 years, 4 months and 25 days old, at Augustus' death; and in the spring of the 15th year of Tiberius, when John began to preach, he was 32 years old, that John preached five years, to the spring of Tiberius' 20th year, and baptized him at the age of 37 years; that after Jesus had preached three years, and from March to the passover, he sealed the vision with his life, at the age of a little over 40 years, in the first Jewish month of A. D. 41.

Now in order to establish the above position, it will be necessary to show that facts exist, in accordance with these views; that Herod, and Pontius Pilate, and Annias, and Caiaphas, and Tiberius, were all living, and in office, at the time of the crucifixion; for all Historians believe that the Savior suffered in the reign of Tiberius; but Cornelius Tacitus affirms it to be so. (History of the World.) We know, by the 2d chapter of Matthew, that Jesus was born "King of the Jews." Josephus mention the cruelty of Herod, even in his last illness, toward some Jews that had thrown down "a golden eagle," which he had placed over the portico of the temple.

Herod was so furious as soon as he heard of it, that he deposed Mathias the High priest, and ordered that 40 of them, should be burned alive; and that night, says Josephus, there was an eclipse of the moon; which according to modern astronomical calculations happened the 13th of March, in the year of Rome 750. Josephus likewise mentions Herod's death, not long after; and the division of his kingdom, between his sons; of which Herod Antipas held Gallilee; Philip, Iturea, and Trachonitis and Archelius, Judea.

Josephus says: "Philip reigned over his part of the kingdom 37 years, and died in the 20th year of the reign of Tiberius; and as the Saviour was born before Philip obtained his tetrarchy, it proves beyond all dispute, that Jesus was born more than thirty-seven years before that event, and that Tiberius' 20th year must be A. D. 38.

It is now my perilous task to adjust some of the principal eras to each other, and if possible, find the true year of the birth of Christ, and the distance from that, to the present time. Raleigh says, "Romulus built Rome in the first year of the seventh Olympiad, B. C. 776, 25 years before the building of Rome;" and Cato says, "Rome was built at an era that corresponds with B. C. 751. The era of Nabonassar has not been so much in use as those of Greece, and Rome, but all historians agree that it began Feb. 19th B C. 747, at noon, and in its history gives a catalogue of the Babylonian and Persian kings, and the number of years, months, and days, that each king personally reigned, and is a year later than that of Rome, and 29 years later than that of the Olympiad.

With this adjustment, it will be easy to discover any mistakes that may be made in the following pages.

There are several interesting and valuable synchronisms mentioned by Mr. Bliss in his Anal. Sac. Chronology, to which this will adjust; and also every eclipse that I find there, or elsewhere, that is sustained by any proof, or the name of any astronomer. Gibbon says there was a tradition that the crucifixion was in A. D., 29. "This date," he says, "seems as probable as the vulgar era at least, which is placed (I know not from what conjectures,) four years later, vol. 1st, page 252, and it is on this account that I wish to fix the era of his birth, where it happened, and let the events that transpired in his early years be placed at the time they occurred.

In Luke 2d, we read the decree of Augustus that all the world should be taxed, was made "when Cyrenius was governor of Syria." I cannot find that Cyrenius was president of Syria, till about A. D. 1. Josephus says he was sent then to seize Archelaus' money; but I find no account of him in Josephus till that time.

Sir Walter Raleigh says Quintilius Varus was president of Syria at the time of the birth of Christ; and Josephus mentions Quintilius Varus as president of Syria, at the time of Antipater's trial; and it appears evident that there is either a wrong translation, or a mistake of the transcriber; and Quintilius and Quirinus being somewhat alike, might be the cause of the mistake, as it is evident there is one somewhere.

Cato says Rome was built in the year of the world 3253, that is B. C. 751, and he is followed by Talent, Swan, Rollin, and Helvicus, and here I shall place the birth of Christ; and as Thomas says the Roman year began, March 25th, till the style was altered, A. D. 1752, and as the Jewish year began near that time, I shall, to prevent mistake, invariably commence both the Jewish and Roman year, March 25th.

To be continued.

He is a powerful man who governs his passions, and he is rich who is content.—To refrain from doing what is wrong is impossible, while we are neglecting to do what is right.

"The Day of the Lord Cometh."

When the Son of God had about closed His mission upon earth, he retired from the city He so much loved, and sat down upon the mount of Olives, in sight of the spot made doubly dear to Him by being the birth place of so many holy men of God, of whom the world was not worthy. Many mighty miracles had been wrought there—its very dust made hallowed by Angel-feet. But now He had left their house desolate, because they had rejected Him their promised Mesiah, and knew not the *time* of their visitation. Though He had oft wept over them, and would have folded them in His arms of compassion, yet they spurned all His offered mercy, and even then were thirsting for His blood. Jesus said unto His disciples, "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Then they came unto Him privately saying, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? The Saviour answered these questions—told them about the destruction of Jerusalem, and then of the signs of His second coming in glory. He charged us, saying, "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many; ye shall hear of wars and rumors of wars, see that ye be not troubled, for the end is not yet;" and thus He goes on giving them instruction of what shall come to pass, and says, "When ye therefore shall see *the abomination* of *desolation*, spoken of by Daniel the Prophet, stand in the *holy place*, whoso readeth *let him understand*." Now when we see a power desolating the Church of God for 1260 years, putting to death more than 50,000,000 of the saints, we may *understand* what abomination our Saviour means.—Again Daniel says, "The wise shall understand," and praise God we believe they will, and light is now shining upon the word of God, and the prophecies are being understood. And the children of God may "lift up their heads and rejoice that the day of their redemption is *at hand*." Most surely, the day of God's preparation has come, when Nahum's chariots justle one against another in the broad ways, and run like the lightning. The munition is being kept—the way watched—their power mightily fortified. The shield of the mighty men are made red, and truly we are

> "Living in an age on ages telling,
> To be living is sublime."

The last *great* conflict is to be fought with the prince of darkness, and he is filled with wrath, knowing his time is short, and hence the contest must be a most awful struggle. Too long has he usurped authority over the children of men to be subdued without a bloody scene. But the Mighty Conqueror, the Lord Jesus Christ, will shortly come and destroy Satan under His feet; and the ultimatum will be the overthrow of all earthly Monarchies, and Christ will set up his everlasting Kingdom under the whole heaven.

We cannot be mistaken, that the day of the Lord is at hand, and hasteth greatly. Paul says, "But ye brethren are not in darkness that that day should overtake you as a thief." Thousands who are anticipating salvation, will be drawn into the whirlpool of deception—the conflict of nations,—and will not be able to stand in the time of trouble. His coming is to be sudden, like the lightning, when He "cometh out of His place to punish the inhabitants of earth for their iniquity." "The Lord shall roar from on high, and utter His voice from His holy habitation. He shall give a shout, as they that tread the grapes against all the inhabitants of the earth.—A noise shall come even to the ends of the earth, for the Lord hath a controversy with all nations, He will plead with all flesh, He will give them that are wicked to the sword," saith the Lord, "and the slain of the Lord shall be at that day from one end of heaven to the other." Such a scene as this must soon be witnessed. The strife has already commenced, and will not end until the wicked are cut off from the land. There shall "nothing hurt nor destroy in all my holy mountain, saith the Lord."—And how solemn the thought, that we are standing within a short space of that awful day! when the secrets of all hearts will be made known. "Cleanse thou me from secret faults," and give me a hiding place when the storm of vengeance falls. But alas! for the thoughtless multitude who are dreaming of better days, of a happy millenium, that day will most surely come [illegible] take all such as a snare. The Saviour has no where taught, nor any of His Apostles, or [illegible] would be saved, but that "many would seek and would not be able." Again, He says "As it was in the days of Noah, so shall it be in the coming of the Son of Man." All that did not know the flood was coming perished, and those that believed, it was counted unto them for righteousness, and they escaped the deluge.

Now all things will pass on, and seem to the wicked to continue as they were. The different churches may be assembled, listening to the cry of peace and safety, and not of the nearness of a judgment day—of the glorious new heaven and a new earth—of the resurrection from the dead; and anon, the rumblings of his chariot wheels may be heard, and the Judge of quick and dead is here, [illegible]; the righteous caught away to meet the Lord in the air, and the wicked given to the burning flame! Every sign and landmark spoken of by our Saviour and Apostles has been witnessed, and we have passed the last one; and now the very heavens gather blackness. The political heavens also are foreshadowing some awful woe, and impending evil upon the inhabitants of earth. The three unclean spirits are busy gathering the kings of the earth, and the whole world to the battle of that great day of God Almighty. The angel's cry is being sounded, "Fear God and give glory to him, for the hour of his judgment is come"—the virgins are awaking—the faithful servant is giving the household "meat in due season," and the evil servant saying, "My Lord delayeth his coming." O that we might be wise, and secure eternal life without delay. Our days are numbered, and how swiftly they fly away! The *last one* will soon come! Now is the wine-cup being given to all nations, and God says they must certainly drink and be mad. Evil is going from nation to nation—a great whirlwind being raised up, which will fan all the world in one universal blaze of war and commotion. The awful crisis is coming—quickly *coming!* O that the wicked would turn from his evil way and live. "Turn ye, turn ye, for why will ye die?" The moments are precious, and time flies. Soon the last child will be sealed, and the four angels let go their hold upon the winds, and the awful conflict of all nations will then commence, and behold a world in ruin lies!

> "Fly, fly on wings of morning,
> Ye who the truth can tell,
> And sound the awful warning
> To rescue souls from hell."

M. M. B.

Landaff, N. H., Feb. 6, 1854.

There Will be no Night There.

No night, with its gloomy darkness and fearful raging tempest. How it howls about our casement and tears in fury among the leafless branches. The thunder utters its fearful anger, and the ghastly lightning glares vividly about us. But these storms will sweep over the soul. All will be serene and pure; as the [illegible] bursting in beauty over the tranquil lake; as the midnight sky gazing silently and solemnly upon the repose of nature, when the wind has hushed its breath and the little stars hold converse in gentle whispers.

No night there! with its long and tedious hours of anxious care, of [illegible] and pain.

No night there! with its unconscious stupor; with its forgetfulness of the past and unconcern for the future; with its dreams of terror, and sudden alarm. The soul will be all awake there. We shall know as we are known; know the depths of that love that saved us, the immensity of that power which redeemed us.

No night there! and therefore no darkness; [illegible] His banner over us will be love.

He will wipe away all tears. [illegible] long dark night of [illegible] and the day of [illegible] from age to age, [illegible] and splendor.

ort of the land, nor fear
Anak. No, our Joshua
glory be to God.
ting for our King this year,
L. P. HASTINGS.

LOWELL, Jan. 27, 1854.
he Crisis—I have just re-
e labor a week in Provi-
d the Lord was with us in-
indulged a hope in the
of Christ, with the expec-
eeing him, whom they now
acksliders were reclaimed,
e impenitent, and members
nes were deeply convicted
at the Lord is coming this
d arose for prayers last
as a deeply solemn meet-
but a previous appointment
staying a few weeks. I
d will do a great work in
The brethren and sisters are
the work. God grant that
nd more and more.
preaching every Sabbath —
me one will visit them as
can. Call on brother Hi-
, No. 35 Pine st., or Caleb
175 High st.
needed to pray the Lord of
send forth laborers into his
now. Time will soon close,
but few laborers to arouse
d the world.
open the way, I mean to go
rmer scene of labors at the
what I can to awake up the
ople. Your's, expecting re-
year, J. WESTON.

CLARENDON, Jan. 22, '54.
Merriam.—I do rejoice that
ave started a paper, that is
glad tidings to the household
coming Saviour in fifty-four.
is God's eternal truth, even
cry. We, as advent believ-
identity to time. We united-
mps in forty-three and four,
rth to meet the bridegroom;
a sad disappointment—the
arried—we have slumbered
At the time of this midnight
me of the faithful watchmen
watch tower, discovered a
rom the eternal world. They
blowing the trumpet anew in
it a certain sound. The vir-
ming their lamps, and pre-
selves for the battle. May
gs ring throughout the entire
each soldier unfurl his ban-
eeze, and let his colours be
n we turn our eyes to the
the storm-cloud rising, charg-
thunder bolts of God's wrath,
oured out upon the nations of
Their thrones begin to totter
e, and will soon give place to
of God.
, ye way-worn pilgrims, the
caught a fresh gale from the
rld; its heavenly breeze is
towards the other shore. She
nd in heaven's broad bay, and
e at rest. T. A. CHENEY.

Know Thyself.

be well for people, when they
elves, in time of excitement and
, carried away by anger and
, if, instead of throwing the
the events and circumstances,
take the blame home to them-
suspect the state of their souls.
o right to reckon ourselves any
we prove to be in times of trial.
ot to reckon our religious at-
according to what we feel in
gs, nor according to the pleas-
d in reading good books; but
to the decision with which we
good and reject the evil in time
ion, and according to the firm-
which we pass through reproach
cution, and the perseverance
h we pursue the path of arduous
we would know ourselves, we
ourselves what we are in our
when our children try us, and
husbands and wives disappoint
e us; and not what we are when
der a sermon from a favorite
or when reading a book of our
uthor. We must ask ourselves
are when we meet with rebukes,
when we meet with commenda-
hen we are betrayed, insulted,
ed, as well as when we are sur-
by a host of smiling friends. We
kon ourselves to have just so much
as we exhibit in the hour of trial.
right no longer than all things
s go on pleasantly, we have no
all. If we are good tempered
long as no one injures or insults
e are calm and kind only so long
e allowed to go on without perse-
nd disappointment, we have no
reckon ourselves good tempered,
u, or kind, or calm, at all.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) } ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. { NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY FEBRUARY 15, 1854. NUMBER 5.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

THE TWELVE PROPHETIC PERIODS, Chronologically Considered, and Presented in accordance with History and Astronomy: With Sketches of the Chronology of the World, extending from the Creation to the End of Six Thousand Years. "O Fools, and slow of heart to believe all that the Prophets have spoken."—[Luke 24 : 25.

ADVERTISEMENT. Should the eye of a *Chronologer* fall on the following humble pages, and he should deign to look them through; and (as I lay no claims to infallibility,) he should discover any mistake, or error of any kind, if he will kindly point it out to the editor of "The World's Crisis," he will confer a favor on the writer. The little work has been presented before "scientific men," but it is not impossible that some error may have escaped their notice.

H.

PREFACE. To show that the end of all things is at hand, that the prophetic periods are all verging to one crisis, and that its distance from this cannot be but a few months in the future, is the great object of the following pages.

For this purpose it becomes necessary to take a view of these periods in a Chronological and Historical form, that they may be presented in accordance with both ancient and modern astronomical calculations.

The best writers base their position on inspiration and existing facts. We may be edified with the opinions of others; but as they disagree in opinion, our only alternative is to choose and select those whom, under existing circumstances, we believe to be the most candid, truthful, competent and careful, to present facts and their attending circumstances.

Believing that the truth is among us, and leaving it to others to determine which has presented it in the clearest and most convincing manner, the writer will quote from those, if within reach, who lived nearest the time the events occurred, who had the greatest opportunity to know and record facts, and from those who have had the greatest access to the best ancient Historians; and though I do not promise myself that I shall succeed better than others, I shall present these views in a different form; and by obedience to the Spirit that presses me to it, at least satisfy my own mind that I am not far out of the way, though I feel inadequate to the task which I have undertaken.

One great object is, to remove, if possible, some of the obscurity that has always attended the era of the birth of Christ, by adjusting the principal eras to each other, and by concurrence of remarkable events which synchronise with different years of these eras.

The Historians that I shall follow mainly, are Josephus, Raleigh's History of the World, in 4 volumes, Butler's Universal History, Gibbon's Fall of Rome, Prince's Chronological History of New England, Rollin's Ancient History, Goldsmith's History of Rome, and others; and with Bliss' Anal. Sacred Chronicles I hope to produce a collection of facts that will satisfy the minds of some that the prohecies are yet to be fulfilled, without altering the present translation of the Bible.

I expect to incur the charges of invading the territories of the knowing ones, and of disarranging Chronology; but as all Chronologers agree that the era of the birth of Christ was incorrectly dated, if, by adjusting those eras to each other, from the era of the Olympiads, the era of Rome, and that of Nabonassar, and carrying them all forward to the Era of Diocletian, we find no less years, and no more, than is given in the vulgar era, why not place the events of the infant years of Christ, in their proper place? for I see no reason why we may not as well be right as wrong.

The Seven Periods Of Daniel's Vision Of 2300 days,—Dan. 8, 9, 10, 11 and 12th Chapters.

Much has been said and written on the above mentioned interesting vision of the Prophet Daniel, to the consideration of which my mind has for the last year been especially called; and without expressing my opinion of the views of others, I wish to give to the world the light which I feel assured I have received on this all-absorbing subject. Some have commenced this vision so early that these day-years have long since run out; some have made the "Seventy Weeks" a period altogether separate from them; by which they have no key to unlock this great vision, there being but one starting point for both revealed by inspiration.

I can discern but one way whereby these years, at each of the periods assigned them, can ever be fulfilled, viz: the seven weeks, the sixty-two weeks, and the *one* week, divided; in the midst of which the sacrifice and oblation should cease;—and the 1260, 1290, and 1335 days, to fill up the vision, raise the dead, and "cleanse the Sanctuary."

The Prophet Daniel, when he saw this vision, was personally in the Palace, at Shushan; but his mind was borne away in the visions of God to the banks of the River Ulai, where "he saw a ram with two horns, and the two horns were high; but one was higher than the other, and the higher came up last,"—Dan. 8 : 3. Now, as the two horns were the Kings of Media and Persia, and as Media was known to be superior to Persia at the conquest of Babylon, it follows, that the vision commenced at a time when the Persian Kingdom had superseded the Median, and was in its full splendor; for he says not that he saw the horn when they were equal even, but when that which came up last, had become "higher" than the former.

Says the Angel, "Seventy Weeks are determined," ('cut off from the 2300 days," says Professor Whiting; "Adv Shield,") "to make an end of sin-offering, to make atonement for iniquity, to bring in everlasting righteousness, to anoint the Most Holy One, and Seal the Prophetic Vision,"—Dan 9 : 24.

I think it must be evident to all, that the *explanation* of the evening and the morning, was here commenced, by the Angel, and that *it* was continued to the *end* of the Book of Daniel, who affirmed that it should be to "the end," and that "the end" should be "at the *time appointed*," which appointment must be this vision.

Now, as this prophecy is voluntarily chronological, it involves the special honor of God to fulfil it; and I cannot so trifle with the Word of God, as to express an opinion derogatory to its sacred records; and as there is but *one* right way for anything, we may be very sure that *that* way is best, if we can but find it. Says the Angel, "Know, therefore, and understand, that from the going forth of the Commandment to restore, and build Jerusalem, unto Messiah, the Prince, shall be Seven Weeks and three-score and two Weeks; the Street shall be built, and the *Wall*, even *in troublous time;* and *after* three-score and two Weeks, shall Messiah be cut off, but not for himself;"

"And He shall make a firm Covenant with many, for *one* Week; and in a *part* of the Week, he shall cause the sacrifice and offering to cease,"—Prof. Whiting's translation, (Adv. Shield.) The Commandment to build Jerusalem is here fixed by inspiration, as the commencing point of this vision; but as there were four decrees to that effect, many have caught upon *one*, and *another*, and *another*, till all had gone by; but one Cyrus, in his first year, issued one; Darius Hystaspes, in his second year, another; and Artaxerxes, in his seventh, another; and as the 2300 years, if commenced from either of the foregoing, have all run out, and proved those starting points wrong by the extension of the vision, it follows that we must look for another and later decree, which we find given in the 20th year of Artaxerxes, which was *the last* ever issued from thence, and which, consequently, *must* be the *only decree* that can fulfil the words of the Heavenly Messenger.

For the first Period, viz, the seven Weeks, we read, "the Street shall be built again, and the walls, even in troublous times."

Here the building of the walls being mentioned particularly by the Angel, and this being the particular work that Nehemiah accomplished, and in such perilous times, too, that of every man who labored on the walls, it is said, "With one of his hands he wrought in the work, and with the other hand he held a weapon,"—Neh. 4 : 17. And it likewise being a time when the Persian Kingdom was in its glory, it appears forcibly clear that the 20th year of Artaxerxes was the true epoch for the commencement of this vision; and that Nehemiah's Administration, as Governor of Judea, began here, and continued forty-nine years, to the end of the first Period, B. C. 398–7.

The next thing to settle is, which year before Christ was the 20th of Artaxerxes? Petavius, Rollin, Usher and others, date this vision, that is, the Seventy Weeks, from the 20th of Artaxerxes, and believe it to have been B. C. 454; but as I shall have opportunity to speak of this more fully hereafter; I will only say here, that one of my Bibles dates B. C. 414, and the other 446, B. C., which latter year I think commenced in the course of the 20th year of Artaxerxes, as I hope to be able to show by presenting a Chronological table of the Persian Kings, adjusted to the Era of Rome, the Era of Nabonassar, and that of the Olympiads.

The Saviour said, when he began to preach, "The time is fulfilled," (the sixty-nine Weeks are completed). "The spirit of the Lord is upon me, because he hath *anointed* me to preach the gospel to the poor. He hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. "To preach the acceptable year of the Lord."

As there must be time enough to fulfil the prophecies of God, I do fully believe that the 20th year of Artaxerxes was 446 full years before the birth of Christ; and that the decree was issued in the first Jewish month, Neh. 2 : 1, and that the 483 full years, or sixty-nine weeks, were completed when he was 37 years old; 446 added to 37 make 483, at which time he was baptized, in the spring of A. D. 38. This period I cannot find fulfilled in any other way, consistent with the other periods of the vision; and am compelled to place the baptism of Christ in the first Jewish month of A. D. 38; but as the vulgar era was inaccurately dated, I shall present a table of the Roman Emperors, for near three centuries after Christ, the number of years that each reigned, and the authority I have for the number of years reckoned to each. At the baptism of Christ the most Holy One was *anointed*, and the second period fulfilled in A. D. 38, when he was 37 years of age.

The Saviour went about doing good, healing the sick, preaching the gospel, and even raising the dead, for more than three years; when having completed his ministry, he yielded up his life, a sacrifice for a world of sinners, in, or near the first Jewish month, of A. D. 41. This comes into the midst of the week, and gives over 486 full Solar years, completed at the passover; when at his death the sacrifice and oblation ceased, the vision was sealed, and the third period fulfilled, A. D. 41, when he was 40 years old—446 + 40 + 1814 = 2300, which will be completed at the end of the Jewish years, A. D. 1844. In addition to the above views, it may be remarked that Augustus Cæsar in whose reign Christ was born, reigned 43 years, 11 months, and 17 days, after the battle of Actium, and died August 19th, year of Rome, 763 A. D. 18, and that Tiberius reigned alone, after his father's death, 22 years, 9 months and 5 days to May 24th, and died A. D. 41, and I believe that Jesus was born in the first Jewish month, of the 27th year of Augustus, (after the battle of Actium;) and that he was 17 years, 4 months and 25 days old, at Augustus' death; and in the spring of the 15th year of Tiberius, when John began to preach, he was 32 years old, that John preached five years, to the spring of Tiberius' 20th year, and baptized him at the age of 37 years; that after Jesus had preached three years, and from March to the passover, he sealed the vision with his life, at the age of a little over 40 years, in the first Jewish month of A. D. 41.

Now in order to establish the above position, it will be necessary to show that facts exist, in accordance with these views; that Herod, and Pontius Pilate, and Ananias, and Caiaphas, and Tiberius, were all living, and in office, at the time of the crucifixion; for all Historians believe that the Savior suffered in the reign of Tiberius; but Cornelius Tacitus affirms it to be so. (History of the World.) We know by the 2d chapter of Matthew, that Jesus was born "King of the Jews." Josephus mention the cruelty of Herod, even in his last illness, toward some Jews that had thrown down "a golden eagle," which he had placed over the portico of the temple.

Herod was so furious as soon as he heard of it, that he deposed Mathias the High priest, and ordered that 40 of them, should be burned alive; and that night, says Josephus, there was an eclipse of the moon; which according to modern astronomical calculations happened the 13th of March, in the year of Rome 750. Josephus likewise mentions Herod's death, not long after; and the division of his kingdom, between his sons; of which Herod Antipas held Gallilee; Philip, Iturea, and Trachonitis and Archelius, Judea.

Josephus says: "Philip reigned over his part of the kingdom 37 years, and died in the 20th year of the reign of Tiberius; and as the Saviour was born before Philip obtained his tetrarchy, it proves beyond all dispute that Jesus was born more than thirty-seven years before that event, and that Tiberius' 20th year must be A. D. 38.

It is now my perilous task to adjust some of the principal eras to each other, and if possible, find the true year of the birth of Christ, and the distance from that, to the present time. Raleigh says, "Romulus built Rome in the first year of the seventh Olympiad, B. C. 7 76, 25 years before the building of Rome;" and Cato says, "Rome was built at an era that corresponds with B.C. 751. The era of Nabonassar has not been so much in use as those of Greece, and [illegible], but all historians agree that it began Feb. 19th B C. 747, at noon, and in its history gives a catalogue of the Babylonian and Persian kings, and the number of years, months, and days, that each king personally reigned, and is a year later than that of Rome, and 29 years later than that of the Olympiad.

With this adjustment, it will be easy to discover any mistakes that may be made in the following pages.

There are several interesting and valuable synchronisms mentioned by Mr. Bliss in his Anal. Sac. Chronology, to which this will adjust; and also every eclipse that I find there, or elsewhere, that is sustained by any proof, or the name of any astronomer. Gibbon says there was a tradition that the crucifixion was in A.D., 29. "This date," he says, "seems as probable as the vulgar era at least, which is placed (I know not from what conjectures,) four years later, vol. 1st, page 252, and it is on this account that I wish to fix the era of his birth, where it happened, and let the events that transpired in his early years be placed at the time they occurred.

In Luke 2d, we read the decree of Augustus that all the world should be taxed, was made "when Cyrenius was governor of Syria." I cannot find that Cyrenius was president of Syria, till about A. D. 1. Josephus says he was sent then to seize Archelaus' money; but I find no account of him in Josephus till that time.

Sir Walter Raleigh says Quintilius Varus was president of Syria at the time of the birth of Christ; and Josephus mentions Quintilius Varus as president of Syria, at the time of Antipater's trial; and it appears evident that there is either a wrong translation, or a mistake of the transcriber; and Quintilius and Quirinus being somewhat alike, might be the cause of the mistake, as it is evident there is one somewhere.

Cato says Rome was built in the year of the world 3253, that is B. C. 751, and he is followed by Talent, Swan, Rollin, and Helvicus, and here I shall place the birth of Christ; and as Thomas says the Roman year began, March 25th, till the style was altered, A. D. 1752, and as the Jewish year began near that time, I shall, to prevent mistake, invariably commence both the Jewish and Roman year, March 25th.

To be continued.

He is a powerful man who governs his passions, and he is rich who is content.—To refrain from doing what is wrong is impossible, while we are neglecting to do what is right.

"The Day of the Lord Cometh."

When the Son of God had about closed His mission upon earth, he retired from the city He so much loved, and sat down upon the mount of Olives, in sight of the spot made doubly dear to Him by being the birth place of so many holy men of God, of whom the world was not worthy. Many mighty miracles had been wrought there—its very dust made hallowed by Angel-feet. But now He had left their house desolate, because they had rejected Him their promised Mesiah, and knew not the *time* of their visitation. Though He had oft wept over them, and would have folded them in His arms of compassion, yet they spurned all His offered mercy, and even then were thirsting for His blood. Jesus said unto His disciples, "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down." Then they came unto Him privately saying, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? The Saviour answered these questions—told them about the destruction of Jerusalem, and then of the signs of His second coming in glory. He charged us, saying, "Take heed that no man deceive you, for many shall come in my name, saying, I am Christ, and shall deceive many; ye shall hear of wars and rumors of wars, see that ye be not troubled, for the end is not yet;" and thus He goes on giving them instruction of what shall come to pass, and says, "When ye therefore shall see *the abomination* of *desolation*, spoken of by Daniel the Prophet, stand in the *holy place*, whoso readeth *let him understand*." Now when we see a power desolating the Church of God for 1260 years, putting to death more than 50,000,000 of the saints, we may *understand* what abomination our Saviour means.—Again Daniel says, "The wise shall understand," and praise God we believe they will, and light is now shining upon the word of God, and the prophecies are being understood. And the children of God may "lift up their heads and rejoice that the day of their redemption is *at hand*." Most surely, the day of God's preparation has come, when Nahum's chariots justle one against another in the broad ways, and run like the lightning. The munition is being kept—the way watched—their power mightily fortified. The shield of the mighty men are made red, and truly we are

"Living in an age on ages telling,
To be living is sublime."

The last *great* conflict is to be fought with the prince of darkness, and he is filled with wrath, knowing his time is short, and hence the contest must be a most awful struggle. Too long has he usurped authority over the children of men to be subdued without a bloody scene. But the Mighty Conqueror, the Lord Jesus Christ, will shortly come and destroy Satan under His feet; and the ultimatum will be the overthrow of all earthly Monarchies, and Christ will set up his everlasting Kingdom under the whole heaven.

We cannot be mistaken, that the day of the Lord is at hand, and hasteth greatly. Paul says, "But ye brethren are not in darkness that that day should overtake you as a thief." Thousands who are anticipating salvation, will be drawn into the whirlpool of deception—the conflict of nations,—and will not be able to stand in the time of trouble. His coming is to be sudden, like the lightning, when He "cometh out of His place to punish the inhabitants of earth for their iniquity." "The Lord shall roar from on high, and utter His voice from His holy habitation. He shall give a shout, as they that tread the grapes against all the inhabitants of the earth.—A noise shall come even to the ends of the earth, for the Lord hath a controversy with all nations, He will plead with all flesh, He will give them that are wicked to the sword," saith the Lord, "and the slain of the Lord shall be at that day from one end of heaven to the other." Such a scene as this must soon be witnessed. The strife has already commenced, and will not end until the wicked are cut off from the land. There shall "nothing hurt nor destroy in all my holy mountain, saith the Lord."—And how solemn the thought, that we are standing within a short space of that awful day! when the secrets of all hearts will be made known. "Cleanse thou me from secrets faults," and give me a hiding place when the storm of vengeance falls. But alas! for the thoughtless multitude who are dreaming of better days, of a happy millenium, that day will most surely overtake all such as a snare. The Saviour has no where taught such a doctrine, or any of His Apostles, or that many would be saved, but that "many would seek and would not be able." Again, He says, "As it was in the days of Noah, so shall it be in the coming of the Son of Man." All that did not know the flood was coming perished, and those that believed, it was counted unto them for righteousness, and they escaped the deluge.

Now all things will pass on, and seem to the wicked to continue as they were. The different churches may be assembled, listening to the cry of peace and safety, and not of the nearness of a judgment day—of the glorious new heaven and a new earth—of the resurrection from the dead; and anon, the rumblings of his chariot-wheels may be heard, and the Judge of quick and dead is here, and mercy gone; the righteous caught away to meet the Lord in the air, and the wicked given to the burning flame! Every sign and landmark spoken of by our Saviour and Apostles has been witnessed, and we have passed the last one; and now the very heavens gather blackness. The political heavens also are foreshadowing some awful woe, and impending evil upon the inhabitants of earth. The three unclean spirits are busy gathering the kings of the earth, and the whole world to the battle of that great day of God Almighty. The angel's cry is being sounded, "Fear God and give glory to him, for the hour of his judgment is come"—the virgins are awaking—the faithful servant is giving the household "meat in due season," and the evil servant saying, "My Lord delayeth his coming." O that we might be wise, and secure eternal life without delay. Our days are numbered, and how swiftly they fly away! The *last one* will soon come! Now is the wine-cup being given to all nations, and God says they must certainly drink and be mad. Evil is going from nation to nation—a great whirlwind being raised up, which will fan all the world in one universal blaze of war and commotion. The awful crisis is coming—*quickly coming!* O that the wicked would turn from his evil way and live. "Turn ye, turn ye, for why will ye die?" The moments are precious, and time flies. Soon the last child will be sealed, and the four angels let go their hold upon the winds, and the awful conflict of all nations will then commence, and behold a world in ruin lies!

"Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning
To rescue souls from hell."

M. M. E.

Landaff, N. H., Feb. 8, 1854.

There Will be no Night There.

No night, with its gloomy darkness and fearful raging tempest. How it howls about our casement and tears in fury among the leafless branches. The thunder mutters its fearful anger, and the ghastly lightning glares vividly about us. But there no storms will sweep over the soul. All will be serene and pure; as the morning sun bursting in beauty over the tranquil lake; as the midnight sky gazing silently and solemnly upon the repose of nature, when the wind has hushed its breath and the little stars hold converse in gentle whispers.

No night there! with its long and tedious hours of anxious care, of restlessness and pain.

No night there! with its unconscious stupor; with its forgetfulness of the past and unconcern for the future; with its dreams of terror, and sudden alarm. The soul will be all awake there. We shall know as we are known; know the depths of that love that saved us; the immensity of that power which redeemed us.

No night there! and therefore no darkness; no darkness and therefore no [illegible]. His banner over us will be love.

He will wipe away all tears. No more sorrowing scenes to be witnessed,—for the long dark night of [illegible] is passed forever, and the day of [illegible] from age to age, in all its [illegible] and splendor.

The World's Crisis.

LOWELL, FEBRUARY 16, 1854.

BROTHER MERRIAM:—I would like to see your views in the Crisis upon the first verse of the 7th chapter of Revelation.

M. M. E.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should should not blow on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

"Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Vs. 1–3.

The rushing of a mighty wind prostrating the works of nature, sweeping every thing in its course, and carrying havoc and devastation all around, is an apt emblem of the desolating fury of the sword.—When men rush forth to war, overturning established governments and existing civil institutions, spreading terror, desolation, and ruin all around, their work is so nearly allied to that of a terrific whirlwind, that the comparison between the two is frequently presented in the Bible. Says Daniel,

"I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

"And four great beasts came up from the sea, diverse one from another." (Dan. 7: 2, 3.)

This imagery, it will be admitted, symbolizes the establishment and subsequent overthrow of the four universal monarchies of the world. The four great beasts stand for symbols of the four kingdoms. The instrumentality employed by the hand of Providence to accomplish those mighty events was military force. By the power of the sword one government was overturned and another organized upon its ruins. The four winds therefore in this prophecy represent commotions in the political world. The waters of the great sea represent the masses of people or the nations of the earth; the action of the four winds on the waters, agitating them with violence, aptly represents the warlike elements that throw the masses of men into violent commotion; the nations dashing like mighty billows. And as four great beasts came up in consequence of the commotions, so the four great monarchies of earth have successively risen and fallen in the drama of the world's history.

To illustrate farther the use of the term "four winds," refer to Jer. 49: 36, 37:

"And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

"For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the Lord; and I will send the sword after them, till I have consumed them."

This is a demonstration that the scriptural use of this symbol justifies the application of it to the events of war; for the four winds of heaven were to be brought upon Elam, or Persia till they were scattered, or carried away captive among all nations, and their own government broken down and destroyed.

Again, Zech. 7: 14: "But I scattered them with a whirlwind among all the nations whom they knew not." The four winds of heaven, centering at a given point, would naturally produce a whirlwind; and this whirlwind of war scattered the nation of the Jews as the four winds scattered the Persians. If then, agreeably to Bible usage, this symbol has reference to war, we have no authority to change its signification unless the context demands it.

We understand, therefore, that the "four winds," spoken of in Rev. 7: 1, symbolize war; and if so, it is perfectly easy to decide what is intended by the four Angels; for we know what is symbolized by an Angel when we ascertain what work is accomplished by that Angel. If then the work of these four Angels is to restrain the fury of war, and they have the power to hurt the earth by war, there can be no question that the agencies symbolized by the Angels are those powers that control the elements of war, or in other words the powers in whom are vested the authority to declare war, or to treat for peace, viz: the civil governments.

It is not a little remarkable that four powers, or governments, have for a number of years, been combined together for this very purpose, viz: "to keep the peace of the world." This was the great object of the Holy Alliance formed in 1815.—Napoleon Bonaparte was going on conquering the nations of the earth, and [illegible] intended to have formed a consolidated Empire that would have ruled the world. The kingdoms were reeling and falling beneath the power of the French Emperor, but at length the four great sovereigns of Europe were called together for the purpose of defeating his designs, and preserving the balance of power in Europe, and maintaining the peace of the world.

Since that time the Advent doctrine, beginning at the East, has been going through the world and preparing a people to God's praise; for those who "have this hope in them purify themselves even as He (Christ) is pure."

The sealing of the servants is accomplished by the truth; for it is the truth that sanctifies and makes us free.

The proclamation of the coming of Christ about A. D. 1843 might have commenced the work of the sealing Angel, but that work could not be consummated—the finishing stroke could not be given to one's Christian character till the last truth is developed; for when the last doctrine is promulgated, the last Gospel light elicited from the oracles, if that be rejected, they hear not the voice of the shepherd, they reject the true light, and how can they be the sanctified, chosen ones, "that follow the Lamb whithersoever He goeth"? I believe that that which places the seal of the living God on the heart, that which enstamps the impress of a Saviour's image on the moral being of the man, is the reception of the last message, or dispensational truth, presented to the Church in the Gospel age.—This truth we understand to be the *mid night cry*, and although we have no desire to prejudge the Virgins, or limit the time given for the reception or rejection of the truth, yet as sure as God's word is true, the midnight cry will split the ranks of the Advent host; and ultimately many, who once rejoiced in the blessed, glorious light of the Advent faith, and walked out on the truth identified with the Virgins, will be found wanting in vital, evangelical faith; and therefore, according to the parable, the servants (Virgins) cannot be sealed till the proclamation of that which actually heralds in the Bridegroom.

When the sealing Messenger commences His work, the four angels (powers) are in the act of holding the winds. This implies that force is requisite to restrain their violence. It is a somewhat striking fact, that all the efforts at negotiation in Europe, are made by what is termed "the four powers," and since the dissemination of what we term present truth, the four powers have been obliged to exert all their strength to curb the fury of the warlike spirit. Conference on Conference has been held, proposition after proposition has been submitted, and every possible exertion has been made by these governments, and all the arts of diplomacy have been exhausted to devise some method of pacificating the world. They have been holding the winds while the midnight cry has been sounding. When difficulties arose between the Sultan and the Autocrat the four powers endeavored to mediate, and thus preserve the equilibrum of Europe, and the peace of the world. When Omer Pacha's troops on the Danube were full of the fury of war, the four powers despatched a messenger to induce him to restrain the violence of his soldiers, and thus hold the winds of war. When the masses of the people at Constantinople became so belligerent that the government was in danger of being overturned by popular outbreaks, because the Sultan did not declare war, the four powers ordered steamers up the Dardanelles to protect the capital from the violence of Mohammedan subjects, and thus hold the winds of war. And now that war is declared, and hostilities commenced, still the effort continues on the part those four powers, represented by four Angels, to hold the winds. But such is the internal commotion of those elements, and the violence of their expansive force, that they cannot longer be restrained—they begin to rush and sweep in desolating fury over a portion of the earth.

But the question comes up, have the four winds been let loose to destroy the earth, showing that the servants of God are sealed and the work of grace completed? I think not from the fact that the Angels or powers are unitedly exerting their power to restrain the explosive agencies, and secondly because I understand the four winds to represent all the winds of heaven agreeably to the ideas of the ancients.—They had a particular name for each of the four winds. *Notus*, the south wind, *Eurus*, the east wind, *Boreas*, the north wind and *Zephyrus* the west wind. When, therefore, there is a universal rush of all the winds of heaven, or the spirit of war among the nations, I understand the four winds are let loose in desolating fury to destroy the governments of earth—to sweep away all human principalities and powers, thrones and dominions, that the Prince of peace may have the fifth universal kingdom under the whole heaven. This I understand to be the battle of Armageddon. The existing war, however, between Russia and Turkey is merely a preparatory step to bring on the final tempest of wrath, which in its hurricane fury will sweep the wide earth, overturning the governments, as the natural whirlwind in its resistless power overturns the mountain oaks, and desolates every thing in its course.

The present movement I believe to be the action of the three unclean spirits, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty. This movement under the sixth vial prepares the way for the action of the seventh vial by drying up the river Euphrates (Mohammedan power,) and when the seventh vial is poured into the air (the seat of the winds,) the work of grace is finished; and a voice comes from the temple, saying, "*It is done.*" Under this vial there is an "earthquake, such as never was since men were upon earth, so mighty an earthquake and so great." An earthquake is explained by Commentators to be a revolution; and doubtless when that earthquake comes it will be the outbursting of those explosive elements with which the political world is charged, or in other words, the movement of the revolutionary forces—that will break down all the governments of the habitable globe, and deluge the earth with a sea of blood.

I have thought as the Angel pours out his vial into the air, that it might perhaps have been more appropriate if the Greek word rendered, "earthquake," had been translated *whirlwind*. The word means simply a shaking, or commotion, which when applied to the earth would signify an earthquake, but when applied to the air would indicate a *whirlwind* or *tornado*. My impression is, that the outpouring of the seventh vial *on the* AIR, affects that locality in a symbolical sense—that the results are, figuratively speaking, *atmosperic phenomena*. The first effect mentioned is "*voices*," but as the word more appropriately signifies "*roarings*," and as that term would harmonize with the scenic representation of the passage, it seems to me it should have been thus rendered.—We then get the idea of the commotions in the political atmosphere, which are the precursors of the coming struggle, as the roaring of the wind precedes the tempest. This is an atmospheric phenomenon in the symbol. The next mentioned is "*thunders*," also atmospheric—the next "*lightnings*" also atmospheric, and in the 21st v. "*hail*" another atmospheric phenomenon. In keeping with these representations, it seems to me, peculiarly appropriate that the Greek word rendered "earthquake" should have been translated "whirlwind." This rendering however does not alter the significance of the symbol at all.

My idea therefore is, that when the four Angels let go their hold entirely, and the four winds rush impetuously over the earth, that they coming in contact, so to speak, produce that resistless whirlwind of God's anger against the guilty nations, which will desolate the world by "the sword that He will send among them"—that as the Mohammedan power goes down, the flood gates of war are opened to deluge the earth, which will be like the scourge that fell first on the house of God at Jerusalem, of which it is said, "And the end thereof shall be with a *flood* and unto the end of the war desolations are determined," or in other words, it will be the fulfilment of the events under the seventh Angel's vial. The roaring of the tempest will then be heard, accompanied with the thunders and lightnings of heaven's vindictive justice—the hail of destruction will fall upon the impenitent and incorrigible transgressor—the outburst of popular fury to destroy their oppressors, and wrench the sceptre from their grasp, the civil commotions in attempting to revolutionize the governments will be like a sweeping and horrible tempest to devastate the earth. It will be "the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." Jer. 30: 23, 24, or as represented in Jer. 25, where the Prophet speaking of the destruction of all nations with the sword, says: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 31–33.

Then will be fulfilled Haggai 2: 21, 22, "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Says Paul this word "yet once more signifieth the removal of those things that are shaken;" i. e. the kingdoms of the world will be dashed in pieces, and they shall come down every man by the sword of his *brother*; and Zechariah says "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zech. 14: 13. These passages ssem to imply that civil war, and popular outbreaks will destroy the kingdoms by internal violence.

When the ten kings "hate the Harlot and shall make her desolate and naked and shall eat her flesh and burn her with fire," then "great Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Then will the islands flee away, and the mountains (governments) will not be found; for the winds will carry them away and no place shall be found for them.

The premonitory throes of the mighty earthquake are already upheaving the political world; and the revolutionary forces under Kossuth, Mazzini, Gavazzi, &c., are arming for the final struggle. Flee to the ark, whoever is not at peace with God.—Live in conformity to the divine mind and will, and the Lord will spare you as a man spareth His own son that serveth him, and you may be counted among the jewels to shine in the kingdom of heaven in that great day—a special treasure to be preserved in the storehouse of the Lord, which cannot be devoured by those fires that will burn up the wicked "*root and branch*," as the stubble is consumed by devouring flame.

European Affairs.

We have reason to believe, from the latest arrivals, that the warlike spirit is stirring up all the elements of wrath in Europe. How amazingly christendom has been deceived by the siren song of peace and safety! Just at this time, when many have supposed we were on the eve of a millenial epoch, a time of universal peace among the nations,—just now when the pacific influence was thought to be gathering strength, and its balmy wings were supposed to be hovering over a world about to be reformed and regenerated,—just at the moment when men, as was believed, were beating their "swords into plow-shares, and their spears into pruning hooks," to see now a general outburst of the warlike spirit,—to see the continent of Europe upheaving by the anger of the nations, and those volcanic elements which were supposed to be quiet and powerless, bursting forth in fearful violence, to deluge the kingdoms as with a fiery flood of vengeance, must surprise the believers in a millenium of peaceful and prosperous governments.

Never, it is believed, was there such an excess of the belligerent principle,—never was there such a demonstration in the earth of a determination on the part of nations to stand on the basis of the sword, as there is at the present time. The preparations for war were never on so broad a scale, the world over, as at present. Look at the extensive armament of Russia. It is said by a Liverpool paper, that she has 40 line-of-battle ships. These vessels are of the largest class, and carry the heaviest ordinance that float in any waters. But on the land the preparations made by the Emperor Nicholas are almost unparalleled in modern times. The whole power of the Church is thrown into the scale to aid the Czar in defending the interests of the Greek religion. The work of recruiting is prosecuted with great vigour throughout that vast empire; and the papers state that all accounts concur in representing the preparation for war on the part of the Russians to be "*enormous*;" so that if anticipations prove correct, there may be some 800,000 or a million of soldiers to accomplish the work of drying up the river Euphrates at an early day in the coming season.

Look at Austria, in her distressed and insolvent state, exerting every nerve to sustain her military establishment, and maintain her ascendancy over Hungary and other disaffected provinces of the empire. It was said, not long since, that the railroad cars were prevented by the government from conveying passengers for a number of days; and the locomotives were employed in transporting munitions of war to Hungary, in order to be prepared for an insurrection of the Magyars.

Look at Turkey. Her pecuniary resources are put in requisition in every department of the empire, and troops are supplied with wonderful alacrity till the army on the Danube and in Asia is increased to some 300,000 men, with a prospect of having 600,000 in the spring.

Look at France. The Emperor Napoleon is making arrangements for a mighty army to be called out as soon as occasion requires. He is also fitting out his third naval armament; and the last news we received from France was, that telegraphic despatches were communicated to the various ports, requiring other vessels to be equipped for sea.

England also is active and energetic in her work of preparation for the coming struggle. She is now about to launch some ten or twelve vessels of war, mostly line-of-battle ships of the largest size, two of them carry, 120 guns each, one 100 guns, six 90 guns each. Thus in a few months their heaviest ships of the line will be doubled in number, and all prepared with the improvements in the enginery of war, and the mechanical inventions of modern science in the art of gunnery.

Whither have the principles of peace fled? Where, now, is the boasted fellowship of nations? Does not the present aspect of the world look much more like beating plow-shares into swords and pruning-hooks into spears than the reverse? O how long will men pervert the truths of God's word? How long will they turn darkness into light and bitter into sweet? How long will they transform the threatenings of God against the wicked into promises of heaven's blessings? The proclamation of Joel,—"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plow-shares into swords and your pruning-hooks into spears,"—has been made by both the powers in favor of absolute government, and those in favor of Republican institutions. Kossuth, Mazzini and Gavazzi, with their associates, have acted faithfully their part in this scene of the drama, and now we see the actual preparation for war being made; not only is the proclamation heralded, but the requisition is responded to by the governments of earth.

☞ I visited the Brethren in Westboro' on Sunday last, and find many minds are stirred up in that place to read, and investigate the subject of the immediate appearing. An effort is being made to circulate the Crisis among the people; so that one hundred copies are ordered to that place. Our heart's desire is that the truth may prevail, and the glory of God be promoted by the enterprising spirit of faithful Brethren.

Bro. Hook informs us that he has 5,000 copies of "Investigation of the 1260, 1290 and 1335 days, by F. H. B," which he will furnish to all wishing them at $2,00 per hundred. Address J. G. Hook, Concord, N. H.

☞ We give to-day on our first page an extract from a small work written by B. Hildreth. It will be found deeply interesting to all students of chronology.

From Europe.

New York, Feb. 9. The steamship Pacific, from Liverpool, Wednesday, the 25th ult., arrived at 3 o'clock, this P. M.

The Turkish War.—No official reply is received from the Czar of Russia, relative to the Eastern question. There is no abatement in actual hostilities, and the preparations for war are continued, but no further battles are reported, either on the Danube or in Asia.

The allied fleets were last seen steering for Batoum, with a fair wind. The Russian fleet was also at sea.

The very latest despatch on the morning of the Pacific's sailing, says, on the authority of the London Times, "that the Czar has not proceeded to extreme measures, on learning of the entry of the allies into the Black Sea. He replies by a question, 'Are the fleets to observe strict neutrality, or take active part with Turkey.'"

The answer to the above is of little importance, as the Czar's final reply to the note of Vienna must ere now be on its way to the Western governments." The above, however, had a favorable influence on the Paris Bourse.

Military movements continue along the Danube, but no further battles reported.

The English people, seeing the imminence of war, appear to have made up their minds to the necessity, and quietly accept it.

A telegraphic despatch from Vienna states that it has transpired that the Czar's final reply, will be a contemptuous refusal of the Vienna note; also referring Turkey to Prince Gortschakoff for further particulars, asserting positively that Russia will not give up one jot of Prince Menschikoff's first demand.

Paris, Tuesday. The Constitutionel publishes the following expressions of the Czar:

"When the Emperor learnt the entrance of the allied fleet into the Black Sea, he displayed perfect calmness, and said to those about him, 'I expected the resolution taken by England and France, and am not unprepared for it. When battle is offered, Russia accepts. She can afford to mourn for the loss of a fleet, but not for the honor of the nation.'"

The Czar has instructed his ambassadors to demand whether by the entrance of the allied fleets into the Black Sea it is intended to take part with Turkey or simply to observe strict neutrality. If the former is the case, they are to demand their passports.

Berlin, Monday Eve. The Czar insists, as a preliminary condition of negotiations, that the neutrality of the allied fleet in the Black Sea shall be declared in a formal document.

Austria is said to have notified Russia of her fixed determination to maintain an armed neutrality, provided the Czar adheres to his engagement, that he aims at no territorial aggrandizement. If this pledge is broken, Austria would assume a hostile attitude towards Russia.

Ireland.—Another famine is threatened in Ireland. Provisions are enormously high, and still going upward. In some parts of Limerick the people are suffering deplorably from want of food.

London, Jan. 25.—The Times' Paris correspondent writes that the Emperor of Russia's reply, though not couched in very strong language, and demanding explanations, is of such a character as leaves but little hope of a change in the Emperor's mind. It is stated that the popular excitement at St. Petersburgh is indescribable, and the French government anticipates that an explosion of such a kind may take place as shall force the Emperor to make a formal declaration of war before even his plans are arranged. It is believed that 10,000 or 15,000 Russians have crossed the Danube.

Constantinople. Jan. 20. It is said that the answer of Russia on the declaration of neutrality has arrived. Russia refuses her assent, and demands that Denmark shall side with one of the parties.

The Affairs of the East.

Darker than ever looks the political horizon in the East. The Pacific's despatches contained speeches of the Czar, to which we give little credit. Men of might, whether princes or peasants, do not utter great and theatrical sentences in the heat and pressure of emergencies. But from the presence of facts in History we can draw unmistakable auguries. There is going the rounds of the French press, a paragraph, which unhappily we have not at hand to quote literally, purporting to be from the will of Peter the Great. That Napoleon of the Russians left it as his legacy to his successors, that Constantinople should be the goal of their ends and aims. The Bosphorus now, and the commerce of the world with the gold of India was theirs and their heirs forever. It is needless to say that that has been the inspiration of the Muscovite dynasty ever since, and is now being acted upon with the large and tenacious will of the present Emperor. It is the fashion of John Bull to underrate his adversaries. It has taken centuries of bloody battle-fields to convince him that one Englishman cannot beat three Frenchmen in fair fight. It will take another century to convince him that the empire of the physical and intellectual world is not the right divine of his little Island. But we, the children, see more truly than our fathers, and we know that the Russian is a foe to dread, and that protocol and diplomatize as we will, he is terribly in earnest.

The present position of affairs is this. The fleets are in the Black Sea steering where they can find a foe. The Russian Admiral has answered the note of the coalesced ministers at Stamboul, that he shall until orders from St. Petersburg, sail where he will, and none shall stop him. The sea of the Euxine is his and by right.—The army in the Principalities lies in its old position. The last battle was fought in an attempt of the Russian right wing to force the passage of the Danube on the Turkish left at Kalafat. The two armies are face to face. The Russian stretching from Servia to Bessarabia, its head-quarters at Bucharest, the Turkish on the opposite shore of the Danube. The lines extend nearly two hundred miles, a larger space than either can defend. The consequence must be a concentration of forces at some point between Widdin and Ismail (near the mouth of the Danube,) and an attempt to pass. It is not to be supposed that the Russians will commit the palpable military blunder of crossing in small divisions at distant points into a country strongly fortified and filled with hostile forces. It seems generally conceded that the Danube has been passed on the Russian left, near Ismail, but this is conjectured to be a feint preparatory to a movement of the centre upon Rustchuk. The attack at Citalé was evidently a ruse to concentrate the Turkish forces at one point and then to outflank them by a general movement either near the coast or at the centre. We may be, very likely are, mistaken as to the intention of these movements in a military point of view. This is mere conjecture, to which the reader is welcome at what it is worth. But as to the political significance, we think there can be no mistake. The Russian army is merely carrying out the orders which sent it across the Pruth. Their original destination was Constantinople, and if gunpowder and bayonet can carry them there they will go.

There is another significant fact in the intelligence. Denmark has been notified that it cannot be permitted to remain neutral. The immense alliance of the Northern powers which Russia has been riveting during twenty years is now to be tested.—In a general conflict of the first rate powers of Europe the lesser kingdoms must elect at their perils. Prussia tried a temporizing neutrality with Napoleon during the campaign of Austerlitz, and the result was that one day at Jena and Auerstadt laid the Prussian monarchy in the dust.—Denmark holds the keys of the Baltic and must be for or against the Russian movement. All this is ominous. EIGHTEEN HUNDRED AND FIFTY-FOUR must witness the extremes of conflict, unless the Autocrat is allowed to grasp his prey unmolested by interference. In spite of the temporizing of England and the doubtful politics of France we do not believe the latter. They are too deeply interested in the result to allow of doubt. India lost to Britain, France a third rate power in continental polities, would be the result, and neither the frank heroism of the Gaul nor the sturdy independence of the Anglo Saxon will readily yield to such depression in the scale of the nations.—[Mercury.

A Request.

The brethren and sisters in this place are desirous of having a series of meetings in order to spread the truth before the people once more before the Lord Jesus Christ shall come to judge the world in righteousness. We feel that, under God, good may be accomplished, and a few more souls sealed for the kingdom. We therefore urgently request bro. S. S Brewer and wife to come and labor with us a few days, as early as convenient. We have had but very little preaching amongst us since the Tent meeting in October, and meat in due season is needed. Come brethren in the ministry ;. come in the name of the Lord, all that can, and help us. Will bro. S. S. Brewer please respond. Address, David Sparks, East Bowdoinham, Me.

Price Reduced.

In order to facilitate the circulation of the new work just issued from the press, entitled, "*The Grand Crisis in Human Affairs ; The Lord soon to come*," it will be offered at the following low rates:

Muslin binding, per hundred, $40,00.
Paper covers, " " 33,00.
Single copies, muslin binding, 50 cts.
" " paper covers, 40 cts.

Postage on a single copy, under 500 miles, paper covers, 12 cts., muslin binding, probably about 17 cts.

All orders by mail should be addressed to "J. French, office of the World's Crisis, Lowell, Mass."

☞ We copy from the New York Tribune, the following extract from a letter of their correspondent in London.

LONDON, Friday, Jan. 20, 1854.

The battle of Tshetale, which lasted for three days and ended with the complete victory of the Turks over the forces of Gen. Anrep, is, in many respects, of the utmost importance. From the time that the diplomatic intrigues of the Embassadors at Constantinople succeeded in prevailing upon the Porte to order Omer Pasha to remain on the defensive, and not only not to follow up his first success at Oltenitza, but even to recross the Danube, the Russians have constantly prepared themselves for a great blow which would afford to the Czar an opportunity of displaying his "maguanimity by accepting the proposals of the Four Powers." The naval victory at Sinope, and the successes in Asia were to be crowned by a great feat of arms in Europe. A triumph over the picked troops of Omer Pasha would have easily induced the Sultan to yield to the Czar, so much the more as Lord Radcliffe continued to bully the ministers at Constantinople, while the fleet remained for so long a time in a most treacherous attitude in the port of Constantinople.—The blow was to be struck on the Russians New Year's Day ; the Danube was to be crossed at its upper bend above Widdin and Kalefat, and the Turkish camp attacked on both sides, while the appearance of a Russian army in Servia might have led to an insurrection at least of some districts in the Principality. But Omer Pasha has defeated all those plans with a bold attack. The excitement at Constantinople and the riot of the Softas forced the Divan to give orders to carry on the war with energy. Omer Pasha being thus allowed to take the offensive, on the 6th of January marched from Kalefat to Tshetale, where Gen. Anrep was entrenching himself, in order to get a fortified *tete de pont* for crossing the Danube. The Turks stormed the entrenchments, carried them on the 7th, and on the 8th repelled the furious attacks of the Russians, who had got reenforcements from Krajova. The Russians themselves confess a loss of 1,000 men in killed, among them one general and several staff officers, and 4,000 wounded, among whom we see the commander of their troops in Lesser Wallachia, Gen. Anrep himself. Tactically this victory is very important. The Turkish army has now proved that even when unprotected by trenches it is superior in prowess to the Muscovites, and that it can carry trenches with the bayonet. The loss of two Russian generals and many superior officers is again an evidence that the Russian soldiers must have been unwilling to fight, and that the officers had themselves to advance in order to give courage to the rank and file. The moral impression of the victory must have been immense both on the Turks and Russians. But strategetically, the victory of Omer Pacha is of little importance ; he has defeated the schemes of the Russians, but he has not gained ground ; it is a defensive victory only. The Turks immediately destroyed the works of the Russians, but they did not follow them up to Krajova. The political results of the battle are much more important. The army of the Czar, which had occupied the Danubian Principalities by stealth, while the European diplomatists succeeded in prevailing upon the Divan not to oppose this flagrant breach of treaties, has until now always been defeated, whenever the Turks have chosen to attack it. The prestige of Russia and her influence on the Christian populations of Europe, has severely suffered by such a display of weakness. The Czar cannot consent to negotiate so long as this stain on the honor of the Russian arms is not blotted out by some signal victory, But if the settlement does not take place in a few days, it will be altogether impossible.—Parliament meets on the 31st inst., and the acts of the Ministry will not bear the light of publicity. Lord Radcliffe had instructions to make peace at any price up to the 12th of February, and the success of these negotiations alone can give Lord Aberdeen courage to face Parliament. He had nearly succeeded ; his persuasions and his threats had a baneful effect in Constantinople ; but the battle of Tshetale has come just in time to make it impossible for the Czar to give up the war.

The Russian bulletins on this battle are so shameless that even the Austrian Government has not officially published them. According to these reports the Turks were signally defeated for three days, and as the result of the slaughter, each army remained in its original position. Prince Gorchakoff is furious at his ill luck, and will once more try to dislodge the Turks from Kalefat and to cross the Danube in order to avenge these defeats and respond to the threatening attitude of the combined fleet. According to the news from Constantinople, Admiral Dundas left the Bosphorus on the 4th, together with a Turkish squadron, carrying 15,000 men and ammunition to Batun. The entrance of the fleet into the Black Sea is, therefore, more than a bravado. England and France are actually participating in hostile measures by protecting the Turkish fleet while it carries reinforcements to Asia. Probably the Emperor of Russia will take this protection for actual war. The withdrawal of the Embassadors from London and Paris is thus almost certain.

Though no official answer has yet been given by the Czar to the Vienna note as modified by the Divan, nor even to the French Circular announcing the entrance of the combined fleet into the Black Sea, nobody can doubt any longer that the answer will be a rejection of all the propositions. The Exchange feels it, and the funds accordingly go down. Even Lord Aberdeen begins to believe that war is inevitable ; his only hope is in the possibility of Austria's remaining neutral. But the Emperor of Austria is so much bound to the Czar, that neutrality is disagreeable to him, as soon as such a neutrality is no longer of any importance for Russia: On the other hand, the Emperor of France is not satisfied with the vague declaration of Austria, that she desires to remain neutral, but insists upon a clear definition of that neutrality, and the Austrian Government is in the greatest difficulty about the answer. The Emperor does not like to pledge himself to anything that might be construed as unfriendly to Russia, since he has the intention of openly going with the Czar as soon as the Czar shall require it. People here in England point to the desperate state of the Austrian finances as to a pledge of peace, but those who know anything of Austrian policy see in these very financial embarrassments an incitement to war. The position is so desperate, that bankruptcy cannot be avoided ; but if a state must declare that it cannot meet its obligations, it is less dishonorable to it during war, than in time of peace.—At such moments war becomes a pretext for bankruptcy.

Arrival of the Steamship Africa.

NEW YORK, Feb. 13.

The steamship Africa, from Liverpool, Jan. 28, arrived below at 7 o'clock this evening.

The Czar of Russia's final answer to the last note of the Western Powers was not expected to be given before the middle of February. His conduct is evasive. He pretends not to regard the entry of the allied fleets into the Black Sea as a declaration of war, but has appointed Count Orloff to visit the Courts of Vienna, Berlin, Paris and London to explain on what terms he really will treat. By all this he gains delay.

A quiet tone is observable in the Russian organs, but appearances of peace are no nearer.

On the Danube ostentatious preparations are being made by the Rusians to attack Kalafat, although they admit it would cost them ten thousand men.

Omar Pacha continues to fall on the Russians whenever opportunity offers—his tactics being to put it out of the power of the Russians to fight a great battle. Seven skirmishes have taken place. No actions of importance have occured in Asia.

The allied fleets were last seen a part near Sinope, and a part near Batoum ; but they are since reported as having sailed for Varna.

The Russian squadron was off the sea of Azof.

Servia is much agitated by the intrigues of the Russian Consul General. Izzet Pacha, of Belgrade, has sworn to arrest him unless he minds his own business.

The Emporor of Austria has ordered in great haste 40,000 troops to Hungary.

The Genoese intend to welcome Captain Ingraham with a public reception.

A British naval force is blockading the Persian port of Bushire in the Persian gulf.

LATEST. Vienna dispatches hint that good news from St. Petersburg has reached the Austrian Government.

The Shah of Persia has promised neutrality to Turkey.

A few Thoughts on Objections to the Midnight Cry.

In what respect does it not harmonize with the parable, Mat. 25: 1? We are not willing to recognize anything but what the word establishes. I understand the kingdom of heaven in this clause, to represent those that possess vital power of faith in God and his word.—(See Luke 17: 21; 9: 2; 8: 10; 12: 33.) Mat. 25: 1. "Took their lamps and went forth to meet the Bridegroom." Who did this? The professed church did not in '44, but treated both the doctrine and its believers with contempt; and what has been the result of this rejection of truth? Where has been the lasting revival of religion in that professed church since? Pride, formality, and darkness, (in which they are now living) always accompanies the unbelief of God's word. "Lest seeing they might perceive, and hearing they might understand." The faith had departed from among them, and that small number that still believed God, might well be compared to "*ten*" in the parable. What, but entire confidence and ardent zeal to be in harmony with that divine truth, could have induced the step? They must leave all behind—friends and the church to which they had long been endeared, exhibiting their strongest love for God and his word—their willingness to suffer all reproach for his honor; this consecration would bring them to a near and inseparable relation.

Thus they went forth, and in proportion to their faith, were disappointed in their anticipations of the then personal return of their best and dearest Friend, who is the source of all their hopes and joy,—more thab the disappointment of not receiving at the time expected, a cherished and long-absent friend. In anticipation of such an event, they made no arrangement for a tarrying time, but distributed their possessions to such as had need; and I have not learned of any suffering in so doing, whose faith has remained unshaken in His promise, and who are still patiently waiting, while the vision tarries,—for He was to tarry and they were to slumber nnd sleep. Though many, we truly fear, have fallen, there have others enlisted during the "*trial*," who will be, doubtless, hardy and valiant soldiers, willing to take the lot of a Matthias. At midnight the cry arose, "behold the Bridegroom cometh!" and dark indeed had been the time while the hour of trial was passing with the faithful.—"Go forth to meet him." That cheering sound awakes the virgins, and drowsiness is dispelled before the light of the "day-star" harbinger. The "trimming" time has arrived; the Bible is searched and re-searched for its inexhaustible treasures, and while the "oil" is dealt to the wise it is offered to the foolish also, that they may be without excuse when the Bridegroom rises up and shuts the door. Sad will be the fate of those who neglect to obtain oil until too late, for they must forever remain without, to share the fate of the foolish virgins, who, though reading, seeing and hearing, will not desiringly call for "oil," until the realities of that awful event bursts upon their sight, with all its fearful consequences. O, heed the warning the parable conveys, lest you call in despair on that blessed Saviour for compassion, when his long—entreating mercy is over.

If this is not the "time of the *end*," why this complete harmony with the fulfilment of the word? and when will the signs be witnessed again? O, ye who are His witnesses, truly be not weary in watching awhile longer, for it is your "father's good pleasure to give you the kingdom." I have always regarded time as one of the first and leading characteristics of the advent faith; and it seems that they who have stepped aside from it, are not in harmony with the plan of God, but have greatly digressed—returning back to their first estate. O, let us advance as the light of truth diffuses its gladdening rays upon the path of the just, till the coming of our King shall usher us into perfect day.

Yours, in faith of the promised inheritance.

L. E. BOSWELL.

☞ We shall have ready, by the last of next week, a new compilation of Hymns, suitable for all Advent meetings. Price $11 per hundred, Cloth binding. All orders with Cash for the same, will be promptly attended to.

"Behold he Cometh with Clouds."

Reader, in what state do you suppose the Lord Jesus Christ will find this world, when he comes in the clouds? Will the "earth be filled with the knowledge of the Lord?" Will "all know him, from the least unto the greatest?" You may have been taught so, and perhaps will be disappointed to learn that the Bible gives no countenance to such teaching. It does indeed teach that the earth will be "full of the knowledge of the Lord," &c., but not at His coming. Far otherwise.

The Bible teaches that a wicked persecuting and blasphemous power will exist and prevail *until the judgment shall set—Until the Ancient of days shall come—until the saints of the Most High shall take the kingdom and possess it.* See Dan. 7: 21—22. In chap. 8: 9, 15, the same power is described, and its duration measured. It shall defile the sanctuary 2300 days (or years) *until* it be cleansed or purified by fire, and the *saints take and possess the kingdom forever.*

When will the saints take and possess the kingdom? At the coming of the Son of Man in power and great glory, with all the holy angels. Matt. 16: 27; when the wheat and tares are separated. Matt. 13: 30. When all nations are separated as a shepherd divideth his sheep from the goats—then shall the King say to them on his right hand, inherit the kingdom prepared for you. Matt. 25: 34. Then, and not until then, this wicked power will cease. Paul describes this same power, 2 Thess 2: 7—9, as *destroyed* only by the *coming of the Lord.* In chap. 1: 7—9, this coming of the Lord is said to be in flaming fire, to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. So you see the world will not be converted, for some will be ignorant of God—and some disobedient.

When the Lord "comes in the clouds," the mass of the world will be irreligious. "As the days of Noah were, so shall also the coming of the Son of Man be." Matt. 24: 37. *Then* the earth was *filled with violence, and all flesh had corrupted his way before the Lord.* Gen. 6: 10, 11.—*So shall it be when the Son of Man cometh.*

As it was in the days of Lot—*even so shall it be when the Son of Man is revealed.* Luke 17: 29, 30. Long had Lot been vexed with their filthy conversation, (2 Pet. 2: 8,) When in the midst of a holiday of sensuality and violence, Gen. 19: in an awful flaming storm God swept the Sodomites at once, from life and hope forever. *So will it be when the Son of Man is revealed!* When he comes in the clouds "every eye shall see him,—and all the kindreds of the earth shall wail because of him." Rev. 1: 7. This wailing is not to be the employment of those "who love his appearing." There will therefore be wicked on the earth, in such multitudes, that they are styled "all the kindreds of the earth." The scene of the coming of the Son of Man, described in Rev. 6: 12—leaves no doubt on this subject. When the sun becomes black as sackcloth of hair and the moon turns to blood—the stars of heaven fall—and the heavens themselves depart as a scroll, when rolled together; when every mountain and island is moved out of its place; then the great men and the rich men, the chief captains and the mighty men—and every bond-man and every free man, will seek, in sudden consternation, to avoid the awful presence of the Judge. They will call upon mountains and racks to fall upon them and hide them.

How different this state of things, from that taught by the popular churches, and expected by a wicked world! O may the fatal charm be broken, before a corrupt church and ruined world together, be swept away with their "refuges of lies." *Reader, now is an accepted time!* to-morrow may be too late! O, fly to Christ your only hope, tarry not, lest the storm overtake you.

What writhings must that heart know—what anguish unutterable, whose doom is sealed—never more to know hope! Then sinners will pray—but such prayers were never heard before. Prov. 1: 26—31.

Scoffers will cease to scoff—and triflers to trifle. The infidel believes, but like devils to tremble.

But O, what language can describe the scene, in the contemplation of which, imagination fails? Awake! O sleeper, and call upon thy God!—awake *now!*—then you must awake—then the roar of a thousand thunders, will reveal a God in grandeur, and a world on fire. Come Lord Jesus.—[Selected.

☞ A correspondent of the Franklin County, Vt., Herald, while stopping at a hotel in one of the most populous towns in Vermont, took pains to count the oaths which were spoken in his hearing. The names of the Deity were profanely spoken on Monday 136 times; Tuesday 297; Wednesday 148; Thursday 369; Friday 191; Saturday 205, and Sunday 331. The prevalence of this vice is a disgraceful feature of the age.

Query—How much does the above show the near approach of a millenium?

MARINE LOSSES. The *New York Courier and Enquirer* states that during the last three months nearly one thousand vessels have suffered damage at sea, and during the same period the losses sustained by the Wall street offices exceed *four millions five hundred thousand dollars.* Many vessels that have been exposed to the gales which swept the ocean in December and January have yet to be heard from, and when heard from, may help to swell the enormous sum which is now known to have been absorbed by losses.

The Crisis.

BY S. S. BREWER.

Borne on the breeze from distant nations,
Distress and sad perplexity;
Deep throes of anguish heaves creation,
While loudly roars the waves and sea.
Haste and get ready,
List to the cry;
Loud it swells—it is the knell—
The close of Gospel day.

All things foretold by holy prophets,
In grand review are passing by;
God speaks that men by these may profit,
And quick to Christ for shelter fly.

See how the men of might are waking;
Weak nations now becoming strong;
All things bespeak their final shaking;
'Tis God speeds now the war cry on.

Now hasten famine, death and mourning;
God's wrath upon the Harlot power;
The smoke is rising, see her burning,—
Down, down she sinks to rise no more.

☞ A Vienna correspondent of the *N. Y. Staata Zeitung* says:

"The Hungarian soldiers in the Austrian army still form a centre of constant anxiety for the meditations of their commanders. In vain have officers and sub-officers selected from the Sclavic regiments, been placed among them; their inextinguishable hatred soon broke out against this method of repression. In two Infantry barracks in the suburbs, fierce riots have taken place, in which the 'officers and sub-officers from Bohemia,' as they are styled, were set upon and beaten to death by their troops. This has occurred three times. In vain has the Commanding General forbidden the soldiers of the Hungarian regiments, 'Prince of Warsaw,' and 'Prince Emilius,' to visit the wine shops; in vain have the soldiers been consigned to their quarters for weeks together. The bloodiest affrays occurred inside of the barracks, and the Government has at length been compelled to displace the sub-officers and increase the pay of the privates in the hope of calming this agitation. It may be stated as a characteristic token of the feeling among these Hungarian troops, that they fell upon their officers with the cry—'*Elgen* Kossuth; Long live Kossuth!'"

TABLE MOVING NOT A NEW DISCOVERY. A Russian paper, the *Abeille*, says that the supposed Yankee invention of table moving has been long known and practiced among the priests of Buddha.—When a priest is applied to by an individual who has lost something of value, and is desirous of knowing where to look for it, he sits down before a small table, and placing his hands upon it, commences repeating a passage from some religious book. Soon he rises, and moving backwards and forwards, closely followed or preceded by the table, which seems to be suspended in the air. After a certain time the table gives a whirl and falls to the ground, and the seeker is directed to look for the object of his search in that direction. On one occasion the table was known to move eighty feet through the air before falling. On the same day a Russian peasant living near by committed suicide. The act created suspicion, and upon search the stolen property was found in his domicil. The country people have the most implicit faith in the efficacy of this mode of search, and their constancy of belief is such that it cannot be shaken by repeated failures.

Distinguished Company.—A private letter from London, dated Jan. 20, says:—"Last night we dined with Mr Sanders, the U. S. Consul, and there met, among other distinguished men, Kossuth, Mazzini, Pulksky and Ujhazy. It was a treat rarely to be enjoyed, to hear these men, in a domestic, familiar way, warm up upon the subject of European politics, and the apparent prospects of Hungary and Italy.

Deaths.

In Bowdoinham, Me., Jan. 22d, 1854, Benj., son of Br. Wm. Dinsmore, aged 31 years.

Br. Benjamin professed religion during his last sickness, and left a good evidence with his friends that he "died in the Lord." A discourse was preached on the occasion by F. H. Berick, from Job 14: 10,—"But man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" Five days subsequent, Jan. 27th, Br. Dinsmore was stricken again with a wound, more distressing and harder to be borne, (if possible,) than the former. The wife of his bosom was torn from him by death's cruel grasp, and he is left for a few days to brave the ills of a cold world alone. As a preacher could not be procured at the appointed time for burial, the 15th chapter of 1st Cor. was read, and an appropriate and touching prayer was made by Br. Samuel Graves. Funeral sermon Feb. 6th, an heart cheering discourse by Br. I. L. Howard, from 1st Cor., 15: 20,—"But now is Christ risen from the dead, and become the first fruits of them that slept." Sister Dinsmore struggled long with consumption, but it gained the ascendency at last, and she sleeps; but oh, consoling thought; the time is emphatically near when she, with all of Christ's jewels, will live again to die no more.

With heavenly weapons saints have fought
The battles of the Lord;
Finished their course and kept the faith,
And wait the sure reward.

There is secured in heaven for such,
A crown that cannot fade;
The righteous Judge at that great day,
Will place it on their head.

Oh yes, they wait, but wait not long,
For soon the King will come,
Destroying death, the chief of foes,
And take his children home.

Then our dear brother will not weep,
As those no hope do gain;
But think it is immortal [illegible]
He'll meet his friends again.

D. SPARKS.

Conferences.

A Conference will commence at Waterbury, Con., Thursday evening, Feb. 16, and continue over the Sabbath.

Also, at New York City, to commence Wednesday evening, Feb. 22, and continue over the Sabbath.

Also, at Newark, N. J., to commence Wednesday evening, March 1, and continue over the Sabbath.

F. BURNHAM.
EDWIN BURNHAM.

There will be a Conference in Hermon, Me., every first Saturday and Sunday of each month. In Holden and Prospect every second Saturday and Sunday, and in Orrington the third Saturday and Sunday following.

We hope the brethren coming this way to preach the word will give timely notice in the Crisis, so that brethren and sisters can attend the different appointments.

WM. CHAPIN.

A Conference will be held at Hubbardston, Mass., to commence on Friday, March 10, and continue one week. Br. Grant is expected to attend.

E. G. MATHEWSON.

Appointments.

The Lord willing, I will preach at Providence, R. I., Sunday, Feb. 19.

At Manchester, N. H., [illegible] Hall, Sunday, Feb. 26.

And commence a series of meetings at Goshen, N. H.,—where bro. Tandy may appoint, Saturday evening, March 4, to continue over the Sabbath, and probably through the following week.

J. W[illegible]

Br. Isaac Newton will hold a series of meetings in Brimfield, commencing Tuesday evening, Feb. 14, and continue over the Sabbath.—Also, will meet with the brethren in Ware, Friday evening the 24, and continue over the Sabbath.

The Lord Willing, there will be a conference in East Haverhill, N. H., commencing Friday, Feb. 24th, and continue over the Sabbath.—Brethren Brittan and Whitney will attend.—Come brethren to the meeting, for time is short to work in.

Br. Brittan will be with the brethren in Concord, N. H., Tuesday evening, Feb. 21st.

By leave of Providence, I will meet with the brethren in Carlisle on Sunday next.

J. M[illegible]

The Lord willing I will meet with the Brethren in Westford, Mass., Sunday, Feb. 19th.

At Manchester, N. H., Sunday, [illegible]

At Grantham, N. H., 26th, where Brother George Fowler may appoint.

BENJ. P. MANNING.

BRO. W. H. EASTMAN will preach at Lake Village, Sunday, February 26, and March 12.

ELD. J. TURNER will preach at Kirk street Chapel, Lowell, Sabbaths, Feb. 19th and 26th.

A Meeting will commence in Holderness, N. H., at the school-house, near Daniel Smith's (of Sandwich) on Thursday evening, Feb. [illegible] and hold over the Sabbath.

Also at New Durham Bridge, at one o'clock, on Thursday, Feb. 23, and hold over the Sabbath.

J. C[illegible]

MILES GRANT appoints to preach at East [illegible], Sabbath, Feb. 19th.

At Lanesville, New Milford, Thursday, Feb. 16th, with [illegible] continue through the week and over the Sabbath [illegible]

At Westfield, Mass., Saturday evening, Feb. 25th, [illegible] three evenings during the week.

Br. J. CUMMINGS will hold a meeting at [illegible] Hill, N. H., to commence February 22, and hold over the Sabbath.

[illegible]

There will be a [illegible] held on the question of the Immortality of the Soul, at [illegible] Cummington, Mass., to commence Wednesday evening, February 15, to continue as long as may be deemed proper.

J. HEMENWAY.

Brethren Mathewson and Grant will hold a Conference at Ashburnham [illegible] March 2d, and to continue one week. ISAAC NEWTON.

Business Items.

D. F. We are waiting for another edition. This accounts for your not receiving those you ordered.

P. O. Address of G. W. Burnham, [illegible] Vt.

The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, at this Office.

The Lithographic Charts [illegible] for 10 cents, prepaid, anywhere within 500 miles. Price of the Charts, $2.00. "Bible vs. Tradition," can also be obtained of Bro. French.

Bower's History of the Popes and the Spring Testament, are also for sale at this office.

Cash Received.

Wm. Robbins, R. B. Blackstone, A. [illegible], L. Washburn, John Chapman, Y. W. Hoyt, C. McNeal, W. J. Ripley, G. W. Corliss, W. Boswell, D. H. Butler, J. N. Coleman, H. Chapin, Jas. Dailey, M. A. Stevens, [illegible], John Hays, J. C. Munson, D. Ireland, [illegible] C. Vesey, J. F. Gilkey, [illegible] [illegible]

Letters Received.

J. D. Fenton, [illegible]

Religion—What is it?

Is it to go to church to-day,
To look devout and seem to pray,
And e'er to-morrow's sun goes down,
Be dealing slander through the town?

Does every sanctimonious face
Denote the certain reign of grace?
Does not a phiz that scowls at sin
Oft veil hypocrisy within?

Is it to make our daily walk,
And of our own good deeds to talk,
Yet often practice secret crime,
And thus mis-spend our precious time?

Is it for sect and creed to fight,
To call our zeal the rule of right
When what we wish is, at the best,
To see our church excel the rest?

Is it to wear the Christian dress,
And love to all mankind profess,
To treat with scorn the humble poor,
And bar against them every door!

O, no! Religion means not this,
Its fruit more sweet and fairer is—
Its precept this—to others do
As you would have them do to you.

It grieves to hear an ill report,
And scorns with human woes to sport—
Of others' deeds it speaks no ill,
But tells of good, or else keeps still.

And does religion this impart?
Then may its influence fill my heart;
O! haste the blissful, joyful day,
When all the earth may own its sway.

Eternal Punishment, Or, remarks on Matthew 25: 26.

"These shall go away into everlasting punishment, but the righteous into life eternal."

This text is supposed by many to sustain the theory of the immortality of the human soul, and the endless misery of the wicked.

It is said—"If the everlasting *misery* of the wicked may come to an end, so may the everlasting *bliss* of the righteous, as the self same word is employed to express the *duration* of the *misery* of the one class as the *happiness* of the other."

We answer—The text saith not a word of the "happiness" of the one nor of the "misery" of the other. But if it did, it would avail nothing to the advocate of the common theory, unless he could prove the two classes equally undying, and immortal.

The term *aionion*—translated *eternal* and *everlasting*, in this text—does not, of itself, prove either the righteous or wicked would have a perpetual and unending existence, because it does not necessarily mean *without end*. This can easily be shown by its use, and the use of its corresponding word—*oulom*—in Hebrew; which latter word occurs, in some of its forms, more than three hundred times in the Old Testament, and in a large majority of cases will be found to express a period, longer or shorter, that will have an end. Thus the Aaronical ministry is called an "*everlasting* priesthood:" the hills are called "everlasting hills."

Those who think, because the same term expressing duration is applied to both classes, in the text under consideration, it is made certain that the wicked will exist as long as the righteous, may be taught that they reason both inconclusively and dangerously. Take the following text, "The *everlasting* God." Isaiah 40: 25; and compare it with Heb. 3: 6, "The *everlasting* mountains." Shall the mountains continue as long as God? How will the advocates of unending misery evade the conclusion, on their premises, that the mountains will continue as long as God? Will they say, "We know the mountains will melt in the final conflagration?"—True; and we know the wicked will be "burned up, and be left neither root nor branch," because, "Thus saith the Lord of Hosts:" Mal. 4: 1. But the Bible declares that God is "the King *immortal*:" not subject to be dissolved: while the everlasting mountains will be scattered and melted.

What is the argument, then, that the righteous are to continue in life while the wicked perish from life? It is not alone in the expression everlasting, or eternal, in the text; but in the fact that other texts assure us the righteous "put on immortality, incorruption," at the resurrection; 1 Cor. 15; and, saith Jesus, "Neither can they die any more:" Luke 20. Thus their perpetuity in life is settled by language that can have no other sense than that of unending life and being; while no such language occurs in relation to the wicked. On the contrary, they are to be "*consumed, devoured, burned up, be destroyed, utterly destroyed*, soul and body," &c. Such expressions, in the absence of any text affirming the immortality of wicked men, must settle the question, if testimony can settle any point.

The stumbling stone of our opposers is, in their assumption that protracted *pain* and *punishment* are necessarily identical. But this assumption is false in fact. What is the highest crime known in human law? It is murder. What is the punishment for that crime? Is it the most *protracted pain*? Or, is it the *deprivation of life*? It is the latter; and that is called the "capital punishment;" not because the criminal endures more pain, or as much as he might by some other; but because he is cut off from life.

If it be attempted to evade this point by saying—"The criminal feels horribly, while awaiting the day of execution,"—we say, if his feelings are any part of the penalty of the law? Certainly not. They may be a *consequence* of his crime; but the law does not say he shall feel bad, but that *he shall die*. But, say the advocates of the common idea of *pain*, as essential to punishment, "there is the dreadful hereafter to the criminal." We reply, what ever may be hereafter to him, that is no part of the penalty of the law under which he dies. So the Judge understands it, who pronounces the dying sentence; for he concludes by saying, "May God have mercy on your soul:" *i. e.*, "May you not be hurt hereafter." Thus, turn which way our opposers may, they meet a two edged sword that hews in pieces their notion of protracted pain and punishment being necessarily identical.

In the text under consideration, the Savior expresses the idea of punishment, without any necessary idea of protracted pain. The word here translated punishment is *kolasin*: and it is never used, on any other occasion, in any of our Lord's discources, as recorded in the Bible.—When he speaks of *torment*, as he often does in the Gospels and in Revelation, he most uniformly uses the word *basanois*, but never, *kolasin*. *Kolasin* properly expresses punishment; and, strictly, the *kind* of punishment; as one meaning of the term is "*cut off*." The righteous enter into *life eternal*: the wicked are eternally *cut off* from life.

But we have an inspired Commentator on this declaration of our Lord; *viz.*, Paul, the apostle. Whatever *scene* is described Matt. 25, and whatever *time* is spoken of, the same, in both respects, Paul speaks of 2 Thess. 1. They are both laid in one scene. Compare them together, "When the Son of Man shall come in his glory and all the holy angels with him." Matt. 25: 31. "When the Lord Jesus shall be revealed from heaven with his mighty angels." 2 Thess. 1: 7. Is here any mistake? Is not the scene the same in both texts? Is it possible to separate them? Again, "These shall go away into everlasting punishment." Matt. 25: 46. "Who shall be punished with everlasting destruction." 2 Thess. 1: 9.

Here is no room to doubt but what Paul is speaking of the same punishment as Jesus; and the apostle declares the punishment is "*destruction*," not *preservation* under any circumstances; and the apostle tells us this destruction is "from the presence of the Lord, and from the glory of his power." This last expression may have the sense of "out of his presence," but we are inclined to believe it a reference to the consuming fire that sometimes came out from the presence of the Lord, under the law given by Moses; as for example, in Lev. 10: 1, 2, "Nadab and Abihu, sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not: and there went out *fire from* the Lord, and *devoured* them, and they *died* before the Lord." Or, take the case of those who, in the rebellion of Korah (Numb. 16: 35,) had taken their censors to appear before the Lord, "And there came out a fire from the Lord, and *consumed* the two hundred and fifty men that offered incense." Here was no *preservation*, but a being *consumed, devoured*; so that they "*died*." To this, most likely, Paul refers. The presence of Christ in his glory, with his holy angels, will so overpower and fill with terror the wicked, who behold him, that they will *die*—be *destroyed*—by the sight. If Daniel, Dan. 10th, and John, the beloved disciple, Rev. 1, both "fell *as dead*" at the sight of the glory manifested to them, and recovered not till a hand was laid on them, with a voice saying "*fear not*," how then shall Christ's *enemies* live when he shall appear in glory? They cannot: they have cultivated such a disregard for Christ, and contempt of him, in his absence, that when he appears in his glory his presence will fill them with such fear as to destroy them forever. No hand is to be laid on them, nor voice heard, to soothe their fears; and they are "*utterly consumed* with terror." Their punishment is "death—the wages of sin:" and it is irrevocable—it is eternal. Thus Paul gives us a sure interpretation of Jesus' words, and enables us to speak with certainty as to the kind of punishment that is to be the portion of wicked men.

How death, from which there is no recovery, can be an eternal punishment, we will further illustrate. The highest punishment known in the law of God or man is *loss of life*, or death. The deprivation of life may be attended with pain or it may not. If it is, it is not *the* punishment; it is merely an accident attending the punishment. This truth is self-evident to the reflecting mind; because, however much the murderer might suffer in *dying*, *that* would not meet the claim of the law, or answer its penalty, unless his life is extinguished: he must "be hung by the neck *until he is dead*," saith the law.

If this man, when dead, could be restored to life in one year after, with the right to life, his punishment would be of only *one* year's duration. If a thousand years after, then it would have been of a thousand years duration: not of *pain*, but of *loss of life*. If he is never to be restored, but to remain eternally dead, then *how long* is his punishment? Is it not *eternal*, in the strictest sense? It is an eternal deprivation of life. Such is the Bible teaching in relation to the punishment of wicked men. And if we would live eternally we must come to Christ for that life. God has given to us eternal life, but that life is in His Son, and not in ourselves: See 1 John 5: 11, 12. It is the life-giving Spirit of God, bestowed on those, and those *only*, who come to Christ for it. This is that Spirit which raised up Christ from the dead, and by which, only, can any man be quickened to *immortality* and *incorruptibility*: (Rom. 8: 11, with 1 Cor. 15: 45, 54:) without it men perish—are destroyed—die, and "*shall be no more*." Psalms 104: 35. "Be as though they had not been:" Obadiah 16; "for the wages of sin is death;" Romans 6: 23; and, "all the wicked will God destroy;" Psalms 145: 20; yea, "They shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Psalms 37: 20.—[Bible Examiner, edited by Geo. Storrs.

Extracts from Letters.

New Hartford, Feb. 2, 1854.

Dear Bro. Merriam:—I left Cheshire yesterday. The good work of the Lord was going on when I left. I baptized seven on Tuesday, and I expect a number more will soon follow. Twenty-five or thirty, I should judge, came forward in the evening for prayers, and I hope the work may still progress and many more become servants of the Lord. I am fully satisfied that what is done must be done speedily; for the condition of the nations is such that the angels will soon let go the four winds, and the great battle commence, and the doom of the world fixed. Yes, men will soon believe the Advent doctrine; but they will believe when it is too late. All things speak in thunder-tones, that the day of Judgment is fast approaching, when the poor way-worn pilgrims will be forever at rest. O blessed day! O glorious hope! to think this year will end all our trials, and that these vile bodies will be made to shine in the kingdom of God, is enough to stimulate us to discharge faithfully every duty.

S. J. Mathewson.

South Orrington, Me., Feb. 3, '54.

Dear Br. Merriam:—I have in the mercy of God, been permitted to see and enjoy some precious seasons from the presence of the Lord here, away down east.

The gladly solemn sound of the coming of the Just One, is having a most heavenly and precious effect on the minds of all that hear it, so far as my knowledge extends. In many places the citizens admit the congregations to be the largest ever assembled on any occasion.

I have seen many converted during my travels. In some places, entire families are coming home to God. In China, on Deer-hill, there is a sweeping work of grace; in South Hope, also, and at Hermon. In all these places, between thirty and forty are the subjects of converting grace. "Glory to God in the highest, peace on earth, and good will to men."

I have been principally in new places. But I am now enjoying a privilege of meeting with the saints in this place. The conference commenced yesterday,—house crowded,—had a good time in presenting a portion of God's truth last night. A Bro. sitting by me, states there is also a powerful work in Buxton, also in Bristol. Praise the Lord, O my soul! Sinners are coming home.

Love to all the saints scattered abroad.

S. S. Brewer.

West Poland, Feb. 1, 1854.

Dear Bro. Merriam:—I have just finished the perusal of the last number of the World's Crisis; and surely it has been a "feast of fat things" to me. While I read the cheering letters of the brethren and sisters, and observed their frequent exclamations of praise and glory to God, my heart thrilled with emotion, and I was led to respond amen and amen. This is the fruit of genuine faith! The cloudy pillar is moving onward toward the heavenly Canaan, and our Joshua will soon give his people everlasting rest.

But, as it was with those who came out of Egypt, many, yes, very many failed to enter the promised land; not because they doubted that God had led them forth, and been with them through the wilderness, and wrought mighty works for them, but it was their unbelief when near the borders of Canaan, that proved them, and caused their destruction. So with many who went forth to meet the Lord in '43; while the vision has tarried, they have cast away their confidence and have not patiently waited for the fulfilment of the promise—have not endured unto the end, but have gone hither and thither; many of them have turned back, not merely in their hearts, but personally, into Egypt; and now, while the hosts of Israel are marshaling anew, and forming their ranks, to follow the pillar of light in its onward course, they are left behind to wander in darkness and perish in the wilderness.

The spirit of conviction is all abroad, and many hearts are failing them for fear of those things that are coming on the earth. Were it not for the reproach connected with this truth, many would embrace it. But here comes the cross, and many, to escape it, have gone with the churches, and endeavored there to seek the Lord, hoping to climb up some easier way than to pass through the straight gate. But O how fearful the delusion! They are caught in the net thus artfully spread by Satan, and will find when too late, their hope is like a spider's web. And O how fearful the doom of the shepherd who has lulled their fears, and preached to them smooth things. There will be a howling in the day of the Lord, among the shepherds and the principal of the flock.

If God has raised up faithful watchmen to cry aloud "the morning cometh and also the night," it becomes the duty of those who hear, to believe the message, and act in accordance with it. If they are authorized to proclaim, "Behold the Bridegroom cometh, go ye out to meet him!" he has not left it optional with us so obey or not, and yet be saved. God does not thus trifle with his truth. He has made us responsible how we hear, and if we refuse to hear, when we have an opportunity for so doing, we are responsible for that, and need not think that by closing our eyes and shutting our ears, we shall be excused. The willingly ignorant will not escape condemnation. We hear much said about *texts*. I believe we have no right to detach certain portions of the Scripture, and say these are the only texts—for how can it be otherwise than that which belongs to dispensational truth, is all of a testing character? Whatever God requires his servants to *preach*, he requires us to *believe*.

I do love to see one in earnest to have the truth, let it cost what it may, and lead where it will. But O, the excuses that are made by those who do not have the love of it in their hearts. They do not want to be convinced, because they know well that they cannot be as worldly, as popular, as covetous as now. There is my nice farm—my enterprising business—that speculation which promises so great success—my high post of honor—my wide-spread reputation—all would have to be sacrificed if I believed these things, and I should be counted a fanatic, weak-minded, deluded, and be turned out of the church probably; and I cannot submit to all that; and I rather think it is only an excitement got up for a little while, and will all blow over, just as it did in '43 and '44. They were just as sure the Lord would come then as they are now, and proved it just as clearly; but that was all delusion, and this will all fail too, I think; at any rate, I will not go with them, but try and do about right, and risk it."

Says another, "This looks just like the truth, but if it is so, why don't elder A—— believe it? He has read history a great deal, and understands it much better than these men, and if he said it was truth, I would believe it." "Have any of the rulers, or of the Pharisees believed on him? These men who know not the law, are accursed."

"There is good brother B——," says another, "who is very devoted, and he says that he has made it a special subject of prayer, and he cannot obtain any evidence that it is truth, and I do believe that God would reveal it to him if it was so." As to that, my friend, if good brother A—— expects a direct revelation from God in regard to the truth of any doctrine, he will most assuredly be disappointed; for, as saith the Apostle, "Faith cometh by hearing, (not praying) and hearing by the *word of God*." All the light God has for the church is there, and our prayer should be, "Lord, open thou the eyes of my understanding, that I may understand the Scriptures." I have known individuals to pray a great deal to ascertain whether it was their duty to be baptized or not, when the Lord has already told them in the word. So it is not so much our duty to ask the Lord if he is coming immediately, as it is to search the Scriptures, to see if the signs of his advent are in the past.

Says another, as he reads the news from the East, and learns that Russia is on the move, that she is bringing her armies to bear against Turkey, "really, this looks just like what that Advent minister said two or three years ago, would take place. I don't know but he may be right, after all; but I will not be in a hurry about believing it; I will wait and see if the Czar defeats the Porte, and if the Alliance is broken, as they say it will be; and if these things take place, I will begin then in good earnest to get ready for the judgment."

As well might the Antediluvians have waited until the first drops of the deluge were fallen, ere they believed Noah's message; as well might the inhabitants of the plain have waited for the shower of fire to begin to descend, as for any to wait until the Alliance is broken and the winds let loose, for when that takes place, the sealing angel has performed his work, and probation ceased forever.

"We are living, we are dwelling
In a grand and awful time."

The watchmen are doing their last work for a doomed world. The last invitation to supper is being given. The last note of warning is being sounded. 'Tis the last call of mercy to the sinner. The spirit is awakening the conscience, for the last time. It lingers but a moment, and is gone, forever gone, from those who heard not its reproving voice. Faithfully has God warned this generation by signs in the sun, moon, and stars, and on the earth. Every variety of sign that could be required has been given, that all might be left without excuse, yet how few there are who believe them!

The political press is preaching loudly to me the coming of the Lord, this spring. Every steam-ship that arrives brings news that confirms this expectation.

The storm clouds arising o'er the far distant sea
Denote our approach to the land of the free;—
Ere long we shall anchor in Eden's broad bay,
Where reigns one eternal, and unclouded day.

Though sad are those tokens, we hail them with joy,
For they speak of a land where there's naught will annoy;
'Tis the land of sweet rest, the home of the meek—
The land that the "strangers and pilgrims" did seek.

No sickness is there, neither sorrow nor pain;
Eternal the life its inhabitants gain;—
Immortal their joys, and unending their bliss—
O who would not sigh for an Eden like this?

Mary D. Wellcome.

From Sister Chisam:—I am glad that you are publishing a paper, that tells of the near coming of the thrice blessed One. The vision, which has so long tarried, seems to beam upon us with more conspicuousness. O, me thinks, I already begin to hear the rumbling of His chariot wheels. I seem to see with an eye of faith the bright beams of that illustrious day! Glory to God's blessed name, that I live in the days of the Son of man. Be encouraged, Brethren, we shall soon sing,

"The long dark night of time is past
And the morn of eternity's come at last."

Palermo, Me., Jan. 29, '54.

From Bro. S. M. Carr:—When I heard that you had entered into this labor of love, to send out light and truth to the scattered flock of Christ, and to all the human race, I felt in my heart to give thanks to God, and pray that He would bless you with His Spirit and power to carry forward this work until He comes.

Palermo, Jan. 29, '54.

Lowell, Feb. 9, 1854.

Readers of the Crisis:—I do thank the Lord that he ever moved upon the hearts of his people to publish such a paper as the "World's Crisis" has already proved to be. The good it may do in cheering the weary pilgrim on his journey, and in alarming the impenitent, eternity alone will disclose. Such a sheet in these last moments of time, was greatly needed, in order to spread the light *far and near*, that now shines on the prophetic periods.—The truth it advocates, I believe; namely, the coming of the Lord this year; and I can say God speed the "World's Crisis," for I am anxious that all may hear the glad news of a Saviour's speedy return. Many centuries have rolled away since he informed his afflicted followers if he went away he would come again, and before ascending, assured them that he would descend in like manner. The church have ever since been longing for the day to dawn, when the words he then uttered should be fulfilled. The Prophets and Patriarchs have "desired to see the day, but died without the sight." In all ages, the earnest breathing of God's faithful few have been, "Thy kingdom come." Their prayers are soon to be answered, their hopes realized, and they will take the kingdom under the whole heavens and possess it forever, even forever and ever. How cheering the thought that the last prophetic day has dawned, and its hours are fast passing away. God's word declares these things are so. The church will understand and believe. The signs are in the past; the state of nature and every thing around us speak in thunder-tones that "the day of the Lord is near and hasteth greatly." O, solemn moment in which we live; how full of interest! Soon we shall exchange this dreary earth, this cold and friendless world, for a bright and better land, where sin cannot enter to disturb the harmony of the saints, as they tune their harps to the praise of Him who died to redeem them; or we shall be left with the wicked to "cry for rocks and mountains to cover us" from the face of an angry judge. Our destiny we soon shall know. That we may have a part in the first resurrection, is my prayer. What endless beauties hang around this event! How sublime the thought that in a few short months, at longest, the grave-yard will be robbed of its victims, and friends who have fallen asleep in Jesus and been slumbering in the cold, dark grave, will soon be awakened by the last loud trump of God, and come forth, blooming with immortality. Yes—

"With joy they'll leave the dreary tomb,
Glowing with life's immortal bloom,—
Redeemed from sin, and heirs of light,
Arrayed in robes of spotless white."—

"To die no more." O, glad morning of the resurrection, we'll hail thee with joy!—for not only those who have dwelt in the dust so long will awake and sing, but the living saint will be remembered; together they'll arise and meet their coming King, and so forever be with the Lord. These things are to be realized, we believe, this year. Truly, this is an animating thought. Let us be faithful, and endure the perils of these last days like good soldiers, that "when He who is our life shall appear, we may also appear with him in glory.

Yours, expecting immortality and eternal life in 1854. Mary A. Pote.

Landaff, N. H., Feb. 3, 1854.

Dear Brother Merriam:—I am much interested in reading the "Crisis" and hope it may be circulated through the land, that all may be reminded of the evidences of the speedy coming of the Lord Jesus Christ to judge the world in righteousness. How solemn and awful is that great day, which is now "near, even at the door," when "the earth and heaven shall flee away," and no place be found for them, when God, by his angels, shall "sever the wicked from among the just." A day of terror and destruction to all the wicked, but glorious to all the righteous, who have toiled and suffered in faithfulness here, for then shall all tears be wiped from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain," immortality and eternal life shall be their reward. How welcome is the truth of Jesus' coming to all the pure in heart. I do rejoice that I have not been left to reject his word, but long to see that day. O I do hope for redemption this year. Let all the saints praise the Lord. Yours, truly,

O. D. Eastman.

European Affairs.

The current of popular feeling in England seems to set strongly in favor of Turkey. Large public meetings have been held to discuss the subject at Manchester and Glasgow. At the former place Admiral Sir Charles Napier made a speech, pointing to the fact that Russia, by being allowed to retain the Principalities, would be increasing her Austrian frontier, now but eighty miles, to three or four hundred; and that her next movement would be to seize on Constantinople. This would seriously endanger the English possessions in India, and ought, therefore, to be resolutely and promptly resisted by Great Britain. Too much weight should not be given to the French alliance, since she might prove faithless. The Admiral urged the importance of increasing the navy, and being prepared at all points for war. The meeting at Glasgow, held on the 24th of November, was chiefly noticeable on account of a letter from M. Kossuth, in reply to an invitation to attend it. The chief object of the letter was to show that all the great interests, political and martial of Great Britain, impelled her to sustain Turkey, not by half way measures, nor by a merely passive attitude, but by open, manly, and effective aid. The great question at stake, he said, was simply the sovereign right of every nation to manage its own concerns; and if Russia should succeed in her present attempt upon Turkey, she would exercise an absolute predominance over the whole of Europe, and England would lose irrecoverably her position of a first-rate power. The dispute about the Greek Church, the asylum afforded to political exiles, and the wounded dignity of the Czar were only trifling matters, and had nothing to do with the main issue. The real object of Russia was to obtain supremacy in Europe—to make herself a great maritime power, and this could only be done by acquiring possession of Turkey. M. Kossuth adds, that Austria dare not take ground against the Czar, for if she should, he could by a single word raise the Sclavonic population of the empire against her—and he declared that the Hungarians would join with Russia rather than submit to Austria, whenever the choice should be offered. The Turkish empire, he said, could have no more valuable ally in its present struggle, and no better guarantee against future encroachments than the Hungarian nation. At a meeting of the Polish Revolutionary Committee in London, a brief but stirring letter from Mazzini was read, declaring his unyielding devotion to the cause of liberty, and exhorting the people of England to war, as absolutely necessary to decide whether Europe is to be given over forever to despotism, or whether it shall be free, orderly, and peacefully progressive. Another indication of an awakening interest in the movements of the day on the part of Poland, is found in an address issued to his countrymen by Prince Czartoryski, who has been, since the downfall of his country, a resident of Paris. It is able and dignified. Its main object is to inspire the Poles with the belief that the hour of their redemption will arrive, that patience, calmness, and above all, confidence and union are essential to final success; that the excesses of revolution are to be avoided, and that obedience to his directions, as their rightful head, is more than ever essential.

The Emperor (Nicholas) is described by those who have an opportunity of observing his movements, as living in a state of religious exaltation, regarding himself as the chosen instrument, under the hand of God, to drive the Moslem from Europe, and only regretting that he should have allowed so many years to pass by without fulfilling his destiny.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. [illegible] CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. — LOWELL, MASS., WEDNESDAY, FEBRUARY 22, 1854. — NUMBER 6.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Seven Periods of Daniel's Vision of 2300 days: Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

I shall take the eclipse mentioned by Josephus, which Kepler says occurred on the 13th of March, U. C. 750, as a starting point, from near the birth of Christ, as that must have happened in the neighborhood of that event; and likewise of the death of Herod—and so suppose that Jesus was born on the 25th of March; the same March in which the eclipse occurred; but as the 25th of March is new year's day, it will be U. C. 751, the first day of the year; and as Josephus says that Philip reigned 37 years after his father Herod's death, and died in the 20th year of Tiberius, it follows that Augustus lived over 17 years after the birth of Jesus and the death of Herod the Great; Ant. B. 16, Chap. 5, Sec. 6, which establishes the fact that Augustus died U. C. 768, for if, as all historians agree, (especially Goldsmith and Bliss,) that Julius was slain in U. C. 710, Augustus' reign must have extended to U. C. 768, in order to allow him 57 years, 6 months and 2 days, as Josephus says he reigned that number of years: and if Augustus died in U. C. 768, it was A. D. 18; for if we commence the Christian era the 751st of Rome, the 1st day of the year, then in Aug. 19 U. C. 768, the time of Augustus' death, would be A. D. 18, that is the 18th current year after his birth, so that his birth was in the 41st year after the death of Julius, and 27th after the battle of Actium; which agrees with the chronology of Butler and Doddridge and others.

As to the death of Herod, it may be observed that Archbishop Usher and Mr. Whiston place it in Nov., after the eclipse mentioned by Josephus; but many other writers think he died before the first passover, after the eclipse: which Mr. Prince says was April 11th: but if Jesus was born March 25th, and circumcised April 2d, it would be rather a short time for the murder of the infants of Bethlehem. At present I feel inclined to adopt the opinion of Usher and Whiston, and place it in November, which will give ample time for the pilgrimage of "The Wise Men from the East" to worship the Infant Saviour, "The Flight of the Holy Family into Egypt," and for the monster to glut his rage and fury on the harmless, defenceless babes of Bethlehem.

That U. C. 751 is rightly assigned as the year of the birth of Christ is proved by the reign of Herod, for Josephus says he was just appointed King, by the Senate of Rome, when Calvinus and Pollio were Consuls, and Dio, a contemporary writer, says these were Consuls in the year of Rome, 714; and Prince says that Herod reigned to his 37th year, which added to 714, gives the 751st. These facts being settled as strongly as human authority can settle them, I shall now proceed to give a Table of Chronology, and to adjust the Eras to each other; but first give a brief rehearsal of the early patriarchal ages, from the Creation to the Flood, and from thence to the death of Eli; and in this part I shall follow Mr Bliss, believing that his "Anal. Sac. Chronology" gives the most accurate computations of these years of any chronologer I have ever yet met with, till he comes to the administration of Samuel, which he includes in the 450 years of the Judges: in this I must beg leave to differ from him, for although Samuel was both a Prophet and a Judge, and "judged Israel all the days of his life," still I think the 450 years were filled up at the death of Eli; for Paul says, Acts, 13: 20, "until Samuel, *the Prophet*, and *afterwards*;" he does not tell us how long afterwards, but leaves us to learn that from other parts of inspiration; which I think we can find in I Samuel, chapter 7, which is very convincing that Samuel reigned considerably over 20 years.

Creation of the world, and of Adam and Eve,	A. M.,	1
To the Flood, 1656 years,	"	1657
To the departure of Abraham from Haran, 427,	A. M.,	2084
Sojourning of Abraham and his descendents in Egypt, 430,	A. M.,	2514
Wanderings in the Wilderness 40,	"	2554
Subjection, and division of Canaan, by Joshua, 6 years,	A. M.,	2560
Reigns of the Judges, and times of their Captivities, 450 years,	A. M.,	3010

[Thus far, S. Bliss' Analysis.]

This period must have extended to the death of Eli; and Samuel succeeded him, and I think judged Israel 26 years.

The *Ark of the Covenant*, which was taken by the Philistines on the day of Eli's death, was not restored "to the house of Abinadab," till the end of 7 months; and it remained in the house of Abinadab twenty years, to "the day of mourning at Mizpeh;" and after the overthrow of the Philistines, Samuel went in circuit, from year to year, to Bethel, and Gilgal, and Mizpeh, and judged Israel. [1 Samuel, Chap. 7.] All this was before Saul was anointed King; which proves that it is not unreasonable to assign to him, at least 26 years; which added to A. M. 3010, reaches to A. M. 3036.

Mr. Bliss commences the reign of Saul at B. C. 1110, which I shall also adopt; and computes the following years to the first year of Cyrus, at 574 years, I think rightly.

From the commencement of the reign of Saul, to the time the temple of Solomon was dedicated, is a period of 91 years, and brings us to B. C. 1019, and reaches to A. M. 3127.

The Dedication, it appears, commenced in the 7th Jewish month, Tisri; the first day of the month,—Lev. 23: 24,—answering, in part, to our October, when the trumpets were sounded, and it was called "a memorial of blowing of trumpets."—(It may here be remarked that Josephus, in his "Jewish War," tells us that at sunset or eve before their Sabbath begins, the Priests, at least one of the course of Priests, stood beneath a covering, on a place built on one corner of the Temple, called "Pastophoria," and gave a signal with a trumpet, that the Sabbath had commenced; and the next eve they sounded again, to notify the people that the Sabbath was ended.) On the 10th day of the 7th month, expiatory offerings were made, and "the High Priest alone went into the Holiest of Holies," to make atonement for the sins of the people. At this time "the Ark of the Covenant" was carried in by the Priests, and set in the place prepared for it; and when the Temple was solemnly consecrated to God, Solomon held a feast, and all Israel, 14 days, and rejoicing greatly, after offering great and unparalleled offerings, returned to their tents with glad hearts.

From the dedication of the Temple to the first year of the first Olympiad, (which Prince says was restored by Iphitus, when "Varro's Historical age begins,") is a period of 243 years, and extends to B. C. 776,—A. M. 3370. This first year of the first Olympiads, which began July 19th, or as Prince says, July 23, B. C. 776, synchronizes with the 34th year of Uzziah, King of Judah, and is called an epoch of undoubted authority, by Newton, Cary, Prince, and others. From the 34th year of Uzziah, King of Judah, the time of the commencement of the Grecian Era, to the the Era of Rome, (which, according to Cato, Rollin, Helvicus, Tallent, Swan and Isaacson, began in the Year of the World 3253, that is, B. C. 751, March 25th,) is a period of 25 years, synchronizing with the 7th year of the reign of Jotham, and is the 26th year from the first Olympiads, and extends to B. C. 751,—A. M. 3395.

Ferguson records an eclipse, which occurred on Wednesday, May 23, B. C. 585. Mr Bliss mentions an eclipse B. C. 791, two years after the death of Jeroboam.—Another solar eclipse April 21st, B. C. 753, another solar July 5, B.C. 753. (Plutarch.) A lunar eclipse occurred March 19, B. C. 721; another March 8, B.C. 720. An eclipse of the sun 715, May 26th, said to mark the death of Romulus. Lunar eclipse B. C. 621, April 21st, fifth year of Nabopolassar. Solar eclipse May 18th, B. C. 603, (Halos.) Another B. C. 547, Oct. 22, total, (Xenophon.)

From the Era of Rome to that of Nabonassar, there is a period of four years, B. C. 747, which synchronizes with the 11th year of Jotham, and extends to the Year of the World 3399. From the 11th year of Jotham to the 31st year of Manasseh, there is a period of 81 years to Manasseh's captivity, B. C. 666, which extends to the Year of the World 3480, and from the first year of the first Olym. 110. From the 31st year of Manasseh to the second year of Zedekiah, there is a period of 70 years, at the opening of the last Jubilee, which the Jews as a nation celebrated, before the captivity, which extends to B. C. 596,—A. M. 3550. From the 2d year of Zedekiah, to the 1st year of Cyrus, there is a period of 60 years, which extends to B. C. 536,—A. M. 3610. U. C. 215.

We have now come down to the reign of the Kingdom of Persia, and as this is an Era of eclipses, it will be expected that our tables will be consistent with the occurrence of these celestial characters.—Cyrus reigned 7 years, to B. C. 529,—A. M. 3617, year of Nabonassar, 218. Josephus says, Cambyses reigned 6 years, and in that time he overthrew Egypt; and when he was come back, he died at Damascus; and the Magi obtained the kingdom for one year; but as he afterwards calls it nine years, to the second year of Darius, I shall call his reign seven years, which extends to B. C. 522,—A. M. 3624.

A lunar eclipse occurred July 17, B. C. 523, the 7th year of Cambyses, recorded by Mr Bliss, to which is attached the name of Ptolemy. Darius Hystaspes, with the Magians, reigned 36 years, to B. C. 486,—A. M. 3660. A lunar eclipse occurred Nov. 19th, B. C. 502, the 20th year of the personal reign of Darius; another April 25th, B. C. 491, 31st year of the personal reign of Darius Hystospes, (Bliss' Analysis.) Xerxes succeeds Darius, and reigns 21 years, to B. C. 465,—A. M. 3681. Solar eclipse B. C. 481, April 19th, marks the invasion of Greece, 295th year of the Olympiads. A solar eclipse occurred Oct. 2d, B. C. 480. Battle of Salamis, (Herodotus,) year of Nabonassar, 267.—Another Feb. 13th, B. C. 478, close of Persian war, (Bliss Anal. Sac. Chron.,) U. C. 273. Artaxerxes Longimanus succeeds Xerxes, and reigns 41 years, to B. C. 424,—A. M. 3721. In the 20th year of this king's reign, the last commandment, to restore and build Jerusalem, went forth from the palace of Shushan, B. C. 446.—This decree was committed to Nehemiah, with a commission to constitute him Governor of Judea for 12 years, first, and afterwards renewed, and extended 49 years, to the 9th year of Artaxerxes Mnemon, as I think I shall be able to show from authority, which I derive mainly from the Bible and Josephus.

Artaxerxes Longimanus began to reign about the first of B. C. 466, and his 19th year consequently would end the last of B. C. 447, and the commission and decree were issued in the first Jewish month after; and he with an armed force proceeded to Jerusalem; and his book records his doings after he arrived there. Josephus says, "Nehemiah received an epistle from the King to the Governor of Syria, Phoenicia, and Samaria, wherein he ordered him to pay all due *honours* to Nehemiah, and to supply him with what he wanted for his building." "And when Nehemiah had come to Jerusalem, and delivered the epistle, he called the Jews together, and told them how God had assisted him in gaining this authority of the King, to raise up our walls, and to finish that which is wanting in the temple." He exhorted them to trust in God, and "to intermit building, neither night nor day, but to use all dilligence, and to hasten on the work now while we have this especial opportunity for it."

"When he had said this, he gave orders that the rulers should measure the *wall* and divide the work of it among the people, according to their villages and cities, as every ones ability should require."—And when he had dissolved the assembly, the Jews prepared for the work, and the part that Nehemiah took in it, and the *privations* and *hardships* that he *suffered* during these "*troublous times*," are amply recorded in his own book. In the 32d years of Artaxerxes Longimanus, Nehemiah returned to the court of Persia and obtained leave of the King to go again to Jerusalem; (Neh. 13: 7.) Says Josephus, "So when Nehemiah had done many other excellent things, and things worthy of commendation, in a glorious manner, he came to a great age, and then died." "He was of a good and righteous disposition, and very ambitious to make his own nation happy;" "and he hath left the *walls of Jerusalem*, as an eternal monument for himself." This is strong presumptive evidence, that Nehemiah's administration did continue 49 years, to the end of the first period of the vision, and that he died at Jerusalem. This extends to B. C. 398–7.

This is the time supposed by many that the Old Testament prophets, at least Malachi, ceased prophesying, though one of my Bibles dates the last chapter of Malachi B. C. 400, but the other dates B. C. 397.

Xerxes II. succeeded, and then Sodianus, who both reigned not quite a year, and then Darius Nothus, who, together with the former two, reigned 19 years, to B. C. 405—A. M. 3741. Darius Nothus began to reign about Aug. B. C. 424, and after reigning near 12 years he was succeeded by Artaxerxes Mnemon, in the ninth year of whose reign the first period of Daniel's vision was fulfilled. A solar eclipse occurred April 30 B. C 463, which marks the revolt of Egypt from Persia, which, according to this chronology, occurred in the third year of the reign of Artaxerxes Longimanus. A Solar eclipse is recorded, which happened Aug. 3 B. C. 431, the first year of the Peloponnesian war by Thucydides, quoted by Bliss.

Another bears the name of Thucydides which occurred March 22d B. C. 424, the 8th year of the war. Still another eclipse Aug. 27th B. C. 413, the 19th year of the war. (Thucydides.) A lunar eclipse occurred [illegible] B. C. 406, the 26 year of the war. (Bliss' Anal.) A solar eclipse occurred Sept. 2 B. C. 404, the last year of the war. (Xenophon.) Thucydides was a mathematician, and a historian, and was born B. C. 470; he was a living witness to those eclipses which bear his name, and consequently his testimony is of the highest authority; and I find that his character as a historian is unimpeachable. He is mentioned by Sir Walter Raleigh as far preferable to Herodotus.

Mr Bliss quotes an article from his pen, of a treaty that was made in the 13th year of Darius Nothus. It was made in the winter of the 20th year of the Peloponnesian war, which began in the spring of B. C. 431, and consequently the 20th year in winter would be the beginning of B. C. 411, and the 337th year of the era of Nabonassar; and 336 and a part, and 410 and a part, added, gives 747 for the commencement of the era. The 20th year of the war began in the spring of B. C. 412, and Darius Nothus' 13th year began about Aug. B. C. 412, and both fall into B. C. 411, on the 4th of December—the Nabonassarian year having been reduced to a solar year—so that the following winter is in the 337th of the era.

This article from the pen of Thucydides, will adjust this chronology in full, and perfect harmony with what is called "the undoubted era of Nabonassar." Such a concurrence of events or dates, happening in any given year, carries the fullest conviction of its truth, and settles the fact to a demonstration, that our chronology is correct. We do not assume the title of *Chronologist*; but hope to be enabled from the best historians, to count up and adjust the years of the reigns of Kings in their proper places. When we find such a concurrence of events meeting in any given year, it gives us the fullest confidence that thus far we are right; and by following the eras we may learn how to fix other dates, where a definite number of years are recorded. But when we find historians who give different numbers of years to the reign of Kings, (as is often the case,) we must count up and adjust the years to the eras, and I know of no other alternative only to bring them together; and if they agree, we feel sure that we have arrived at the truth: if they do not agree, we must go over the ground again and take numbers from other historians, as their difference is only nominal, and continue to do so till they come right; and when that happens we shall certainly be conscious of it.

Josephus gives the number of High Priests that were appointed by Herod the Great and his successors, after the destruction of the Asamoneans. He says they were 28 up to the destruction of Jerusalem, and that the number of years from the death of Antigonus B. C. 34 to the final desolation of the city and temple, by Titus, was 107 years. This was when Herod was established in his kingdom, by the death of his rival; which reaches to A. D. 73. This I believe is correct, though it seems to have been overlooked by Chronologers; but Josephus could have neither interest nor predjudice to tempt him to misrepresent those years, and he was a living witness of the last 32 of them, and of the calamities of his people at that time. He was a candid historian, and certainly competent to obtain and give the most genuine information on all subjects relating to his own nation at that time, being a living witness. Xenophon mentions a solar eclipse B. C. 394, when the Lacedæmonians were defeated by Conon, Aug. 14th. The fore-mentioned eclipses are all that I find recorded during the Persian Empire, till we arrive at the battle of Arbela, B. C. 331, when a lunar eclipse is recorded by Plutarch—said to have occurred eleven days before that battle; and I find none but what is consistent with, and even confirmatory, to this view of chronology.

From the death of Darius Nothus to the battle of Arbela, is a period of 74 years, and brings us down to B. C. 331—A. M. 3815. From the battle of Arbela to the birth of Julius Cæsar, there is a period of 234 years, and extends to B. C. 97—A. M. 4049. Julius Cæsar was born B. C. 97, the 672 year of the Olympiads—U. C. 654. Pompey takes Jerusalem B. C. 63. An eclipse occurs Oct. 27 U. C. 688.—Augustus Cæsar born B. C. 60—U. C. 691, year of Nabonassar, 687, and lives 77 years. Battle of Pharsalia, defeat, flight and death of Pompey, B. C. 48, lunar eclipse Jan. 18. First Julian year, consisting of 365 days and 6 hours, established by Julius Cæsar, begins the 25th of March B. C. 45, lunar eclipse Nov. 7th—U. C. 706. Julius Cæsar slain in the Senate House, Feb. 17 U. C. 710, (Goldsmith)—B. C. 41, aged 56 years. Herod Antipater appointed King of Judea by the Senate of Rome, B. C. 37—U. C. 714. He is confirmed in the kingdom at the death of Antigonus B. C. 34—U. C. 717, (Josephus). Augustus Cæsar declared Emperor and High Priest by the Senate B. C. 27, (Ree's Encyclopedia and Butler's Universal History). Famine in Judea 13th and 14th years of the reign of Herod, U. C. 729 and 730—B. C. 22 and 21. (Josephus.)

Conspiracy against the life of Augustus Cæsar formed and detected B. C. 15.—Marcus Agrippa divorces his wife and marries Julia, daughter of Augustus, B. C. 14; he dies in Campania, about B. C. 13. (His. of the World.) Horace the prince of lyric poets dies about B. C. 12—U. C. 739. Tiberius marries Julia, then the only child of Augustus, B. C. 9—U. C. 742. Roman census declares 4,233,000 inhabitants B. C. 8—U. C. 743, (Ree's Encyclopedia.) Saturninus appointed President of Syria B. C. 2—U. C. 749, (Josephus.) The temple of Janus shut the third time, and there is peace all over the world B. C. 1. John the Baptist is born, and Augustus issues a decree, that all the world shall be taxed: and Quintilius Varus, becomes President of Syria in the place of Saturninus, who is removed U. C. 750, year of the Olympiads 775. Joseph and Mary return to Bethlehem, preparatory to the enrolment. Matthias, the High Priest of the Jews, deposed by Herod the Great, and Joasar the son of Boethus, appointed in his stead, and 40 men burned alive by order of Herod, for removing his "golden eagle" from the temple; "and that night there was an eclipse of the moon." (Josephus.) This eclipse, which marks the last illness of Herod, (for he was sick at that time,) has been computed by Kepler and Petavius to have occurred March 13, U. C. 750. Jesus is born in Bethlehem, March 25th, the new year's day of the year of Rome, 751, the 27th year after the battle of Actium, the 41st year after the death of Julius Cæsar, and in the 60th year of the life of Augustus, era of Nabonassar, 751. A multitude of the heavenly hosts shout glory to God in the highest. They announce to the Shepherds of Judea a Saviour born this day "in the City of David." The Shepherds go in haste to Bethlehem and ascertain the facts; and return glorifying God for all that they had heard, and seen as it was told them. From the birth of Julius Cæsar to the birth of Jesus is a period of 97 years, and extends to A. D. 1—A. M. 4146, year of the Olympiads 776. Jesus is circumcised April 2, when Simeon and Anna utter those [illegible] prophecies contained in [illegible].

"The wise men came from the east to Jerusalem, and ask, where is he, that is born King of the Jews, for we have seen his star in the east, and are come to worship him."

"When Herod heard this he was troubled and all Jerusalem with him."

"And when he had gathered the chief priests and scribes of the people together, he demanded of them where Christ should be born."

"And they said in Bethlehem, in the land of Judah; for thus it is written by the prophet," (Micah.)

"And thou Bethlehem in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel."

"Then Herod, when he had privily called the wise men, demanded of them what *time* the Star appeared."

"And he sent them to Bethlehem, and said go and search diligently for the young *Child*, and, when you have found him bring me word that I may come and worship him also."

"And when they had heard the King, they departed, and lo the star which they had seen in the east, went before them, till it came and stood over the place where the *young Child* was."

"And when they saw the Star, they rejoiced with exceeding great joy."

"And when they were come into the house, they saw the *young Child*, with Mary his mother, and fell down and worshiped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh."

"And being warned of God that they should not return to Herod, they departed to their own country, another way."

"And when they were departed, behold the Angel of the Lord appeared to Joseph in a dream, saying, 'Arise and take the *young child* and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the *young child*, to destroy him.'"

"When he arose, he took the young child and his mother, by night, and departed into Egypt; and was there until the death of Herod.

"Then Herod, when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the Wise men."—Matt. 2d.

The idea has been suggested that because this madman slew all the children under two years of age, that Jesus must have been near that age at the flight into Egypt; but the obvious sense of the whole narration is plain, that he was but a very few months old at the time of the massacre of the children; his being called the "young child" so often carries the conviction that he was very young; not more than five or six months old at most, and perhaps not half that. It may be asked why it is said "according to the time, which he had diligently inquired of the Wise men." To this it may be answered, that as we cannot know what the Wise men told him, nor when the star first appeared to them, we may suppose they started as soon after the star appeared to them as they could prepare for their journey; and that this monster destroyed all under two years old, not only to wreak his vengeance on the Wise men by destroying their infant Savior, after they had come so far to worship him; but to rid himself of all competitors for the kingdom of Judea.

One object must have been to satiate his blood-thirsty appetite; else why did he destroy all the children of both sexes? for surely he could fear no rival among the female children of Bethlehem.

But his being so troubled at the announcement of the Wise men when they first inquired where he was who was born "King of the Jews," showed plainly that he was jealous that some rival power was about to supplant him.

It may be asked, how could Herod be so [illegible] of power during his last illness?

To this it may be replied, that he ordered his own son to be slain, only five days before his own death, lest he should [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASS., WEDNESDAY, FEBRUARY 22, 1854. | NUMBER 6.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Seven Periods of Daniel's Vision of 2300 days: Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

I shall take the eclipse mentioned by Josephus, which Kepler says occurred on the 13th of March, U. C. 750, as a starting point, from near the birth of Christ, as that must have happened in the neighborhood of that event; and likewise of the death of Herod—and so suppose that Jesus was born on the 25th of March; the same March in which the eclipse occurred; but as the 25th of March is new year's day, it will be U. C. 751, the first day of the year; and as Josephus says that Philip reigned 37 years after his father Herod's death, and died in the 20th year of Tiberius, it follows that Augustus lived over 17 years after the birth of Jesus and the death of Herod the Great, Ant. B. 16, Chap. 5, Sec. 6, which establishes the fact that Augustus died U. C. 768, for if, as all historians agree, (especially Goldsmith and Bliss,) that Julius was slain in U. C. 710, Augustus' reign must have extended to U. C. 768, in order to allow him 57 years, 6 months and 2 days, as Josephus says he reigned that number of years: and if Augustus died in U. C. 768, it was A. D. 18; for if we commence the Christian era the 751st of Rome, the 1st day of the year, then in Aug. 19 U. C. 768, the time of Augustus' death, would be A. D. 18, that is the 18th current year after his birth, so that his birth was in the 41st year after the death of Julius, and 27th after the battle of Actium; which agrees with the chronology of Butler and Doddridge and others.

As to the death of Herod, it may be observed that Archbishop Usher and Mr Whiston place it in Nov., after the eclipse mentioned by Josephus; but many other writers think he died before the first passover, after the eclipse which Mr. Prince says was April 11th: but if Jesus was born March 25th, and circumcised April 2d, it would be rather a short time for the murder of the infants of Bethlehem. At present I feel inclined to adopt the opinion of Usher and Whiston, and place it in November, which will give ample time for the pilgrimage of "The Wise Men from the East" to worship the Infant Saviour, "The Flight of the Holy Family into Egypt," and for the monster to glut his rage and fury on the harmless, defenceless babes of Bethlehem.

That U. C. 751 is rightly assigned as the year of the birth of Christ is proved by the reign of Herod, for Josephus says he was just appointed King, by the Senate of Rome, when Calvinus and Pollio were Consuls, and Dio, a contemporary writer, says these were Consuls in the year of Rome, 714; and Prince says that Herod reigned to his 37th year, which added to 714, gives the 751st. These facts being settled as strongly as human authority can settle them, I shall now proceed to give a Table of Chronology, and to adjust the Eras to each other; but first give a brief rehearsal of the early patriarchal ages, from the Creation to the Flood, and from thence to the death of Eli; and in this part I shall follow Mr Bliss, believing that his "Anal. Sac. Chronology" gives the most accurate computations of these years of any chronologer I have ever yet met with, till he comes to the administration of Samuel, which he includes in the 450 years of the Judges: in this I must beg leave to differ from him, for although Samuel was both a Prophet and a Judge, and "judged Israel all the days of his life," still I think the 450 years were filled up at the death of Eli; for Paul says, Acts, 13: 20, "until Samuel, *the Prophet*, and *afterwards*;" he does not tell us how long afterwards, but leaves us to learn that from other parts of inspiration; which I think we can find in 1 Samuel, chapter 7, which is very convincing that Samuel reigned considerably over 20 years.

Creation of the world, and of Adam and Eve,	A. M.,	1
To the Flood, 1656 years,	"	1657
To the departure of Abraham from Haran, 427,	A. M.,	2084
Sojourning of Abraham and his descendents in Egypt, 430,	A. M.,	2514
Wanderings in the Wilderness 40,	"	2554
Subjection, and division of Canaan, by Joshua, 6 years,	A. M.,	2560
Reigns of the Judges, and times of their Captivities, 450 years,	A. M.,	3010

[Thus far, S. Bliss' Analysis.]

This period must have extended to the death of Eli; and Samuel succeeded him, and I think judged Israel 26 years.

The *Ark of the Covenant*, which was taken by the Philistines on the day of Eli's death, was not restored "to the house of Abinadab," till the end of 7 months; and it remained in the house of Abinadab twenty years, to "the day of mourning at Mizpeh," and after the overthrow of the Philistines, Samuel went in circuit, from year to year, to Bethel, and Gilgal, and Mizpeh, and judged Israel. [1 Samuel, Chap. 7.] All this was before Saul was anointed King; which proves that it is not unreasonable to assign to him, at least 26 years; which added to A. M. 3010, reaches to A. M. 3036.

Mr Bliss commences the reign of Saul at B. C. 1110, which I shall also adopt; and computes the following years to the first year of Cyrus, at 574 years, I think rightly.

From the commencement of the reign of Saul, to the time the temple of Solomon was dedicated, is a period of 91 years, and brings us to B. C. 1019, and reaches to A. M. 3127.

The Dedication, it appears, commenced in the 7th Jewish month, Tisri; the first day of the month,—Lev. 23: 24,—answering, in part, to our October, when the trumpets were sounded, and it was called "a memorial of blowing of trumpets."—(It may here be remarked that Josephus, in his "Jewish War" tells us that at sunset or eve before their Sabbath begins, the Priests, at least one of the course of Priests, stood beneath a covering, on a place built on one corner of the Temple, called "Pastophoria," and gave a signal with a trumpet, that the Sabbath had commenced; and the next eve they sounded again, to notify the people that the Sabbath was ended.) On the 10th day of the 7th month, expiatory offerings were made, and "the High Priest alone went into the Holiest of Holies," to make atonement for the sins of the people. At this time "the Ark of the Covenant" was carried in by the Priests, and set in the place prepared for it; and when the Temple was solemnly consecrated to God, Solomon held a feast, and all Israel, 14 days, and rejoicing greatly, after offering great and unparalleled offerings, returned to their tents with glad hearts.

From the dedication of the Temple to the first year of the first Olympiad, (which Prince says was restored by Iphitus, when "Varro's Historical age begins,") is a period of 243 years, and extends to B. C. 776,—A. M. 3370. This first year of the first Olympiads, which began July 19th, or as Prince says, July 23, B. C. 776, synchronizes with the 34th year of Uzziah, King of Judah, and is called an epoch of undoubted authority, by Newton, Cary, Prince, and others. From the 34th year of Uzziah, King of Judah, the time of the commencement of the Grecian Era, to the the Era of Rome, (which, according to Cato, Rollin, Helvicus, Tallent, Swan and Isaacson, began in the Year of the World 3253, that is, B. C. 751, March 25th,) is a period of 25 years, synchronizing with the 7th year of the reign of Jotham, and is the 26th year from the first Olympiads, and extends to B. C. 751,—A. M. 3395.

Ferguson records an eclipse, which occurred on Wednesday, May 23, B. C. 585. Mr Bliss mentions an eclipse B. C. 791, two years after the death of Jeroboam.—Another solar eclipse April 21st, B. C. 753, another solar July 5, B.C. 753. (Plutarch.) A lunar eclips occurred March 19, B. C. 721; another March 8, B.C. 720. An eclipse of the sun 715, May 26th, said to mark the death of Romulus. Lunar eclipse B. C. 621, April 21st, fifth year of Nabopolassar. Solar eclipse May 18th, B. C. 603, (Hales.) Another B. C. 547, Oct. 22, total, (Xenophon.)

From the Era of Rome to that of Nabonassar, there is a period of four years, B. C. 747, which synchronizes with the 11th year of Jotham, and extends to the Year of the World 3399. From the 11th year of Jotham to the 31st year of Manasseh, there is a period of 81 years to Manasseh's captivity, B. C. 666, which extends to the Year of the World 3480, and from the first year of the first Olym. 110. From the 31st year of Manasseh to the second year of Zedekiah, there is a period of 70 years, at the opening of the last Jubilee, which the Jews as a nation celebrated, before the captivity, which extends to B. C. 596,—A. M. 3550. From the 2d year of Zedekiah, to the 1st year of Cyrus, there is a period of 60 years, which extends to B. C. 536,—A. M. 3610 U. C. 215.

We have now come down to the reign of the Kingdom of Persia, and as this is an Era of eclipses, it will be expected that our tables will be consistent with the occurrence of these celestial characters.—Cyrus reigned 7 years, to B. C. 529,—A. M 3617, year of Nabonassar, 218. Josephus says, Cambyses reigned 6 years, and in that time he overthrew Egypt; and when he was come back, he died at Damascus; and the Magi obtained the kingdom for one year; but as he afterwards calls it nine years, to the second year of Darius, I shall call his reign seven years, which extends to B. C 522,—A. M. 3624.

A lunar eclipse occurred July 17, B. C. 523, the 7th year of Cambyses, recorded by Mr Bliss, to which is attached the name of Ptolemy. Darius Hystaspes, with the Magians, reigned 36 years, to B. C 486,—A. M. 3660. A lunar eclipse occurred Nov. 19th, B. C. 502, the 20th year of the personal reign of Darius; another April 25th, B. C. 491, 31st year of the personal reign of Darius Hystaspes, (Bliss' Analysis.) Xerxes succeeds Darius, and reigns 21 years, to B. C. 465.—A. M 3681. Solar eclipse B. C. 481, April 19th, marks the invasion of Greece, 295th year of the Olympiads. A solar eclipse occurred Oct. 2d, B. C. 480. Battle of Salamis, (Herodotus) year of Nabonassar, 267.—Another Feb. 13th, B. C. 478, close of Persian war, (Bliss Anal. Sac. Chron.) U. C. 273. Artaxerxes Longimanus succeeds Xerxes, and reigns 41 years, to B. C. 424,—A. M. 3721. In the 20th year of this king's reign, the last commandment, to restore and build Jerusalem, went forth from the palace of Shushan, B. C 446.—This decree was committed to Nehemiah, with a commission to constitute him Governor of Judea for 12 years, first, and afterwards renewed, and extended 49 years, to the 9th year of Artaxerxes Mnemon, as I think I shall be able to show from authority, which I derive mainly from the Bible and Josephus.

Artaxerxes Longimanus began to reign about the first of B. C. 466, and his 19th year consequently would end the last of B. C. 447, and the commission and decree were issued in the first Jewish month after; and he with an armed force proceeded to Jerusalem; and his book records his doings after he arrived there. Josephus says, "Nehemiah received an epistle from the King to the Governor of Syria, Phoenicia, and Samaria, wherein he ordered him to pay all due *honours* to Nehemiah, and to supply him with what he wanted for his building." "And when Nehemiah had come to Jerusalem, and delivered the epistle, he called the Jews together, and told them how God had assisted him in gaining this authority of the King, to raise up our walls, and to finish that which is wanting in the temple." He exhorted them to trust in God, and "to intermit building, neither night nor day, but to use all dilligence, and to hasten on the work now while we have this especial opportunity for it."

"When he had said this, he gave orders that the rulers should measure the *wall* and divide the work of it among the people, according to their villages and cities, as every ones ability should require."—And when he had dissolved the assembly, the Jews prepared for the work, and the part that Nehemiah took in it, and the *privations* and *hardships* that he suffered during those "*troublous times*," are amply recorded in his own book. In the 32d years of Artaxerxes Longimanus, Nehemiah returned to the court of Persia and obtained leave of the King to go again to Jerusalem; (Neh. 13: 7.) Says Josephus, "So when Nehemiah had done many other excellent things, and things worthy of commendation, in a glorious manner, he came to a great age, and then died." "He was of a good and righteous disposition, and very ambitious to make his own nation happy; " " and he hath left the *walls of Jerusalem*, as an eternal monument for himself." This is strong presumptive evidence, that Nehemiah's administration did continue 49 years, to the end of the first period of the vision, and that he died at Jerusalem. This extends to B. C. 398–7.

This is the time supposed by many that the Old Testament prophets, at least Malachi, ceased prophesying, though one of my Bibles dates the last chapter of Malachi B. C. 400, but the other dates B. C. 397.

Xerxes II. succeeded, and then Sodianus, who both reigned not quite a year, and then Darius Nothus, who, together with the former two, reigned 19 years, to B. C. 405—A. M. 3741. Darius Nothus began to reign about Aug. B. C. 424, and after reigning near 12 years he was succeeded by Artaxerxes Mnemon, in the ninth year of whose reign the first period of Daniel's vision was fulfilled. A solar eclipse occurred April 30 B. C. 463, which marks the revolt of Egypt from Persia, which, according to this chronology, occurred in the third year of the reign of Artaxerxes Longimanus. A Solar eclipse is recorded, which happened Aug. 3 B. C. 431, the first year of the Peloponnesian war by Thucydides, quoted by Bliss.

Another bears the name of Thucydides which occurred March 22d B. C. 424, the 8th year of the war. Still another eclipse Aug. 27th B. C. 413, the 19th year of the war. (Thucydides.) A lunar eclipse occurred April 15th B. C. 406, the 26 year of the war. (Bliss' Anal.) A solar eclipse occurred Sept. 2 B. C. 404, the last year of the war. (Xenophon.) Thucydides was a mathematician, and a historian, and was born B. C. 470, he was a living witness to those eclipses which bear his name, and consequently his testimony is of the highest authority; and I find that his character as a historian is unimpeachable. He is mentioned by Sir Walter Raleigh as far preferable to Herodotus.

Mr Bliss quotes an article from his pen, of a treaty that was made in the 13th year of Darius Nothus. It was made in the winter of the 20th year of the Peloponnesian war, which began in the spring of B. C. 431, and consequently the 20th year in winter would be the beginning of B. C. 411, and the 337th year of the era of Nabonassar; and 336 and a part, and 410 and a part, added, gives 747 for the commencement of the era. The 20th year of the war began in the spring of B. C. 412, and Darius Nothus' 13th year began about Aug. B. C. 412, and both fall into B. C. 411, on the 4th of December—the Nabonassarian year having been reduced to a solar year—so that the following winter is in the 337th of the era.

This article from the pen of Thucydides, will adjust this chronology in full, and perfect harmony with what is called "the undoubted era of Nabonassar." Such a concurrence of events or dates, happening in any given year, carries the fullest conviction of its truth, and settles the fact to a demonstration, that our chronology is correct. We do not assume the title of *Chronologist*; but hope to be enabled from the best historians, to count up and adjust the years of the reigns of Kings in their proper places. When we find such a concurrence of events meeting in any given year, it gives us the fullest confidence that thus far we are right; and by following the eras we may learn how to fix other dates, where a definite number of years are recorded. But when we find historians who give different numbers of years to the reign of Kings, (as is often the case,) we must count up and adjust the years to the eras, and I know of no other alternative only to bring them together; and if they agree, we feel sure that we have arrived at the truth: if they do not agree, we must go over the ground again and take numbers from other historians, as their difference is only nominal, and continue to do so till they come right; and when that happens we shall certainly be conscious of it.

Josephus gives the number of High Priests that were appointed by Herod the Great and his successors, after the destruction of the Asamoneans: He says they were 28 up to the destruction of Jerusalem, and that the number of years from the death of Antigonus B. C. 34 to the final desolation of the city and temple, by Titus, was 107 years. This was when Herod was established in his kingdom, by the death of his rival; which reaches to A. D. 73. This I believe is correct, though it seems to have been overlooked by Chronologers; but Josephus could have neither interest nor predjudice to tempt him to misrepresent those years, and he was a living witness of the last 32 of them, and of the calamities of his people at that time. He was a candid historian, and certainly competent to obtain and give the most genuine information on all subjects relating to his own nation at that time, being a living witness. Xenophon mentions a solar eclipse B. C. 394, when the Lacedæmonians were defeated by Conon, Aug. 14th. The forementioned eclipses are all that I find recorded during the Persian Empire, till we arrive at the battle of Arbela, B. C. 331, when a lunar eclipse is recorded by Plutarch—said to have occurred eleven days before that battle; and I find none but what is consistent with, and even confirmatory, to this view of chronology.

From the death of Darius Nothus to the battle of Arbela, is a period of 74 years, and brings us down to B. C. 331—A. M. 3815. From the battle of Arbela to the birth of Julius Cæsar, there is a period of 234 years, and extends to B. C. 97—A. M. 4049. Julius Cæsar was born B. C. 97, the 672 year of the Olympiads—U. C. 654. Pompey takes Jerusalem B. C. 63. An eclipse occurs Oct. 27 U. C. 688.—Augustus Cæsar born B. C. 60—U. C. 691, year of Nabonassar, 687, and lives 77 years. Battle of Pharsalia, defeat, flight and death of Pompey, B. C. 48, lunar eclipse Jan. 18. First Julian year, consisting of 365 days and 6 hours, established by Julius Cæsar, begins the 25th of March B. C. 45, lunar eclipse Nov. 7th—U. C. 706. Julius Cæsar slain in the Senate House, Feb. 17 U. C. 710, (Goldsmith)—B. C. 41, aged 56 years. Herod Antipater appointed King of Judea by the Senate of Rome, B. C. 37—U. C. 714. He is confirmed in the kingdom at the death of Antigonus B. C. 34—U. C. 717, (Josephus). Augustus Cæsar declared Emperor and High Priest by the Senate B. C. 27, (Ree's Encyclopedia and Butler's Universal History). Famine in Judea 13th and 14th years of the reign of Herod, U. C. 729 and 730—B. C. 22 and 21. (Josephus.)

Conspiracy against the life of Augustus Cæsar formed and detected B. C. 15.—Marcus Agrippa divorces his wife and marries Julia, daughter of Augustus, B. C. 14; he dies in Campania, about B. C. 13. (His. of the World.) Horace the prince of lyric poets dies about B. C. 12—U. C. 739. Tiberius marries Julia, then the only child of Augustus, B. C. 9—U. C. 742. Roman census declares 4,233,000 inhabitants, B. C. 8—U. C. 743, (Ree's Encyclopedia.) Saturninus appointed President of Syria B. C. 2—U. C. 749, (Josephus.) The temple of Janus shut the third time, and there is peace all over the world B. C. 1. John the Baptist is born, and Augustus issues a decree, that all the world shall be taxed: and Quintilius Varus, becomes President of Syria in the place of Saturninus, who is removed U. C. 750, year of the Olympiads 775. Joseph and Mary return to Bethlehem, preparatory to the enrolment. Matthias, the High Priest of the Jews, deposed by Herod the Great, and Jonser the son of Boethus, appointed in his stead, and 40 men burned alive by order of Herod, for removing his "golden eagle" from the temple," "and that night there was an eclipse of the moon." (Josephus.) This eclipse, which marks the last illness of Herod, (for he was sick at that time,) has been computed by Kepler and Petavius to have occurred March 13, U. C. 750. Jesus is born in Bethlehem, March 25th, the new year's day of the year of Rome, 751, the 27th year after the battle of Actium, the 41st year after the death of Julius Cæsar, and in the 60th year of the life of Augustus, era of Nabonassar, 751. A multitude of the heavenly hosts shout glory to God in the highest. They announce to the Shepherds of Judea a Saviour born this day "in the City of David." The Shepherds go in haste to Bethlehem and ascertain the facts; and return glorifying God for all that they had heard, and seen as it was told them. From the birth of Julius Cæsar to the birth of Jesus is a period of 97 years, and extends to A. D. 1—A. M. 4146, year of the Olympiads 776. Jesus is circumcised April 2, when Simeon and Anna utter those valedictory prophecies contained in [illegible].

"The wise men came from the east to Jerusalem, and ask, where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him."

"When Herod heard this he was troubled and all Jerusalem with him."

"And when he had gathered the chief priests and scribes of the people together, he demanded of them where Christ should be born."

"And they said in Bethlehem, in the land of Judah; for thus it is written by the prophet," (Micah.)

"And thou Bethlehem in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel."

"Then Herod, when he had privily called the wise men, demanded of them what *time* the Star appeared."

"And he sent them to Bethlehem, and said go and search diligently for the *young Child*, and, when you have found him bring me word that I may come and worship him also."

"And when they had heard the King, they departed, and lo the star which they had seen in the east, went before them, till it came and stood over the place where the *young Child* was."

"And when they saw the Star, they rejoiced with exceeding great joy."

"And when they were come into the house, they saw the *young Child*, with Mary his mother, and fell down and worshiped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh."

"And being warned of God that they should not return to Herod, they departed to their own country, another way."

"And when they were departed, behold the Angel of the Lord appeared to Joseph in a dream, saying, 'Arise and take the *young child* and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young *child*, to destroy him.'"

"When he arose, he took the young child and his mother, by night, and departed into Egypt; and was there until the death of Herod.

"Then Herod, when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the Wise men."—Matt. 2d.

The idea has been suggested that because this madman slew all the children under two years of age, that Jesus must have been near that age at the flight into Egypt; but the obvious sense of the whole narration is plain, that he was but a very few months old at the time of the massacre of the children; his being called the "young child" so often carries the conviction that he was very young; not more than five or six months old at most, and perhaps not half that. It may be asked why it is said "according to the time, which he had diligently inquired of the Wise men?" To this it may be answered, that as we cannot know what the Wise men told him, nor when the star first appeared to them, we may suppose they started as soon after the star appeared to them as they could prepare for their journey; and that this monster destroyed all under two years old, not only to wreak his vengeance on the Wise men by destroying their infant Savior, after they had come so far to worship him, but to rid himself of all competitors for the kingdom of Judea.

One object must have been to satiate his blood-thirsty appetite; else why did he destroy all the children of both sexes? for surely he could fear no rival among the female children of Bethlehem.

But his being so troubled at the announcement of the Wise men when they first inquired where he was who was born "King of the Jews," showed plainly that he was jealous that some rival power was about to supplant him.

It may be asked, how could Herod be so [illegible]

To this it may be replied, that he [illegible] ed his own son to be slain [illegible] before his own death, lest he should [illegible]

der him, and usurp the kingdom—and this while he had him bound and in prison—notwithstanding he had, long before that, appointed him his successor, and likewise associated him with himself in the government of Judea. (Josephus.)

Some suppose that Herod died before the first Passover, after the eclipse mentioned by Josephus; but Usher and Whiston say it was not before the first Passover, which was April 11, but in November, before the second Passover, which Mr. Whiston says was "not one month, but 13 after the eclipse"; and there were so many things which Josephus says he did, relating how much better he was after his embassy had arrived from Rome; and how he went to Jericho, Jordan and Jerusalem, and visited the hot springs, and baths Callirhoe, besides many acts of blood, which Raleigh says he committed, that it must have taken up the time of several months; so that I believe with Usher and Whiston, that he died in November, after the eclipse, which of course, according to the foregoing premises, will be U. C. 751, A. D. 1.

His disease was of a strange and dreadful kind; an inward burning consumption, with an insatiable appetite; ulcerated bowels, and great melancholy: but by all his sufferings he lost none of his spite against his fellow-men; and even imprisoned some of the noble families of the Jews, and ordered that they should all be slain, and one out of each of all the families of the Jews besides, as soon as the breath left his body. Thus died Herod Antipater, in his 72d year, after a long life of cruelty and impiety. He was self-styled *the great*, and he certainly was a great—barbarian and monster, and a most loathsome spectacle to behold, before he left the world.

His last commands were not obeyed; and, though destitute of mourners, he had a splendid funeral, which Mr. Whiston thinks it would take at least 25 days to celebrate; and left his son Archelaus his successor in Judea; Herod Antipas, another son, tetrarch of all Galilee, and Philip, another son, tetrarch of Traconitis and several other provinces.

Thus it appears to be proved to a demonstration that the infants of Bethlehem were slain in course of the spring or summer, after the eclipse, and there is no other view of the subject that appears rational or probable; and though Herod was sick during all that summer, he was not so sick but that he could move about from place to place, and, even almost to his last [illegible] cruelty which he had exercised all his life; as appears by the bloody execution of his son Antipater, only five days before himself departed this life. (Josephus.)

To be Continued.

The World's Crisis.

LOWELL, FEBRUARY 22, 1854.

Tarrying of the Vision.—No. 4.

Having attempted to show the closing and commencing termini of the parable, the next object is to inquire whether there has been any thing in the history of the Church between the two points corresponding to the incidents of the parable. Has there been any delay in relation to the fulfilment of the promise? Have the expectations of the Church been disappointed? All Adventists will exclaim with one voice, yes. We "went forth" by faith in '43 and 4 but the Savior did not make His appearance in the clouds of heaven in all the radiant glories of heaven's King, and attended with the shining retinue of angelic hosts as we anticipated. We did not obtain the reward and the crown of glory, for which our hearts panted—we did not on wings of love and joy bound away into the aerial realms to meet our King in His beauty—we did not hear those shouts and congratulations—those salutations and enchanting songs which we expected to hear reverberating through the vault of heaven. Far otherwise. The days were prolonged—every vision had apparently failed—His chariot wheels delayed, and we were left to meet the scoffs and jeers of a cold-hearted Church and contemptuous world. O the bitterness of that disappointment! Well might it be said, "Hope deferred maketh the heart sick."

"While the bridegroom tarried they all slumbered and slept." The idea conveyed by the Greek is *they all became drowsy and fell asleep*. Now if we went forth in the light that shone from the Oracles on time—if time was the grand moving principle that stirred the Advent host to take their position before the world and identify themselves as a class of believers in the immediate coming of Christ, then it is evident that when that which gave a vitality to our faith, and a moral energy to our movement, that which operated as a propelling power to move the ship of Zion—when that ceased to operate, a sluggishness and inaction would be the necessary result—if the propelling power became dormant, activity would cease, and a feeling aptly compared to drowsiness would ensue—the alert, wakeful state of the Church was exchanged for a state of sleepiness and inaction in relation to the immediate coming.

The coming of Christ was not a living reality before their eyes as it had been before, a dimness of vision came on, drowsiness, stupor, insensibility on the subject, compared with their feelings in the past, ensued.

But this slumber, thank God, has been broken. The virgins have been aroused by the proclamation of the Redeemer's coming in 1854, they are startled from their slumbers, and a quickening faith has sprung up again on the subject—their ideas are not dreamy, vague, indefinite as in the tarrying time. A vivid light again bursts from the oracles, a practical power accompanies the word to their hearts, and they are moved again to energetic action in carrying out their faith in their lives, and proclaiming the soul-stirring doctrine to the world. They are begotten again unto a lively hope by a resurrection, as it were, of the Advent faith, and the coming of their Redeemer is once more a vital truth, a living reality, like a visible and tangible substance before their eyes.

What a change has come over the Advent ranks within the year past! After their severe and heart-sickening disappointment in relation to time, it seemed hardly within the compass of possibilities that the Church should in the present generation be rallied again on the subject of time. To accomplish a work so morally impossible must require the effort of a hand divine. If ever the impress of divinity was enstamped upon any movement in the Church, it seems to me, *it was on the midnight cry*. God's mighty arm has moved the wheels, or human instrumentality must have failed.

The effort to arouse the virgins again has been made under circumstances most unfavorable to success; but, notwithstanding efforts to counteract and destroy the influence of the doctrine, the electric power of the truth has been felt far and wide—the proclamation has been attended with the power and demonstration of the spirit, and the Church is taking her position on the midnight cry, as presented in the Parable. We cannot otherwise than believe, that we are now fulfilling the last items of the Parable, and going out by faith to meet the bridegroom. If we are not now filling up the remaining jots and tittles, it seems evident we have not yet entered into the pathway of the virgins; and if we have not commenced on the fulfillment of the Parable, we have not had the message of the flying angel.—Rev. 14: 6, 7. I believe, however, that the Church has in the main been following the pillar of light that leads to Canaan. That pillar of fire by night, and of a cloud by day, will never desert the hosts that are on the march for the promised land. May the Lord help us to be steadfast in the faith, constant in our obedience, and persevering to the end, that when the bridegroom comes we may be found among those "who are called unto the marriage supper of the Lamb"—that we may sit at the royal banquet—at the coronation of the king's son, in company with those who shall return to Zion, with songs and everlasting joy upon their heads, who shall obtain joy and gladness, and from whom sorrow and sighing shall forever flee away.

To be Continued.

☞ There is an increasing desire all over the land to hear on the subject of the coming of the Lord. The "Macedonian cry" comes from every quarter. Truly the harvest is great, but the laborers are few. God's spirit seems to be moving the people to hear "the last call of mercy;" and in many places sinners are turning from the error of their ways to serve the living and true God. Truly we are living in an important period of time, when every possible effort should be made, in order to bring some more to a knowledge of the truth. May God enable us all to realize the importance of improving every moment of time that is still allotted for us to work in, for the benefit of our fellow men, for the last hour of time will soon come and the destiny of all men be sealed forever.

☞ Many brethren have written to us for the back numbers of the paper; but we are sorry to inform them that we are all out, excepting about 150 copies of No. 2. The demand is so great for the Crisis that we shall issue 8000 copies this week, and shall continue for the present to issue that number, and more as may be needed or called for.

The Coming of Christ.

Time is closing—Jesus will come;
Signs are fulfilling—earth's pillars groan;
Hark! hear, the trumpet calls, come home,
See earth reeling to her final doom!

See slumbering millions rise from the earth;
Christ calls his children from South to North;
Come home, O my people, time is no more;
I've washed your robes white—your conflicts
are o'er.

Hasting to see thee, my soul would arise
To meet my Saviour in yonder skies,
With all the ransomed who have gone before,
There I shall greet them on that peaceful shore

O there'll be glory, joy, peace and love,
Nothing to harm you in that blest world above.
O let us be faithful and we'll be blest,
When Jesus calls us to eternal rest.

European Affairs.

The news by the latest arrivals has been of intense and thrilling interest. While reading the intelligence I could but feel the power of the approaching crisis like electric shocks thrilling through every nerve and fibre of the soul. The dark portentous cloud, that has so long been impending over Europe, is about bursting, and soon we expect the four winds (the entire winds of heaven) will be let loose and rush in fury and desolation over the earth. O how can any one stand and look with indifference on the tremendous scenes that are beginning to transpire? "Blessed are your eyes," says Jesus, "for they see." We have by faith long seen the coming storm even before these movements actually commenced; now it seems that all must see and understand; but alas! "the wicked shall do wickedly, and none of the wicked shall understand."

Blessed are the Pure in Heart. To be pure is to be separate from all extraneous matter, clear; free from mixture, free from moral defilement; without spot,—unsullied, uncorrupt,—not debased by moral turpitude, holy, genuine, real, true, unadulterated, separate from everything foreign; free from guilt; not vitiated with improper or corrupt words or phrases; chaste; free from vice; clean and unpolluted.

The St Petersburg correspondent of the *National Zeitung*, writing from that city under date of the 16th inst., says that,—

"Judging by the aspect of the Court during the Christmas festivities, as well as the expression of the Emperor's countenance, unfavorable news must have lately arrived. The firm attitude of the Western Powers has compelled Russia to take steps which indicates decisive resolutions. In anticipation of an attack upon the Baltic, an ukase has just been published summoning the crews that had received indefinite leave of absence."

The ukase is dated Dec. 23 (Jan 4), and fixes March 15 (27) as the latest period for them all to be at their posts.—Their concentration has commenced already at Cronstadt, whence they are being draughted off to Revel and Sweborg.

Poor Italy!—The Clergy of the Roman States, including monks and nuns, number sixty thousand. Their united income amounts to ten and a half millions of dollars, annually. The population of the Roman States is about equal to that of the State of New-York. If the aims and objects of the Romish clergy in the United States could be realized, we should be blessed in a like manner here.

European Affairs.

By the arrival of the America we have three days later news. The following are the most interesting items:

Russia and Turkey.—The London Shipping and Mercantile Gazette of the 30th ult. says:

"Telegraphic despatches from Bucharest and Belgrade allude to rumors of a collision having taken place in the Black Sea, off Batoum; but the despatches from Constantinople do not allude to such an occurrene, nor was anything known of it at the Turkish Embassy or Paris last evening.

The Liverpool Times of the 31st. says:

"There is no later news from the Eastern War. There is no doubt that the reply of the French and English governments to the last Russian Note is of a firm and decided character.

"An authentic private letter from Bucharest, of the 13th., states that the advance guard of Osten Sackro arrived at Bucharest on the 4th, and the main body on the 11th. The soldiers were in miserable condition, having been forced to march 50 days over the worst roads, under pelting rain. The mortality was enormous in every regiment. The regiment is not expected before the 20th.

"The position of the troops was rendered worse by the order received to continue their march to Kalafat, after a rest of only three days. General Gortschakoff, having received his official instructions from St. Petersburg, and sent forward his heavy artillery, was preparing to leave Bucharest for Wallachia. The campaign had not assumed a favorable appearance, and it was generally believed that Gortschakoff would not have undertaken the proposed operations had he not had orders to do so from the highest authority. Numerous wagon loads of wounded troops arrived at Krajova. There are fresh insurrections among the Wallachian population, notwithstanding that the Russian General had shot several persons taken with arms fighting for the Sultan, who is their legitimate sovereign. The five Turkish transports have returned, having successfully landed their troops, stores, &c. at Batoum. No Russian vessels have been seen. The fleets are at Sinope."

Letters from St. Petersburg, of Jan. 20, were of a warlike tenor. Extreme measures, it was said, had been resolved upon if the explanation of the Western powers should not be satisfactory

The armaments throughout the whole empire surpass all belief. The organization of all the reserve battalions has been ordered. We learn from Warsaw, under date of the 20th that the 1st *corps d'armee* of infantry, commanded by General Paniutin, received on the 6th orders to hold itself in readiness to leave. The army of occupation of the kingdom of Poland is at present 43,000 strong, and the garrisons are occupied by an additional force of 24,000 men.

A despatch from Krajova of the 24th Jan states that skirmishes were taking place daily at Rahowa Islas and Tarnul. A despatch from Bucharest, also of the 24th, states that 45,000 Russians were concentrated around Kalafat, and that a great battle was expected there shortly.—[Previous advices stated that the attack on Kalafat was definitely fixed for the 19th Jan., the festival, according to the Russian calendar, of St. John the Baptist. The Russian army, it was said, was to march against the Turks immediately after the celebration of the festival, with a cross at their head, and while yet under the influence of religious fanaticism.]

The London Shipping Gazette says that the following despatch from Galatz, if true, at once puts an end to English neutrality:

"English merchantmen have been chartered to convey Turkish troops to Batoum This is authentic."

Active preparations for the approaching crisis are going on at all the naval depots in England. Several vessels of war intended for the Australian Seas, have been ordered to the Mediterranean.

Paris, *Sunday Evening, Jan 29*.—A decree calls into active service all the young disposable soldiers of the second portion of the contingent of the class of 1851, to fill up the gaps produced by the discharge of old soldiers of the special corps.

Italy.—There are alarming reports from the Roman States. Famine prevails in several of the legations, and tumults have occurred in consequence.

Greece.—A telegraphic despatch from Corfu to Jan. 22 states that the dearness of food was increasing, and that famine was apprehended.

Additional News.—By the Canada we have 4 days later news than that brought by the America. The Canada sailed from Liverpool, Feb. 4, arriving at Halifax on the 16th. The news is ominous of war.

Great Britain.—Parliament was opened on the 31st ult. in the presence of an unusual crowd. Her Majesty was much cheered, but Prince Albert was occasionally hissed, on their way to the House. The Turkish Minister and several Turks who were in the crowd were loudly cheered.

The following is an extract of the Queen's speech delivered on the occasion:—

My Lords and Gentlemen:—I am always happy to meet you in Parliament, and on the present occasion it is with peculiar satisfaction that I recur to your assistance and advice. The hopes which I expressed at the close of the last session, that a speedy settlement would be effected of the difficulties existing between Russia and the Ottoman Porte have not been realized, and I regret to say that a state of warfare has ensued.

I have continued to act in cordial cooperation with the Emperor of the French, and my endeavors in conjunction with my allies to preserve and to restore peace between the contending parties, and although hitherto unsuccessful, have been unremitting. I will not fail to persevere in these endeavors, but as the continuance of the war may deeply affect the interests of this country and of Europe, I think it requisite to make a further augmentation of my naval and military forces, with the view of supporting my representatives, and of more effectually contributing to the restoration of peace.

France.—A Council was held at the Tuileries, on the 30th, upon the question of sending an expeditionary force to Turkey, which was fully discussed. It is proposed to send 80,000 men, in four bodies under the command of Generals Cawrobut, MacMahon, Bellissier and Bousquet. England will send only a small force, but they will pay half the expense.

Prince Napoleon has been sent to the Court of Belgium, it is reported to impress upon the king the necessity of acting firmly with the allies against Russia, as Belgium cannot maintain her neutrality without incurring the displeasure of France. The Prince will go on a similar mission to Prussia and Germany.

Italy. French influence is increasing in Naples. Great uneasiness exists throughout Northern Italy. An outbreak is far from improbable. A pontificial decree extends to April next the permission to import breadstuffs into the Roman States.—Also gives a forced currency to Roman treasury bonds.

Switzerland. The political excitement exists in the Canton of Zurich. Military precautions are taken.

Prussia. The Prussian Government has not yet spoken, but the crown Prince is reported to have declared strongly in a council of state the necessity of siding with the Western Powers.

Sweden. The temper of the people is increasingly hostile to Russia. The Chambers granted with enthusiasm all extra supplies required to put the country in a state of defence.

Austria. Prince Orloff's interview with the Emperor was brief—it is not known how he succeeded. The people appear more in favor of a western alliance. The concentration of Austrian troops goes on in Romagna.

The War in the East. The answer from Great Britain and France to the Russian inquiries respecting the entry of the fleet, was delivered February 1st, to the Ministers at Paris and London. The terms of the reply did not transpire, but as they could not have differed from the communication already addressed verbally by Sir Hamilton Seymour for Great Britain, and M. Castlebac for France, to the Cabinet of St. Petersburg, it was considered that the Czar's instructions left his Ministers no alternative but to leave London and Paris, although it might not be for some days.

The destinies of Europe are now pending on the decision of Prussia and Austria.

Orders are understood to be sent to the British and French Ambassadors at St Petersburg to demand their passports.

Count Orloff's mission to Vienna is said to be to ask permission for a Russian force to pass through Hungary. It is further reported that if Count Orloff fails, the Czar will himself visit Berlin and Vienna, to use his influence with those courts. No symptoms are apparent that he will yield.

On the Danube, although abstaining from great operations, the Turks allow the Russians no rest. Fighting had occurred at Giurgevo, near Oltenitza, near Kalaresch, Silistria, Turtukai, Matschin, Palanka, Rahodia, Islay, Tornou, &c., &c.

On the 25th there was no change in the state of affairs at Kalafat.

Latest from Vienna. It is said that the Russian Minister has withdrawn from Paris, and that the London Minister was to leave on the day subsequent to the sailing of the Canada.

The English government has sent some small steamers to take soundings at the entrance of the Baltic.

Vienna, Feb. 2. Count Buol has drawn out a declaration of neutrality with a strong leaning towards the views of the western powers, and has given this to Count Orloff as a final answer. Orloff's mission, therefore, has failed. The Czar's proposals were to form a defensive league with all the German powers, and if the western powers attack any one thereof, Russia would make common cause; also would not conclude any peace without consulting the interests of the German powers. The German powers, through Austria, refuse to accede to the proposition. Russia is therefore isolated.

The Western powers are immediately to demand the evacuation of the principalities, and will compel it forthwith.

The Russian Minister at London has paid a final formal visit to the foreign department.

LATER AND HIGHLY IMPORTANT.

Later from Europe.—War Inevitable!—The Baltic arrived at New York on Sunday night, with Liverpool dates to the 8th inst., four days subsequent to our last advices. The cotton trade was good, and provisions had declined slightly in their prices. We have reliable information of the rejection of the Czar's proposals by the allied powers, of the final departure of the Russian ministers at Paris and London, of the utter inevitability of a general European war. The farce of diplomacy has ended, and negotiation has been finally abandoned. France and England are making the most active preparations for war, and have instructed their ministers at St. Petersburg to withdraw immediately. In fact there is a fife-and-drum aspect over all our news. The combined fleets were at Beicos Bay. All the rumors of the ill success of Count Orloff's mission are now confirmed. It is not likely that he will prolong his stay, but will, it is said, leave directly for St. Petersburg; foreseeing the same rebuff at Berlin, he will refrain from visiting that capital.

It is said that the Servian government, yielding to the suggestion of the Russian Consulate at Belgrade, will refuse to accept the two firmans of the Sultan, unless Russia gives her consent.

Russia. It is said that the Emperor, who is fully aware of the position in which he is placed, will endeavor to avoid a general conflagration if he can only preserve his honor and his rights. The influence of Count Nesselrode is again in the ascendant. It is said the Czar is about to write an autograph letter to the Queen of England, in which he will endeavor to prove that he has not been the aggressor.—An imperial ukase confirms the summons to arms of all reserves as well as the soldiers on furlough.

It is stated as a positive fact that several of the Cunard steamers are taken up by the government to carry troops to Constantinople. 6000 men go from England, others will be taken up from the different stations. About 10,000 soldiers will soon be collected to form part of the first expedition. There is no doubt a brigade of guards will form part of the expedition.—The 46th Regiment, that was under orders for Australia, leaving all the old soldiers at home whose time of services would have expired in a few years, is now directed to hold itself in readiness for foreign service; taking all the best men and leaving all young soldiers and recruits at home.

On the 27th of January, six ships again convoyed a Turkish steamer into the Black Sea.—The Russian fleet is understood to be concentrated at Kaffa. A private letter says that the return of the allied fleets was in consequence of a scarcity of provisions at Sinope.

Admiral Chads is appointed to the command of one division of the Baltic fleet. The command in chief is not yet given, but the name of Admiral Seymour as chief, with Sir Charles Napier and Lord Dundonald under him, are mentioned.

The combined fleets returned to their anchorage off Constantinople on the 22d, without having seen a single Russian ship-of-war during a three weeks' cruise. The steamer Niger, which had been sent to countermand the return of the fleets, met them close to the Bosphorus. Fresh troops and ammunition for the army of Asia would sail in a few days, under the escort of the allies.

England. It is understood that four vessels originally taken up by the government to convey troops from Ireland to Malta and from thence to the West Indies, have been taken up on monthly charters, so that they may be available to proceed to any point on the shortest notice.

France. In most departments of the military service, preparations are ordered to continue night and day. Immense orders for ammunition, arms, and accoutrements, are being executed with all haste, and the assembling, organizing, and inspecting of troops goes on ceaselessly.

General Pellisier is selecting 20,000 picked men of the army of Africa, and 80,000 is set down as the French contingent. Great activity had also prevailed in the naval department.

At Brest, four sailing ships will be ready in a short time, and two steamers are only awaiting their engines. Levies of seamen arrived from all parts. The ocean squadron will soon be ready to sail, and the squadron of reserve be in a condition to reinforce it if necessary.

At Toulon, the ships of the line Trident and Ville de Marseilles have been put in commission, and in about six weeks three other sail of the line and a sixty gun frigate will be ready for active service. Orders are given to the French Atlantic squadron to proceed to Toulon.

Orders were recently given by the French Government for three million cannon balls.

Austria. The Austrian government is negotiating for the sale of the State Railroad property, valued at two hundred millions of florins.

The army in Bohemia has not yet moved towards the Servian frontier, and doubts are entertained in some quarters, whether it will be moved at present.

Prussia. At Berlin, February 3d, it was generally believed that the attitude taken by Prussia would prevent Count Orloff from visiting that capital.

Turkey. Omar Pacha had effected a most important movement, having crossed the Danube with 50,000 men, and divided the Russian army, the right wing of which is at Krajova, the left at Galatz, and the centre at Bucharest. Omar Pacha crossed in person at Oltenitza, and at last accounts was only two days' distance from Bucharest, where the Russian force is weak.

A despatch received at the Turkish Embasy indicates preparations for an attack by the Turks on Bucharest.

A Greek conspiracy has been discovered at Widdin.

We present to our readers the following interesting discussion on the Eastern question in the British Parliament.

The Earl of Ellenborough had been always of opinion that this question with Russia could be solved in no way but by war, and he hoped that Ministers would not be deluded by any circumstance into relaxing their preparations for that contingency. He considered that Britain is at the commencement of one of the most formidable wars in which she has ever engaged. He acquitted the country of the guilt of that war, but he could not acquit Ministers if they failed to prepare for a great and arduous struggle. In particular, were they prepared to present a fleet of sufficient force in the Baltic immediately on the breaking up of the ice?

The Marquis of Clanricarde agreed with Lord Ellenborough in believing that the war would be a momentous one, but he could not quite say that ministers were wholly irresponsible for this coming war. Although they had acted with ability, he believed that frequently they had not said the right thing at the right time, and as it was evident, both that the discussion of the matter must have a respective character, and that the present position of affairs could not continue long, he would renew his motion that day week.

Earl Fitzwilliam entirely agreed that the present state of affairs could not continue long. Whether the country, was fully aware of the tremendous character of the conflict in which it is about to engage, he would not stop to discuss, but he would say that there never was a war in which the people would heartily support the Government.

Lord Beaumont complained that the information given by Lord Clarendon was meagre. He would therefore ask whether instructions have been sent for the withdrawal of the British Ambassador from St. Petersburg, and for stopping further negotiations there?

The Earl of Clarendon replied that he was sorry Lord Beaumont thought his information meagre, or that he has held out hopes and expectations that French negotiations may be entered into, and that peace may be preserved. He (Clarendon) held out no such hopes. He had already said that negotiations have been brought to a close at Vienna, that Russia's new proposal could not be transmitted to Constantinople—and there was an end of them; and he had no reason to believe that fresh negotiations on the subject would be renewed. He was unable to state why Count Orloff prolonged his stay in Vienna after having executed his mission relating to the treaties between Austria and Russia.

With respect to the question whether the British Minister is withdrawn from St. Petersburg, he would say that since Baron Brunow's retirement there had not been time to do more than communicate with the French Government, but to-morrow, 7th, instructions would be sent by France and England to Gen. Castlebojeic and Sir George Seymour, their Ministers at St. Petersburg, which will place them on exactly the same footing as the Russian Ministers at Paris and London have adopted; and diplomatic intercourse between the two countries and Russia will be suspended.

This statement by the Government created much excitement in the House.

The Trouble in Europe.

A European letter writer expresses the opinion that the prospect for Europe is, at the present time, gloomy in the extreme. An unusually cold and dreary winter, aggravated by greatly deficient crops, which have sent food up to famine prices; and then the cholera, like a grim fiend, is prowling all over the nations, treading close upon the heel of gaunt famine, and intensifying miseries that overflowed before. Added to this is the apprehension of a terrible and protracted general war, settling down, like a heavy nightmare, upon the people.

In times of prosperity and tranquility, men often fail to discern the hand of Providence in the blessings which surround them, and are in the habit of attributing their success to their own sagacity and power. When misfortunes gather thick and fast upon them, even then, many fail to discern the hand that smites them, sometimes in mercy and sometimes in judgment. It seems to us, however, that no man, who looks philosophically upon the history of the world for the last ten years, can fail to be convinced, that all the efforts of men, even in the highest places of power, do in reality have but little effect in controlling the destinies of the world. There are so many sudden and unexpected contingencies—such a continual changing of times and circumstances, and such a play at cross purposes, among the great and mighty men of the

earth, that we find the conviction irresistible, that they are all the instruments of some power which, though invisible, is manifestly present, and can be clearly traced in its influences on events.

The history of the last ten years has been thrillingly eventful, and portentous of great changes in the condition of society. Whether it is for a forward movement in melioration or a retrograde step in disorder and anarchy, we cannot yet tell.—The conservative looks forward with mistrust, and the radical with hope, while the philosophic investigator confesses the hand of God, and earnestly prays that it may be in mercy and not in anger, towards the multitudes of the race who are quivering before the horrors of famine and pestilence, and who to these evils seem now about to be offered up in hecatombs of bloody sacrifices upon the altars of the demon of war.

When this grand drama of the age which has been progressing for several years, and seems now verging towards its consummation, has been played out, it will form one of the most important chapters in the pages of history. We are not aware of the momentous character of the era in which we live, and of the consequences which impend upon the movements of the times, and the little knowledge which even the wisest of men possess at any time of the final issue of the movements in which they are engaged, and which often result contrary to their desires and their efforts which is of itself a proof that the destiny of the world is in mightier hands than those of men.

The present troublous times first broke upon the world in the midst of a long season of prosperity. For a whole generation the melioration of the world had been gradually but steadily progressing. Men had just begun to believe, that the reign of peace was to prevail evermore, that the industrial arts were to pervade the world, and prosperity, happiness and knowledge to reach down their protecting hands into the lowest gradations of the social system. Kings and Emperors and all the rulers of the nations, great and small, were taking part in the meliorating process, and countenanced all the efforts making for the promotion of education, the enlightening of the race, and the development of industrial resources. Even the stern rigor of the Roman church, which has held the tightest and the strongest curb rein upon the steeds of progress, began to relax.—Insensibly and in spite of itself it was melting like the ice bound streams of winter before the genial influences of a vernal sun. The Pope, himself, most unexpectedly and to the marvel of the world, stepped forth and assumed the lead in reform.

But in the midst of these bright and auspicious omens, dark and lowering clouds, rose upon the horizon, and they have not for a moment since ceased to gather blackness, and to come crowding on thick and fast over the heads of an astonished and helpless people, until they have now well nigh reached the zenith, and the rolling of the thunder and the flash of the lightning give warning of a coming strife of the elements such as this generation has never witnessed.

From the hour when the famine in Ireland and the scarcity which pervaded all western Europe, in consequence of the failure of the potato harvest, commenced, a series of unpropitious and unfortunate events has rapidly fallen upon Europe.—The reaction in France and Italy consequent upon the premature and injudicious movements, (to call them by the mildest names) of those who assumed to lead in the cause of reform, struck even more deadly blows to the happiness of the people, and to all their bright prospects of melioration and improvement than even famine and pestilence could have done.

At the present moment the crisis is impending, and where the blows will most heavily fall and who will be crushed by them, none can conjecture. The nations have been impelled towards war just as birds have been fabled to be drawn by the fascinations of a deadly serpent within reach of its poisonous fangs. The monster sits still, with its keen eye placed upon them, while the victims are passing around it in constantly narrowing circles, conscious of their impending fate, but with no power of volition to turn back and escape. It is a strange and horrible dream which seems to have settled over the nations of Europe, and fastened alike upon rulers and people. The people of each nation, who are to suffer the most severe privations by it, are all clamorous to be led on to the slaughter, and writers and orators speculate upon it with a coolness which evinces that they are completely blinded to its horrible and demoralizing results.

Europe once in arms, and infuriated by the shedding of blood, no man can foresee the end. The accident of a moment may change the destinies of empires, and produce new combinations, which shall decide the fate of the world. The death of a sovereign, the decision of a battle, a thousand unknown and hourly changing events will be constantly exerting an influence which cannot be foreseen.—[Newburyport Her.

We take the following from the London Times:

"KRAJOVA, Jan. 18.

"The places already so often mentioned by me, as also Rudari, Giubega, Galicea, Pojana, which lay in the oblong where the series of battles took place, are now nothing but ruins steeped in blood. The most miserable hut on the plain was made to serve as a position either for defence or attack. Most of the inhabitants fled before the engagement began, leaving their winter stores to the mercy of the combatants; many, however, were taken by surprise, and unfortunately lost their lives in the tumult of war. The Russian regiments which suffered most were those called Tobolsk, commanded by Colonel Baumgarten, who was slightly wounded on the 6th, and Odessa. Of the first regiment six officers were killed and 11 wounded. The other, which hastened to the assistance of the regiment Tobolsk on the 6th, was engaged on the 7th, and again on the 8th, when it suffered most. On the 6th it lost two commanders of battalions, and on the 8th the other two. Prince Gortschakoff is inspecting the positions of the different corps operating in this neighborhood, and when he has completed his task a great council of war is to be held at Radovan, on the resolution of which will depend the further operations against Kalafat. Yesterday news arrived from the Romanater district that the Turks had crossed the Danube in force, and were endeavoring to fortify themselves at Islass and Turnu. Islass is on the right and Turnu on the left bank of the Aluta.

"According to the billet lists of the magistracy of the place, 35,000 Russians had, up to 5 o'clock this evening, reached Krajova and marched forward. If some detachments have gone to Karakal, others which did not pass through Krajova, but between that town and Karakal, have joined the corps operating against Kalafat.—As during the engagements near Citate 4,000 men arrived, and 4,000 more are to follow Prince Gortschakoff, the army in Lesser Wallachia will nominally amount to 43,500, but from this number must be deducted more than 4,000 men who fell during the five days's battle, and 1,500 lost in the former rencontres and skirmishes, and by sickness. Thus the army which has to act against Kalafat may be rather more than 36,000 strong.

The communications of the Wallachian correspondent of the Medical Journal are always welcome, as they never fail to give considerable insight into the state of things on the left bank of the Danube. On the 17th of January, he wrote:—

"You will have learned by the papers the entrance of the corps—Osten Sacken's—whose approaching arrival was announced a month since. Not only all our quarters, but even the numerous encampments are literally filled. The troops, as well as the horses, have suffered dreadfully, and the consequence is that our monthly sick list has risen to above 10 per cent. The Pruth and Danube lines are studded with stations for the sick and military hospitals. Typhus and even that kind attended with *petchiæ* (purple spots on the skin,) dysentery, ague, and gangrene, are not only endemic, but are more malignant than in November. The number of deaths is much greater than in December, being in some stations, such as Galog, Brailon, Gura-Jalomitzi, Kalarasch, and Budeschti, about 37 per cent. I say nothing about the extremely unfavorable state of things on the line of the Danube in Little Wallachia, where the number of killed and wounded is so considerable. The wounds are of such a nature as but too plainly to indicate the fury and deadly animosity of combatants. Since the 27th of December, there has not been an hour's rest along the whole line from Oltenitza up to Turna. Continual surprises, out-post affairs, and skirmishes, have day after day supplied us with considerable numbers of severely wounded patients, for whom we have all necessaries except suitable beds and quarters. Physicians, surgeons, medicaments, and bandages abound, but quiet warm lodgings are everywhere wanting, excepting at Bucharest, where, in addition to the hospitals, private edifices have been turned into infirmaries. All the villages around Krajova up to the Schyl, and along the line to Dobra are filled with stations, crowded with sufferers in the violent collisions, which since the 30th of December, have daily taken place between the troops investing Kalafat and the Turks. There have been three prolonged and general battles, in which 600 fell, and 947 were wounded." [From this passage it is evident that the whole truth has not even been communicated to the physicians.] 'Not a few heads were missing; some were cut off from the dead, others from the living bodies by the Turks. The various vehicles are now in such demand for the active army, that the wounded who would bear transporting cannot be removed to Bucharest. The animosity on both sides is so great, that, in spite of strict orders to the contrary, a day rarely passes without mutual provocations and their inevitable consequences. There are symptoms—as you have before been informed—that the Danube will be crossed in several places, and we are generally inclined to believe that our first destination will be Sophia."

We learn that, in spite of the prohibition recently published by the Russians, the English merchant vessels are busily employed in conveying all kinds of stores from Constantinople to Varna.

"Be led of the Spirit."

It is the glorious privilege of the children of God to be led by his Spirit, to be filled, and to walk in it. Let us then consider the reality of his presence, and cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, for we "are temples of the Holy Ghost." It is a fearful thing to grieve this Spirit wherewith we are sealed, for if we have not the Spirit of Christ, we are none of his. Do we REALIZE the glory of oneness with Christ, or are we unbelieving? Do we have his spirit daily witnessing with ours, that we ARE the children of God? or is an abstract principle that we concede intellectually, the extent with us of its tangibility? What saith the Scriptures and the testimony of early Christians? We read that Enoch walked with God, and had the testimony that he pleased God. Israel, Moses, Elijah and Daniel, who were subject to like passions with others, had the same witness. Simeon, Anna, and Stephen, and the primitive disciples were full of faith and the Holy Ghost. This leading of the Spirit, and walking with God, is not confined to the prophetical dispensation, for Paul testifies, "*as many* as are led by the Spirit of God, they are the sons of God;" 'there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death;" "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," and "if the Spirit of Him that raised up Jesus from the dead, dwell in you, HE that raised up Christ from the dead, shall also quicken, (or change) your mortal bodies by his Spirit, that dwelleth in you."

This, then, is the resurrection power, and the same by which those who are alive shall be changed, and caught up to meet the Lord in the air. How essential then, is this indwelling life to those who wait for the coming glory. Through the wild speculations of some, and the unbelief of others, there is great barrenness of faith upon this vital subject. Yet the truth of God, and the testimony of his word, is changeless and sure. Through submission and confidence in God, and an overcoming faith, that receives every word which he hath spoken, we may REALIZE this indwelling power, which abideth and teacheth. We may be led by his love, and kept from sin, through faith unto salvation. And so surely as this is the baptism with which we are baptized, we shall for ourselves experience, that the fruit of the Spirit is—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance." If this then is our high and holy calling, let us leave the things that are behind, and "go on unto perfection," and "holiness without which no man can see the Lord." Such was the FAITH, the simple and the strong, of apostolic days, that "the manifestation of the Spirit" was freely "given to every man to profit withal," in "diversities of gifts." In one the indwelling Spirit was manifested in the word of wisdom, and knowledge, for the edification of the brethren. To another faith, prophecy, healing, etc., to every man according to the will of the Spirit. We have no reason to doubt the power and love of that same Spirit now, nor dare we limit the grace of Him, who hath said, "Only believe," "ask and it shall be given unto you," and "lo, I am with you alway, even unto the end of the world." But we do doubt much of the professed FAITH of the present day, for the Prophet in a certain place, speaking of the last days, declares "that the land shall be barren of faith," and our Savior intimates the same when he says, "when the Son of Man cometh, shall he find faith on the earth?" Yet He is the same yesterday, to-day, and forever, and we believe that there are still a remnant even now, who by FAITH receive the word of wisdom and knowledge, to "understand the vision," and the prophetic will of God, for he hath promised that he will pour out his spirit, and at the time of the end, the wise shall understand. There are some also, who perceive the more excellent way of charity, or perfect love, without which, Paul says, the brightest gifts are but sounding brass, and a tinkling cymbal. Let us then, with faith, desire the gifts of the Spirit, but FOLLOW after that charity which covereth a multitude of sins.—[Selected.

The Coming of Christ in 1854.

My mind is directed to write a few lines for the Crisis, hoping that it will not be altogether in vain; for I desire to do all things to the Glory of God, knowing that the day of the Lord hasteth greatly, when we must give an account to God, who will judge righteous judgment. I am one, that is numbered among the "timeists," as we are called; and thank the good Lord, I'm not ashamed to own it to the world. It is not because others, superior to angels believe it, but because I find the evidence plainly in God's word, and in the signs of the times. I fully believe that the Lord by Gabriel informed Daniel concerning the time. When the question was asked, "How long shall it be to the end of these wonders?" the answer came, "that it shall be for a time, times and a part."—(Margin.) Daniel says, "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" The answer was, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." We draw the conclusion, then, at once, that at the time of the end, the words would be unsealed, so that they might be understood by those who were willing to investigate the subject, to get light from the word of God, and do good to others by spreading it.

He goes on still farther, and says, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days," (signifying years.) "Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days." Glory to God, at the end of the days Daniel is to stand in his lot: and as all the saints are to get their reward together, I suppose all the the saints will be with Him who have fallen asleep. Here then is definite time, and is the subject connected with, and which marks this time, entirely forgotten? Ah! no; Christ turns the eyes of the Church to this abomination, and so important is the subject that he wishes the reader to "understand." John, the beloved disciple, while on the island of Patmos, was pointed directly to this subject. It seems that Daniel was informed that it should be 1290 days; but Christ says that "except these days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Here then we have the declaration, that the days shall be shortened. But how much? We have to turn our attention to John again. He informs us that this abomination caused the Church "to flee into the wilderness for the space of 1260 days." Here we find then the fact that 30 years are cut off from the 1290 days; Christ's words then are fulfilled, "the days were shortened;" and those days, I believe, commenced in A. D. 519, and certain it is, that May 19th, 1780, was the time when the sun became black as sackcloth of hair, and previous to this those days ended; for Christ says, "immediately after those days shall the sun be darkened." We now see plainly that all so far harmonizes. If 1779 (just previous to the darkening of the sun,) marked the ending of the 1260 days, then 75 years more lead us down to the ending of the 1335, and this will bring us to the present year 1854, for the time when Daniel was told he should "stand in his lot." Glory to God in the highest; is it to be so? Can it be that all the saints of God will shout their sufferings o'er this year? My heart responds, "*Even so come, Lord Jesus, and come quickly.*" We look at the signs of the times, and believe we cannot be mistaken. The frog-like spirits are abroad, gathering the kings of earth to battle. The "scoffer walks proudly on," after his own lusts, saying, "Where is the promise of his coming?" We see wickedness increasing, and the love of many waxing cold. We see children "disobedient to parents, men, "lovers of their own selves, covetous, boasters, proud, blasphemers, unthankful, unholy, without natural affection, trucebreakers, false accusers, high minded, despisers of those that are good, and lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." We see the "chariots with their flaming torches," speeding their way through the vales and among the hills, "like the lightnings, jostling one against the other in the broad ways," which tell us plainly that it is the "day of the Lord's preparation." We also see "the seed rotting under the clods, the vine languishing, and the beasts groaning." Well might the prophet after beholding these things cry out, "Blow ye the trumpet in Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." The nations are preparing for war, waking up the mighty men, and the King of the North is about to overflow and dry up the river Euphrates, and the seventh angel will soon pour out his vial, and a voice from the throne will say, "*It is done.*" What next meets our view? My God, who will be able to stand? "The heavens depart as a scroll, the great, the rich, the chief captains, and the mighty men, call on the rocks and mountains to hide them from the face of him that sitteth on the throne, and from the wrath of the lamb." The graves are bursting, the dead arising, the living changed and clothed with the robe of righteousness, rise to meet their coming king, with shouts of "Lo, this is our God; *We* have waited for him." May the Lord help us to do all we can, to speed the *Midnight Cry*; so that the virgins will arise, and trim their lamps, and be ready to meet the Bridegroom.—Amen.

Yours, in hope of immortality,

GEORGE L. TEEPLE.

Extracts from Letters.

Brother Benjamin Streeter, writing from Hinsdale, N. H., says:—

We have had a glorious revival of God's work in this place. Brethren J. G. Bennet, and William Southerland, came to this place in December last, and labored four or five weeks. God blessed their labors, and I trust, will give them souls for their hire. Eighteen were buried with Christ in baptism, and others felt it their duty to do the same. Praise God for what he has done, and is still doing. I feel very sensible that God is doing up His last work for this world; it looks to me as though the harvest is about ripe for the angel to thrust in his sharp sickle and reap.

Sister M. F. Burnham, writing from Round Pond, Maine, says:—

May the Lord help you by his grace to carry on the glorious enterprise of giving 'meat in due season,' is the prayer of your of unworthy sister. May the Crisis be as a beacon light to the weather-beaten mariner, while tempest tossed and driven. We shall soon enter the port of endless rest if faithful, glory to God. The land appears in view. Brother Howard has been here from Yarmouth, preaching the word, and the Lord has blessed his labors. There is great inquiry among the people, some four have been converted, and the prospect is good. Truly God is here stirring the minds of the people.

Brother William Ingham, writing from Portland Maine, says:—

I have spent the last few weeks in Rye and Portsmouth; had some interesting meetings; some wanderers returned in Rye, some waking among the brethren, and quite an interest to hear. Think there has been some prejudice done away, and some good done in the name of the holy child Jesus.

Brother Patten, of Clay, New York, says:

We often hear our brethren thank the Lord, that the sound of the midnight cry ever reached their ears, and I for one bless God, that, in his providence He ever sent brethren Hook and Ford into this place.—Cold professors were waked up, back-sliders reclaimed, sinners converted, and infidels confounded and brought back to a dependance upon the blood of Jesus for salvation, and the Word of the Lord as the sure basis and guide to the kingdom that is soon to be set up.

Thatcher W. Piper, writing from Tuftonborough, N. H., says:

O what a moment we occupy! when the Vision is again speaking, and Glory to God, it will not lie; it will come, it will not tarry. The midnight cry is sounding, and agreeably to the word of truth, the virgins are arising and trimming their lamps, and many in this region are going out to meet the Bridegroom this year.

J. D. Farnum, writing from Portland, Maine, says—

There is a universal desire among the brethren that there should be a request put in the Crisis, for Bros. E. Burnham and Berick, or J. Couch, or some other faithful Watchman that sees the sword coming, to come to Portland as soon as possible.—There is an intense interest to hear on the subject which was aroused at conference time. O there are souls famishing here for the meat due in its season—souls are inquiring the way to Zion.

NORTH HERMON, Feb. 16, 1854.

Brother Merriam:—We are having glorious times here in the name of the Lord. Many souls are giving glory to God for the compelling message. We are truly having the latter rain. The school-houses are not large enough to convene the people. Therefore we have erected a meeting-house, and it will be completed in time for a meeting next Sabbath. We claim the promise from Bro. F. H. Berick that he would come and preach for us.—Should be glad to hear his voice once more before the Lord comes if it is the will of God. We are now destitute of preachers. Brother and Sister Bragg have been laboring here for some time, but are now going to the Kennebeck with the flying message. We wish Brother Berick to inform us through the Crisis when he can come.

JOHN BRACKETT.

GRIGGSVILLE, Ill., Feb. 3d, 1854.

Dear Sir:—I have just received "*The World's Crisis.*" I humbly hope it will continue to have its pages as well freighted with precious truths as I think this first number has been. The providences of God, at this very time, bear striking testimonials in favor of such doctrines as the paper is designed to present to the world; and I can but believe that still clearer light will be developed as we advance along towards the end, which I am inclined to believe is not far ahead, precisely how far I presume not to say. I hope "*The World's Crisis*" will hold itself sacred to the work to which it professes to be devoted; and that it will prudently avoid contention in matters of lesser importance.

Yours affectionately,

Z. W. HOYT.

NORTH SHERMON, Jan. 31, 1854.

Dear Brother Merriam:—I am in the field traveling at all times. There is a good work in progress in this place, a goodly number converted and reclaimed since this year commenced. Within three weeks I have traveled about one hundred miles, attended twenty-three meetings, preached nineteen times. There is some movement in every place—the Brethren in general receive the time. In Surry I attended the funeral of a child of Brother Robert and Sister Jane Carlisle, aged 16 months. By accident a coffee-pot full of hot coffee was emptied upon the child and death ended its sufferings in twenty-four hours. I delivered a discourse on the occasion from Paul, to this effect, that men should not be "ignorant concerning those that are asleep." The parents expect to see the child this year in the Kingdom.—Amen.

N. T. [illegible]

A private letter from Kossuth, dated London, Jan. 24, and addressed to a gentleman in this country, concludes by saying: "You shall soon hear of a titanic work on our part; of our heaping Ossa upon Pelion with but our nails for tools."

From Adrianople, Jan. 6, it is announced that the preparations are completed for the arrival of the Sultan, in March; 800 of his suite and 500 horses have already arrived. He will be attended by a suite of 1,000 persons.

Conferences.

There will be a Conference at North Scituate, R. I., to commence on Thursday, March 9th, and continue over the Sabbath, when Bro. J. Couch will present the evidence of the Lord's coming this year.

The Lord Willing, there will be a conference in East Haverhill, N. H., commencing Friday, Feb. 24th, and continue over the Sabbath.—Brethren Brittan and Whitney will attend.—Come brethren to the meeting, for time is short to work in.

Providence permitting, a Conference will commence at New Durham Bridge, at one o'clock, on Thursday, Feb. 23, and hold over the Sabbath. J. COUCH.

A Conference will be held in New York City, to commence Wednesday evening, Feb. 22, and continue over the Sabbath.

Also, at Newark, N. J., to commence Wednesday evening, March 1, and continue over the Sabbath. F. H. BERICK,
EDWIN BURNHAM.

A Conference will be held at Hubbardston, Mass., to commence on Friday, March 10, and continue one week. Br. Grant is expected to attend. S. G. MATHEWSON.

Brethren Mathewson and Grant will hold a Conference at Ashburnham, commencing March 2d, and to continue one week. ISAAC NEWTON.

There will be a Conference in Hermon, Me. every first Saturday and Sunday of each month. In Holden and Prospect every second Saturday and Sunday, and in Orrington the third Saturday and Sunday following.

We hope the brethren coming this way to preach the word will give timely notice in the Crisis, so that brethren and sisters can attend the different appointments. WM. CHAPIN.

Appointments.

Bro. J. Couch will preach in New Bedford, Mass., on Sunday, March 5th.

The Lord willing, I will preach at Middlebury, Ct., Sabbath, Feb. 26; Prospect, Ct., on Saturday and Sunday, March 4th and 5th, where Bro. Mix may appoint; Bethel, Con., on Sabbath, March 12. GEO. L. TEEPLE.

There will be a meeting at London Ridge, N. H., to commence Thursday, March 9th, and continue over the Sabbath. Bro. E. Burnham and F. H. Berrick will be present.
In behalf of the brethren,
R. LOCKE.

The Lord willing, I will preach at Manchester, N. H.,—Melodian Hall—Sunday, Feb. 26.
And commence a series of meetings at Goshen, N. H.,—where bro. Tandy may appoint,—Saturday evening, March 4, to continue over the Sabbath, and probably through the following week. J. WESTON.

Br. Isaac Newton will meet with the brethren in Ware, Friday evening the 24, and continue over the Sabbath.

The Lord will I will preach at Grantham, N. H., 26th, where Brother George Fowler may appoint. BENJ. P. MANNING.

BRO. W. H. EASTMAN will preach at Lake Village, Sunday, February 26, and March 12.

Providence permitting, I will preach at Westfield, Mass., Saturday evening, Feb. 25th, continuing over the Sabbath, and two or three evenings during the week. MILES GRANT.

BRO. J. CUMMINGS will hold a meeting at Sugar Hill, N. H., to commence February 24, and hold over the Sabbath. LEVI MERRY.

Business Items.

P. O. Address of G. W. Barnes, Eastonville, Vt. tf.

The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, at this Office.

The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

Bower's History of the Popes and the Syriac Testament, are also for sale at this office.

Cash Received.

Daniel G. Putnam, J. M. Hartliner, E. A. Blood, Alonso H. Emes, B. F. Streeter, Caleb Streeter, A. L. Streeter, H. H. Jones, Eliza Groves, Ebenezer Babbit, Hiram Simmons, Benj. Gifford, C. Cary, Mary Coulard, J. S. Bassett, Clara A. Proctor, Jane E. [illegible], S. Hitchcock, J. Julland, F. Hill, Abial W. Sibley, Luther Janes, Levi Hooper, L. H. Walker, John Brown, Wm. Moree, Hiram Shute, W. B. Whitney, L. Harriman, O. K. Farrington, J. Spencer, C. Snow, William Brayton, F. Grant, B. F. Babcock, Samuel Bartlett, Edward Dodge, J. M. Andrews, A. Brigham, Solomon Ladd, John Howe, Catharine Ferry, Gardner Rich, E. Hodson, N. P. Drake, G. Lambert, P. Sprague, H. B——, $1,00 each; S. Adams, J. Martin, L. Elder, J. West, B. W. Goodwin, Mary Garland, Geo. Howlet, Lyman Lewis, E. Starking, John Tompson, T. M. Andrews, —— Wells, I. Perkins, John Perkins, J. G. Gardner, 50cts each; Jona. Wilson, J. Porter, N. McCulloch, J. Wadsworth, G. H. Milliken, Orrin Ives, L. C. Patten, J. Harriman, John Armstrong, $2,00 each; John Lister, $4,00; Elisha Baker, $10,00; J. W. Warden $3,00; J. S. Crouch, Joseph Whitman, $3,00 each; Wm. Hadley, 25cts; W. Churchill, [illegible]; J. W. Ireland, Moses Cross, F. H. [illegible], H. Berry, J. Martin, E. Woodworth, J. [illegible], L. [illegible], H. B. Howe, P. Sheldon, E. [illegible], [illegible] McCoy, H. Brown, 50cts each; Israel [illegible], $1.25; C. Ford, R. Locke, William [illegible], [illegible] Clifford, A. Freeman, D. [illegible], W. [illegible], C. Philbrick, $1,00 each; H. [illegible], [illegible] L. Ladue, H. Way, L. W. [illegible], [illegible] Garson, Bennet B. Hull, Mary [illegible], Mrs [illegible] Terpenny, Mrs H. J. [illegible], P. H. [illegible], [illegible] Philbrick, Corr Leavitt, Moses Garland, J. [illegible] Berry, Nathaniel [illegible], B. F. Berry, [illegible] Odell, O. B. Quimby, W. Montgomery, 50 cts each; L. Bristol, 30 cts; S. M. Williams, [illegible] cts; Joshua Rollins, 51 cts; M. C. Philbrick, $2,00; F. A. Cheney, $3,00; R. C. [illegible], $2,50; R. Chase, G. Odell, S. Graham, J. [illegible] Crowell, J. Coggswell, A. H. [illegible], [illegible] well, L. Beardsley, J. A. Lloyd, W. [illegible], J. F. Ongley, 25 cents each.

Letters Received.

[illegible]

[illegible]

[illegible] to them shall be given.

[illegible] though with grief while they're trav- [illegible]

[illegible] be forgotten in heaven.

To the meek is secured an eternal reward;
They are children of heavenly birth;
Though they're poor and despised, 'tis the word of the Lord,
"The meek [illegible] the earth."

[illegible] are they who do hunger and thirst
After righteousness; walking by faith:
[illegible] the fulness of God and the spirit of Christ
Being filled, they shall triumph o'er death.

And the merciful ones who in mercy delight,
[illegible] the blessing of God shall obtain;
[illegible] follow the things that are good in His sight,
And the riches of glory they'll gain.

[illegible] the pollution of sin!
On [illegible] highest honor's bestowed;
[illegible] the earnest of heaven within,
And the promise is, ye "Shall see God."

May the spirit of peace, and of righteousness, dwell
In the midst of thy people, O Lord;
Of love and of joy which the tongue cannot tell;
Of goodness and sweetest accord.
And then, though we suffer for righteousness' sake,
We'll rejoice and be glad in the Lord.
The promise believing, the world we forsake,
In heaven is our glorious reward.

Newark, N. J. R. W.

[illegible]

Christ is coming this year!

Jesus Christ, who now sits on the right hand of power, is coming in the clouds of heaven; when every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. He is coming in a little while, with power and great glory; with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not his Gospel. He is coming shortly, to be glorified in his saints, and to be admired in all them that believe in that day. He is coming to give Paul a crown of righteousness; and not him only, but unto all them also that love his appearing. He is coming with a great sound of a trumpet, to gather his elect from the four winds. He will come as GOD; for our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. For the Lord my God shall come, and all the saints with thee; for even them also which sleep in Jesus will God bring with him.—Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. At his coming, the [illegible] trump shall sound, and in a [illegible] twinkling of an eye, the dead shall be raised incorruptible, and we shall be changed; when both will be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. When he comes, he will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts. When he comes, the Mighty One of Israel will say, Ah, I will ease me of mine adversaries, and avenge me of mine enemies.

At his coming, Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. The day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; yea, the kings, queens, princes, presidents, [illegible] governors, officers, [illegible] of all the armies; millions of [illegible] and their lofty wives, and [illegible] daughters; millions of [illegible] together with the gluttons [illegible] of the whole creation; [illegible] of Lebanon that [illegible] lifted up, and upon all the [illegible] and upon all [illegible]

[illegible] is coming in the lighting up of the eastern horizon indicates something besides the sun, and like lightning is seen darting towards the west. Also, what meltings of hearts, what fears, what pangs and sorrow will take hold on the stoutest hearts, when the shrill sound of the trumpet first strikes their ear, and waxes louder and louder, echoing through the vault of heaven, and reverberating along the surface of the earth; their splendid mansions, and beautiful gardens, and costly furniture, all wrapt in the devouring flame, not excepting their own persons!

But language fails me, in attempting to describe the pangs and sorrow that will seize upon those that love this world, when the conviction first fastens itself upon their minds that Christ is come! Also, with what amazement will they look one upon another in that trying moment! To the paleness of faintness, will succeed the crimson of flames in their faces; and while the little children, and pious ones, of every family, are being changed and caught up, the remaining ones are wringing their hands, and reproaching one another with being the cause of their unpreparedness to meet the righteous Judge! Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it; for the stars of heaven shall not give their light; the sun shall be darkened in his going forth and the moon shall not cause her light to shine: yes, the stars, the sun, the moon, all, all will be eclipsed by the superior effulgence of their Creator, the Lord Jesus Christ, who has now come in all the glory of the Father, and the holy angels. The Lord of Hosts hath sworn, saying, Surely, as I have thought, so shall it come to pass; as I have purposed, so shall it stand.—"This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. Oh yes, the thought and purpose of God will be realized: his people will be gathered into their chambers; all his enemies made to lick the dust, the earth and elements all melted, and the new earth, which is to be the future and eternal abode of God and all his people, will arise from the ashes and ruins thereof.

When he cometh, he will make the earth empty and waste, and turn it upside down, and scatter abroad the inhabitants thereof; the land shall be utterly emptied and utterly spoiled. For the Lord hath spoken this word: the haughty people of the earth do languish; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant; therefore hath the curse devoured the earth, therefore the inhabitants of the earth are burned. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth: the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly: the earth shall reel to and fro like a drunkard, and shall be removed like a cottage. For, behold, the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and no more cover her slain. Yes, the Lord has now forsaken his covert, as the lion: neglecters of God will now realize the force of those awful words, Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

When he comes, the indignation of the Lord will be upon all nations, and his fury upon all their armies; he will utterly destroy them; he will deliver them to the slaughter; their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood; and all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree; for it is the day of the Lord's vengeance. When he comes, he says, I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth; for, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

When he comes to spoil their pasture, the shepherds, and principal of the flock, shall howl, and cry, and wallow themselves in the ashes: for the days of their slaughter, and of their dispersions are accomplished; and they shall fall like a pleasant vessel; for the shepherds shall have no way to flee, nor the principal of the flock to escape. Oh, what a howling there will be among unfaithful ministers when the Master comes to reckon with them! They have been looked up to, and called Doctor, Reverend, Rabbi; stuffed themselves and families upon their salaries, (here called pasture,) lived in pleasure, and been wanton, much more anxious about their honor and ease, than the souls of their flock; they have loved the praise of men more than the praise of God; cried peace, when God has not spoken peace. These are the certain ungodly men, crept in unawares, turning the grace of God into lasciviousness, and denying our Lord Jesus Christ; who have run greedily after the error of Balaam for reward; feeding themselves without fear; without fruit, [illegible] their own lusts; their mouth speaking great swelling words; having men's persons in admiration, because of [illegible]. These are the mockers, who [illegible]

He will come in a little season; and then the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man will hide themselves in the dens and in the rocks of the mountains, and will say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?

Behold, I come quickly. He which testifieth these things, saith, Surely I come quickly: Amen, even so, come, LORD JESUS.

Jesus our only Pattern. God in his wisdom has given us for our example, the pattern of a perfect man. Jesus was tempted in all points like as we are, and yet without sin. He kept the law perfectly. We are therefore not left in the dark, with only fallible men for our guide. But we have one after whom it is safe at all times to follow, one who can never lead us out of the way, and whose example will always conduct us in the path of holiness. Had we been left with none but man for our example, we should be, in following such a guide, in continual danger of erring. The best of men have at times gone astray; it is not therefore safe to follow any man, only as such follow Christ. In following men, we cannot be always assured that we are right, only as we see that they follow our blessed Savior. It is therefore better to look directly to Christ and be guided by him alone. We are to see how he walked, and how he lived, and then we should go and do likewise. When he was reviled, he reviled not again: and returned good for evil; he went about doing good: his days were spent in acts of love, and his nights in prayer. It was said of him, "He shall not strive nor cry, neither shall any man hear his voice in the street. A bruised reed shall he not break, and a smoking flax shall he not quench, till he send forth judgment unto victory." Isa. liii. 2—12. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.—He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Such was the character and example of our Savior. If we walk in his footsteps we shall have an abundant entrance into his everlasting kingdom. But if we follow not Christ we can have no part or portion there.—[Selected.

Papal War in Sardinia in 1854.

We copy from the Advent Herald the following article, indicating, in a most striking manner, the spirit of opposition to popery, or in other words, the hatred of the ten horns commencing, which will soon bring on the final struggle against the Harlot power.

We hope that our fears may not be realized, but, from the present state of affairs in Sardinia, a religious and bloody war may soon take place. It will not last long because the people and army will side with the government; yet it may be the cause of terrible events, and become a drawback for some time to the gigantic progress so visible in that single and sacred spot of Italian freedom.

The present King, Victor Emanuel, true to the constitution and faithful to the cause of future Italy, in his recent address to Parliament, stated most decidedly that he would never desert his people, and moreover, would defend to the last, from enemies within or without, the institutions of the kingdom and the popular rights of his subjects. His great design is to establish [illegible]

[illegible] seen, the high clergy began, by spreading the alarm into the camp of their fanatical and ignorant communicants, and under the pretext of the high prices of wheat and [illegible] armed in the valley of Aosta a legion of papal bloodhounds, who, while crying *Hurrah for the Cross—Down with the Constitution!* ransacked the houses of inoffensive citizens, carrying everywhere destruction, desolation and death. Thanks to the energy of the executive authorities, to the bravery of the Piedmontese troops, and to the good-will of the National Guard, the Irish of Italy, (thus are called the people of Aosta) although mustering 5,000, were soon routed, and more than 400 of the blessed legionaries taken prisoners.—These crusaders of the nineteenth century were well provided with small images of the Savior and medals of the Virgin Mary and many, having been examined, answered, that *they had been armed and ordered to put down the freedom of the country, by the priests.*

In fact, several bishops from Savoy and Piedmont have addressed to the government a threatening protest against the proposed law of civil marriage, and against the attempt to reduce the number of priests and friars: they complained most bitterly of the great indifference and almost total aversion among young men to enter at the present time on an ecclesiastical career. These mitred conspirators advise also the king not to listen to the liberal party, as it may yet bring upon him great calamities.

Pius IX., who, on his part, does not remain inactive in view of the dangers which are soon to overwhelm his Church in Sardinia, appealed to his cardinals, and represented to them the great favor already granted by him to that country in reducing the number of holy days, and that he was determined to oppose all encroachments which should be adopted in the Piedmontese Parliament against the present religious state of that kingdom. This avowal of the Pope will certainly reinforce the attempts and measures of the reactionists; it will give new life to their almost dead hopes to return to their ancient *regime*, and will make Sardinia the bloody Vendee of Italy. The erection there of Protestant temples, the progress of Evangelical doctrines, and the freedom of the press, are not looked upon by the fanatical clergy with an eye of tolerance and indifference. Priests will everywhere monopolise to themselves religious freedom, and deprive others of the same enjoyment wherever they have influence and power.

But the Sardinian king, in case a religious war should break out in his dominions, must act with firmness and energy—cut short the contest, and care not for the thunders of the dying papacy—supported as he will be, by public opinion and by his valiant army; he will eradicate the evil tree by the roots, and let papal newspapers cry out against the severity of the well-merited punishment afterwards.

The Pope and his priestly gang cannot bear to see a part of Italy free and independent.

To their shame, Victor Emanuel is the only king in Europe who, after having granted in revolutionary times a constitution to the people, has not violated his oath.—Let the Italian prince stand firm against the waves of papal fanaticism; Italy will reward his costancy, and all free nations will eulogize his noble conduct. Let him go forward, armed, as he is, with *Truth* and *Justice*. No mercy to the enemy.—*Crusader*.

A Fitness for the Kingdom. Without holiness no man can see the Lord.—Except a man be born again he cannot see the kingdom of God. The road that leads to death is broad, and many walk therein; while the road to life is straight and narrow, and few find it. When one said unto our Savior "are there few that be saved?" he said unto them, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. When once the Master, of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity."

If there is any belief that will search the heart of man, and penetrate the inmost recesses of his soul, it must be a conviction that we are soon to enter the presence of the Lord—that the Judge standeth at the door. "He that hath this hope in him," says the Apostle, "purifieth himself even as he is pure." God is too holy a being to regard sin but with displeasure; and none can hope to enter his pure presence, who are in anywise defiled with it. How important it is, then, that we who hope soon to see our Savior, should see to it, that we do not deceive ourselves. We cannot serve two masters; neither can we gain a better world, while we set our affections on the things of this. We should feel to renounce all things for Christ, who left his Father's glory, and died for us.—If there is any tie which binds us to earth, it may retain us here when our Lord shall come. We therefore need to make a free and full surrender of our all into the hands of God, who alone can sustain us, who is our Creator, Preserver, and most bountiful Benefactor. God will accept no half way devotion, no divided affections; and if we [illegible]

[illegible] of entering his everlasting kingdom. If we would be saved, we must love the Lord our God with all our heart, and soul, and mind, and strength, and our neighbor as ourself; we must walk soberly, and godly, and righteously in this present evil world; looking to Jesus the author and finisher of our faith; and trusting entirely to the righteousness of Christ, as our only hope of safety. We are to be washed in the blood of Christ, and cleansed from all sin. We are to forsake our sins by righteousness, and our iniquities by turning to the Lord. We are to cease to do evil, and learn to do well. We must be purified, and made white and tried; and we have the promise of the Lord that if we will repent, though our sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

We should set our standard of Christian character high, and should avoid even the appearance of evil. If we are truly sanctified, we shall be found sitting at the feet of Jesus, willing that his will should be done in all things. If our righteousness does not exceed the righteousness of the scribes and Pharisees, we can in no case enter into the kingdom of heaven. How important it is, then, that we should examine ourselves in the light of God's word, and see to it that we possess that holiness without which no man can see the Lord, but which will be to us a wedding garment.—[Selected.

Extracts from Letters.

Beloved Pilgrims and Strangers.—To the praise of God I am still pursuing the heavenly journey in full expectation of getting home this year,—praise Jesus' dear name forever. This truly is heart-cheering to the weary, way-worn pilgrim, who is living only for the world to come.—Truly we are exalted to heaven in point of privilege. We are living in the sunbeams of gospel light—we have past the midnight hour, and have heard the midnight cry, "Behold the Bridegroom cometh, go ye out to meet him." And we see the virgins awaking and obeying the command. And as sure as we go out to meet him, we shall not be disappointed. But if we are afraid to trust in God's word, which can never fail, we shall meet with a sad disappointment. O Lord save us from distrusting the word of God, is my prayer. I feel that we are trusting in a God that lives, and will perform all his will; and he has made known his will to them that fear him. O glory be to his blessed name! O how safe we feel when we stand on the sure word of prophecy.—The foundation of the apostles and prophets, Jesus Christ being the chief corner stone. It makes us "wise as serpents and harmless as doves," and as bold as a lion, glory to God's blessed name. O, it is blessed living here in '54, when we expect our hopes will be consummated in a few weeks. O let us not draw back from the truth now; if we do, we draw back to perdition. O how important then that we understand the present truth, and live by every word that proceeds from the mouth of God, for his word is to judge us in a few days; O do we realize it as we should?

O awful thought, and is it so?
Must all mankind the harvest know?
Is every man a wheat or tare?
Me for that harvest Lord prepare.

The only way we can be prepared is by obeying the commands and examples of Christ; and in keeping them there is a great reward, and when Jesus comes a crown of life in glory. O praise the Lord I do mean to be a good child until I receive the well-done from Jesus Christ our Lord. I have cast the last lingering look after this vain world, and I have set my face as a flint Zionward. O Pilgrims, we can face the dark storms of opposition a few days more in view of reigning in glory forever with all the blood-washed company. With Caleb and Joshua we can say, in the name of the Lord we can go up and possess the goodly land filled with God's glory, where righteousness will cover the earth as the waves fill the seas! glory be to God's blessed name. O can it be that we are so soon as this year to realize our sorrows and conflicts, all in the past, and have the last tear wiped from the eye?—Yes, praise the Lord, we are coming into port this year, under full sail with our souls full of joy that is inexpressible and full of glory.

Not only so, but others are heeding the last note of warning and coming aboard. The word is truly taking effect in this place. Within a fortnight between thirty and forty have left the ranks of the enemy; eight have become dead enough to be buried with Christ in Baptism and they are truly walking in newness of life in Christ Jesus. Others are [illegible]

the Lord. How can I praise the Lord sufficiently for all he has done and is still doing. Truly it seems to be the compelling message to go out into the highways and hedges, and compel them to come in, &c. O it is blessed indeed to see those added to the Church that are to be saved this year. My prayer is that the work may still go on; I feel, for one, that I will stand ready for every good word and work. Husband wishes to say to the brethren up West that he cannot visit them as long as the Lord is at work in bringing souls to the knowledge of the truth in Maine.

L. W. Bragg.

North Hermon, Me., Jan 23, '54.

Salem, Mass., Feb. 7, 1854.

My Dear Brother Merriam:—It is with a thankful heart that I announce to you the progress of the glorious work of God in this City. Last Sunday eight were buried with Christ by Baptism—the Spirit of God sanctioned the administration of this ordinance, in a wonderful manner. It reminded me of the time when the graves will yield up the dear saints of God, who will come forth shouting and singing the triumphant song, "O grave where is thy victory," while those who wait and see the "end of the days" will join and say "O death! where is thy sting?" A few months more, and that which is written in Isaiah 25: 8, 9, will be fulfilled, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Can it be that this glorious truth is about to be realized by the way worn pilgrims, from Abel down to the last one that will be sealed? Yes, dear brother, a few months more, and Jesus will come and redeem his people this year. This year brings the Jubilee.

How sweetly do the tidings roll
All round from sea to sea,
From land to land—from pole to pole,
This year's the Jubilee.

I praise God that the truth is being published on fly sheets which are being scattered as on the wings of the wind. My prayer is, that it may continue to breathe the blessed, loving spirit of truth, that has thus far characterized the Crisis. May God speed on the day. Your brother in hope of immortality in 1854.

John G. Hook.

Prospect Ferry, Jan. 30, 1854.

Dear Brethren of the Crisis:—I was at the Windsor meeting, where the Heralds of the Lord gave such strong evidences of the truth that it could not be gainsaid nor confuted, except by such arguments as these,—"Mother taught me differently," or "Father did not believe so."

From W. I went to Hope, in company with Br. G. W. Brown; had a refreshing time, from the presence of the Lord; saw about twenty mourners rise for prayers.—God grant they may be saved in his kingdom.

Brn. Berrick and Ross visited Prospect about fifteen months ago. To God's praise a reformation commenced, which has not subsided yet. There are a number to be baptised now, and God gave us a fresh token of his grace, last evening in meeting, by giving two individuals strength to come forward for prayers.

We believe if the Church would live up to their profession, a number more would be sealed yet before the angels let go. Will the Brethren who are in the midst of revivals, communicate the good news concerning Israel, for the Crisis, to encourage the Editor and others interested?

Your Brother, looking for Daniel to stand in his lot in '54. William Cousens.

Magog, C. E.

Dear Brother:—I have received the package of papers—The World's Crisis. The title is very appropriate, and the contents meat in due season. We received them with grateful hearts, believing it is of the Lord. Our prayer is that he will carry this sheet to the ends of the earth, that the poor may have a chance to hear the last truth that belongs to this world, before the Lord comes.

Yours, looking for the Lord at the end of the days. Hiram Merry.

Yarmouth, Feb. 1, 1854.

Dear Bro. Merriam:—I would say to the readers of the Crisis [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, MARCH 1, 1854.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . *27 Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis, Lowell, Mass.*"

The Seven Periods of Daniel's Vision of 2300 days: Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

We have seen that Jesus was born in the year of Rome, the 751st, the 41st year after the death of Julius Cæsar, and the 27th year after the battle of Actium, when Augustus himself was in his 60th year—he was near 20 when his uncle Julius was slain, U. C. 710, and near 34 at the time of the battle of Actium, U. C. 724, and at the birth of Jesus in his 60th year.

Archelius, Herod Antipas, and Philip, settled in their tetrarchies by the execution of their fathers' *will*, and consent of Cæsar, A. D. 2. A sedition (arose among the Jews on account of Herod's burning those 40 men, in which they demand the death of the officers that burned them,) was quelled, and after the slaughter of three thousand men, peace is restored, A. D. 3—(Jos.) Joazer, the high priest, is removed by Archelius, and Eleazer, his brother, appointed in his stead, and the holy family return from Egypt about A. D. 4.—(Jos.) Tiberius returns to Rome after two years' voluntary exile, about A. D. 5.—(Hist. of World.) Eleazer removed from the high priesthood, and Jesus, the son of Sis, is appointed to succeed him about A. D. 6.—(Josephus.)

Julia, the daughter of Augustus, having been married to Tiberius, after Marcus Agrippa's death, is banished by her father to Pandataria, an island in Campania, for incontinency, and is accompanied by her mother, about A. D. 7.—(Raleigh.) Augustus regulates the year about A. D. 8.—(Hist. of the World.)

Archelius' tyranical government becomes intolerable to the Jews; and they accuse him before Augustus, who summoned him to Rome, A. D. 9—(Jos.)—He is banished to Vienna, in Dauphing, A. D, 10—(Jos.) This is the 37th year, (says Josephus,) after the Battle of Actium. During this interregnum the Jews depose Jesus, the son of Sis, and appoint Joazer high priest again, as appears by Josephus, A. D. 10.

Cyrenius is sent from Rome to seize Archelius' money and confiscate his estate to the government of Rome; which, when he had secured, he deposed Joazer again from being high priest, and put Annas in his place, who, according to Josephus, held the office 16 years. Coponius was the first governor, sent by Augustus, to govern Judea, after Archelius' banishment, U. C. 761—A. D. 11.

Marcus Ambivius is sent from Rome to govern Judea, and Coponius is removed, and returns to Rome, about A. D. 12—U. C. 762.

Jesus, with his parents, goes up to Jerusalem to attend the passover, where he questions the Doctors of the law, at the age of 12 years, A. D. 13. Salome, the sister of Herod the great, departs this life in the course of the administration of Marcus Ambivius, U. C. 763—(Jos.)

Nov. 5th, Tiberius is adopted, and made partner and colleague in the empire—Augustus swearing before the Senate that he adopted him for the Commonwealth's sake, (Hist. of World,) A. D. 14—U. C. 764.

"Tiberius," says Raleigh, "presently after his adoption, was sent into Germany, to quiet some commotions there; and Velleius Paterculus, the Historian, accompanied him as Prefect, or Colonel of Horse," A. D. 15. They bent their course toward Pannonia, and after a severe struggle, put them down, and compelled the rebels to beg for peace. But it took them near three years to subdue the Dalmations, (whose country was nearly ruined,) and the Pannonians, many of whom they took prisoners. Quintilius Varus, who had been president of Syria, killed himself, A. D. [illegible] Tiberius [illegible] after his German expedition, A. D. 17, [illegible] is removed from the government of Judea, and Annius Rufus [illegible] successor, under whose [illegible] Augustus dies at the age of 77 years, having reigned 17 years 4 months and 25 days after the birth of Jesus, and 43 years, 11 months and 17 days after the Battle of Actium; and in all, from the death of Julius, 57 years 6 months and 2 days, (Jos.,) and died August 19, (Doddridge,) A. D. 16—U. C. 768. It may be said that Tacitus, in his Annals, records an eclipse that occurred Sept. 27th, U. C. 767, which marks the death of Augustus, "when the Pannonian legions refused to submit to the authority of Tiberius."

To this it may be replied that there was a difference of opinion among Chronologers, about the 750th year of Rome; Mr Prince, in his Chronology, mentions Petavius, Cary, and Perizonius, who follow Varro's Chron., are uncertain whether Herod died U. C. 750, 751 or 752; and that four others, viz: Swan, Gallant, Helvius and Isaacson, believe that the same years, of the world, are U. C. 749, 750 and 751. One thing is certain: if Julius Cæsar was slain in U. C. 710, as all Historians agree; then Augustus' death must have occurred in U. C. 768, in order to allow the length of his reign to have been 57 years 6 mos. and 2 days, as Josephus says it was.—This difference of opinion respecting the Roman Era, and also of the Vulgar Era, is the cause of this discrepancy; and likewise of the eclipse, near the time of the Battle of Actium, and also of that which occurred near the time of the Battle of Cremona. Another view of Augustus' reign, after the birth of Christ, (which corresponds with this Chronology,) may be taken from the death of Philip, a son of Herod the great, who succeeded in his tetrarchy, at his father's death, who reigned 37 years, or to his 37th, and died in the 20th year of the reign of Tiberius,—(Josephus.)

This proves beyond all controversy, that Augustus lived 17 years after the death of Herod, and consequently more than that, after the birth of Jesus; for he must have been born several months before Herod's death. This settled, we come of course to Tiberius, who becomes sole Emperor of Rome upon the death of his father; whose whole reign, from his adoption, was 26 years 6 months and 12 days, 3 years 9 months and 14 days of which he reigned jointly with his father, and 22 years 9 mos. and 5 days he was sole monarch of the empire.—(Clem., Alex. and others.)

Annius Rufus is removed from the government of Judea, and Valerius Grattus appointed by Tiberius to succeed him, A. D. 19, who holds the government eleven years from and after the second year of the empire of Tiberius.—(Josephus.)

Ovid dies in exile, aged 49, (Prince.)	A. D., 20
Livy, the mathematician, dies third year of Tiberius,	A. D., 21
Strabo publishes his geography—(Prince.,)	A. D., 22
Strabo dies, (Prince.,)	A. D., 23
Valerius Maximus and Vellicus Paterculus, flourish,	A. D., 24

Germanicus, the nephew of Tiberius, is chosen Prince by the mutinous legions in Germany, about A. D. 25.—(Raleigh.)

Tiberius, being alarmed at the popularity of his nephew, recalls those victorious legions from Germany, and sends Germanicus to govern Syria, about A. D. 26.—(Hist. of the World.)

Valerius Grattus, the Roman Governor of Judea, removes Annius from the high priesthood, after he had held the pontificate 16 years, and appoints Ismael in his stead, A. D. 27, (Jos.)

Ismael is deposed, and Eleazer again appointed, A. D. 28, (Jos.)

Eleazer is again removed, and Simon appointed by Grattus to be high priest, A. D. 29, (Jos.)

Valerius Grattus deposes Simon, and appoints Caiaphas to that dignity; "and when Grattus had done all this," says Josephus, "he went back to Rome." A. D. 30.

Pontius Pilate made governor of Judea in the 12th year of the reign of Tiberius, (Sir W. Raleigh,) and holds that office ten years.

Drusus, the only son of Tiberius, poisoned, [illegible] (Raleigh.)

[illegible] Germanicus [illegible] by the [illegible] Sejanus, A. D. [illegible] (Hist. of the World.)

"Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod (Antipas) being tetrarch of Gallilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanius tetrarch of Abilene."—Luke, 3: 1—3.

"Annas and Caiaphas being high priests, the word of God came unto John, the son of Zechariah, in the wilderness." "And he came into all the country about Judea, preaching the baptism of repentance for the remission of sins." This is in the spring of Tiberius' fifteenth year, and Jesus is 32 years of age, A. D. 33.

Tiberius becomes intolerable by his tyranny and oppression, A. D. 34.

Livia, the widow of his son Drusus, be ordered to be whipped and then choked, for her intrigue with Sejanus, A. D. 35.

Sejanus is condemned and publicly executed for his insolence, and 1,000 of his friends perished with him, A. D. 36.

"Then cometh Jesus from Gallilee to Jordan, unto John, to be baptized of him." A. D. 37.

But John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?"

"And Jesus answering, said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him."

"And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him." "And lo, a voice from heaven, saying, this is my beloved Son, in whom I am well pleased."—Matt. 2: 13—17.

Here the most Holy One is *anointed*, and the second period of Daniel's vision fulfilled, A. D. 37.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!" "This is he of whom I said, after me cometh a man which is preferred before me; for he was before me."

"And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water."

"And John bore record, saying, I saw the spirit descending from heaven like a dove, and it abode upon him."

"And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."

"And I saw, and bare record that this is the Son of God."—John, 1: 29—34. John reproves Herod for having his brother's wife.

Philip, the son of Herod the Great, dies, having reigned to his 37th year, in the 20th year of the reign of Tiberius, A. D. 38.—(Josephus.)

Jesus is tempted in the wilderness 40 days; John is cast into prison at Macherus. "Now after that John was put in prison, Jesus came into Gallilee preaching the gospel of the kingdom of God;" "And saying, the *time is fulfilled*," (the 69 weeks have run out,) and the kingdom of God is at hand: Repent ye, and believe the gospel."—Mark. 1: 14—15. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath *anointed* me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance unto captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down; and the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, this day is this scripture fulfilled in your ears."

We have come to the holy anointing of the Son of God, at the age of 37 years, and it becomes us now briefly to trace him in his messages of mercy, through the short period of [illegible] years [illegible]

He first calls Andrew, Philip and Peter to follow Him, and also Nathaniel, soon after James and John. He attends a wedding in Cana and turns water into wine, visits Capernaum, and thus attends the first passover at Jerusalem, and drives the traders out of the Temple, conference with Nicodemus, preaches in Judea; Jesus returns through Samaria into Galilee, talks with the woman of Samaria on his way, preaches in Galilee, cures a nobleman's dying son at Capernaum, preaches at Nazareth, is rejected, and settles awhile at Capernaum, casts out a devil at Capernaum, cures Peter's wife's mother, takes a circuit to the cities of Galilee, and multitudes follow him. Delivers his sermon on the mount, cleanses a leper, withdraws into the wilderness to pray, returns to Capernaum, cures a man of palsy, calls Matthew, goes up to the second passover at Jerusalem, cures a lame man at the pool of Bethesda, A. D. 39. Returns to Galilee, vindicates his disciples for plucking the ears of corn, cures a man with a withered hand on the Sabbath day, multitudes follow him to the sea of Galilee, heals all their diseases, spends a whole night on a mountain in prayer, chooses the twelve Apostles, works miracles, returns to Capernaum, cures a Centurion's servant at a distance, goes to Nain, raises a widow's son, answers the disciples of John, laments over the impenitent cities of Galilee, dines with a pharisee, justifies the woman who annointed his feet, visits all the cities round about attended by the twelve, hears that John is beheaded, answers the blasphemous Pharisees who charged his miracles on a compact with Satan, cautions them against the unpardonable sin, warns them of the danger of idle words, He upbraids the perverseness of the Pharisees in demanding a sign from heaven, delivers the parable of a relapsed demoniac, declares his resolution of persisting in his work, and his endeared affection to his obedient disciples. Delivers the parable of the sowers to the multitude by the sea-side, and explained it to his disciples, and that of the tares, and then adds that of the springing seed, the mustard seed, the leaven, the hidden treasure, and the pearl of great price. He crosses the sea of Galilee, and stills the tempest, dispossesses two demoniacs in Gadara, and crosses over to Capernaum, is entertained by Matthew, raises Jairus' daughter from the dead, heals a woman of an issue of blood, goes from Capernaum to Nazareth, and being again rejected, begins another circuit, sends out his twelve apostles to preach, atends the third passover, A. D. 40. Herod Antipas suspects him to be John the Baptist, risen from the dead, meets his disciples and retires to the desert of Bethsaida, multitudes follow him, He feeds five thousand, sends his disciples away by ship, retires to pray, the disciples are overtaken by a storm, He walks on the sea, stills the tempest, lands at Capernaum, heals all that touch him, reproves the worldly, declares himself the bread of life, urges the necessity of feeding on him, they murmur at his doctrine and leave him, the fidelity of the Apostles declared, He foretells the treachery of Judas, condemns human traditions, shows the Pharisees the necessity of inward purity, withdraws to the coasts of Tyre and Sidon, casts a demon out of the daughter of a Syrophoenician woman, returns through the midst of Decapolis to the sea of Galilee, cures a man deaf and dumb, performs many amazing miracles, feeds four thousand, goes to Dalmanutha and the coasts of Magdala. He upbraids the Pharisees again for asking a sign from heaven, and cautions his disciples against the leaven of the Pharisees and of the Sadducees. He heals a blind man at Bethsaida, and going to Cæsarea Philippi, acknowledges to his disciples that he is the *Messiah*, and commends Peter's confession of him under that character. He foretelleth his approaching sufferings, rebukes Peter for being offended at the mention of them, and exhorts his followers to self-denial, and a readiness for martyrdom, foretells that some of those present shall not taste of death till they see [illegible] fashion of his countenance was altered, His face did shine as the sun, and His raiment was white and shining as the light, even glistening, exceeding white as snow, so as no fuller on earth can whiten them; and behold there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of His decease which He should accomplish at Jerusalem, and behold a bright cloud overshadowed them, and lo, a voice out of the cloud which said, This is my beloved Son in whom I am well pleased, hear ye Him. When the disciples heard it, they fell on their faces, and were sore afraid, and Jesus came and touched them, and said, arise, be not afraid; and when they had lifted up their eyes they saw no man, save Jesus only, and as they came down from the mountain Jesus charged them saying, Tell the vision to no man, until the Son of man be risen from the dead. He afterward casts out an obstinate demon, goes through Galilee, again foretells His approaching sufferings, comes to Capernaum and provides by miracle for the payment of the tribute, recommends humility, urges forgiveness, chooses the seventy, sends them out to preach, goes to the Feast of Tabernacles, preaches in the Temple, vindicates his own conduct, asserts his divine mission, officers sent to take him, they are convicted by his preaching, spends the night in retirement, returns in the morning to the Temple, refuses to judge the adulteress, declares himself the light of the world, warns his hearers of the danger of infidelity, declares his own existence to be prior to that of Abraham, they are angry, and attempt to stone him, He escapes by miracle, the seventy return, and report their success, returns to Galilee and teaches his disciples to pray, utters the parable of the rich man, warns his followers against covetousness, hypocrisy and the fear of man, urges them to watchfulness, and expectation of his *Second Coming* to Judgment, goes toward Jerusalem, regardless of Herod, dines with a Pharisee, cures a man of the dropsy, foretells the rejection of the Jews, and the *calling* of the Gentiles in the parable of the Great Supper, utters the parables of the lost sheep, the piece of money, the prodigal son, the unjust steward, the rich man and Lazarus, and heals the ten lepers, recommends humility and prayer by the parables of the Pharisee and Publican, and the importunate widow. He declares himself the door of the sheepfold, and the good shepherd of the flock, and affirms his union with his Father, the Jews attempt to seize him, He retires beyond Jordan, He declares against divorces, blesses little children, shows the danger of riches, utters the parables of the good Samaritan and that of the vineyard, returns into Judea, raises Lazarus from the dead, the Jews proclaim against him, He retires to Ephraim, sets out on his last journey to Jerusalem, tells his disciples what he should suffer there, comes to Jericho, cures two blind men, and converts Zacheus, stops at Bethany, Mary anoints his feet. Rides into Jerusalem, but first weeps over that devoted city, He goes into the temple and drives out the traders, preaches and performs miracles, and retires to Bethany, returns to Jerusalem, curses the barren fig-tree, visits the temple, and reforms abuses, the Jews are exasperated against Him, He retires at night, returning in the morning, the fig-tree is found withered away, comes again into the temple, confounds the Sanhedrim, who question his authority, utters the parables of the disobedient son, the leased vineyard, and the wedding feast, and garments, confounds their attempts to ensnare Him in the question of tribute, proves the resurrection, and utters denunciations against the Pharisees. Going out of the temple, he applauds the poor widow, foretells the destruction of Jerusalem, declares what will be the signs of its approach, and makes them all together with its destruction [illegible]

[illegible] "Verily I say unto you [illegible] shall betray me [illegible] them to say, Lord [illegible] said, it is one of the twelve [illegible] give a sop [illegible] ye shall be offended [illegible] night; for it is written, I will smite the Shepherd and the sheep [illegible] be scattered abroad [illegible] am risen again, I will go before you into Galilee." [illegible] sop, he gave it to Judas Iscariot [illegible] Simon." [illegible] the sop, went immediately out [illegible] night." They retire to G[illegible], and there, in an agony, he pours out his soul to God, so that "his sweat was as it were great drops of blood, falling down to the ground." [illegible] Judas delivers him up to the chief [illegible] Jews, who lead him away [illegible] then to the palace of Caiaphas [illegible] disciples forsake him [illegible] He is condemned by the [illegible] and brought before Pontius Pilate [illegible] him sent to Herod, and there [illegible] arrayed in royal robes, (in derision [illegible] contempt,) and sent back to Pilate [illegible] accused of blasphemy, and sedition [illegible] upon, buffeted, smitten, crowned with thorns, insulted and mockingly and finally nailed to the cross. He commends [illegible] his mother, and commends His [illegible] the hands of his Father and gives up the ghost. [illegible] himself.

To be continued.

[illegible]

(Concluded.)

As we have shown in a former article, that the cleansing [illegible] and sanctuary [illegible] 2300 days, we now proceed [illegible] we are fast nearing [illegible] moment.

As the vision was fully [illegible] Daniel, except the *time*, (Dan. [illegible]) must suppose that this (time) [illegible] subject of a subsequent [illegible] briel's [illegible] 9th chapter, we have [illegible] and Gabriel [illegible] *understanding* of the vision [illegible] commences [illegible] was the only part [illegible] believe that he [illegible] he declares that [illegible] up (make sure) [illegible] therefore be [illegible] do not make it [illegible] [illegible]

[illegible] that we have left 1817 [illegible] which will terminate [illegible] coming [illegible]. Thus 37+1817=1854 [illegible]. Passing back from the cross, A. D. 37, [illegible] weeks or 465 days, we have for our starting point 446, B. C. Thus 37 from 483 leaves 446. And from this point (the commandment to build the streets and walls in troublous times) we have the following chronological harmony.

As one of the divisions of the 70 weeks was to seal up the prophecy, we look at the chronology of the last prophecy by Malachi, and we have B. C. 397, which, taken from 446 leaves 49 years or 7 weeks. Hence from this point, 446, we pass down to the closing up of prophecy, and we have a boundary for the 7 weeks, just 49 years. From the same point (446 B. C.) we go down 69 weeks, 483 years, and we come to the cross, A. D. 37, thence 1 week (7 years) from this and we are brought to the end of the Jewish time in A. D. 44, and then turn to the Gentiles A.D. 45. Therefore, I conclude we shall not have to wait neither for the nations to move, nor the 2300 days to end, but a little longer. "It will speak and not lie"—Glory be to God.

Dear brethren, gird on the whole armor, one more struggle, one more going out, fully, whole hearted, and the victory is yours. Fear not the tempest, *His* voice will calm the billows. Behold your God will come with a recompense, He will save you, if faithful.

Yours for life *eternal*,

H. PRATT.

The World's Crisis.

LOWELL, MARCH 1, 1854.

☞ Our correspondents will greatly oblige us if they will adhere strictly to the following rules:

1. In all communications designed for publication write over the head of the article, "For the World's Crisis."

2. In all cases of personal correspondence not designed for the paper write on it the letter "Private."

3. Write at the commencement of each letter the place of the correspondent's residence, never failing to add the name of the State and county if written from the Middle, Western or Southern States.

4. Write all orders for the Crisis or for books at the bottom of the letter or communication, commencing thus, "Order for the Crisis," or, "Order for books," as the case may be.

5. Write at the close of the communication or letter the amount of money inclosed if any, together with the name of the correspondent.

6. In returning papers, the name of the person to whom it was directed should be written on the paper together with the Post Office address.

7. Let all communications be written on as fair and legible hand as may be, especially names and directions for the paper.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensable of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away. [illegible] letters and communications [illegible] carefully read over, corrected, and, if need be, re-written, punctuated and prepared for the press, as far as the writer [illegible] to do. If, however, the [illegible] understand punctuation, [illegible] as willing, and if [illegible] to serve the humblest [illegible] in bringing his or her [illegible] feelings before the public, [illegible] with high [illegible] provided only [illegible] the influence of the Spirit [illegible] often send orders [illegible] without giving their Post [illegible]. In [illegible] instances [illegible]

[illegible] Question.

The arrivals since our last issue have brought much further intelligence in relation to the belligerent powers, but we look with great interest to the next arrival, expecting affairs to take a decided turn, and give a brighter light on our position shortly. The Lord will order all things in infinite wisdom and in perfect harmony with the prophetic word: "He hath His way in the whirlwind and in the storm," and He will control all the political as well as the natural elements to the development of His glory: for "the wrath of man shall praise Him and the remainder of wrath will He restrain."

☞ Our terms are frequently inquired for—they are these: All persons desiring, in candor, to read and investigate the subject of Christ's immediate appearing, may receive it *gratuitously* by making application for the same. It is, however, to be presumed that those who may deem the paper worthy of their patronage, will, in the fear of God, contribute such an amount for its support as their circumstances may render it proper. Otherwise should funds fail; we shall discontinue the publication; but the paper is perfectly free in the sense that we make no charge to subscribers on our books, nor demands of any one for remuneration. We simply desire the will of the Lord to be done, and the paper to continue so long as it may subserve the cause of truth.

N. B. Some questions have been propounded by our correspondents, which should have received earlier attention, but for want of time have been neglected.—By leave of providence they will be attended to next week.

☞ We have been requested to give notice that a general Temperance Meeting will be held at Huntington Hall on Friday evening next.

For the World's Crisis.

What is Truth?—No. 1.

I feel impelled of the Lord to write some thoughts for the 'Crisis,' and I have prayed for guidance and direction.—I hope through the teachings of God's spirit to write nothing but what is in accordance with the revealed word. 'What is truth,' was asked 1800 years ago; and we who are looking for the Lord may emphatically ask the question now. I shall endeavor to show,

1st. That the present movement in the Advent Church is the cry spoken of by the Saviour, Matt. 25: 6.

After Jesus, in Matt. 24, had spoken of the signs that should precede his coming, and informed us of the servants' (ministers') messages, viz: one preaching that Christ is coming at a given point, and the other that he will *delay* his coming beyond that point. He said, 'then shall the kingdom of heaven (the Church on earth) be likened to ten virgins, that took their lamps and went forth to meet the bridegroom.' The church is to move *like* that. Has this been fulfilled? I think it has in 1844. I have never seen, or heard of, or read of any movement in the Church *like* going forth to meet the bridegroom until that time.

But some will ask—Did we not go forth in 1843? No. There was nothing *like* that then. There was no particular point in '43, at which we confidently expected the Lord, so as to be *like going forth to meet a friend, or the bridegroom.* But there was in the autumn of '44, a leaving all—like going out to meet a coming friend.

But it is asked again—Was there not a tarrying time between the spring and autumn of '44? And did we not have in the autumn of '44 the cry? No. There was no real tarrying then, because we saw that if we had the right decree from which to reckon, (Ezra 7,) that went forth in the autumn, consequently our time would not expire until the autumn of '44.

But it was just as necessary, in our fulfilling the prophetic word, for us to make a mistake with regard to the cry in '44, as it was for us to write the vision in '43—'Took their lamps.' There must be a resemblance to this. What did we take? Our Bibles, "Thy word is a *lamp* unto my feet, and a *light* unto my path,"—Ps. 119: 105.

"The foolish took their lamps, but took no oil with them."

Oil is necessary to make the lamp [illegible] give light, so faith in the Bible is necessary, in order to have it light up [illegible]. Without the Bible to [illegible] give no light [illegible]

Since that time we have slumbered and slept, on the definite time of the Lord's coming, if no more.

'And at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose and trimmed their lamps.'

If the Church ever could slumber, after 'going forth,' we did from '44 to '53. We were like the wandering Israelites—not knowing when we should enter the land.

'*At midnight.*' Some cannot sleep the first part of the night, others cannot sleep the latter part. If there be a time at which the whole will be asleep, it will be at midnight. So the cry found us.

'Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out,' (Margin, going out.)

Do we not see this scripture fulfilled before our eyes? All arose at the cry now sounding. All trimmed their lamps (searched their Bibles.) And while to some the evidence looks plainer and plainer, from the Bible, that Jesus will come this year, to others—who acknowledged that there was some light at first—it looks darker and darker, the more they examine. Jesus said it would be so. '*Their lamps are going out.*' Such are deficient in *faith* in the word of God—else it would give them light. They may be honest in their unbelief; they may be confident they shall be saved—provided they *will* be confident, notwithstanding their danger is pointed out. Their confidence is so strong that they are represented as arguing the case with the Lord, why they are not saved, after the door is shut. Such will no doubt settle down into darkness and carnal security—as the Jews did after they had sealed their doom—until it be too late.

O! that God would awaken some more of the sleepy ones, that they may see their danger while there is mercy.

Now from Jesus' teaching, in this parable, it is in vain for any one, who will not trim his lamp, and have it replenished with oil,—who will not awake to see the light, beaming from this precious truth,—to talk about being ready for the coming of the Lord; for the Saviour shows that none—not even the wise virgins—are ready until they are awakened by the cry, and trim their lamps, and have them burning,—until they have faith in the cry, and believe the Bible evidence, on which it is founded. And all who do not believe this evidence, are still slumbering, and—continuing thus until Jesus comes—must be lost. So Jesus teaches.

I do not take it upon me to judge any man; but when I see some acting just as Jesus said the foolish virgins would act, I cannot help thinking—'He knew what was in man."

PETER.

For The World's Crisis.

The Nations Angry.

BY S. S. B.

Dear reader, have you not felt an intuitive conviction in your mind, that you were living in an eventful period of time? Have you not heard persons express a conviction that some event, in their opinion, was about to transpire?

By what is that deep, anxious feeling in thine and many other hearts produced? Ah, it is a link in the great chain of events, that was to develop itself in harmony with the consummating of the jots and titles as declared by the great teacher to his apostles.

A writer in the *Christian Review* said a few years since, "I am strongly persuaded that the present generation of men stand upon the eve of the mightiest revolution that the annals of time record. Even Mohammedans are expecting some great and to them appalling event. What will it be? The battle of Armageddon? The Millenium? The new heavens and earth? Perhaps all of these preceded by the coming of the Son of man in the clouds of heaven. The events we expect to *precede* that great event may *follow* it. The character of the second, as was the first advent, may have been mistaken. NOTHING IN THE PROPHECIES WITHHOLDS HIS COMING THAT I HAVE SEEN."

Said a writer in the same paper more recently; "*We are living in the midst of troubles.* Portentous and fearful signs are abroad in the world. The wisest ask in wondering anxiety, 'What will be the end of these things?' A *universal impression exists upon the minds of men*, that wonderful and important events are about to transpire. We take the position that this impression is the Harbinger of a series of sublime and stirring events, the voice of one crying, 'Prepare ye the way of the Lord.'"

A correspondent of the Tribune [illegible]

[illegible] camps, no power of the second or third order being able to remain neutral. How they will divide, it is difficult to foresee precisely—but PEACE WILL BE NOWHERE."

The Hon. Rufus Choate, in a late speech in Boston, referring to the stormy aspect of the political horizon of Europe, said:

"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away—in which the great bell of time shall sound out another hour—in which society itself shall be tried as by fire and steel—whether it is of nature and nature's God, or not!"

A writer in the Lowell Courier concludes an article in the following startling manner:

"Thus then does the cause stand—war a moral certainty—*Russia on the one side, all the western powers of Europe, and the sympathies of the whole Christian world on the other. And God help the right.*"

We select the following from an article in the N. Y. Tribune of Jan. 28th.

"The Eastern sky is red with the portents of a general conflagration. Monarchs turn pale at the prospect and fidget on their tottering thrones. Nations start from their uneasy slumbers, and, grasping tightly their chains so as to stifle their clanking, ask in whispers if the clock of Destiny has struck the hour of freedom and revenge. Gaunt artisans and ragged laborers, roaming in hungry desperation, thank God that the crisis visibly approaches wherein the poor who cannot live shall at least have opportunity to die like men. * * * * * * The whispered assurances of pecuniary magnates in London and Paris to their brethren across the Atlantic that no war should grow out of the Oriental complications, or, at the worst, that such a war would not rage eastward of the Adriatic, have all proved futile and false, and at length the conviction dawns on even their apprehension that a General War is, in all human probability, inevitable. Some act of God, such as the death of Nicholas or of Louis Napoleon, might possibly avert it; but the chances are now ten to one that next June will see all Europe and half of Asia involved in one of the bloodiest conflicts since the days of Attila.

Truly the Nations are now in the precise condition that prophecy declares they will be at the sounding of the seventh Angel. See Rev. xi. 15—18.

When the Czar heard that Turkey had declared war, he fell into a passion and swore that he would wage a war of extermination against the Turks.

In a recent Paris paper a writer describes the conduct of the Emperor in the following manner—"He lives in a state of religious exultation regarding himself as the chosen instrument, under the hand of God, to drive the Moslem from Europe; and only regretting that he should have allowed so many years to pass by without fulfilling his destiny.

The populace at St. Petersburg have worked themselves up to the highest pitch of fanaticism, cheering the Emperor whenever he appears in public with the wildest enthusiasm, and denouncing as traitors all who dare to speak of peace.

Omer Pasha, after reading the declaration of war to his troops concludes in the following manner.

"The dust that you tread under foot is our ashes, the ashes of our Fathers—defend it! Soldiers! Let us altogether swear to spill our blood unto the last drop to uphold the integrity of the throne of our Emperor and beloved sovereign, the Sultan Abduhl Medzid."

Truly, Russia and Turkey are angry. Let us now see whether the Romanists are *angry* also. Allow me here to introduce the oath of the Papal Secret Society of the holy faith:

"I, N— N—, in the presence of Almighty God, the Father, Son and Holy Ghost, of the ever immaculate Virgin Mary and of all the celestial court, etc., of you, honored father, swear that I will sooner cut off my right hand and die of hunger or under the greatest torments—and I pray the Lord God Almighty to condemn me to the endless pains of hell—than to betray or deceive one of the honored fathers and brethren of the Catholic Apostolic Society to which I subscribe at this time, or if I do not scrupulously fulfil its laws, or give assistance to my brethren in want. I swear to hold myself in defending the cause which I have embraced, *never to spare a single individual belonging to the infamous combination of the Liberals, whatever may be his birth, parentage or fortune, and to have no pity for the cries of children nor of old men or women, and to shed the blood of the infamous Liberals, even to the last drop, without regard to sex, age or ranks. Finally, I swear implacable hatred to all the enemies of our holy Roman Catholic religion, one and true.*"

Such is the feeling of Melchisedeck of Satan, as one expresses it the

"Curs'd system, bitter root of every crime,
[illegible]
The darkest [illegible] on the face of time.
[illegible]"

[illegible] heard Gavazzi speak. In his farewell address, he uttered the following sentiment:

"In the approaching crusade we adopt the sword as an emblem of our determination to fight for God and our native land. *The sword is to destroy all the enemies of civil and religious liberty* in Italy."

He declared his mission to be one of annihilation to Popery for then and not till then would Italy be free, and closed by saying Luther was a reformer, I am an exterminator.

Hear Kossuth, "Royalty has lost its prestige in France, Germany, Italy, Austria and Hungary. Both parties equally recognize that the time has come when the stuggle of Principles must be decided. Absolutism or Republicanism. * * *

That is the condition of the European Continent in general. A great, terrible bloody revolution is unavoidable. That is known and felt by every one. And every sound man knows equally well that the temporary success of Louis Napoleon's usurpations made but the terrible crisis more unavoidable yet. Ye men of peace at any price, do not shut your eyes before the finger of God pointing to the *mene, tekel, upharsin* written with gigantic letters upon the sky of Europe—*Despots never yield to* JUSTICE. *And mankind inspired with love of freedom will not yield to annihilation, cowardly.* PEACE IS IMPOSSIBLE.

O what a day rushes on! and we fly to meet it, the lengthening rays of the sun at eventide do not proclaim with greater certainty the close of day, than the state of the Nations the certainty of the GREAT BATTLE OF THE DAY OF GOD ALMIGHTY.

Ripe is the vintage of the Earth,
Its clustering grapes are round and full,
And vengeance—vengeance bursts to birth,
Sudden and irresistible.
Messiah comes to tread again
The wine-press of the Battle plain,
The cry is up—the strife's begun—
The struggle of the mighty ones—
And Armageddon's Day comes on—
THE CARNIVAL OF SLAUGHTER'S SONS,
WAR LIFTS HIS HELMET TO HIS BROW,
O GOD, PROTECT THY PEOPLE NOW.

We have received the following interesting communication from a Clergyman in Rhode Island, who, we trust, will pardon the liberty we take in publishing it.

To the Editor of the Crisis:—I have received several Nos. of the World's Crisis from your office, which I have read carefully. Some stranger friend, whom I one day met in the cars between Providence and Boston, took my name, and I suppose has left it with you, so that I now receive the Crisis each week. Whether the reading of this sheet will be of any advantage to me or not, I am disposed to treat the subject matter it contains with candor and truth. For many years before the present Advent excitement became wide spread by the publications and lectures of Bro. Miller and others, I had believed and preached the certainty of our Lord's second coming, and his glorious reign with his people on the earth. I never, however, fell in with the views of the Adventists in regard *to the time of our Lord's coming.* The time of that stupendous event, it has seemed to me, was, for wise reasons, concealed from the knowledge of man.

That we are living in the very crisis of the world's history, I most firmly believe. The present convulsions of the colossal empires of the earth, the war in the East, the spreading of the war-spirit in Europe, notwithstanding the peace movements, the rapid spread of knowledge, religion and the principles of freedom, even in papal and pagan nations, the dark but rapid strides of infidelity, intemperance, and of the slave power; this struggling of forces, spiritual and physical, indicate stupendous revolutions and events which may well cause the world to tremble. What the end of all this will be, God only knows. I am not certain but the last great battle is soon to be fought, and that angel voices will be heard saying, "The kingdoms of this world are become the KINGDOM of our Lord and his Christ, and he shall reign forever and ever," at the close of the present convulsed state of the nations. This event is at the door. But whether it is literal or figurative; whether the millennial reign shall be one strictly literal or spiritual, I will not discuss here.

The events of our day call loudly upon the Christian church to prayer and watchfulness, and to holiness of heart and life. They admonish the ministry to fidelity and plainness in the utterance of God's truth, and seeking to save lost sinners. And they warn the wicked "to flee from the wrath to come."

As all chronological tables are liable to inaccuracies which stretch back for centuries, I cannot, I dare not, attempt to fix the time of the prophetic periods, when they shall [illegible]

The spirit of the World's Crisis I like. It is free from censoriousness and fault-finding, and seems to seek the true way to the beautiful in the unseen and glorious Saviour. Such a spirit will commend your work to those who have no light upon time, of which number the writer of this is one. And if your publication but attracts attention to the great subject of the coming Redeemer's Kingdom, and leads to a more careful observance of the signs of the times, some good will be accomplished by it, and the cause of Truth will be advanced, whether the particular view you advocate shall prove to be the truth or not, by the stirring events of 1854.

W.

FROM WASHINGTON. It is said that one of the chief topics of conversation in Washington is the protest of Messrs. Crampton and Sartiges, the English and French Ministers, against the fitting out of Russian privateers in American ports. The reply of Secretary Marcy has not been made public. It may be possible that he will await the action of the Senate on Gen. Cass's movement with regard to our foreign policy prior to replying to these ambassadors in detail. While upon the subject it may be as well to quote the resolutions which Gen. Cass last Saturday so strenuously urged the Senate to adopt. Here they are, as published in the New York Herald:—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the people of this Union have ever viewed with the deepest concern the renewed intervention of Powers in the affairs of countries not embraced within their borders, particularly when such intervention had avowedly for its object the repression of generous political sentiments; and that they will never permit such an occurrence upon this continent without physical resistance to it.

Resolved, That while the United States of America are disposed to observe in a spirit of good faith, international obligations, they desire a similar observance of such obligations by all the nations of the earth, and that they can never behold with indifference the obliteration of independent States by a third power, because of the political freedom of such States.

Resolved, That the President be, and he is hereby, requested to cause a copy of these resolutions to be communicated to each of the diplomatic agents of foreign nations residing near this government, and also copies thereof to be transmitted to diplomatic agents in foreign countries, in order that the sentiment and purpose of this republic may be neither misconceived nor misunderstood in any quarter of the globe.

☞ Extracts from the London correspondence of the N. Y. Tribune:

LONDON, Monday, Feb. 6, 1824.

The diplomatic papers on the "Rights and Privileges of the Latin and Greek Church in Turkey"—as the parliamentary blue-books are styled—are cooked for the public in a very clean way, yet all the cunning of the ministers could not wipe out some traces of facts, which should not reach the public. For instance, Sir G. H. Seymour, the British Embassador at St. Petersburg, openly says that Prince Menchikoff's mission originated solely in the Montenegrine affair (as I always told your readers) and Col. Rose, the British Secretary of legation, confirms this view, having heard from Prince Menchikoff himself that the Russian troops were concentrated on the Turkish frontiers on account of that affair. Why, then, are the Montenegro not incorporated with the papers presented to Parliament? *Because Austria's treachery and leaning towards Russia would be too manifest.*

Again, we have been told that the combined fleet went to Constantinople in order to protect Turkey against Russia, but Lord Redcliffe here openly declares he sent for it because the popular excitement was so great that Reshid Pasha feared an outbreak against those who advocated the British views of accommodation according to the first Vienna note. Besides, there was a danger that the Turks might enter into dangerous alliances, as with Hungary and Poland, and in order to prevent this the fleet passed the Dardanelles. Again, the affair of the Softas is not mentioned in the papers, Lord Redcliffe's dispatch having been suppressed. Yet we have his frank avowal that the diplomatic interference of the Four Powers grievously injured the operations of the army—for instance, by preventing the following up of the victory of Oltenitza, when the victorious Turks had to recross the Danube, in order to suit the convenience of England and Austria. We have further, the instructions to the fleet, which are to prevent any attack of the Russians on the Turks, but likewise to insure the Russians that no Turkish ships shall molest the Russian shores; that is to say, that the Circassians are to be left to their fate, and that the Turks are not to be allowed to provide their allies with arms and ammunition.

Baron Brunow and Count Kisseleff have broken off diplomatic intercourse with the Cabinets of London and Paris, and Count Orloff has brought to Vienna the refusal of Nicholas to accept the note of January 13. [illegible]

The ostensible one was to offer new terms of pacification to Turkey, through Austria. These new terms are identical with the original Menchikoff claims. Of course Austria has rejected them, declaring that she cannot depart from the other Powers in respect to the settlement. The secret mission of Count Orloff is quite different: it is to sound the Courts of Vienna and Berlin as to the meaning of their present neutrality, to require from them the right of transporting Russian troops through Silesia and Hungary, on the railway and by the Danube, and to see whether there is any probability of success for a renewal of the Holy Alliance. In case the views of Prussia are not too adverse to such an alliance, the Czar in person will immediately visit his brother in-law, and his "ally and intimate friend." Count Orloff accordingly had two long interviews with the Emperor at Vienna, before he visited the Minister of Foreign Affairs, with whom in ten minutes he had settled all his business, since he was prepared for the refusal of Austria to accept the new proposals of the Czar.

TUESDAY, Feb 7, 1854.

My statements of yesterday have been fully confirmed. Lord Clarendon yesterday night most emphatically declared that he has no further hopes for negotiation, that Count Orloff's counter proposals were rejected at Vienna, but *that Count Orloff still remained at Vienna*, for what purpose the noble Lord could not tell. Accordingly *The Times* of to-day speaks of "insincere friends," and we are informed that Austria is assembling a corps of observation in *Croatia* This corps is evidently assembled in order to threaten Turkey or to invade Bosnia, and not in order to threaten Russia, for no human mind can imagine the possibility that Russia can penetrate into Bosnia. Evidently, there is an expectation in Vienna that Servia will soon rise against Turkey, and this movement is to be supported by Austria. In the blue books we find a passage where Prince Menchikoff declares that Russia will always be able to make a revolution in Servia.—The Russians are now forming a Greco-Christian legion in Wallachia, the command of which is entrusted to old Milosh, the dethroned Prince of Servia.

It is, therefore, clear that an invasion of Servia will soon take place. The Porte is likewise forming a Christian Legion, principally out of Russian deserters.

LATER FROM EUROPE. The steamship Europa arrived at New York on Saturday morning, with dates to the 11th inst., and the important intelligence of continued preparations for war—of the illness of the Russian Emperor—of a democratic conspiracy in Spain—of an awful shipwreck with loss of life. The price of wheat had declined four pence.—Breadstuffs were firm in the markets. The cotton trade continued good.

From England we learn that in the House of Commons, on the 10th, Lord John Russell stated in answer to Mr Roeback that the cards sent by the Chamberlain for the admission of the American Minister to the opening of Parliament by the Queen were the same as those sent to other Diplomatic representatives, and he did not think any difficulty was likely to arise out of the question as to the dress in which the American Minister was to appear on State occasions.

The Cunard Steamship Company deny that their steamers are chartered by government for the conveyance of troops to Turkey.

From Russia and Turkey we learn nothing new. Count Orloff had gone home—his mission having failed. No reply has arrived yet from the Czar to the final ultimatum of France and England. There is, however, another talk of arbitration. Ramifications of the Greek conspiracy has been discovered widely spread throughout Turkey, and suppressed.

On the Danube there had been rather a severe encounter at Giurgevo, without any result. Another attack on Kalafat was daily looked for. Omar Pacha had recovered from sickness. The army on the Danube was in good health and spirits.

The allied fleets were immediately to re-enter the Black Sea. The allied ambassadors were much dissatisfied with the fleets' return to the Bosphorus.

The Emperor of Russia was sick, and had not been seen for some days.

France and England continue their armaments on a large scale. The government of France is making extensive financial arrangements with the Bank and credit Mobillier to meet the expense of the coming war.

A Democratic conspiracy was discovered at Madrid on the 6th; fourteen persons were arrested Gen. Jose Concha is proclaimed a rebel, but has escaped into France.

Count Buol has notified the Turkish Ambassador that the concentration of troops on the frontier is intended only as a precautionary measure against aggression of Austrian territory.

This notification was accompanied by friendly expressions. The British Government has advertised for 7 or 8 coppered ships of 700 or 800 tons, to be engaged for four months certain, in the conveyance of cavalry. The port of destination is not mentioned.

Accounts from the Danube via Paris, announce positively another Turkish success between Galatz and Ibrail, and independently of the victory at Giurgevo.

General Klapka and others have embraced Islamism. Prince Stowesa has been made a Pacha.

It is said that the Cunard Company, not being able to spare any of their steamers, Government has entered into negotiations with the Peninsular Steamship Company to carry troops to the seat of war.

☞ We received a telegraphic despatch from Bro. Burnham and Berick, on Saturday last, stating that they could not hold a meeting at Loudon Ridge, as advertised last week, and requesting us to withdraw the appointment from that place.

WASHINGTON ITEMS. A despatch from Washington states that the British and French Ministers on Thursday called upon Secretary Marcy for the purpose of protesting [illegible] privateers, in [illegible] derstood that they informed the Secretary that such vessels would be treated [illegible] by their respective governments.

☞ [illegible] been sent off. [illegible]

WAR AT LAST. If indices predict conflict, then surely is Europe on the eve of a war the magnitude of which can hardly be exaggerated. A general war now in Europe will be a thing different from any yet known in the history of the world. The means of offence and defence are deadly without precedent. A musket that kills at nearly a mile distant; a Paixhan gun that deals death in the lump; a steamer that is independant of wind and tide, and, riding the Baltic or Mediterranean, Danube or Rhine, does in a week the distance that two months hardly achieved at the time of Napoleon's invasion of Egypt; a railway that can carry troops from Havre to Vienna in days instead of months as formerly; the greatest means of supplying by ingenious modes of perservation—at least for a period—the troops with good fresh food; the labor-saving machinery that can fill up by extemporization the gaps in arms and accoutrements which havoc makes; the latent feeling of Government that war may be made useful by keeping the people fighting in order to keep them in subjection, it being well known that reforms always cease during war, and progress during peace—these all are the special phenomena of the great crisis now pending.

* * * * * * It is not likely that the War now begun will be a short one. If Napoleon could never consent to it on a dishonored throne—that is to make peace when his last battle had not been a victory—how can Nicholas afford to recoil before the formidable combination which now confronts him? To seem omnipotent in the eyes of his Russians is a necessity of his position; and humiliation abroad would very possibly be fatal to his despotism at home. And besides, a War which one or two battles is to finish is seldom so long in coming to a head as this has been. The very fact that the Czar has provoked it so wantonly will render his escape from it more difficult. To be moderate and conciliatory now would imply the severest censure on all he has done or meditated for the last twelve months.

Either the war now commencing is to be one of the most eventful and memorable in History, or the age of gory conflict, of mutual human slaughter, has passed, and that of all-potent Diplomacy has replaced it. A few months must determine whether this is to be a war of politicians or a war of extermination. Present appearances do not favor the former hypothesis. [N. Y. Tribune.

Extracts from Letters.

SURRY, Feb. 20th, 1854.

Bro. Merriam:—I have just closed a series of meetings in this place. The cause I think is on the rise. The children are getting ready for the kingdom, and are rejoicing in hope of the glory of God soon to be revealed.

Yours in hope, A. ROSS.

CHILI, Ill., Feb. 13, 1854.

Bro. Merriam:—I thank my God that he has accomplished what I have so ardently desired, that there should be a Herald sent through the world, giving meat in due season. More than one year ago, while examining the prophetic numbers written out by Brother Chapman; my eyes were fixed on the No. 1779—which he affirmed was the last year that the Pope put the saints to death by legal power.—My first thought was the 1260 years then ended, and, in turning my attention to the 12th of Daniel, I soon discovered the wise shall understand that the 1335 years would end in '54, notwithstanding all that has been written and said against it. Praise the Lord, I have never doubted it; and now seeing the flood of evidences to accompany this truth, it makes my heart leap for joy; praise the Lord, deliverance is nigh. Even so come, Lord Jesus.

Yours, waiting for that blessed hope,
R. SCHELLHOUS.

SALEM, Mass., Feb. 20, 1854.

Bro. Merriam:—I am still laboring in this place, and have been for more than five weeks. There has been an increasing interest from the commencement. Thirty happy souls have been buried with Christ by baptism, twenty of which were baptised yesterday afternoon; several others are intending to be next Sunday. The interest is so great to hear in this place, that scores stand in the aisles and entry who are unable to get seats; and hundreds are unable to find entrance at all. Many brethren and sisters of the various societies are becoming interested in the *present truth*.—May the spirit of God rest upon them, and lead them into all truth. Elder George Waugh, of the Wesleyan Methodist Society, has attended the meetings, and is partially convinced of the truth of Jesus' coming in 1854. Bro. Paine is with me laboring for the Lord. To God be all the Glory.

Your brother hoping for immortality in 1854. JOHN G. HOOK.

Bro. Merriam:—I received your paper, the World's Crisis, and have read it with [illegible] two thousand [illegible] delivered one hundred lectures. Those States were Pennsylvania, Ohio, Michigan and Indiana. I found that the coming of the Lord had spread through these western States like the morning light beating back the darkness of the past night. Your paper is read with a good degree of interest in this place since it was sent to me and my son. Our pursuit is after truth; and, as the gold diggers of California, have no respect for one place above another, but where they can find the most of the pure metal—so with us.

N. B. I wish to say to the brethren abroad, that my health this winter is poor. I am not able to preach much, nor to travel as formerly. My post office address will be at my old home, Vermont, Chautauque Co., N. Y.

JONATHAN WILSON.

Readers of the Crisis: It is with a heart full of feeling that I address a few lines to you; and I can say from my heart, I do thank God that whilst darkness covers the land, and gross darkness the people, there is a light in the Bible for them that will take heed unto the "sure word of prophecy as unto a light that shineth in a dark place." And I can say that I did thank God with all my heart, when I heard that He had moved upon some of the brethren to publish the World's Crisis; and it is my prayer to God, dear brethren, that we may all put all upon the altar of God, and put shoulder to the wheel, and help to roll on this last message, so that the poor that live in back places may have a chance to receive the truth. Thus it may prove the means of plucking some from the eternal burnings; for I do believe that in a very few more months, dear brethren, we shall be called to stand before God and give an account of our stewardship. If, then, we have not done all that we could, the blood of our fellow mortals will be found in the skirts of our garments. It is my prayer that we may have a realizing sense of the Judgment—that we may be moved to work for God, and not try to save our lives within sight of the city. We should be very glad to have some of the brethren that do not count their lives dear unto themselves, come up here and give the Church "meat in due season." PETER MITSON.

Magog, Canada East, 1854

PLAINVILLE, N. Y., Feb, 13, 1854.

Bro. Merriam;—According to promise, I again write to inform you of the *good news*, that souls are being converted to God in this neighborhood. About 30 in all have confessed faith in Christ, and 20 have been buried with Christ by baptism. Two of them were like Peter, begotten again to a hope of life by the resurrection, having belonged to the Methodist church a number of years; but having never seen the beauty there was in the figure until they obtained Peter's hope. More will yet go forth in that ordinance. A number of backsliders also, have been reclaimed—one of them a Protestant Methodist preacher who has received the truth, and is going into the field to warn his fellow men to prepare for the judgment. Last evening the writer went in company with him to a new place, about seven miles from here, where we had a good congregation and profound attention. An inquiring mind appeared to be there, for a number wanted to hear more on the subject, and an appointment was given out for the next Wednesday evening. Bro. Smith is holding meetings in another direction, about five miles from this place. I think there will be quite a work in that neighborhood; there are calls for Bro. S. to go into other places, but he cannot supply them at present. I feel that the work is not finished in this place yet. I was encouraged from the little note you wrote over my letter in the 3d No. of the Crisis, to hope that some of God's watchmen would have come this way to proclaim the '*Cry*' to the sleeping virgins, and warn a doomed world of their speedy retribution.

I feel that the work is great—the judgment just before us—and that soon we shall have to give an account of our stewardship. I have prayed that Bro. Hook, or some other Bro., might come into this region and work in concert with Bro. Smith. I believe the main work to be done is in the highways and hedges. There is a region of country here that has not been favored with much Advent preaching. I do thank God for what he is doing, though yet desirous of seeing more accomplished.

Yours, looking for the nobleman to return, and give the saints the kingdom.

JOHN T. ONGLEY.

WEST PORT-[illegible], N. Y.,
February [illegible]

[illegible] impossible. God speed this little messenger through the land until all shall hear the glorious sound of the *Midnight cry*. My prayer to God is, that it may be the means of bringing many souls to a knowledge of the truth as it is in Christ Jesus our Lord. The contents of these little sheets are truly "meat in due season" to all who are hungering and thirsting after the truth. While perusing over these blessed little sheets, I discovered a few brief sketches of the numerous revivals now in progress in different sections of the U. States. It rejoices my heart greatly to hear that so many are turning in with the offers of salvation in these last days. It brings fresh to my remembrance the great revival witnessed in this place last July, under the labors of Brn. Hook and Ford, of Concord, N. H. There were forty-seven converted and reclaimed; and forty of them went down into the water and were buried with Christ in baptism by brother John G. Hook, and are now rejoicing in the hope of soon seeing Jesus and being made like him. Glory to God; I can say "I belong to this band, hallelujah." The Lord is coming in fifty-four—his spirit bears witness with ours that this is the truth.

Both Prophets and Apostles too,
Their writings show this doctrine true.

My faith in the speedy coming of Christ this year is unshaken. I praise God that he has still a few faithful watchmen on the walls of Zion, who are proclaiming the truth as it is in Christ Jesus. Says the Lord, (Joel 2: 1,) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand." His true followers are now obeying this command. The midnight cry is sounding; we hear the proclamation, Behold the Bridegroom cometh, go ye out to meet him. The virgins are awaking and trimming their lamps, and the wise are taking oil in their vessels with their lamps, and are now going forth rejoicing in the glorious prospect of soon beholding their coming King The Lord is surely coming; I fully believe that ere A. D. '54 is rolled into the past, the parted skies will reveal the Son of man "coming in the clouds of heaven with power and great glory," and all the holy angels with him. We are fast approaching the closing scene of earth's drama, "when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ." The *last*, SOLEMN, MIGHTY CRY is going, as it were, on the wings of the wind—the third and last invitation to come to the marriage supper of the Lamb is being given; God's dear children are doing up their last work for the salvation of their fellow-men; sinners are having their last call of mercy, their last warning "to flee from the wrath to come."

When the faithful followers of Christ went out in '43 and '44 expecting to meet the Lord, and he tarried to them, was the language of the faithful, after the time passed, I am sorry that I ever went out on time? No, it was this, "Lord, it is done as thou hast commanded, and yet there is room." In searching the Word they found there was to be a tarrying time, in which they were to slumber and sleep until awakened by the glorious sound of the midnight cry. Praise God, this glorious proclamation is now going like a whirlwind through the land, "*Behold the Bridegroom cometh, go ye out to meet him.*"

It is the midnight cry, 'twill bring
Our looked-for, long-expected King.

The darkness is past, the true light now shineth; God's children are near the Jordan. We find from the third place at which Elijah arrives, the chariot comes and he ascends to heaven. He had no fourth place to go to, neither shall we; but when the third invitation to come to supper is completed, the Lord comes, and they that are ready go in with Him, and the door is shut. Lord prepare us all for the coming conflict is my prayer. Oh! I can truly say, give us a full preparation and hasten the time.

O haste the bright morning, when Christ shall appear,
To hush every sigh, and to wipe every tear,
To comfort his people and set them all free;
O haste the bright morning of earth's jubilee.

Then the righteous dead shall awake, and arise from the tomb, shouting, "O grave where is thy victory?" Then we who are alive and remain unto his coming, shall be changed in a moment, in the twinkling of an eye, and rise to meet our Saviour in the air, shouting, "O death where is thy sting?" Glory to God, His dear children are almost home.

[illegible]

Deliverance Will Come.

BY [illegible] CATLIN.

I saw a way-worn traveler,
In tattered garments clad,
A struggling up a mountain—
It seemed that he was sad.
His back was burdened heavy,
His strength was almost gone,
But he shouted, as he journey'd,
"Deliverance will come!"

The summer sun was beaming,
The sweat was on his brow,
His raiment was all dusty,
And his step was very slow.
Still he kept pressing forward,
For he was wending home,
And he shouted, as he journey'd,
"Deliverance will come!"

The songsters in the arbors
That grew beside the way,
Attracted his attention,
Inviting his delay.
His watchword being "Onward!"
He stopp'd his ears and ran,
Still shouting, as he journey'd,
"Deliverance will come!"

I saw him in the evening,
When the sun was bending low,
He overtopp'd the mountain,
And reached the vale below.
His elder brother met him—
His journey it was done,
And he shouted, as it ended,
"Deliverance will come!"

His eyes were dim and heavy,
His body weak and wan,
Therefore, his brother gave him
A couch to lie upon,
And closed the blinds around him,
And locked him up alone,
That nothing might disturb him
Till deliv'rance should come.

Hope made for him a pillow,
And Faith a garment rare,
To wrap him in his slumbers
Till Christ his home prepare.
But when the dawn of morning
Broke in his little room,
He rose, and cried, astonished,
"Deliverance has come!"

Then I heard the song of triumph
He sung upon that shore,
Saying, "Jesus has redeemed me
To suffer never more;"
And casting his eyes backward
On the race that he had run,
He shouted loud, in glory,
"Deliverance has come!"

Obituary.

DEATH OF ELDER C. S. TURNER.

This beloved brother died at his father's, in Randolph, Vt., at 7 o'clock on Tuesday evening, January 31st., 1854, aged 37 years. After a long and painful illness of more than two years, he sunk to rest at last without a struggle, groan, or even a gasp; quietly folding his hands upon his breast and turning his eyes calmly upward, he continued to breathe shorter till "nature stood still."

"How blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves the expiring breast!

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell!
How bright the unchanging morn appears!
Farewell, inconstant world, farewell!"

In compliance with his special request, the writer attended his funeral, and preached on the occasion. The day was intensely cold, even for Vermont, and as it was uncertain whether I could arrive in time to preach on Friday, the time for the funeral was not appointed until the morning of the day it was attended; but, such was the respect felt for him and his relatives in his native town that, notwithstanding these disadvantageous circumstances, the house of worship was crowded at 1 P. M. with sympathising friends, who listened with absorbing interest to a discourse on the hope of the Christian, founded on 1 Thes. 4: 13—18. The choir closed the devotional service at the church by very impressively singing the following lines:

"Thou art gone to the grave; but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
The Saviour has passed through its portals before thee,
And the lamp of his love is thy light through the gloom

Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy side;
But the wide arms of mercy are spread to enfold thee,
And sinners may hope since the Saviour hath died."

My acquaintance with the subject of this notice commenced in the city of New York, in the winter of 1845, where he had preached some before my pastoral connection with the Advent churches in that city commenced. He soon after took the pastoral care of the Advent church in Newark, N. J., where he labored with zeal and fidelity. Having suffered ill health for ten years, and finding his labors too severe for him, he availed himself of the valuable assistance of Dr. L. D. Fleming, then a resident here, to advance his knowledge of medicine, to which he circumstances had previously contributed, and finally settled in Elizabethtown, in this State, as a practising physician. But after some two years, finding his health considerably improved, and feeling a burning desire to be more extensively useful, he returned to his evangelical labors, and soon after took the pastoral care of the Advent church in Buffalo, N. Y., where he labored with much satisfaction to himself and the church. In 1850 he [illegible] with the Advent church in New York city, then worshipping in Washington Hall, [illegible] at a time of [illegible] perplexity. The trials which [illegible] church had previously [illegible] weeks, which brought him to the verge of the grave. [illegible]

[illegible]

N. Y., [illegible] Newport, R. I., [illegible] father's in [illegible] his acquaintance [illegible] which contrasts [illegible] these days of [illegible] strength to [illegible] Conference [illegible] ditions, his [illegible] and "Monitor [illegible] is done, and his [illegible] judgment.

"Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts
But it must have an end."

To say this our [illegible] loss, would be [illegible] He saw and deplored [illegible] but a Pharisee could [illegible] have [illegible] of whom was [illegible] Newark, N. J., [illegible]

☞ Bro. Dunmon informed [illegible] ing obituary notice [illegible] ago; but we have no recollection of receiving it. We now insert it [illegible] we heartily comply.

We again announce to the [illegible] that one more of [illegible] to death. Brother Isaac C. [illegible] Newport, died Nov. 7, 1853, after [illegible] weeks of burning fever [illegible] a tender and lovely wife to mourn [illegible] many mourning friends. [illegible] enjoyed the faith of the [illegible] Lord, for some four years, and [illegible] before he died, believed that [illegible] 1854. [illegible] companion and friends [illegible] before we meet in the kingdom. [illegible] his friends farewell, after [illegible] duty. [illegible] of immortality the present year. Oh may [illegible] viving friends be all ready to meet [illegible] to part no more. Amen. THOMAS D[illegible]

Corinna, Feb. 18, 1854.

Conferences.

There will be a Conference at North [illegible] R. I., to commence on Thursday, [illegible] and continue over the Sabbath, when [illegible] Couch will present the evidence of the Lord's coming this year.

A Conference will be held at [illegible] Mass., to commence on Friday, March [illegible] continue one week. [illegible] attend. S. G. [illegible]

Brethren Mathewson and [illegible] will hold a Conference at Ashburnham, [illegible] 3d, and to continue one week. [illegible]

Appointments.

Bro. J. Couch will preach in New Bedford, Mass., on Sunday, March 5th.

The Lord willing, I will preach in [illegible] bury, Ct., Sabbath, [illegible] Saturday and Sunday, [illegible] Bro. Mix may [illegible] Bath, March [illegible] GEO. D. [illegible]

The Lord willing I will [illegible] Bridgewater, Vt., March 1st, and [illegible] over Sunday. And at North [illegible] 8th, and continue over the [illegible]

If the Lord will, I will meet [illegible] at Wilmington, Conn., March [illegible] over the Sabbath.

If the Lord will, I will [illegible] March 25th, and remain [illegible]

Edwin Burnham will [illegible] port, second Sabbath in March, [illegible] third Sabbath. (D. V.) [illegible]

J. Couch [illegible] el, Lowell, Sabbath, March [illegible]

If the Lord will, I [illegible] ren in Carlisle next [illegible]

Business [illegible]

The Lithographic Charts [illegible] star, published [illegible] had of him at [illegible] to J. French, at [illegible] [illegible]

[illegible]

[illegible] garments around thee now told;
[illegible] Zion's terrible banner;
[illegible] is rocking the world.

[illegible] ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." Luke, 21: 31.

The above scripture can only have an application to that part of the Church living when those things are developed. Hence if that portion of the Church now living, are the class referred to, it is of infinite importance to secure this knowledge. Let us look at the connection to see if we can ascertain at what point of this development we are now living.

It appears from the connection that the Saviour when he delivered this discourse, was in the temple; for he looked up, and saw the rich men casting their gifts into the treasury. And then, in the 37th verse, we read: "And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives."

Again, as some spoke of the temple the Saviour remarks: "As for these things which ye behold, the days will come, in the which there shall not not be left one stone upon another, that shall not be thrown down."

The disciples inquire: "Master, but when shall these things be? and what sign will there be, when these things shall come to pass?"

The same disposition is manifested by the disciples as by Daniel, when he exclaims, "O my Lord, what shall be the end of these things?" But to the subject. The Saviour proceeds: "Take heed that ye be not deceived; for many shall come in my name, saying, I am *Christ*; and the time draweth near; go ye not therefore after them."

[illegible], in his Theological Dictionary, informs us, that between the second century [illegible], twenty-four false Christs [illegible] first of any note arose in the [illegible], who succeeded in deceiving thousands of the Jews, drawing them from their allegiance to the Romans, in consequence of which no less than five hundred [illegible]. Here the prediction [illegible] its fulfilment on a [illegible].

[illegible] "But when ye shall hear [illegible] be not terrified; [illegible] come to pass: [illegible] Nation shall [illegible] kingdom against [illegible]. This was fulfilled [illegible] Roman Empire [illegible]. It may [illegible] wars and revolutions [illegible].

[illegible] "And great earthquakes shall [illegible] and pestilences [illegible] great signs [illegible]

[illegible]

fore [illegible], the rise of nation against nation," "earthquakes," and "pestilences;" "they shall lay their hands upon you," etc. This was fulfilled in the persecutions of the primitive church. In the case of Peter and John, Acts. chap. 4; and Stephen, Acts. 8: 57—60, we have a practical illustration of this spirit.

Vs. 15—19. "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

And ye shall be hated of all *men* for my name's sake.

But there shall not a hair of your head perish.

In your patience possess ye your souls."

"For I will give you a mouth" etc. We have an example of this in the case of Peter, of whom it is written:

"Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

This is the stone which was set at naught of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

And beholding the man which was healed standing with them, they could say nothing against it."

From the 20th to the 24th verse we have a prediction in relation to the destruction of Jerusalem, and also of the WIDE SPREADING and OVERWHELMING DESOLATION of the Jewish nation.

In the 25th and sixth verses, we have the signs to which the Saviour has allusion. He says:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves waring;

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

In these expressions we are not informed in particular, what these signs shall be; but in the parallel texts, as written by the other evangelists, Mathew and Mark, we are informed that immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: Matt. 24: 29.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13: 24, 25.

Have any of these things come to pass? And if so how many of them have been fulfilled? if some or all of them, when, and where did they come to pass? That the Sun, and Moon have been darkened, and that the stars have fallen from heaven, in the sense of this prophecy, we cannot, it seems to me, reasonably doubt. Let the following tell the story:

"Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has; and that within the memory of many now living. I refer to the dark day of A. D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about 9 o'clock, A. M., and continued through the day, and also into, if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowls retired to their rest, and houses were illuminated at dinner time. Such a day of darkness has never been known, so far as I can learn from history, (and I have [illegible] most diligently,) since the [illegible] of our Saviour. There have [illegible]

[illegible]

when, on the 19th of May, [illegible] supernaturally darkened from morning till night, and even into the night; so that although there was at the time a full moon, (the moon having fulled the 18th,) "it was so dark that a sheet of the whitest of paper was equally invisible, six or eight inches from the eye, with the blackest of velvet." The sun was darkened, and the moon did not give her light.

"In May 19th, 1780, there was a remarkable fulfilment thereof, and in reference to the facts and date, there can be no place for doubts; for, aside from historical accounts, in which there is found no discrepancy, there are thousands now living who can attest thereto. They say the darkness was supernatural from morning until night, and during most of the night; and although the moon had fulled only the night previous, the Rev. Mr Tenny, of Exeter, N. H., says, 'I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete.'"

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's heart's failing them for fear that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and in his childish feelings are an interesting exhibition of the manner in which Mr Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had* come.'" (Tract No. 379 of Am. Tract Society. Life of Edward Lee, of Mass.)

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses; the birds were silent and disappeared; the fouls retired to rest; *It was the general opinion that the day of judgment was at hand.* The Legislature of Connecticut was in session, at Hartford, but being unable to transact business, adjourned. A motion of adjournment was before the Council; but when the opinion of Col. Davenport, of Stamford, was requested, he replied, 'I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish therefore that candles may be brought.'" (Pres. Dwight in Ct. Hist. Col.)

"Dark day of May 19, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till near morning, was as unusually dark as the day."—(Gage's Hist. of Rowley, Mass.)

"Moon darkened, 'Signs in the Moon' fulfilled. Night after the dark day of 1780."

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light."—(Rev. Mr Tenney, of Exeter, N. H., quoted by Mr Gage to the Historical Society.)

"The night succeeding that day, (May 19. 1780,) was of such pitchy darkness, that in some instances horses could not be compelled to leave the stable when wanted for service. About midnight the clouds were dispersed, and the Moon and stars appeared with unimpaired brilliancy."—(Portsmouth Journal, May 20, 1843. Extract from Stone's Hist. of Beverley.)

"Where shall we look for a more literal and exact fulfilment than the above extracts exhibit of those remarkable signs?"

"The third sign is the falling of the stars, which was literally fulfilled on the night of Nov. 13, 1833. I am aware that some view that phenomenon an exhibition of meteors and not of stars, and therefore no fulfilment of that sign. I ask what kind of a star piloted the wise men to the birthplace of the Saviour? Surely no planet or fixed star. How many planets could fall from heaven on this earth without producing its destruction? The distinction between meteors and stars is of modern invention, the discovery of modern astronomers. It is well known the ancients understood by the Greek word *aster*, (here [illegible]) the smaller lights of heaven. It is, therefore, evident that this sign must have a shower of meteors, or small stars, for its fulfilment; and that the phenomena of Nov. 1833 fully exhibit the sign, the following [illegible]

[illegible]

mighty wind. (Rev. vi: 13). This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster*, in Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven. Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday, so as no man, before yesterday, had conceived to be possible that it should be fulfilled.—The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body: but most of the planets, and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward it."

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire,' says one; another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain, before a shower.' I admit their fitness for common accuracy; but they come far short of the accuracy of the figure used by the prophet: 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understand by 'falling stars;' and one speaking to his fellow in the midst of the scene, would say, 'See how the stars fall!' and he who heard would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the South (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they *flew*, they were CAST like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree.—Such was the appearance of the above phenomenon to the inmates of my house."

"This was from an eye witness who penned it the day following, and years since avers it was not overdrawn. The second is from Prof. Olmstead, of Yale College, a distinguished meterologist."

"The extent of the shower of 1833 was such as *to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

"This is important testimony, in regard to the vast extent of the exhibition of the phenomenon, and also of the falling stars, all emanating from a single point in the heavens."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the GREATEST DISPLAY *of celestial fireworks that has ever been since the creation of the world*, or at least within the annals covered by the pages of history."

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the *regions of space*, and reveal to us the existence of worlds of a nebulous or cometary character." X.

PLEASANT VALLEY, Feb. 6, 1854.

Dear Bro. Merriam:—I do rejoice in hope of the glory of God; for our hope is a blessed hope,—a hope of soon seeing Jesus in all his glory, and being made like him; for when he shall appear we "shall see him as he is." Oh, the thought of seeing Jesus "*as he is*," and being like him, makes this world with all its charms look small to me, and I can say, in the language of John, "*Come, Lord Jesus, come quickly*." I long to see the day looked for by Prophets, when we shall go through with [illegible] earth, where sickness, sorrow, pain and death, reigns on every hand. "O, [illegible] praise the [illegible] the whole [illegible] to lift up our [illegible]

[illegible]

"The Secret of the Lord is with them that fear him."

When God was about to destroy Sodom, he said, shall I hide this thing from Abraham? "Surely the Lord God *will do nothing* but he revealeth his secret to his servants the prophets."—Amos. 3: 7.—Although Abraham dwelt in the plains of Mamre, far removed from the scenes of destruction, and God had sent his angels to warn Lot, yet Sodom could not be destroyed till Abraham had been apprised of it. When on the mount of transfiguration our blessed Lord unveiled his glory—his face shining as the sun, and his raiment white and glistening, Luke 27: 37; Matt. 17: 2, there appeared Moses and Elias.—Peter, when giving instruction relative to the everlasting kingdom of God, explains this as a representation of the majestic power and coming of our Lord Jesus Christ, 2 Peter 2: 16—18. Jesus, in his kingly majesty—the holy mount a portion of the territory, (Matt. 5: 5; Rev. 5: 10; Dan. 7: 13, 14, 18, 20, 27,) and two classes of his subjects represented. Moses a representative of those who died, (1 Thess. 4: 13—18; 1 Cor. 15: 52—55.) Moses, when about to be taken from Israel, informs them that he could "no more go in and out before Israel," (Deut. 31: 2,) although his natural strength was not abated: it has been the testimony of physicians and nurses that Christians before their death, like their great representative Moses, have been apprised of it by the pre-monitions of the Spirit: accidental death has not even been an exception from this, as previously written letters and papers have frequently shown. "The secret of the Lord is with them that fear him."

So it was with Elias, as representative of those that are alive and remain, ("We shall not all sleep,") when the Lord would take him up, by a whirlwind, sent him from Gilgal to Bethel, and the sons of the prophets at Bethel came forth and said to to Elisha, "Knowest thou the Lord will take away thy master from thy head *to-day?*" What was Elisha's answer? "Yea, I *know it*." Here the Lord saw fit to try yet farther the faith and patience of the aged prophet; he could not go up from Bethel, the Lord sent him to Jericho, there the sons of the prophets came forth and asked the same question, and received the same answer. Is it not for our instruction that Elijah *knew the day* he was to be taken up? Elisha KNEW IT—the sons of the prophets KNEW IT, in Bethel, and Jericho too! The "Lord will do nothing but he revealeth his secret to his servants the prophets."

Here again Elijah was tried by being sent yet further, even to Jordan. Elijah might, with *seeming* propriety, have said: I am an old man, and am weary with travelling, the Lord has promised to take me to-day, and he can as well take me from this place as from Jordan. I will not go to Jordan. But did he reason thus?—O! no. The Lord said go to Jordan, and that was enough for him. They journey on, and now they stand beside the stream; the sons of the prophets view afar off; but he cannot yet ascend; he must go *over* Jordan. He takes his mantle, smites the waters,—they part—he passes over,—yes, glory to God, on dry ground;—and now as they still go on and commune together, (2 Kings, 2: 11,) behold, there appeared a chariot of fire, and horses of fire, and they were parted asunder, and Elijah went up by a whirlwind into heaven. O! praise the Lord, glory, glory to God, for victory over death!

Praise the Lord for the instruction thus given by our brother who has gone before us. Then, brothers and sisters, although the Lord has led us from one point of prophecy to another, and now we stand before the dark waters of Jordan, yet faith says, pass over. Yes, pass over, the similitude of death, even a voluntary death, for he that seeks to save his life shall lose it. —[Selected.

WHEN IS PRAYER A VAIN THING? 1. Those prayers are vain which are not put up in faith. A faithless prayer is a fruitless prayer.

2. The prayers which men offer, while they resolve to continue in any sin, are vain prayers.

3. Those are vain prayers, when we pray merely to obtain deliverance from an affliction not at all minding our profiting by, or the improvement of, an affliction.

4. Those prayers which we make in our own strength.

5. Those are vain prayers which we make in our own name, not in the name of Christ.

6. Angry, passionate prayers are vain prayers.—[Caryl on Job 35: 13.

HOPE, ME., Feb 8, 1854.

Dear Brethren:—I wish to say a few words through the Crisis to let you know what the Lord is doing in Hope. Our number until recently has been very small, but we have not been without prayer, and in answer to our petitions the Lord has sent us help in due time. Brethren Partridge, Ross and Brown have been laboring with us, and good has been done in the name of the Lord. Sinners have been awakened and converted, backsliders have been reclaimed, and our hope [illegible] twelve have been buried with Christ in baptism, and [illegible] great interest [illegible]

[illegible]

The Advent Faith.

Without faith it is impossible to please God, or to receive his truth. The doctrine of the speedy coming of our blessed Lord is of God. It is a fundamental part of the scriptures, and it cannot be received except through living FAITH in His word. It is not perceived nor retained by sight, or by the will or wisdom of man, but by implicit confidence in every word which God has spoken. Through prayerful and patient examination of the Bible, we find a *reason* for our faith immutable as the promise of the Father, and sure as the eternal councils of his throne.

The traditions and opinions of men are alike conflicting and unsafe, but the word of the Lord abideth forever. The Son has said, "I will come again," and "surely I come quickly," and has given us chronological periods and signs by which we may know assuredly that he is near even at the door. All these way-marks of the inspired word harmoniously close this present year, and the increasing signs in our moral, political, and natural heavens, demonstrate the hour at hand, when we shall "see the Son of man coming in a cloud with power and great glory." Having this confidence, we are not easily shaken in mind, nor discouraged by the SEEMING darkness or lateness of the hour. We have placed ourselves upon the word of God and we are willing to abide the issue. Though the mountains rise on either side, and the sea yawn before, and the scoffing enemy press behind, we fear not. He that is with us is *mighty*; Jehovah is his name, and at the appointed time he will surely deliver.

RELIANCE E. WOOD.

Cheshire, Feb., 1854.

Christ the Purifier.

Some ladies in Dublin, who met together from time to time, at each others houses, to read the Scriptures, and to make them the subject of profitable conversation, when they came to the third chapter of Malachi, had some discussion over the second and third verses respecting the method of purifying the precious metals. As none of the company knew anything about the process, one undertook to inquire of a silver-smith, with whom she was acquainted, how it was effected; and particularly what was the business of the refiner himself, during the operation. Without explaining her motive, she accordingly went to her friend, and asked how the silver was cleared from any dross with which it might have been mixed. He promptly explained to her the manner of doing this. "But," said the inquirer, "do you sit, sir, at the work?" "O yes," he replied, "for I must keep my eye steadily fixed on the furnace, since, if the silver remain too long under the intense heat, it is sure to be damaged."—She at once saw the propriety and beauty of the image employed—"He shall sit as a refiner of silver;" and the moral of the illustration is equally obvious. As the lady was returning with the information to her expecting companions, the silversmith called her back, and said that he had forgotten to mention one thing of importance, which was, "that he only knew the exact instant when the purifying process was complete, by then seeing his own countenance reflected in it." Again the spirit and meaning shone forth through the beautiful veil of the letter. When God sees his own image in his people, the work of sanctification is complete. It may be added, that the metal continues in a state of agitation until all the impurities are thrown off, and then it becomes quite still, a circumstance which heightens the exquisite analogy in this case; for O how

"Sweet to lie passive in his hand
And know no will but his!"

The subject was embodied in the following stanzas:

"He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the one brilliant moment should pass by,
When in the molten silver's virgin mass
He meets his pictured face, as in a glass.

Thus in God's furnace are his people tried;
Thrice happy they who to the end endure!
But who the fiery ordeal may abide?
Who from the crucible come forth so pure,
That He, whose eyes of flame look through the whole,
May see his image perfect in the soul?

Not with an evanescent glimpse alone,
[illegible] the refiner's face;
[illegible] Heaven's broad signet there be shown
Immanuel's features full of truth and grace;
And [illegible] seal of love this motto be,
'Not for a moment, but—eternity!'"

HOW MUCH RELIGION, HAVE I?—Just as much as you act out in practice. Religion is not like bank stock, which can be locked up except when needed for occasional use. Yet many persons seem to consider it as something which can be [illegible] [illegible] [illegible]

[illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, MARCH 8, 1854.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . . 27 *Central St.*

☞All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Seven Periods of Daniel's Vision of 2300 days: Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

In view of the sufferings of this holy Lamb of God, well might every disciple exclaim in the words of Dr. Watts:

"Infinite grief! amazing wo,
Behold my bleeding Lord;
Hell and the Jews conspire his death,
And use the Roman sword.

Oh! the sharp pangs of smarting pain,
The dear Redeemer bore;
When knotty whips and ragged thorns,
His sacred body tore."

But knotty whips and ragged thorns,
In vain do I accuse;
In vain I blame the Roman bands,
And the more spiteful Jews.

'Twere you my sins, my cruel sins,
His chief tormentors were;
Each of my crimes became a nail,
And *unbelief* the spear."

We have come now to the closing scene of the great expiatory sacrifice for a fallen, depraved world. On his cross I behold the broad *Seal of Heaven*, sparkling with the gems of glory, bright as the noon-day sun! From the cross it is transplaced, (on the removal of the victim,) to the vision of Daniel, by the potent hand of Jehovah; and there affixed as an eternal security to its decrees. He dies! and the sun, (as if in astonishment at man's depravity,) refuses every ray of his light; the heavens are draped in mournful attire, and the bellowing earth quakes forth her horrid depositions against the perpetrators of so tremendous a crime! The rocks rend to fragments, as if ashamed to witness so cruel a scene; and the graves unbar their rusty gates, and send forth their tenents, as if in amazement to ask, "*Why is this?*" They leave the cerements of the tomb, and march to the once "holy city," and appear to many. He rises! and breaks the bands of death, and triumphantly ascends to heaven, in the presence of many witnesses, while one of his attendants announces, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Josephus says, Pilate undertook "to bring a current of water into the city;" and to pay for the work of it with the sacred money; which so exasperated the Jews that they raised a sedition, in which many of them were slain. "About this time," says Josephus, "There was one Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure." "He drew over to him both many of the Jews and Gentiles."—"He was (the) Christ." "And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day;" as "the divine prophets had foretold these, and ten thousand other wonderful things concerning him." Josephus then mentions some trouble at Rome, in the temple of Isis, and the fraud of some Jews at Rome, and then says, "But the nation of the Samaritans did not escape tumults." By the dissimulation of one man, who told the Samaritans that some of the sacred vessels were hidden in the earth, on mount Gerizzim, and multitudes of the Samaritans came together to dig and search it out. "Pilate raised a great band of horsemen and footmen, and fell upon them, and slew some and put others to flight, and took a great many alive; the principal of which, and also the most potent of those who fled away, Pilate ordered to be slain."

When this tumult was appeased, the Samaritan Senate sent an embassy to Vitellius, then President of Syria, and accused [illegible] "So [illegible] Tiberius was dead." This proves that it was but a very few days after Pilate had passed sentence on the Son of God before he was deposed from his high dignity and sent to Rome; and Tiberius himself being dead, he was compelled to wait till another Emperor was established in the government, before he could know what would finally be his fate.

May 25th, A. D. 41, Tiberius dies by poison, aged 78 years; and Caligula, his grand-nephew, succeeds; and reigns 3 years and 8 months, U. C. 791, (Jos.)

Josephus born, the first year of Caligula, (Josephus.)

Herod Agrippa begins to reign over Philip's tetrarchy, (Jos.)

Pontius Pilate banished to Vienna, where in despair he puts an end to his life, (Piaz.)

Herod and Herodius depart for Rome, to supplant Agrippa, her own brother, and being accused of a plot against the government, are ordered into perpetual banishment, and Lyons is assigned as the place of their residence.

Vitellius, the President of Syria, goes from Antioch to Jerusalem, (where he had sent Marcellus to take the place of Pilate,) and deprived Joseph Caiphas of the high priesthood, and appointed Jonathan, the son of Annas, to that dignity, (Jos.)

Thus we see that *all* who filled the most prominent offices at the crucifixion of Christ, were, in the short space of a very few months, either *murdered* or *self-murderers, deposed* or *banished*. Herod and Herodius had doubtless some time to reflect with remorse, on their horrible murder of John the Baptist, in the castle of Macherus. Pontius Pilate, having convicted, scourged, and delivered to be crucified, one whom he fully believed to be innocent, was justly entitled to the rewards of *despair*. Caiaphas, the high priest, after uttering so true a prophecy of Christ, as a victim for sacrifice for that nation, maliciously with others, procured his death; and when he arose they bribed the guards to say, "his disciples stole him away;"—and though they succeeded in the gratification of their malignity, it was only "that the Scriptures might be fulfilled."

The darkness over all the earth, "from the sixth to the ninth hour," was but a type of that horror of darkness which must have enveloped the minds of all his betrayers and murderers. Well might a Roman centurion (though an heathen) say in amazement, "Truly this was the Son of God!"

Jan. 24th, A. D. 44, Caligula is murdered by a band of conspirators, (Jos.)

(It must not be forgotten that March 25th is New Year's day.)

Claudius succeeds, and reigns 13 years 8 months and 20 days, (Jos.)

A solar eclipse is recorded, which occurred Aug. 1st, A. D. 45, on the birthday of the Emperor Claudius.

Herod Agrippa "kills James, the brother of John, with a sword," Acts 13: 1, (Jos.)

He appears in royal apparel, and is saluted "a God;" upon which he is smitten, and eaten with worms, and dies, after a reign of 7 years, in the 4th year of Claudius, (Jos.) A. D. 48, an eclipse occurs. Dec. 31, total, A. D. 49, (Bliss' Anal.)

Oct. 14, A. D. 53, Claudius poisoned, aged 64, and is succeeded by his wife's son, Nero, who reigns 13 years and 3 days, (Jos.) U. C. 803.

A solar eclipse is recorded, which occurred April 30th, A. D. 59; and the record attached to it is, that "this year Nero murdered his mother," (Bliss' Anal.)

Felix, governor of Judea, A. D. 61, (Jos.)

Porcius Festus appointed to succeed Felix; who is removed from office, A. D. 63, (Jos.)

Paul, the apostle, is seized at Jerusalem, A. D. 64, (Prince.)

Porcius Festus dies in office, (Jan.) A. D. 65, and Albinus succeeds him. Nero persecutes the Christians at Rome, (Prince.)

Annanias, the high priest, removed for ordering the death of James the Apostle. Paul beheaded and Peter crucified at Rome, A. D. 66, (Prince.)

Gessius Florus made governor of Judea, (Jos.) A. D. 67, who provokes the Jews to rebel.

The Jews openly revolt the 12th year of Nero, (Jos.) A. D. 70, year of Nabonassar, 817.

Oct. 22, A. D. 71, Nero kills himself. U. C. 822, year of Olympiads, 847.

Galba, Otho and Pitellius reign partly contemporaneous, but from the death of Nero, 8 months and 10 days to July 1.—When the army in Syria and the Senate proclaim Vespasian Emperor; who reigns 9 years, 11 months, 24 days, (Prince.)

Titus besieges Jerusalem, takes the City, and burns the Temple to the ground, Sept. 8, A. D. 73, the 2d year of the reign of Vespasian, (Hist. of the World.)

The above agrees with Josephus, who says, from the death of Antigonus (the last of the Asamonean high priests.)—When Herod the Great was confirmed in the kingdom of Judea, B. C. 34, to the final ruin of the City by Titus, was 107 years, B. C. 34+73=107.

Thus was this signal judgment of God fulfilled on the Jews according to the prediction of our Savior, wherein about two millions of the Jews were either slaughtered by the sword, or perished by famine, or sold for slaves, (Jos.)

Titus is adopted as partner with his father, as may be gathered from Josephus' "Jewish War," about A. D. 77.

June 24, A. D. 82, Vespasian dies, aged 70, and his eldest son, Titus, reigns alone 2 years, 2 months and 20 days, (Raleigh,) (Prince.)

Sept. 13, A. D. 84, Titus dies, aged 41, and his younger brother, Domitian, succeeds and reigns 14 years and 5 days, (History of the World.)

John the Apostle banished to the Isle of Patmos, where he writes the Revelation, A. D. 96.

Josephus furnishes his antiquities at the age of 56, the 13th year of Domitian, A. D. 97, (Jos.)

Sept. 18, A. D. 98 Domitian slain, aged 45, and is succeeded by Nerva, who reigns one year, four months and nine days, (Raleigh,) (Prince.)

Tacitus writes History, A. D. 99, (Prince,) John, the apostle, dies at Ephesus.

Jan. 27, A. D. 99, Nerva is slain, aged 66, and is succeeded by Trajan, a Spaniard, who reigns 19 years, 6 months and 15 days, (Raleigh,) (Prince.)

Ignatius thrown to lions, A. D. 102.

Aug. 10, A. D. 119, Trajan dies, aged 66, in Cilicia, and is succeeded by Adrian, who reigns 19 years and 11 months, (Hist. of World.)

July 10, A. D. 139, Adrian dies, aged 63, and is succeeded by Antoninus Pius, who reigns 22 years, 7 months and 26 days, (Prince.)

Justin Martyr becomes a Christian, A. D. 140.

March 8, A. D. 161, Antoninus dies, aged 75, and is succeeded by Marcus Aurelius, who reigns 19 years and 11 days (Prince.)

Justin Martyr is beheaded at Rome, A. D. 164.

Polycarp burnt at Smyrna, A. D. 167.

March 18, A. D. 180, Aurelius dies at Vienna, aged 59, and is succeeded by Commodus, who reigns 11 years, 9 months and 15 days, (Hist. of World.)

Jan. 2, A. D. 192, Commodus dies, aged 22, and is succeeded by Pertinax, who reigns 2 months, and 27 days, (Raleigh,) (Prince.)

March 29, A. D. 193, Pertinax slain, aged 68, and is succeeded by Julian, who reigns 2 months and 6 days, (Raleigh,) (Prince.)

June 3, Julian is slain, aged 61, and is succeeded by Severus, who reigns 17 years, 8 months and 3 days, (Prince.)

Clemens, of Alexandria, writes History, A. D. 194.

Feb. 6, A. D. 210, Severus dies, at York, aged 66, and is succeeded by Caracalla, who reigns 6 years, 2 months and 2 days, (Prince.)

April 8, A. D. 217, Caracalla is slain in Mesopotamia, aged 30, and is succeeded by Macrinus, who reigns 1 year, 1 month, and 28 days, (Prince.)

June 6, A. D. 219, Macrinus is slain, aged 54, and is succeeded by [illegible], a Syrian Priest, who reigns 3 years, [illegible] and 4 days, (Prince.)

March 10, A. D. 222, [illegible] slain, aged 19, and is succeeded by [illegible] [illegible]

March 19, A. D. [illegible] aged 28, and is succeeded by Maximinus, who reigns 3 years and 6 months, (Prince.)

Sept. [illegible] A. D. 237, Maximinus slain, and is succeeded by Maximus, who reigns 6 months, (Prince.)

Mr Bliss quotes several articles, for synchronisms, from the pen of the learned Censorinus, who wrote his de Die Natal in A. D. 238, which he says was the 1014 year from the 1st Olympiad, B. C. 776, A. D. 238 added make 1014, which agrees with this Chronology, and shows when the era begun. It likewise shows that here are no more, nor less years, than in the common reckoning. Another from the same pen, to adjust the era of Nabanassar, and says, A. D. 238, was the 986th year of that era; but as that Nabonassarian year began in June, A. D. 238, it would not end till June A. D. 239, which take from 986 gives 747, before Christ for the first of the era. This article also adjusts this chronology with the era of Nabanassar, (Bliss' Anal. Sac. Chron.)

March 17th, Maximus slain, and is succeeded by Gordian, who reigns 6 years, (Prince.) (Hist. of the World.)

March 18, A. D. 243, Gordian slain, aged 29, and is succeeded by Philip, who reigns 5 years, (Prince.)

March 18th, A. D. 249, Philip slain in battle at Verona, and is succeeded by Decius, who reigns 1 year and 3 months, (Prince.)

A. D. 249, the 1000th year of Rome, the 996th year of Nabanassar, and the 1025th year from the first year of the first Olympiad.

June, A. D. 251, Decius lost in a bog, and is succeeded by Gallus, who reigns almost two years, (Hist. of the World.)

A. D. 253, Gallus is slain in battle, and is succeeded by Amelianus, who reigns near three months, (Raleigh.) (Prince.)

He is slain in Illyrieum, by the soldiers, and is succeeded by Valerian, who reigns near 7 years, (Prince,) (Raleigh.)

A. D. 259, Valerian taken by the Persians, and slain, and is succeeded by Gallienus, who reigns 9 years, (Prince.)

March 21, A. D. 263, Gallienus slain at Milan, aged 50, and is succeeded by Claudius, 2d, who reigns 1 year 10 months and 15 days, (Prince.)

Feb. 5, A. D. 270, Claudius dies, and is succeeded by his brother Quintillus, who reigns 17 days, (Prince.)

Feb. 22, he is slain at Aquilea, and is succeeded by Aurelian, who reigns near 5 years, (Gibbon,) (Prince.)

Jan. 29, A. D. 275, Aurelian is killed near Byzantium, and there is an interregnum of near seven months, (Goldsmith.)

Sept. 25, Tacitus chosen by the Senate, reigns six months, (Raleigh.)

March, A. D. 276, Tacitus dies, and Florian reigns two months, (Raleigh.)

Florian slain, and Probus reigns 6 years and 4 months, (Prince.)

A. D. 282, Probus slain, and Curus and Sons reign over 1 year, (Prince.)

Sept. 17th, A. D. 284, Diocletian proclaimed, and the era of the martyrs begins.

Thus I have with considerable labor, endeavored from the best English historians I could obtain, to make an accurate computation of more than a thousand years; from the first year of the first Olympiad, B. C. 776, to the era of Diocletian, A. D. 284, and now bring down every given era to this. I have produced the most remarkable events that have transpired in the world within this time, and find that I have arrived at the 1035th year of Rome, the 1031st year of Nabonassar, and the 1060th year of the Olympiads; and have given the names of some of the most eminent chronologers and historians for authority, and now all the facts that exist, are presented before the world, that every one may judge whether any of the obscurity which has always attended the era of the birth of Christ has been removed.

Mr. Bliss has given a record of an eclipse that occurred U. C. [illegible] [illegible]

[illegible] to them are repudiated by ninety-nine hundredths of the learned world. I do not believe there can be found one man in a thousand, in any part of the world, who believes that John was beheaded in A. D. 29, or that Christ was crucified in A. D. 31. The Passover did not occur on a Friday, in A. D. 31. Sir Isaac Newton says it occurred on Wednesday, March 28th, in A. D. 31. Mr. Prince says it was on Tuesday, March 27, in A. D. 31; and I must say the records of those eclipses carry the impression of duplicity on the face of them; there is no astronomer's name attached to them, to vouch for the authority of those records, and it would be no difficult task for a dishonest controversialist to append those records to them hundreds of years after their date.

I can quote Newton, Doddridge, Scott, Whiting, Prince, and a host of other illustrious names, who believe that John preached five years; and I can produce the names of Usher, Scaliger, Pearson, Prince, Prideaux, Doddridge, Scott, Newton, Whiting, Bacon, and others, who believe the crucifixion was as late as A. D. 33 or 34, and all this in defiance of those eclipses, with the history of the event attached to them.

An article has recently appeared in public purporting to be the death-warrant of Jesus of Nazareth, lately discovered among the ruins of some ancient city, very carefully inclosed in some indestructible casket.

The purport of it was, that Pontius Pilate, governor of Lower Gallilee; that Jesus was there brought and tried before him, and condemned; and that two or three witnesses, whose names were attached to the document, joined in the condemnation.—It must be recollected that Pontius Pilate was governor of Judea; and had no more lawful jurisdiction over any part of Lower Gallilee than our President has over Lower Canada. Mr Whiston says that Pilate once attempted to usurp it, at the time he "mingled their blood with their sacrifices," Luke 13: 1,—and that this was the cause of the enmity that existed between them, and which was settled by Pilate sending Jesus to Herod. I should not have mentioned this had it not been connected with the *eclipse*, as to its date. But we all know that Herod was very jealous of rivals, and Josephus thinks this was one reason that he put John the Baptist to death; and besides, "It could not be that a Prophet perish out of Jerusalem."

We all know that Jesus was tried and condemned in the city of Jerusalem; that he agonized in Gethsemane, and suffered on Calvary; and we know that Gallilee was a considerable distance from Jerusalem. That articles may have been enclosed in an alabaster vase for centuries, or any other vase to shield it from destruction; even the knowledge of all this would not deface the impression of falsehood, which was so indelibly fixed upon it. The moment my eye met it, it appeared to be a tissue of absurdity and misrepresentation.

Much has been said against the Crucifixion being at the Passover of A. D. 41. I have engaged an astronomer to go back more than 1800 years, and tell me what month, and day of the month, and week, and likewise what hour, and minute, the moon changed, after the vernal equinox in A. D. 41. He rolls back the cycles of more than eighteen centuries; surveys the devious movements of the sun and moon through the whole period of 1813 years, and faithful to his trust, gives me the following summary, which I shall give in his own words:

"Calculated for the meridian of Jerusalem."

"The sun reached the [illegible] 9 o'clock on Wednesday [illegible]

[illegible]

[illegible] the Cardinals) when [illegible] to leave Rome, [illegible] to leave the [illegible]. The General thought they had [illegible] before. He (Sir Cul- [illegible]) at Genoa with the gentleman [illegible] some months the prime minister of the Pope, named Manniani. He [illegible] that he had found such faithlessness [illegible] of the Pope, that he was com- [illegible]. The gentleman spoke of the present state of things at Rome in [illegible] of disapprobation as strong as could [illegible] have been used by the most ear- [illegible] Protestant. He said the priesthood [illegible] infamously [illegible]ducted—that the government was [illegible] as it could possibly be. The utter overthrow of the whole system was sure, and was not far distant."

The World's Crisis.

LOWELL, MARCH 8, 1854.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—[Rom. 14: 19.

In communicating instruction on religious subjects it is eminently important that wisdom be employed, and that the instruction be conveyed in a manner to enlighten the mind, and impress the heart.

In preaching the Gospel the unity of the subject is always essential to make a permanent and favorable impression. If a Preacher should undertake to give all varieties of opinion existing in the Church, and let the hearers judge of their comparative merits, how much would the audience be edified? Suppose A should [illegible] a right to have his peculiar sentiments promulgated since he assisted in [illegible] the Preacher in charge, and B, [illegible] and quite different sentiments, should claim the same privilege, and so on through the letters of the alphabet, so that in every discourse Methodism and Congregationalism and Unitarianism and every [illegible] of isms should all have their claims set forth, and the readers left to judge which of the different views were most in harmony with the word, who does not perceive that the auditors, unless rooted and grounded in their particular faith, must, almost of necessity, be confused and perplexed with such conflicting views, and the weak prostrated?

But what is the only consistent and profitable [illegible] for a public speaker? Is it not [illegible] become established in his [illegible] by searching the oracles, and [illegible] light from God, to have his heart thoroughly imbued with the spirit of the [illegible] then having obtained the clear [illegible] and become fully persuaded in [illegible] mind, to spread before his audience [illegible] and truth that he has elicited from [illegible], and if he has himself been [illegible] all truth by the teaching of the [illegible] of God, and his own soul is glowing with the sacred flame of love and truth, his [illegible] attended with the [illegible] of the spirit, the flock will be [illegible] the heavenly manna, they will grow strong in the Lord and be nurtured unto eternal life.

Suppose in a conference meeting each individual should contend for his or her [illegible] views, and others should rebut [illegible], who would sit with delight under the droppings of such a sanctuary? or who would be profited by such [illegible]? Does any one believe the Church could be edified by such continued debates, or preserve "the unity of the spirit in the bonds of peace" by perpetual collisions of sentiment? And what [illegible] the natural effect on the minds [illegible]? Would it not be a [illegible] them were right?— [illegible] confusion be the [illegible] this is a free [illegible] freedom in [illegible] all a right to [illegible] if any one advances [illegible] ought we not to [illegible]

[illegible] brethren would become disaffected [illegible] prejudiced one against another—the meek, tender, dove-like spirit of Christ would retire from the assembly, and the object for which religious worship was instituted would be entirely frustrated: and instead of edifying one another in love, they would destroy each others spiritual enjoyment and peace in believing. Now people whose hearts are not in the work, that do not understand the bearing and influence of these things, may object to hold ing meetings in such a way as to promote the unity of the spirit in the bonds of peace, they may cry out bigotry, sectarianism, intolerance, &c., they may plead that this is a free country; there ought to be free discussion, &c.—yet those who are well instructed in relation to the affairs of the kingdom of heaven know full well that the charge of sectarianism and bigotry is a false accusation—they know in their own hearts that they have no disposition to repress the spirit of free inquiry, and rigid scrutiny into all matters of religious faith —nay they would endeavor to promote it with all their hearts, but they do not believe that social worship should be converted into meetings for debate, striving for the mastery, &c. We have not so learned Christ. That people should "prove all things and hold fast that which is good" [illegible]eve—that they should have unrestricted liberty of conscience both in faith and practice is what we rejoice in and contend [illegible] that the weakest child should have the privilege of uniting with such christians as shall be congenial to his ideas of truth we also contend. We believe one of the fundamental principles upon which the civil institutions of our country are based, viz.: the privilege of worshiping God agreeably to the dictates of our own consciences, is also an essential principle of the Gospel; but we do not believe that religious worship is to be turned into a babel by the introduction of all manner of theories and sentiments coming in collision one against another.

But, it may be inquired, do we expect a perfect unanimity of views? Are all minds to pass through the same mould; and is a perfect conformity on all points to be expected? By no means. What, then, is the true position to be taken?— We are to "*keep the unity of the spirit in the bonds of peace.*" The great point essential to mutual edification, is that divine love fill the breast, and a desire for the advancement of the cause of Christ actuate the entire man. There is very little difficulty in laboring together in harmony when men have one all-absorbing interest, that takes possession of their entire being. It matters little what that object is, provided it be paramount to every other consideration. For instance, if the anti-slavery spirit is predominant in one's heart, he can combine with men of every sect or party in politics and religion.— This all-controlling interest swallows up every other, and creates a oneness of spirit, and unanimity of feeling, and a combination of action.

It is so in affairs of religion. Let the soul [illegible] deeply imbued with the spirit of Christ [illegible] the cause of the blessed Redeemer predominate in his desires and affections over all selfish purposes, and a union is at once created with all who are alike devoted and godly. They may differ on many points, but the *one great interest* takes the precedence of all others, and their spirits blend as "kindred drops" are mingled into one.

Thus when a new development occurs in the divine economy, and the Lord is pleased to enlighten the Church in regard to present truth, the power of that movement extending like electric fire from heart to heart, the great, absorbing interest, the all-pervading feeling in the mass of believers is in relation to the message communicated to the Church, the specific work then being accomplished. This is very clearly illustrated in the ecclesiastical history of '43 and 4. Every other consideration became subordinate, and to combine elements that were antagonistical in their very nature, was found to be an impossibility. Hence it was deemed [illegible] for believers in the immediate [illegible] of Christ to withdraw from those [illegible] their specific work, and not [illegible] their own places of worship, [illegible] papers, that [illegible] proclamation [illegible]

thus to [illegible] to disseminate light and [illegible] the subject. It was because the emergency of the case demanded it; because a compelling power operated on their hearts to take a bold and decided position in relation to their specific work. Thus they practically fulfilled the declaration of the parable, "They took their lamps and went forth to meet the bridegroom." A similar development is now transpiring in the movements of the Church, and in order practically to fulfil the command in the parable, "Go ye out to meet Him," we need to take a decided stand.— The moving power that actuates the Church, the propelling influence is an expectation of the immediate [illegible]—a belief in specific time, as before. Now as that is the great motive power, the mighty engine to draw the train, whatever comes in collision with that does just so much to retard our progress and paralyze the work; and there can be no more union with those who contend against present truth, than there can be combined physical power to draw a train by two locomotives, one of which moves *north* and the other *south.*— The passengers may love each other, and feel a great reluctance to being separated from each other's society; but if one party wishes to move toward the north and the other toward the south, and attach the engines accordingly, it will of necessity separate the company. And we cannot conceive how those who experienced the operation of these principles, and the nature of conflicting elements in '43 and 4, can deny their whole experience now by saying there is no necessity of a distinct organ to speak out our sentiments. It is not bigotry, nor intolerance, nor a desire to *deprive* men of their liberty; it is an ardent desire to *bring men into* the liberty of the Gospel. It is not ill-nature nor sectarian animosity. *It* is a development of love and good-will; it is the power of the Gospel in its vital action; it is the operation of the truth sanctifying us, and setting us apart for the specific work of diffusing light for the benefit of the Church and world around.

But, it may be asked, have not all an equal right to publish their views, whether they agree with ours or not? Yes, undoubtedly we recognize that *civil* right to its fullest extent. If we have the truth, they have no *moral* right to publish against it, but our civil and social rights and privileges are equal. The press is unshackled and free. But, it is asked again, if they have not the same right to advocate their sentiments in the columns of the Crisis, as we to advocate ours? We think not.— Suppose an abolition paper is started to promote the anti-slavery cause, have the pro-slavery party the same right to fill its columns with matter in opposition to the interests of the paper, as the anti-slavery party have to fill the columns of their own paper? No one contends for such a right. What then? They have just as good claim to the privilege of writing and publishing against the abolition of slavery in an organ of their own, as the advocates of abolition have to write and publish in favor of their principles of freedom. But the two antagonist principles cannot move in unison together. Indeed they cannot *co-exist* any more than fire and water, or light and darkness—the principles are in their own nature irreconcilable and antagonistic to each other and the one will necessarily destroy the other Now it is not because they are in favor of intolerance and oppression, but the reverse. It is from the very fact that they are determined to advocate the freedom of the human race. It is not because they wish to shut out truth and exclude light, but the reverse. It is because they wish the truth to go forth untrammeled, and light to shine in the community, and to reach even the darkened hut of the poor slave. People misjudge amazingly when they form such an idea of true-hearted anti-slavery men, as to suppose they wish to suppress free discussion or wrest the immunities of free citizens from their grasp, when the principles that actuate them are precisely the reverse.

To be Continued.

"Remember Lot's Wife."

The circumstances connected with Lot and his family, are among the most interesting upon the annals of history. No person who believes the bible can read the history of that man, together with the circumstances connected with the overthrow of the cities of the plain, without being impressed with a sense of the justice of God on the one hand, and his [illegible] on the other. Not only must Lot be [illegible]

Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant, &c. From the connection we see the principle of hospitality fully developed. It is with reference to this very circumstance that the apostle remarks, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

There are but very few, if any, who would refuse to entertain an angel; but to use hospitality towards, not only brethren, but strangers, is quite another thing. Yet it is one of the commands of our Lord, and is important; for it strikes directly against selfishness in every form.

Another characteristic in the patriarch is, his great anxiety for the welfare of the righteous. "Wilt thou," says the patriarch, "Destroy the righteous with the wicked? That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee.— Shall not the Judge of all the earth do right?" Gen. 18: 25.

But leaving this point, we pass with the angels to the cities of the plain. As they approached the city of Sodom, there was a man sitting in the gate, he arose immediately and went to meet them, and bowed himself with his face towards the ground." Here again is the principle of hospitality manifested, not in word, but in deed and in truth. The man of God exclaims:

"Behold now, my lords, turn in, I pray you, into your servants house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your way. And they said, Nay; but we will abide in the street all night.

And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." Gen. 19: 2, 3.

The object of their mission is now made known, it is as follows:

"And the men said unto Lot, hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." (Vs. 12, 13.)

The conditions imposed upon those to whom the message is sent is as follows:

"And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here; lest thou be consumed in the iniquity of the city.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.— (Vs. 14-17.)

But here the mercy of God is put to the test; the Lord inclines to hear the prayer of his servant while he exclaims:

"Oh! not so, my lord."

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die.

Behold now, this city is near to flee unto, and it is a little one: Oh! let me escape thither, (is it not a little one?) and my soul shall live." (Vs. 18-20)

The angel listens to his plea, and remarks:

"See, I have accepted thee concerning this thing also, that I will not overthrow this city for the which thou hast spoken.

Haste thee, escape thither; for I cannot do any thing till thou be come thither."— (Vs. 21, 22.)

We learn from the above facts, that, God not only heard the prayer of Lot, but in answer to the prayer of Abraham, He delivered Lot from the general overthrow This fact is clearly taught in the 29th verse:

"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt."

The reason assigned by the Lord for revealing this thing to the patriarch is set forth in the 18th chapter of Gen. It reads thus: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord," &c. How perfectly this illustrates [illegible] the prophet [illegible] GOD WILL DO NOTHING, BUT HE REVEALETH HIS SECRET UNTO HIS SERVANTS THE PROPHETS. [illegible] That which most con- [illegible] presented in Gen. 19: [illegible] looked back from behind

[illegible] and she became a pillar of salt;" and also the admonition of our Saviour— "Remember Lot's [illegible]. But we may inquire: To whom [illegible] this admonition apply? Where is it to have its fulfillment? To these inquiries we reply, it is to have its application at a point of time just before the coming of the Lord. It belongs to the generation now living.— This will appear evident if we look at the connection. In this chapter (Luke 17,) the Saviour is discoursing upon the fact of His coming, and the condition of the world at that time. The subject is introduced at the 20th verse. We read:

"And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation.

"Neither shall they say, Lo here; or Lo there for behold the kingdom of God is within you." (Verses 20, 21.)

The Jews as a nation were at this time in expectation of their promised Messiah, and the establishment of His kingdom.— Hence their inquiry: "When shall the kingdom of God come?" He remarks: "Behold the kingdom of God is within you." This passage is often cited to prove that the kingdom of God is set up in the believer's heart. But if it proves anything, it is more extensive in its application.— The Saviour is addressing the Pharisees, and not his disciples, and if the passage as it stands in our version is correct, it shows that the kingdom was set up in the hearts of those who were seeking his life. But this rendering evidently is not correct. In the margin of the Polyglott Bible we read instead of "in," "AMONG YOU." This idea is consistent. But in what sense could it be said, The kingdom of God is among you? Answer: Here was Christ, the king; the disciples, His subjects; His precepts, the laws; and the land on which they stood, the territory of the kingdom. These are the four essential elements of a kingdom—king, subjects, territory and government. With this view there seems to be a propriety in the language.

"And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

"And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*."

"The days will come," &c. Here the Lord refers to the future, and the language evidently marks a disappointment in the history of the church. "Shall desire to see one of the days of the Son of man, and shall not see it." "One of the days" evidently refers to His second day, or coming, in contradistinction to His first Advent. The church has always been looking to the future; but the idea of the church desiring to see, &c., refers to that point in her history, when she shall EARNESTLY *desire* the coming of the day of God. But it may be remarked, that this has always been the case with the people of God.— True, but the church has not always been *disappointed*. While the church in all ages has desired the coming of her Lord to deliver her, she has not always been going forth to meet the bridegroom. It is in the end of the world when the church is thus to go forth, and in not meeting her Lord, she is disappointed; she desires to see Him, but does not, for the bridegroom tarries. This gives an opportunity to the false teacher to say, "See here, or see there." How many calls there have been for the last few years, to draw the mind off from the subject of Christ's coming; but the people of God, like wise virgins, still cling fast to the sure word of prophecy. It is their only hope. A real child of God cannot be persuaded to relinguish his or her position. They can give up father, mother, wife, children, and friends, but not the truth. The Pharisees of the present day may say, "See here, or see there;" yet they will not go after them, nor follow them. They have faith in God. They believe in what Jesus says:

"For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall also the Son of man be in his day."

No spiritual or moral coming of Christ will answer their expectations. It must be a physical, literal and personal affair to fulfill the word of God.

V. 25. "But first must he suffer many things, *and be rejected of THIS generation.*" This verse has been literally accomplished. The generation now living have, in the strict sense of the word, rejected Jesus Christ. Not the world particularly, but the professed church have, in a [illegible] manner, trampled under foot the Son of God. But how in [illegible] They have rejected [illegible] This is their condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Again [illegible] "I am come a light into the world, that whosoever believeth on me should not abide in darkness.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 13: 46-48.)

We see by the above that the rejection of Christ's words, is equivalent to rejecting Christ; this the nominal Church has done. The Saviour says: "When these things begin to come to pass, then lift up your heads for your redemption draweth nigh." But the great body of the professed Church reject this instruction of our Lord, and show an utter contempt for the words of Christ. They have according to the language of the apostle, "heaped to themselves teachers having itching ears; and they have turned their ears from the truth unto fables." In view of this very state of things the apostle remarks:

"This know also, that in the last days perilous times shall come:

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Witout natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, high-minded, lovers of pleasure more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away."

The above is a complete description of the moral condition of the Church. How true it is, that the nominal Church are "lovers of pleasure more than lovers of God." "The religion of the day," as one writer remarks, "is an *easy-minded* religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection-deliverance, for the binding of the adversary, and for the Lords arrival.— It is a *second rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion— with a fair exterior, but an aching heart— a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence, unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the bones and sinews of hardier times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the reformation. It is an *uncertain* religion; that is to say, it is not rooted in *certainty*; it is not the overflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working *for pardon*, but not *from* pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of His commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell upon others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed."

Concluded in our next.

Affairs of the East, &c.

The British Banner of Feb. 8th, notices a Pamphlet, entitled, "The Present Crisis," the object of which is, to set forth the consequences of the Russo-Turkish war to England and the world. The writer ([illegible]) says that the balance of power, [illegible] distribution among a body of [illegible] states, is, at this moment, seriously shaken. He says: "All men of sense seem both to see and to fear this,— POLITICIANS AND POWERS ARE ALIKE PERPLEXED. There is great difficulty in moving backward or forward."

In connection with noticing the work above mentioned the Banner thus remarks: "Poland is at any hour ripe for rising; Hungary is ill at ease; and Kossuth is at any moment ready to resume his dictatorship. The Italian States are a volcano pent up, ready to burst forth, pouring the lava of Democratic RAGE AND HATE on the head of despotism."

Another publication, has [illegible] England, entitled, "The [illegible] Month," a notice of which we find in the Banner, with a few extracts from [illegible] which we insert here, with the [illegible] the Banner on the [illegible]

"Military [illegible]

them into a decent, sociable position, and military rank is, accorded to them; a captain birches your little boy, and a major prescribes your rhubarb and magnesia, and a lieutenant designs the pediments and architraves for your grand new houses;—custom house clerks, post office clerks, passport office clerks, are all in uniform. * * * There are no less than fourteen different ranks in the civil service, and each of them has a corresponding military value."

"'All in uniform.' The sons of Mars in this most religious empire of the Czar, are everywhere apparent; war first, war midst, war last, war without end! Much of the volume is of a character to illustrate the WAR SPIRIT which meet you at every turn, CARRYING EVERYTHING BEFORE IT."

We also notice in the Banner, an address to Christians throughout Great Britain, the first two paragraphs of which we here insert.

"The present is a time of darkness and great perplexity, a period in which "wars and rumors of wars" are agitating and alarming the hearts of more than the half of mankind. Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world, as those that are now passing, like tempest-driven clouds, over the heads of the wondering nations. The statesman, the politician, and the merchant, are equally at a loss to comprehend the present, or to predict the future condition of the social fabric; but they are all alike convinced, and many of them have already confessed, that there are elements at work in the conflict on which we are entering, that threaten lasting injury to all that is precious in civilization, and a return to the semi-barbarism from which the leading parties in the struggle have not yet emerged.

At such a time, may it not be asked, with humility and deference, but with all earnestness, What is the duty of the Christian Church? Is it fit and becoming in her to whose care the dearest interests of mankind are entrusted, to sit still, or, what would be worse, to encourage, by word or deed, the carnage into which the short sighted nations are about to plunge? Can she perform no appropriate part in the present tremendous crisis of European affairs? If she cannot accomplish her noblest mission, by becoming the "peacemaker" among rival and ambitious politicians, is there nothing in strict keeping with her character, her pretensions, and her responsibility, that she can do, and which, unless she tacitly consents to surrender her prerogatives as the appointed conservator of the cause of God on earth she must do? Yea, verily, there are some things which the church of God may do to alleviate the disasters, and to check the fury of the coming struggle; and these one may be pardoned for conceiving to be her most appropriate and her most necessary duty at the present alarming period."

In the closing up of the address, the writer urges the Church to do all that lies in her power to help bring about a reconciliation between the contending parties; and urges the Church to pray fervently that the God of heaven would confound their murderous intentions, divert them from their purposed conflict, and turn their hearts into the ways of peace.

While reading this appeal, we were forcibly reminded of the language of Patrick Henry, which, although uttered years ago, in contending for his country's rights, yet it is very applicable here, at this point of affairs. Said Henry, "Gentlemen may cry peace, peace, but there is no peace! War has actually begun." And as the orator proceeded in his speech, describing this warlike state of feeling and its cause at that time, we think we can see a striking analogy between the past and the present. "Let it come," said Henry; and "Let it come," is the burning desire of the down-trodden lover of freedom, "Let it come," says the exiled patriot, as he dreams of 'Freedom's banner wide unfurled' proudly waving over conquered despotism.—And as our forefathers saw plainly that the only way to gain their country's freedom was by war, so it is at the present time with all classes of republicans in Europe. They earnestly de[illegible] and are waiting anxiously for the [illegible] arrive when they can boldly fight [illegible] liberties of the land they love.

BIGLOW'S MILLS, LAPORT CO. IA.,
February 14th, 1854.

Bro. Merriam:—We have just returned home from Union Mills, about seven miles from this place, where we have been preaching the Word for two weeks. The first week nothing of note took place, at the same time we had evidence there would be a move if we continued the meeting longer. The second week, Monday evening, after preaching we went to the water, and I led 10 and buried them with Christ [illegible] and are now trying to get a little [illegible]. Several in [illegible] waiting for [illegible] opportunity [illegible] their Lord. The interest is still good; [illegible] have baptized in all, since the 19th of November, 80 willing souls,—quite a number of these had been infidels for several years. Our message is the Lord's coming this year, and we believe it, Glory be to God forever and ever, Amen. This message awakes the virgins everywhere. Some of our brethren have been in their tents for 10 years, but now they stand upon their feet ready to give the last note of warning to a judgment bound world. We have been waiting patiently to hear from Brn. Berick and Couch, as they gave us some encouragement that they would come this way again. If they cannot come we pray the Lord to send some efficient laborer here. Our calls are more than we can supply. The cause now demands faithful soldiers that are not afraid to die for the truth. A little longer "and the battle's fought and victory's won." All those who would have a part in this last and all-important message, let them commence now or it will be too late. "O *strike*, let every nerve and sinew Tell on ages—tell for God."

A word to our old brethren and sisters in the East. It is now almost three years since we left you to preach the Word in this western clime; God has been with us, and in his Providence we have heard, we believe, the last message which will gather out a people zealous of good works, "without spot or wrinkle" to meet their Lord.—Dear children, have you waked up, are you trimming your lamps? If so look not behind you, and "make no provisions for the flesh to fulfill the lust thereof;" for "the Judge standeth before the door." Have you done your duty to your children?—Have you warned your neighbors? In short are you clearing your skirts from the blood of all? Soon the Church will have finished her course and come up out of great tribulation, having washed her robes and made them white in the blood of the Lamb. Pray for us dear children, that we may have health and strength to sound the last note of warning to a perishing world. We do not expect to see you again until our Lord comes. So then heed the cry which in mercy sounds, go out to meet your Lord. Farewell.

Yours, expecting to see our Lord this year, D. R. & M. S. MANSFIELD.

RICHMOND, Feb. 20th.

Bro. Merriam:—I praise the Lord that His spirit has not ceased to strive with men, and that the Angel is yet sealing servants in their foreheads, and what is to be done must be done quickly. But before the Lord shall come down the parted skies to take vengeance on this ungodly earth, there will be a great famine, not for bread nor water, but for hearing the word of the Lord; and they shall wander from sea to sea, and from the north even to the east. They shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men pant for thirst. Then they will mourn and lament because of their unbelief and sins. Then the slain of the Lord shall be from one end of the earth to the other; and every knee shall bow; but God will mock at their calamity. O what a time of trouble. But the saints of God will not be there. No, glory to God—He will take care of them, praise His blessed name. But O, what will be the sad lamentations of the wicked in that day, when the heavens shall roll together as a scroll, and the mountains shall not be found! They will cry for "the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb." Sinner, turn to God, and live. "Seeing that ye look for such things, what manner of persons ought ye to be, in all holy conversation and godliness." Should we be proud, high-minded, unholy, lovers of our own selves more than lovers of God? No, we should love God with a perfect heart. We should be holy and meek; for "the meek shall inherit the earth," where all is immortal and beautiful. O glory to God, we are almost there. REUEL S. WEBBER.

"ESSENTIAL TRUTH." We acknowledge the receipt of a dozen copies of this excellent work, from the author, Bro. R. Porter, of Washington, D. C. We heartily recommend this work to the perusal of all who are desirous of [illegible] religious instruction.

Several persons in Philadelphia have recently renounced Romanism, and joined themselves to the Methodist Episcopal Church, under Rev. W. H. Elliott. The affair has created great excitement among the Romanists, and the converts have been subjected to violent and brutal assaults.

THE RUSSIAN FLEET.—The Russian fleet in the Black Sea is of a formidable character. It will soon (if not already) have a chance to measure itself with that of England and France combined. The following is an exact account of the Russian sea force.

Four three-deckers, (one old) 120 guns each—total guns, 480; eleven line-of-battle, 80 to [illegible] each—total guns, 902; five frigates, [illegible] guns each—total guns, 222; two frigates, 48 guns each—total guns, 96; three corvettes, 36 guns each—total guns, 103; four corvettes, 24 guns each—total guns, 96; two brigs, 22 guns each—total guns, 44; ten brigs, 18 guns each—total guns, 180; three brigs, 15 guns each—total guns, 45; five brigs, 12 guns each—total guns, 60; five brigs, 6 guns each—total guns, 30; three brigs, 12 guns each—total guns, 36; five brigs, 10 guns each—total guns, 50; one old 84 line-of-battle, one old 24 gun brig (unserviceable;) a few steamships; total guns afloat, 2,365.

"THE GRAND CRISIS IN HUMAN AFFAIRS; THE LORD SOON TO COME."

The above is the title of a new work recently issued from the press, written by F. H. Berick. It is an elaborate work of 383 pages designed to shed light on the following subjects, viz:

The economy of grace.

Signs of the times.

The four Universal Monarchies.

Rise of the ten Kingdoms.

Rise of the "little horn" and its characteristics.

Daily sacrifice in connection with the 2300 days.

The 1260, 1290 and 1335 days, and the 11th and 12th chapters of Daniel.

The Abomination of Desolation in connection with Matthew 24.

The Parable of the Ten Virgins.

The 6th Seal and holding of the "four winds" of Rev. 7th.

The Seven Trumpets.

12th and 17th chapters of Revelation.

Concluding with remarks on the impending crisis just before us.

This work is offered to the public at the following rates:

Retail Price—Cloth binding, 50 cents.
" Paper " 40 "
Wholesale Price—Cloth " $40 per hun'd
" " Paper " $33 "

Single copies can be sent by mail, any distance under 3000 miles, for 13 cents cloth binding; 11 cents paper, do—if *prepaid*, otherwise, double postage. Orders for the above, should be sent to J. French, office of the World's Crisis, Lowell, Mass. tf

---

ADVENT HYMN BOOK, *designed for the use of those who look for and love the appearing of* JESUS CHRIST. Published by Advent Believers.

This book contains 132 Hymns, selected from the various authors and publications of the present day, neatly printed and bound in cloth. Price $11,000 per hundred. Address, post paid, J. French, office of World's Crisis, Lowell, Mass.—Postage on a single copy, any distance under 3000 miles, 5 cents. tf

Foreign News.

The following is the most important part of the news received by the steam propeller Andes, which arrived at Boston on Wednesday last:

Russia and Turkey.—Troops for the East.—The fact that "some of Cunard's steamships" have been "taken up" by the Government to carry troops to the seat of war, no longer admits of doubt. The agents have now themselves announced that the Cambria and the Niagara are engaged for that service, and we understand they will leave Liverpool for Malta, on Saturday next; but whether the troops which they are to convey will be embarked at this port or at Cork, is yet undecided.

PREPARATIONS FOR WAR. Government have chartered the following steamers: Golden Fleece, Jason, Cape of Good Hope, Propontis, Himalaya, Manila, Ripon, Cambria, Niagara, Victoria, Queen of the South, Hydaspes, Harbinger.

It is reported that Lord Raglan is to have the chief command, and that the Duke of Cambridge, Earl Cardigan, Generals Evans and Brotherton, are to have appointments.

The 4th, 11th, and 17th Dragoons are reported to be under orders.

Both in military and naval departments extraordinary activity prevails.

The period of 40 days allowed by the Porte for the Russian acceptance of the terms adopted by the Turkish Cabinet expired on Thursday, Feb. 8, and the Porte or its allies are fully justified in taking, without further notice, any measures they may now think necessary.

The period for the withdrawal of the Russian ships to their ports must also have already expired.

If war is inevitable it matters not whether the formal declaration of it proceeds from Russia or from the Western Powers.

It is acknowledged that a mere pacification at this moment, with a prospect that Russia would take some fresh advantage of the Ottoman empire when the other European powers are less united or otherwise engaged, is not a result the nation has any reason to desire.

If the British Government are satisfied that the Emperor Nicholas has made enormous preparations for war, apparently with the object of crossing the Danube, and attempting the conquest of Constantinople, there is evidence enough to justify this country and its allies in anticipating the worst, and in taking most energetic steps to prevent [illegible].

It is time for all parties to emerge from a state of uncertainty [illegible] hostilities in Asia [illegible] commenced with fresh violence, and the part we are prepared to act should be distinctly made known [illegible] Europe.

All the arrangements for the [illegible] [illegible]

[illegible] included in the [illegible] service.

In general terms it may be considered as certain that the whole of the first division, except, perhaps, the regiment from Ireland, will have set out by the first of March, and that the latter will have embarked before the 10th.

The steamers thus far definitely engaged for this service, are the Himalaya, Ripon, Orinoco, Manila and Golden Fleece; nor is it unlikely that Government may defer taking any more until after the 17th, which is the last day for sending in tenders.

Only seven or eight sailing ships are required. The Guards embark at Portsmouth on Saturday.

The British contingent for the defence of Turkey will amount to 20,000 men, with 40 guns; 250 picked men in each battalion are to be armed with Minie rifles, and brigade commands will be conferred on young colonels. The naval preparations are carried on with the greatest vigilance.

The [illegible] Attack on Kalafat.—Letters from [illegible] state that the bad weather has alone [illegible] the Russians from attacking Kalafat. The investing army has made a movement in advance, but active operations will not begin before March, when the bridges for crossing the Danube will be ready.

CONSTANTINOPLE, Jan 27. Fifteen days was the period fixed by the Admirals for the Russian vessels to return to their harbor in the Black Sea.

A camp for 40,000 men is being marked out at a place on the Sea of Marmora, six miles from Constantinople.

In Asia, Gen. Guyon had resumed offensive operations against the Russians.

BUCHAREST, 1st. The Russians have 65,000 men before Kalafat.

The Emperor has given orders to every fort to drive the Turks out of Lesser Wallachia, without further loss of time.

BUCHAREST, Jan 6. Almost daily attempts have been made by the Turks to cross the Danube at Giurgevo [illegible] since the 15th ultimo, but without [illegible].

ST. PETERSBURG, 3rd. [illegible] Orloff's departure, great animation has prevailed, but matters wear a warlike and sombre aspect.

The Austrian Lloyds says that Orloff is to make every effort in his power, at St. Petersburg, to further any hope of settlement. He is urged to this by Austria.

VIENNA, Friday Night, Feb. 10. Advices from Bucharest of the 6th inst., announce that 800 Turks, with eight gun-boats and four sailing craft, crossed the Danube from Rutschuk to Giurgevo early on the morning of the 5th.—They landed near the quarantine building, and arranged themselves in line of battle. They were received by two battalions of Russians with a murderous fire, which lasted for three hours. The Russians suffered severely. The Turks finally returned to Rutschuck.

The last arrived number of the new Russian newspaper, published at Bucharest, and entitled the Wallachian Moniteur, contains a general order by Prince Gortschakoff, enacting that all the male population from 18 to 40 years of age, married or unmarried, and of whatever profession, may be required by the generals, colonels, or *chefs de corps*, to render compulsory service (*robota*) to the Russian army; that horses, oxen, and all other draft cattle, besides wagons, may in like manner be taken for the same use; and, lastly, that all the barques, boats and barges found on the Danube may be taken at any moment for the Russian service. This ordinance applies to all Wallachian subjects, and any person attempting to evade it will be brought before a court-martial.

A letter from Alexandria of the 23d January gives some details which are not devoid of interest. Everywhere in Egypt as in Turkey, the inhabitants were making voluntary gifts to the Sultan, both in money and in kind. At Alexandria, Beyrout, Cairo, and [illegible] large towns, the sums given amounted [illegible] total, the Europeans taking a large part in these acts of patriotic generosity. At Cairo, the women of the harems of the principal Mussulmen inhabitants had distinguished themselves by the importance of their gifts. Amongst other things they had given a large quantity of linen and lint, for the surgeons at the seat of war, and in many instances jewels were sold to buy medicaments. The Egyptian officers who are with the army of the Danube have written home to their families, speaking in high terms of the manner in which the Turkish government treated them.

The Russians have now 41,000 foot, 12,000 horse, 3,000 sappers and miners, and 120 guns in Little Wallachia. The reserve at Slatina, is to amount to 15,000 men. General Schilders is to have the whole and sole direction of the projected passage of the Danube, but there will be hardly any change in the supreme command of the troops.

The French Government continues its preparations for the [illegible] with great activity and perseverance. Orders have been despatched from Paris for the Brest fleet to put to sea at once, and it was understood that the Admiral in command was under orders from the Minister of Marine to proceed to Toulon, Algiers and Civita Vecchia, for the purpose of embarking the corps to Turkey. The fleet has sailed and is now on its way [illegible] Mediterranean.

Austria—Vienna, [illegible]. During one of the interviews between the emperor and the envoy extraordinary his majesty is said to have acknowledged with the warmest expressions of gratitude, his great obligations to the Emperor Nicholas; but at the same time, Count Orloff was reminded that the first duty of a sovereign was to care for the welfare of his country. It would be folly to pretend to give a connected account of what has occurred here during the last week; but it may be considered certain that all the members of the administration are averse to any close alliance with Russia. Some days since a council was held, at which the emperor presided, and it is credibly related that the ministers not only displayed the most pacific inclinations, but even urged that it would be advisable to avoid the expense inseparable from the removal and concentration of large bodies of troops. This counsel was, however, overruled, and an army of some 100,000 men is now being collected on the east and south-eastern frontier. Credible [illegible] the army in Austrian Italy [illegible] is being re-inforced.

The military authorities must naturally [illegible] what they are about, but it strikes me that either too much or too little is done. If Austria [illegible] of the revolutionary party [illegible] is no cause to fear that the tranquility of the southern [illegible] but a powerful army on the [illegible] eastern frontier of the empire [illegible] [illegible]

[illegible] New York, on Sunday [illegible] advices from Europe [illegible]. From England we learn that [illegible] manufacturing towns was good. The most active efforts, military and naval, are being made to put all England in fighting order; and it is stated that in addition to the steamers already taken, it has been decided to take the remainder of the Cunard steamers as fast as they arrive, leaving the company to carry the mails in smaller steamers. Many East India sailing ships have also been taken by the Admiralty to carry stores, troops, &c.

The Baltic fleet of 36 ships, chiefly of the line and powerful steam frigates, was to assemble in the Downs on the 6th of March, where it would be joined by ten French vessels of the line, of from 80 to 100 guns each.

The whole fleet, which was to be under the command of Sir Charles Napier, was intended for operations against St. Petersburg.

The Paris correspondent of the London Times says that fresh negotiations are on foot, and hopes are generally entertained that they would be successful. The new proposition said to be adopted by the four powers makes a concession to the Czar, namely—the liberty of treating, to a certain extent, alone with Turkey, the latter power to have the right of consultation with the allies. It is also proposed that the evacuation of the principalities shall take place simultaneously with that of the Black Sea, and that the fleet will re-enter the Bosphorus when the Russians cross the Pruth.

The autograph letter of the Emperor Napoleon to the Czar of Russia proposes a treaty of peace on the basis of the Vienna note, modified by Turkey, and that negotiations should take place direct between the Russian and Turkish plenipotentiaries.

The French squadron, under Admiral Bruat, was to take on board 12,000 troops, and to proceed to Toulon, to join the English squadron awaiting them there, having on [illegible] more troops, when both squadrons [illegible] sail for the Levant.

The correspondent of the London Times says that the Russians were committing dreadful excesses on the peasants of Wallachia, who had refused to submit to the burdens imposed on them. The women and children of three villages had been massacred.

The French Government had addressed a strong note to King Otho, in consequence of the discovery of the Greek conspiracy.

Advices from Asia state that Schamyl was pushing forward his armaments with great energy. Nearly all Abasia had declared for him.

Latest from Europe.

The steamship Alps, from Liverpool, Sunday morning, Feb. 19th, arrived at this port at half-past eight o'clock this morning. The following is a summary of her news:

Russia and Turkey. Wilmer & Smith's Liverpool Times says:

Letters from St. Petersburg state that the military preparations are being continued in Russia on an immense scale, and with the greatest activity.

A despatch received in Paris from Berlin, states that great exasperation was produced at the palace of St. Petersburg by the receipt of the letter of the Emperor of France.

By the last accounts from the Danube, we learn that Omar Pacha was better, and had arranged a new plan of campaign, based on that of General Schilders, which had been communicated to him by some Polish deserters.—He expected, when he should receive further reinforcements, to drive the Russians beyond the Pruth.

According to telegraphic advices received in Vienna from the Semlin, the Constantinople mail of the 4th brings nothing new. Nothing of importance had occurred at the western end of the Danubian line of operations up to the 10th inst.

A letter from Trebizond, dated Jan. 26, gives the following account of the prevention of a sixth attack on Fort St. Nicholas by the Russians, and their defeat:—On Thursday, the 19th of Jan. 3000 Russians issued from Ozurghetti, and marched on Chekvetil, (St. Nicholas). The Russians had concealed themselves from their enemies, in a jungle, a short distance from the fort, and lay there until nightfall, when they meditated storming the place. The Turkish scouts gave timely warning, and the greater part of the garrison issued forth, and fell upon the concealed Russians.

A scene of slaughter ensued, in which more than two-thirds of the Russians [illegible] the remainder withdrew in the [illegible] disorder and precipitation. The loss [illegible] side was insignificant, owing to [illegible] nature of the surprise.

According to intelligence from St. Petersburg of the 9th, the result of Count Orloff's mission was known in that capital. The result was not satisfactory.

On the 27th of January the Emperor Nicholas addressed a letter to Prince Chotutoff, the Hetman of the Don Cossacks, in which the following phrases occur:—

"In the war which has broken out in defence of the Christian faith, my brave Cossacks of the Don have given new proofs of their devotion and valor. The glorious history of their faithful service to the Throne and country is well known, and I have a firm conviction, that during the present year they will be, as they have always been, the terror of the foes of Russia and of the Holy Cross."

Vienna, Thursday evening, Feb. 16.—M. Fonton left Vienna this evening as Russian Commissioner, for [illegible].

Preparations for War—Transport of Troops.—The royal mail steamship Candia [illegible] from the Mersey on Thursday, for [illegible] to embark troops for Malta [illegible] [illegible]

[illegible]

[illegible]

O [illegible] my shield,
[illegible] all around;
[illegible] arm to hold me, I never will [illegible]
[illegible] shall receive a bright crown.

[illegible] pilgrim, redemption draws near;
[illegible] that precede it are past;
[illegible] in his glory will shortly appear,
And [illegible] be cast.
[illegible] be adored by that pure, spotless band;
All the bright harpers join in the song;
[illegible] the loud Hallelujah shall roll through the land,
While ages the chorus prolong.

The sixth seal is open, the judgment draws near;
Black storm-clouds are gathering round;
The nations are shaking—its [illegible];
[illegible] the seventh, the last trump [illegible] sound.
The wine cup in fury has gone from the Lord;
The nations must drink, fight and die,
Earth's embattled legions must fall by the sword;
The slain throughout earth then must lie.

"The Daily Sacrifice."

Dear brethren, and readers of the Crisis: The caption of this article has borne with much weight on my mind for some months past, and I feel constrained to give you [illegible] my thoughts and feelings on the [illegible] hoping it will call forth an article [illegible] some abler pen, which shall do justice to the cause of God, and edify the Church. All bible readers are aware that the true people of God have in every age had a certain sacrifice which they offered. The first sacrifice of which we have an account is that of Abel. Paul says, (Heb. 11: 4,) "By faith Abel offered unto God [illegible] excellent sacrifice than Cain, by [illegible] he obtained witness that he was [illegible]." In Gen. 8: 20, we find Noah [illegible] burnt offerings, &c. In Gen. 12: 7, 8, we learn that Abram "builded altars unto the Lord, and called upon the name of the Lord." In Gen. 35: 1—3, the Lord directs Jacob to make an altar unto the Lord. Next we come down to the days of Moses. See Ex. 27, and Numbers 28, where it becomes a law to "offer unto the Lord two lambs of the first year without spot, day by day, for a continual burnt offering," which was observed by the children of Israel, until carried into captivity by Nebuchadnezzar; and we [illegible] that after Nehemiah built again the walls of Jerusalem he established it again, according [illegible], B. C. 445. This [illegible] observed until A. D. 519, [illegible] forbidden by the man of sin. [illegible] it was observed by the children of God through the wilderness state down to [illegible] time. Now as Christ abolished all the Jewish burnt offerings and sacrifices, the question occurs, what was the daily sacrifice which was continued, not only through the apostolic age, but through the whole gospel dispensation? I conceive the true answer to this question is of great [illegible] child of God. As we believe that [illegible] judgment is just before us our [illegible] be, that we may be found doing every duty, "having on the whole armor," and "without spot or wrinkle or any such thing." In order to [illegible] a true answer to this question, we [illegible] be governed by the testimony of the [illegible] and other sacred writers. David [illegible] 50: 3—5,) "Our God shall [illegible] and shall not keep silence, a fire shall devour before him, and it shall be very tempestuous round about him; He [illegible] the heavens from above, and [illegible] earth that he may judge his people. [illegible] my saints together unto me; those [illegible] made a covenant with me by [illegible] also [illegible] Paul [illegible] 12: 1,) "I beseech you therefore [illegible] of God, that [illegible] living sacrifice, [illegible] which is our [illegible] 13: 15, "By [illegible] the sacrifice of [illegible] God continually; that is, the [illegible] to his [illegible] Ye also as lively [illegible]

[illegible] important duty? If so, may God enable you, at once, to perform it.—If we that profess to be the children of God, have no daily worship, more than the ungodly around us, how are we distinguished from them? We are to be "living epistles known and read of all men." Not only our families, but our neighbors know whether we have a daily worship or not. Jesus says, (Matt. 5: 16,) "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." James 5: 16, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." If it be a fact that the heathen have a daily sacrifice, what must be the condemnation of an enlightened people who have a bible that teaches them of a God that created and preserves them, and of a Redeemer who has died for them that they need not perish, but believe on him and have everlasting life, and yet live from day to day and from year to year, having no form of worship to the God of heaven? Must not God look upon such a people with abhorance, will he not take vengeance on such? See 2 Thess. 1: 8, 9. O! brethren, may we that are looking for "that same Jesus" not dispense with a daily sacrifice; for if it was required of our fathers, and the Church before us, God does require it of his people now.—"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it," and "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" And when good old Daniel's 1335 days end and he is raised up for his lot, that we too may share in that blessed inheritance, is the prayer of your unworthy brother. Amen. JOHN GIBSON.

Houghtonville, Vt., Feb. 16, 1854.

"Behold he cometh with clouds and every eye shall see him."—Rev. 1: 7.

"God hath *appointed* a DAY, in which he will judge the world," and we are not left in darkness, that that day should overtake us as a thief. We have a *sure* word of prophecy, unto which we do well to take heed, as unto a light that shineth in a dark place. The time of the second coming of Christ *is revealed* in the Scriptures, and the wise shall understand, but none of the wicked shall understand. God warned the world in the days of Noah, by one man, who, moved with fear, prepared an ark to the saving of his house. He is now warning this wicked generation of the hastening judgment, by humble instruments, whom he has raised up and filled with faith and the Holy Ghost. The cry has gone forth, "*Behold the Bridegroom cometh!!*" But as it was in the days of Noah and Lot, the wickedness of man is great, and the messengers seem unto them as those who mock.

The Lord is coming in a few months, and the destruction of this world will be sealed. The signs foretold in the Scriptures [illegible] fulfilled, and yet they perceive it not. Jerusalem was accursed because she "knew not the *time* of the visitation;" and the Lord now speaks, saying, "*my* people are destroyed for lack of knowledge, because thou hast *rejected knowledge* I will reject thee." The busy multitude are rushing heedless on to *death*. Their *seers* and *wise* men are crying "peace and safety," when sudden destruction cometh. I would say, in the language of the prophet, "Oh that my head were waters, and mine eyes a fountain of tears," that I might weep day and night for this perishing world.

There is a God in the heavens, whose teachings and manifestations are not according to the creeds and forms of a degenerate church; but are life and power, and the Holy Ghost. "He hath chosen the foolish things of this world to confound the wise, and weak things to confound the mighty, and base things, and things which are despised, hath God chosen, and things which *are not*, to bring to *naught* things that are, that no flesh should glory in his [illegible]." He is now bringing the world [illegible] and, our Saviour foreseeing the present unbelief, says when the Son of man cometh, shall he find faith upon the [illegible] The world [illegible] it is ripe, [illegible]

or the world; [illegible] they willing now to come out and [illegible] separate, and not be conformed to the world? Jesus says—"Whosoever doth not bear his cross, and *come after me*, cannot be my disciple."—"If any man come unto me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his *own life* also, he cannot be my disciple." Those words were spoken in connection with the parable of the supper, when the Lord's servants were commanded to go *out quickly* into the highways and hedges to compel them to come in, because none of those men who were first bidden, and began to make excuse, shall taste of his supper. Who then is on the Lord's side? Who will awake and *go out* to meet the Bridegrooom? It is life or death; it is faith or unbelief. The last warning is being given. O receive it! Be entreated *to* save your own soul! Fly to the Ark of mercy TO-DAY, before the door is forever shut.

One word to the sinner whose eye may fall upon this article. Now is the last call of mercy given. Ere another year has rolled away you will see the bending heavens give way and disclose the descending Judge—you will see the righteous dead bursting [illegible] their tombs and ascending up in the air to meet the Lord—you will hear the shrieks of those who will call for rocks and mountains to hide them from the presence of the Judge! Are you ready for that day? Depend upon it, the last cry is going forth, "Behold the Bridegroom cometh; go ye out to meet him." Think of these things—weigh them well, as you value your everlasting welfare; decide for God before that day overtakes you as a thief, and you take up the awful lamentation, "The harvest is past, and the summer is ended and I am not saved."—Prepare! prepare to meet your God!

RELIANCE E. WOOD.

CHESHIRE, Jan 2d, 1854.

OLDTOWN, Me., Feb. 21, 1854.

To the dear Brethren who have been, under God, the honored instruments of publishing and sending forth "*The World's Crisis*," to preach the time of the Lord's coming, and the preparation NOW taking place for THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY. The name is most fitly chosen, just at this time when there is such a feeling in the minds of almost the entire nation, or, more properly I might say, the nations of the earth, that some event is about to transpire.

The question in my mind with respect to the propriety of issuing such a paper, is now settled. I have no doubt that God was in the matter; it has done me so much good in what I have witnessed in every place where it has been read, that it would be wrong on my part to withold my testimony, as I spoke against the enterprise. A few instances it might be interesting to relate. A Bro. put one number into the hands of an old church-member; he read it over and over, read it to his family.—The Bro. met him a few days since, when the old man inquired, Where did you get that paper? His lips trembled as he returned thanks for it. "Oh," said he, "it preaches just as I have felt for sometime." Yesterday Bro. C. of Holden, informed me that a church-member told him he would rather have one number, than one whole years' papers of his once official organ.

Returning home from meeting a few evenings since, a stranger accosted me in the following manner: "Elder, your doctrine troubles the infidels." "Why so—were there any there to-night?" "Yes, there was one Tom Paine infidel there." When I reached my stopping-place, says he, "I am the man." He came in. That man bowed his knee that night around the family altar; tarried with us all night, conversed with us on the fulfilment of prophecy, and read, with seemingly the deepest interest, the *World's Crisis*, and voluntarily sent for it, that he might weekly feast on the solemn and important truths it contains. Should his eye rest on these few lines, may he remember that evening sacrifice while bowed round the family altar of Bro. E. B. of Orrington.

The paper will continue a blessing to all, and be owned and blessed of God, just as long as it is conducted with an eye single to the glory of God; and truly we may say with the Apostle, "the end of all things is at hand. Be ye therefore sober and watch unto prayer." "And above all things have fervent charity among yourselves."

Bro. [illegible], you have the prayers of [illegible] of God's humble ones, that you may [illegible] the [illegible] wisdom in conducting said paper, [illegible] [illegible] articles for its [illegible] [illegible] You would [illegible]

The World's Crisis! Truly the world is rushing fast to its crisis; a few months, perhaps weeks, yea, days, may rush the final storm. Every thing speaks it—nature, for her God hath spoken. The great earthquake Nov. 1st, 1775, preached it; the darkened sun, May 19, 1780, preached it; the falling stars Nov. 13, 1833, preached it; fearful sights and great signs in the heavens have preached it; distress of nations and perplexity is NOW preaching it in solemn, awful and thrilling tones.—Men's hearts quail with fear in anticipation of what is coming; the looks of many preach it; the heaven-daring scoffer, with the outgushing of his heart, as he ridicules the truth of God, preaches it. The sleepy watchman, as he folds his arms in ignorant security, preaches it. All things betide the rising storm of indignation. The feverish state of the oppressed nations in the old world, proclaim vengeance, sudden and irresistible.

Well might the editor, in the prospectus number of the Franklin, a large weekly Journal, issued by Littell, Son & Co. of Boston, for May, 1853, remark in the following striking and emphatic language:—

"We stand at a great starting point in the history of the world. Old things are about to pass away and we *know* not what shall be the *new*.

"The Continent of Europe startled by the warning trumpet of 1848 has cowered into silence; *and while all faces gather blackness—and men's heart's fail them for fear of what is coming upon the earth*—the Rulers of great nations council together how they may consolidate and extend the reign of despotism—keep down the rising tide—shut out the coming day."

I must close as my sheet is full, may The World's Crisis continue to breathe the same straight forward, kind, loving spirit which the solemnity of these closing moments of probation demands, is my desire and humble prayer.

Every meeting I attend seems more and more solemn to me. I feel truly it is the latest call of grace. Truly the harvest is ripening in a most rapid and astounding manner. I am some times astonished at the development of character. O Lord, protect me now is my prayer. Our meeting at Orrington was blessed of God; seven happy souls went down into the water and put on the Lord by baptism.—Also at Prospect God was present to own and bless—three more followed the Lord in baptism. We commenced meeting here on Saturday night. Congregations are solemn and attentive. The Lord willing, in a few days, we leave for Calais, one hundred miles farther East. O how the "Macedonian cry" sounds from every quarter, come, help us. Truly, the harvest is *great* and nearly ripe, and laborers are very few.

May heavens richest, sweetest blessings rest upon all the saints scattered abroad is the desire of thy Pilgrim Brother in the bonds of the Gospel of Love, peace and unity, expecting deliverance this year,

S. S. BREWER.

Extracts from Letters.

CHINA, Feb. 19, 1854.

Dear Brother Merriam:—I do thank the Lord that the midnight cry has had a powerful effect in awakening the virgins in this place while they listen to the last note of warning. It awakens a deep interest in them to know the time that they may get ready for the solemn event. Backsliders have been reclaimed, and some twenty-five or thirty sinners have given their hearts to God. It is blessed to hear them praise God for the midnight cry: they say that nothing else could have aroused them but the judgment right at hand. Well, I thank God's blessed name for what he is doing in this place. I do believe that the Lord sent Brethren Couch, Howell and Brewer here to preach the word, and I believe it will not return void, but will accomplish the thing whereto He sent it.—The Lord's name be praised for his goodness to us in old China. Our meetings are very solemn and deeply interesting.—There can be nothing more blessed than to see sinners fleeing to Christ for salvation while mercy yet lingers. I am thankful that sinners can come to Jesus and be saved. O, thank God for his goodness to the children of men.

Well, brethren, we must be very good children to be translated when he comes; we ought to be "without spot, or wrinkle, or any such thing," denying ourselves of all ungodliness and worldly lusts, living soberly, righteous and godly in this present evil world, having our loins girt about with truth and our lamps burning. Dear brethren, are we bound to eat and drink, and do all that we do, to the glory of God? So says the word, and it is truth. Now I [illegible] ask my brethren and sisters [illegible] [illegible] have not habits that it would be for the glory of God to abandon. [illegible]

[illegible] way is straight. Jesus said, "I am the way, the truth and the life. If any man will follow me he shall not walk in darkness, but have the light of life." I do hope, dear brethren and sisters, that we shall do his will, then we shall know of the doctrine, and shall be of the wise that shall understand how near we are to the coming of our blessed Lord. O, can it be that all whose names are written in the Lamb's Book of Life, will be delivered this year? What a glorious hope that the way-worn pilgrims will so soon come into that land of heavenly rest, where all God's saints will reign forever and ever. O, thank the Lord, we had the privilege of seeing six follow their Saviour in baptism, and ten have obeyed the command before. O, it is blessed to see what a change there has been within four months, in this place! It is the Lord's doing, and it is marvellous in our eyes; blessed be the Lord forever!

Yours, in the blessed hope of soon seeing Jesus. A. K. CLARK.

WESTFIELD, Feb. 28, 1854.

Dear Brethren:—The Lord is reviving his work in many places, where the midnight cry is sounding. At Laneville great conviction rested upon the people, and some resolved to start in the service of the Lord. They are very anxious to hear more. Six were baptized at Russell last Friday, in the Westfield river, and were greatly blessed. The Lord is with us of a truth. Praise the King of kings for this blessed hope.

Your brother in Christ,
MILES GRANT.

HOLYOKE, Feb. 26, 1854.

Dear Bro Merriam:—Having received one No. of the World's Crisis, I can truly say that I thank the blessed Lord for such a messenger to proclaim the coming of the Lord this year. "Grace be unto you, and peace from God our Father, and the Lord Jesus Christ," from whom you will soon, if faithful, receive your reward with all of the prophets and apostles, and martyrs, and saints of all ages, who together will come into Abraham's promised possession. I am looking for and confidently expecting the King in his beauty will come this year, and bestow glory, honor and immortality, upon all the patient well-doers. Oh! how blessed and heart-cheering the thought to the toil-worn pilgrim, who, for many long years has been "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." And may the Lord bless and reward both publisher and writer of this paper; and may you one and all faithfully improve your talent in writing as well as in lifting your warning voice, in proclaiming to this world the immediate coming of Jesus, and the infinite importance of a speedy preparation to meet him with joy when he comes. And may the articles of each paper, like those I have received, breathe forth the blessed, humble, meek spirit of Jesus, our soon coming Saviour; to whom be praise, glory and honor forever. Amen.

Yours in hope of speedy redemption.
MARY A. WELLMAN.

WHITEFIELD, Feb. 22, 1854.

Dear Brethren:—We are having a good time in Whitefield. Four have been baptised; some 10 or 12 come forward for prayers every night, and several have experienced religion. We are looking for the coming of the Lord this year.

S. K. PARTRIDGE.

WEST CHARLEMONT, Mass.,
February 18th, 1854.

Bro. Merriam:—The "Crisis" comes to us like "good news from a far country." We feel our obligations to God, in a measure at least, for this precious boon. To the dear children scattered abroad I would say, press onward, we shall soon reach home; we have all drank, and some deeply, of the sorrows of earth, yet still cry, give us our evil things in this life and our good things in the world to come.—We press the cross to our breast, and, like Bunyan, run crying, "*life*, LIFE, ETERNAL LIFE." We'll soon, if faithful, bid adieu to old time, and meet the friends we have loved in Jesus, in the better land.—O haste, glad day. Come Lord Jesus.

Your sister, looking for the Bridegroom this year, VESTA N. CUDWORTH.

Inspired Expositions.

Many portions of the Old Testament Scriptures which might be otherwise obscure, [illegible] rendered clear [illegible] by the inspired comments upon them in the New. This is particularly the case with many portions of [illegible], upon which the fable of a [illegible] supposed [illegible]

The [illegible] Isa. lxv. 17, 18. 'For, behold, I create new heavens and a new earth; and the former [illegible]

in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy.' Peter shows us that this promise is to be fulfilled when all these things are dissolved; for he says, 2 Pet. iii. 10, 13. 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

Another passage much relied upon by those who advocate the notion of a millennium, is Isa. liv. 11, 14. 'O thou afflicted, tossed with tempest, and not comforted! behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee.'—But our Saviour shows that this is to be fulfilled at the resurrection of the just.—He says, John vi. 44, 45: 'No man can come to me except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.'

Again we read in Psalms, viii. 3, 8.—'When I consider thy heavens, the work of thy fingers, which thou hast ordained; What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.' This Paul shows will be fulfilled in 'the world to come.'—Heb. ii. 5, 8. 'For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him.' They will therefore be put under him in the world to come, whereof Paul loved to speak.

Again we read in Isa. xxv. 6, 9. 'And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.' This Paul shows to be at the resurrection of the dead. 1 Cor. xv. 51, 54. 'Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

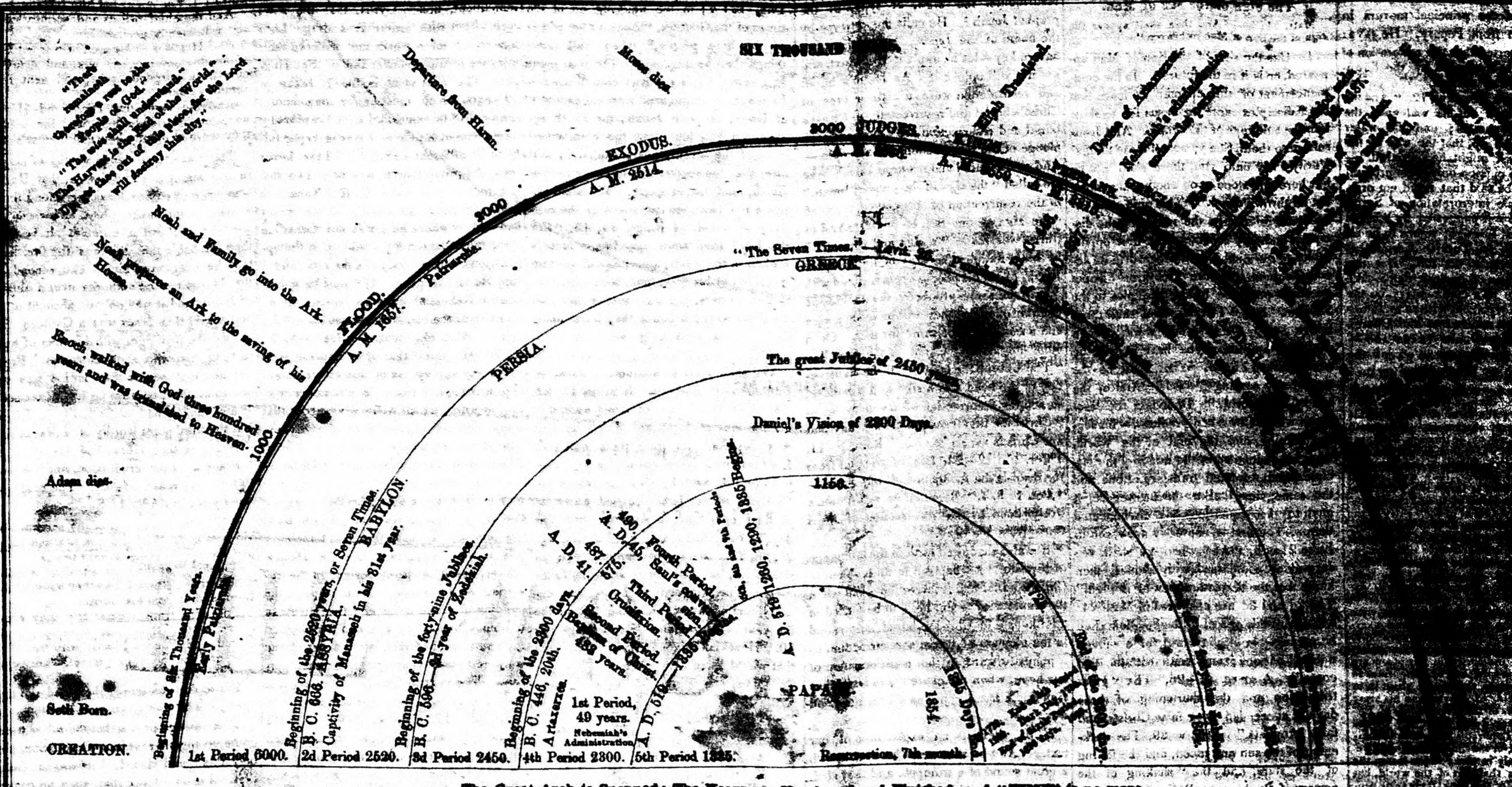
In the same manner we might go through with all the prominent passages which are quoted in support of the doctrine of the millenium. Although they are plain and positive enough, as they stand in the Old Testament, yet the inspired comments upon them in the New, remove all shadow of [illegible] from those who wrest them from their obvious meaning, by spiritual and mystical interpretation, in support of the modern, but now exploded doctrine of a temporal millenium.—[Selected.

All glory be unto my God; angels and saints praise ye him! O thou earth, yea, hills, and mountains, be glad; you shall not be [illegible] any more with the [illegible] of corruption, whereunto ye have been subject through the wickedness of mankind. Lift up your heads, and be glad, for a [illegible] shall make you clean from your corruption and vanity wherewith [illegible] many years you have been infected [illegible] the [illegible], let all the saints [illegible] for the day of the marriage with [illegible] groom (even the Lamb of God) [illegible] [illegible]

THE WORLD'S CRISIS

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, MARCH 15, 1854.



The Great Arch is Spanned; The Years are Numbered and Finished, and "TIME" is no more.

"At that time shall Michael stand up, the Great Prince which standeth for the children of thy people, who shall be delivered, every one found written in the Book." "Arise ye, and depart, for this is not your Rest, because it is polluted; it shall destroy you, with a sore destruction."—Micah, 2: 10. "Behold I come quickly; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16: 15.

The Seven Periods of Daniel's Vision of 2300 days; Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

I come now in view of the 5th, 6th and 7th Periods of the Vision; and in these I shall nearly follow brethren Couch and Berick. I have read their views, and I have seen views from the pens of others, but I must confess the latter fail to convince me, that the former are not in the main right. It is a part of history that I have not so fully investigated as many other facts, so that I shall not advance much that is original; but I [illegible] that at the time the Pope proposed and sanctioned bloodshed, of all those who rejected his communion and ritual, when he was put forward and supported by the Emperor; but especially when laws were enacted by the Senate to that effect, I must say if that was not giving them into the hands of the little horn, I cannot discover what more is necessary to place them there. And if that was not taking away the daily true worship of God and setting up the abomination that maketh desolate, I know not where to find it. I have been informed that this took place in A. D. 519, or rather that it began to take place in A. D. 519, but that the confirmatory laws of the Senate [illegible] A. D. 538 [illegible]

[illegible]

ing; and I cannot but think the sixth Period was fulfilled in May, 1809. When the Italian dominions of the Pope were attached to the French Empire, and though it may be said the 1335 days will run out on the 17th of May next, as here arranged, and reckoned from 1809, still I think there must be time, for many things must be done: but a "short work will the Lord God make upon the earth" now; happy indeed is it for those virgins who have been slumbering and sleeping during this seemingly tarrying time, if they have arisen and trimmed their lamps, and are waiting for the bridegroom; for the final winding up of the whole vision, I do most surely believe, will take place in the first Jewish month of A. D. 1854, when the seventh Period of the vision will be fulfilled, the sanctuary will be cleansed, and the long-waited-for time come, when Daniel will "stand in his lot," and all the saints, "at the end of the days."

Much has been said on the subject of the Saviour's age at his baptism and crucifixion, but it is sufficient to say that several of the early fathers did believe that he was about 50 years of age, when he suffered. The Jews told him sometime before his death, John 8: 57, "Thou art not yet 50 years old" [illegible]

[illegible]

fice at the age of 30 years, by the Jewish law, is not the case. Aaron, the first high priest ever consecrated to God, was over 80 years of age at the time of his consecration, and I doubt not that each of his sons were more than half that number of years old before they were called to officiate as priests.

The Levites were sometimes required to be 30 years old before they were allowed to take the charge of the consecrated things, and perform the Temple-service; and sometimes they were no more than 25, but the number 30, in connexion with the priests, does not occur in the Bible, except what is said of the 30 pieces of silver, the price which they paid for "the blood of the Son of God." Some will object that 37 years of inactivity is too much before his baptism; but how long did the early Patriarchs live before the Patriarch-son was born? Was not Noah 500 years old at the birth of Shem? And has it not been the general course of Providence with all those who were designed to act a conspicuous part in his service to try them, that patience might have her perfect work? Witness Melchizedek, Abraham, Zecharias and Elizabeth, and almost all who have been illustrious and valiant in the cause of God [illegible]

[illegible]

understanding to know and do his will, that at his appearing you may be ready to meet him with joy.

According to the foregoing Chronology it will be seen that the coming year will complete the six thousand years from the Creation, (viz.) 4146 before the birth of Christ, and 1854 after that event, added, make in all six thousand years, which will close our probationary state, and land us at "the Judgment seat of Christ." O, may "our loins be girded, and our lamps burning!"

In placing the captivity of Manasseh at B. C. 656, I shall doubtless receive censure from the "knowing ones," who will call it a daring assumption; I have only to say, that I always thought Manasseh must have lived longer in sin than is generally ascribed to him, (viz.) 22 years, to fill "Jerusalem with innocent blood, which the Lord would not pardon." 2d Kings, 24: 4. As he was but twelve years old, when he was put in possession of the Kingdom, and must of necessity be under a regency nearly half that time; I cannot believe that in twelve years he would have become so hardened in iniquity [illegible] as to fill Jerusalem with so much blood as could not be forgiven.

[illegible]

unto this day." Neh. 9: 32. "Here the Jews date their captivity and deprecate the mercy of God; and here it is evident the "Seven times," of their punishment begun of 2520 years, which will terminate at the end of 1854.

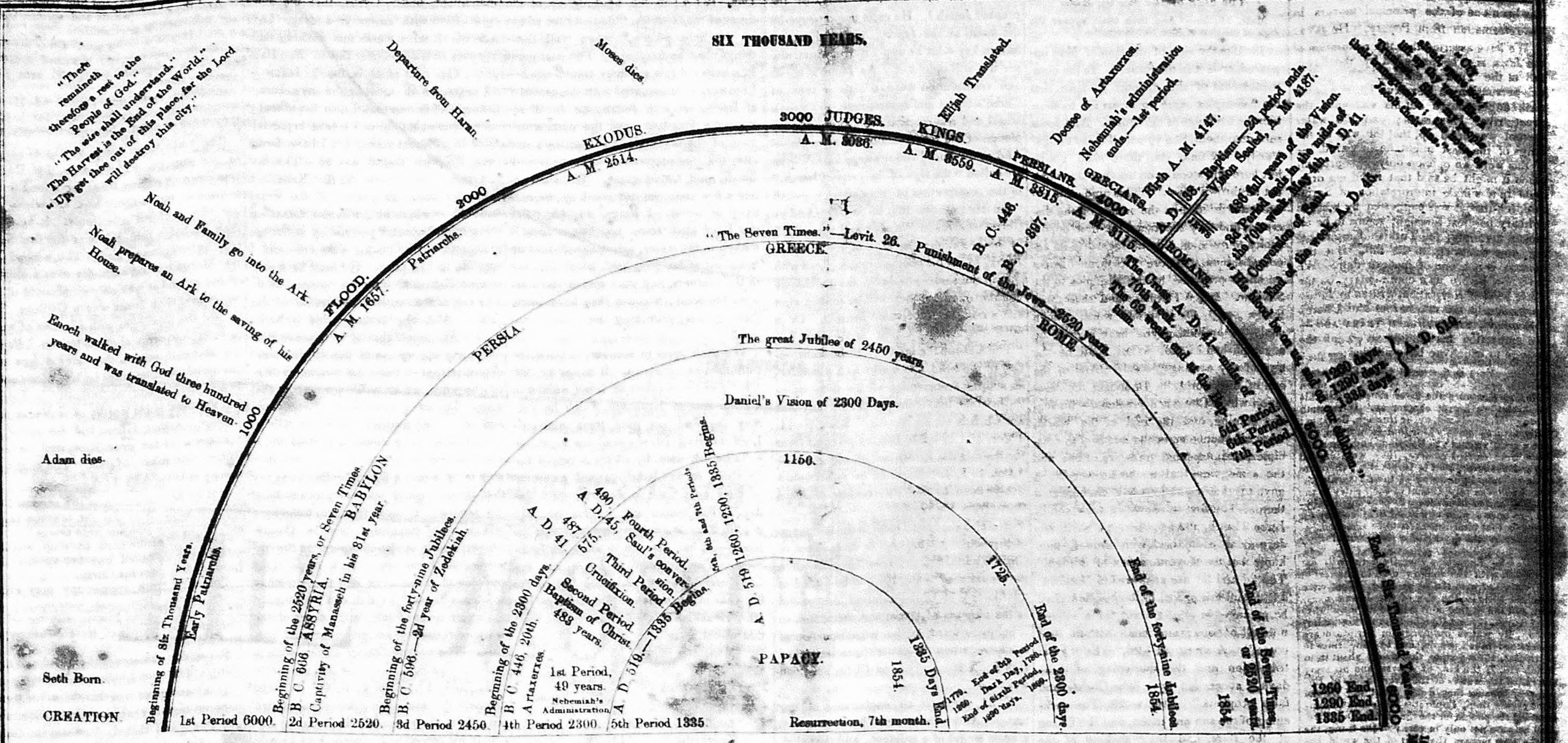
The great Jubilee, or forty-nine Jubilees, of 2450 years, has long since been dated, B. C. 606, or 7, in the fourth year of the reign of Jehoiakin. Why, I have never been able to learn, unless that was the last year of Jubilee, which the Jews as a nation, ever celebrated before their [illegible] tion to Babylon. But [illegible] about the celebration of the[illegible] there is much more evidence that the second year of Zedekiah, was the last which they ever observed, before the captivity; for Hananiah's false prophecy was uttered in the beginning of the reign of Zedekiah, which Mr. [illegible] says began B. C. 597. Hananiah said, "Thus speaketh the Lord of Hosts, the God of Israel, saying, I have broken the yoke of the King of Babylon; within two full years will I bring again all the vessels of the Lord's house, that Nebuchadnezzar took away, from this place and carried them to Babylon. [illegible]

[illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. — LOWELL, MASS., WEDNESDAY, MARCH 15, 1854. — NUMBER 9.



The Great Arch is Spanned; The Years are Numbered and Finished, and "TIME" is no more.

"At that time shall Michael stand up, the Great Prince which standeth for the children of thy people, who shall be delivered, every one found written in the Book." "Arise ye, and depart, for this is not your *Rest*, because it is polluted; it shall destroy you, with a sore destruction."—Micah, 2: 10. "Behold I come quickly; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16: 15.

The Seven Periods of Daniel's Vision of 2300 days: Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

I come now in view of the 5th, 6th and 7th Periods of the Vision; and in these I shall nearly follow brethren Couch and Berick. I have read their views, and I have seen reviews from the pens of others, but I must confess the latter fail to convince me, that the former are not in the main right. It is a part of history that I have not so fully investigated as many other facts, so that I shall not advance much that is original; but I must say, that at the time the Pope proposed and sanctioned *bloodshed*, of all those who rejected his communion and ritual, when he was put forward and supported by the Emperor; but especially when laws were enacted by the Senate to that effect, I must say if that was not giving them into the hands of the little horn, I cannot discover what more is necessary to place them there. And if that was not taking away the daily true worship of God and setting up the abomination that maketh desolate, I know not where to find it. I have been informed that this took place in A. D. 519, or rather that it began to take place in A. D. 519, but that the confirmatory laws of the Senate were enacted in the spring of A. D. 520; and I see not why (after all that has been written on the subject) this fifth Period was not fulfilled in A. D. 1779 or 80; and we there do certainly find one of the most prominent and striking "signs of the times," in the darkening of the sun and moon, as we have many living witnesses, even now, that can attest to the fact.

There may have been circumstances at other times which looked like the fulfilment of this part of the vision, (as there was certainly about the time of 1844,) but I doubt whether there ever was such a concurrence of circumstances, relative to the fulfilment of the whole vision, as these which are concentrating toward the end of A. D. 1854; and I wish all to remember that this reckoning is from the *last* command, to restore and build Jerusalem, that was ever issued, and if it were possible for this time to pass by, we should be left without a chart in the open ocean, without so much as one chronological land-mark from which to commence a new reckoning; and I cannot but think the sixth Period was fulfilled in May, 1809. When the Italian dominions of the Pope were attached to the French Empire, and though it may be said the 1335 days will run out on the 17th of May next, as here arranged, and reckoned from 1809, still I think there must be time, for many things must be done but a "short work will the Lord God make upon the earth" now; happy indeed is it for those virgins who have been slumbering and sleeping during this seemingly tarrying time, if they have arisen and trimmed their lamps, and are waiting for the bridegroom; for the final winding up of the whole vision, I do most surely believe, will take place in the first Jewish month of A. D. 1854, when the seventh Period of the vision will be fulfilled, the sanctuary will be cleansed, and the long-wished-for time come, when Daniel will "stand in his lot," and all the saints, "at the end of the days."

Much has been said on the subject of the Saviour's age at his baptism and crucifixion, but it is sufficient to say that several of the early fathers did believe that he was about 40 years of age, when he suffered. The Jews told him sometime before his death, John 8: 57, "Thou art not yet 50 years old;" and does it not seem much more likely that this should have been said to a person near 40, than to one but just turned of thirty? Mr. Ferguson thinks that Luke expressed himself in round numbers when he spoke of his being "30 years of age." That he was 32 years old when John began to preach, I fully believe; for it is evident that Luke rehearses the story from memory; for otherwise he would not put the beginning of John's baptism, the baptism of all the people, his being cast into prison, and the baptism of Christ after that event, all "in the 15th year of Tiberius."

The obvious historical sense of the three chapters of Luke is, that John began to preach in the 15th of Tiberius, and that Jesus was then not far from 30 years of age, and that after John had baptized all the people in that region, he baptized him before he was cast into prison. But I shall not dwell long on this subject, each must think for himself; but that the Jewish priests were inducted into the priestly office at the age of 30 years, by the Jewish law, is not the case. Aaron, the first high priest ever consecrated to God, was over 80 years of age at the time of his consecration, and I doubt not that each of his sons were more than half that number of years old before they were called to officiate as priests.

The Levites were sometimes required to be 30 years old before they were allowed to take the charge of the consecrated things, and perform the Temple-service; and sometimes they were no more than 25, but the number 30, in connexion with the priests, does not occur in the Bible, except what is said of the 30 pieces of silver, the price which they paid for "the blood of the Son of God." Some will object that 37 years of inactivity is too much before his baptism; but how long did the early Patriarchs live before the Patriarch-son was born? Was not Noah 500 years old at the birth of Shem? And has it not been the general course of Providence with all those who were designed to act a conspicuous part in his service to try them, that patience might have her perfect work? Witness Methusaleh, Abraham, Zecharias and Elizabeth, and almost all who have been illustrious and valiant in the cause of God here in the world.

Thus it will be seen that almost all things conspire to tell us that the "day of Judgment" is in view; and to convince the Church, the true Church, of the fact, I have adjusted the eras to each other; the earliest being that of the Olympiads, with that of Rome, and that of Nabanassar, from B. C. 776, to A. D. 234, the era of Diocletian, and presented many striking facts in connection, which before were not generally known. The world I do not expect to convince; for "as it was in the days of Noah," so it must "be in the days of the Son of man." They are under "strong delusions," and they will "believe a lie"; till a flood of fire shall swallow them up. But, O Church of the living God, sleep not on the top of a mast, while the dead sea rolls its black surge beneath you! To the haughty opposer I have nothing at present to say; but to the enlightened, humble Christian I say, weigh well these facts before you throw them aside; and the Lord give you wisdom and understanding to know and do his will, that at his appearing you may be ready to meet him with joy.

According to the foregoing Chronology it will be seen that the coming year will complete the six thousand years from the Creation, (viz.) 4146 before the birth of Christ, and 1854 after that event, added, make in all six thousand years, which will *close* our probationary state, and land us at "the Judgment seat of Christ." O, may "our loins be girded, and our lamps burning!"

In placing the captivity of Manasseh at B. C. 666, I shall doubtless receive censure from the "*knowing ones*," who will call it a daring assumption; I have only to say, that I always thought Manasseh must have lived longer in sin than is generally ascribed to him, (viz.) 22 years, to fill "Jerusalem with innocent blood, which the Lord would not pardon." 2d Kings, 24: 4. As he was but twelve years old, when he was put in possession of the Kingdom, and must of necessity be under a regency nearly half that time; I cannot believe that in twelve years he would have become so hardened in impiety and barbarism as to fill Jerusalem with so much blood as could not be forgiven.

I know that this will be called a paradox; but I find among ancient historians various opinions on the subject. Bellarmine, quoted by Raleigh, thinks he was taken in the 15th year of his reign. Kimbi says it was after 40 years of idolatry. But the great Hebrew Chroniclers hold it to have been in the 27th of his reign, and others the 22d. Now among all this diversity of opinion, *all* cannot be right; and though it may not have been so late as 40 years, I think any candid man who reads attentively the 21st chap. of the 2d Kings, where there is no repentance so much as mentioned, will see reason to believe that 30 years was little time enough to incur such an enormity of guilt as would not admit of remission from the hand of Jehovah, and if this is the right date of his captivity the "seven times" of Levit. 26, will also be filled up at the end of 1854. In that humble prayer recorded in Neh. 9th chap. it will be seen that the Jews deplore the great calamities that had come upon them "since the time of the Kings of Assyria unto this day." Neh. 9: 32. "Here the Jews date their captivity and deprecate the mercy of God; and here it is evident the "Seven times," of their punishment begun of 2520 years, which will terminate at the end of 1854.

The great Jubilee, or forty-nine Jubilees, of 2450 years, has long since been dated, B. C. 606, or 7, in the fourth year of the reign of Jehoiakin. Why, I have never been able to learn, unless that was the last year of Jubilee, which the Jews as a nation, ever celebrated before their final departation to Babylon. But Inspiration is silent about the celebration of their Jubilees, and there is much more evidence that the second year of Zedekiah, was the last which they ever observed, before the captivity, for Hannaniah's false prophecy was uttered in the beginning of the reign of Zedekiah, which Mr Bliss says began B. C. 597. Hannaniah said, "Thus speaketh the Lord of Hosts, the God of Israel, saying, I have broken the yoke of the King of Babylon; within two full years will I bring again all the vessels of the Lord's house, that Nebuchadnezzar took away, from this place and carried them to Babylon," *Jer.* 28: 3. Here, doubtless, Hannaniah looked for the Jubilee that was coming at that time, to restore again what had been removed, and to liberate the captives; and although he was a false prophet, he doubtless knew when their Jubilees were to come; and if this Jubilee year begun in the second year of Zedekiah, it would not end till his third year; and from the third to the tenth of Zedekiah, which Mr Bliss says was a Sabbatic year, there would be just the week of years to pass between; which is additional evidence that B. C. 596 was a year of Jubilee, and if the great Jubilee is to be dated from the second year of Zedekiah, B. C. 596+1854, will fill up the number of years contained in forty-nine Jubilees, 2450 years, and bring us to the commencement of the Great Jubilee of glory; when we shall all go out free from the bondage of mortality and corruption, and enter on the purchased possession of our eternal inheritance.

I have now presented to you my views of the prophetic periods in few words, with reference to our nearness to the end of the world, together with the authorities that I rely on, for the truth of what is here expressed; and to recapitulate, I find five long periods that reach to the End. 1st, The six thousand years which begin and end it. 2d, "The seven times," or 2520 years, beginning with the captivity of Manasseh, B. C. 666. 3d, The forty-nine Jubilees, or 2450 years, beginning in the second year of Zedekiah, B. C. 596. 4th, The 2300 days of Daniel's vision, beginning with the going forth of the last commandment to restore and build Jerusalem, from Artexerxes, in his 20th year, B. C. 446; and the 5th, the 1335 days, at the end of which all the saints will have arrived home, beginning when the daily true worship of God is taken away and the abomination that maketh desolate set up, A. D. 519, all of which periods end with the world. I find the 2300 days consists of 7 periods, and very unequally divided. 1st, The seven weeks, to the end of which Nehemiah's administration extended, 49 years. 2d, The 62 weeks, which were filled up at the baptism of Christ, at the age of 37 years, 434 years, which added to 49, gives 483, or 69 weeks; and 3d, The one week, divided, in the midst of which the Seal of Heaven floated from the Cross to the Vision; and the 4th, closing at the conversion of Saul. 5th, 6th, 7th, commencing in A. D. 519, and I do most surely believe, that all will close at the end of 1854. I have adjusted the eras, and placed the numbers in such a way that any mistake may be easily detected; and all may judge if I have accomplished the design I intended; and only say that I feel a satisfaction in having been enabled to accomplish that which duty pressed me to undertake. I have followed Mr Bliss in all Bible chronology, except the administration of Samuel, to whom I assign 26 years; and have given my reason, which may be found in 1 Sam. chap. 7, respecting the offices of the high priests, and the administration of the Roman Governors of Judea, together with the Presidents of Syria, which I did to give additional light, [illegible] now judge for themselves [illegible] bring any good [illegible] specially [illegible].

[illegible]

THE WORLD'S CRISIS.

LOWELL, MARCH 15, 1854.

☞ A Bro. inquires respecting the drying up of the river Euphrates. I have given my views repeatedly in the Crisis on the subject; but as a further illustration, I copy an article from "The Achill Missionary Herald." Achill is a small Island lying off the western coast of Ireland. A powerful movement has been going on in Ireland for years in favor of Protestantism, and we understand the Editor of the Herald has been one of the principal movers in the reformation from Popery. He says:

We have asserted that the restoration of the Jews is to be preceded by the downfall of the Turkish empire. We ground this persuasion on Rev. xvi, 12. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."—If this were an opinion only now promulgated it might be said that it did not originate in a simple interpretation of Scripture, but that it was suggested by what to ordinary political foresight seems to be almost a certainty, the Turkish Empire being now tottering to its fall. But this opinion is not one of modern date. We have now before us a commentary on the whole book of Revelation, written by James Durham, a pious minister of the Church of Scotland, TWO HUNDRED YEARS AGO.—We transcribe his interpretation of the passage to which we have alluded:—

"The object is the great river Euphrates: which is great, and because of that, it is often called in Scripture the river simply. Of this Euphrates we heard, chapter ix. It runneth through Mesopotamia, by, or through, Babylon; it divideth Solomon's kingdom from Syria, and was a great strength to Babylon, and when the Jews were carried captive, they were carried beyond the river, that is Euphrates; therefore it stands now in the way of their returning.—This here is an impediment of their entry to the Church, and of their access to help down Babylon; as once Jordan was dried to make way for them, so that impediment is to be removed, as it were by the drying of a river, out of their way.

"To take Euphrates literally here, will not suit much with the analogy used in the rest of the vials, nor with the scope here. That river standeth little in the way of the Jews conversion, and the drying of it will be little useful to the Church, it must then be figuratively understood. By waters ordinarily in Scripture are understood much people, and by Euphrates in particular, these people that dwell about it, as Isaiah viii. 7, the king of Assyria and his army are called the waters of the river, that is of Euphrates, because they dwell about it. By the same reason then, Euphrates here, must be understood the people for the time inhabiting there. And because not only in verity of the thing, the Turks now possess that part of the world, but also, ch. ix. 14, &c., of this book, these same people were such as weremarked as boundabout that river, and the loosing of them noted as if it were the overflowing of that people's dominion like a flood from these parts. So there is no people, that can be so reasonably understood here as the Turks, who were also understood there. chap. ix. 14. And this sixth vial, mentioning that river, hath a special relation to the sixth trumpet where it was mentioned before; for so the agreement betwixt the trumpets and vials requireth. Beside Euphrates was both the border of the Roman Empire and also of David's kingdom, though of and within neither, but rather an impediment to both; so it would seem that no people within the empire or Church are meant, though such enemies as border with both may be understood.

"The effect is, the waters thereof were dried up; that is, their dominion increased by their overflowing under the sixth trumpet; so now they decay and diminish and their empire is abridged by what mean the Lord knoweth—But these who seemed to be a great river that none could pass, now people may cross it, they are brought low; for if overflowing signify victory, as Isaiah viii 7, then drying up must signify diminishing as is said."

At the time that Mr Durham wrote, the Turks were the terror of Europe, and to those who formed their anticipation of the future according to political probabilities, nothing seemed more unlikely than the decay of their power. That Mr Durham fully felt this is evident from the exclamation, "*By what mean the Lord knoweth.*" Without any bias from apparent probabilities, Mr Durham sought to ascertain what was the mind of God in this passage of His prophetic word, and, having discovered that, he announces it, believing that God would vindicate His own veracity, whatever seeming difficulties might stand in the way. The Turkish empire, as we before remarked, is now on the verge of dissolution; but we must request the reader to note how exactly the *manner* of its dissolution agrees with the prophecy.—The overwhelming flood has been gradually exhausted; its waters have been wasted by a gradual and almost imperceptible evaporation.

In 1699, the Turks lost by the treaty of Carlowitz, Hungary, Transylvania, save the town of Temeswar, also Azof, the [illegible], Podolia, and Dalmatia.

In 1718, by the treaty of Passarowitz, they lost Temeswar.

In 1771, they lost the Crimea.

In 1774, the independence of the Tartars of the Crimea, Bessarabia, and the Kuban was secured by the treaty of Kainardgi.

In 1784, they lost even the name of sovereignty in those provinces, by the treaty signed at Constantinople.

In 1812, by the treaty of Bucharest, Russia obtained all the fortified places on the left of the Danube, between Galatz and the Black Sea.

In 1815, Servia secured its real independence, on paying a mere nominal tribute.

In 1821, they lost Greece.

In 1829, the treaty of Adrianople secured the independence of Moldavia, Servia, and [illegible] authority [illegible]

[illegible] Algiers.

[illegible] Egypt [illegible] to Mehemet Ali [illegible]

And now in 1853, the inordinate ambition of the Emperor of Russia having seized the Danubian provinces, the Turks are involved in a wasting war which seems likely to terminate in the drying up of the remnant of their resources and the utter extinction of their empire.

Hence the state of affairs in the East reminds us that the time of the second and glorious advent of Christ is at hand, for, immediately after the drying up of the mystic Euphrates, we have the solemn warning, "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

The Sign of the Son of Man.

Matt. 24: 30—"And then shall appear the sign of the Son of Man in heaven."

I. Has the sign of the Son of Man appeared, or is it in the future? In the commencement of this chapter we learn that the "disciples came to Jesus for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down." This prediction existed an interest in the minds of the disciples, and they embraced the first opportunity to question him in regard to its accomplishment. There are three distinct questions proposed by the disciples to the Saviour. 1st, "Tell us, when shall these things be?" Or in other words, When shall the prediction you have uttered be accomplished? 2d, What shall be the sign of thy coming?" 3d, "And of the end of the world?" Doubtless the desolation which Christ had predicted—his second coming, and the end of the world, were all connected in the minds of the disciples, and expected transpire at one and the same time. But the answer Christ gave to these questions has disconnected them. The first is expressly answered in Luke 21: 20, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." The 2d and 3d are answered in Matt. 24 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Also vs. 21—26, The "great tribulation and the shortening of those days," succeeded by "false Christs, and false prophets." Also v. 29, The darkening of the sun and moon, and the falling of the stars, and the "shaking of the powers of the heavens;" (i. e. the powers that be, both civil and ecclesiastical, which is now going on. See Eph. 6: 2—Rom. 13: 1—8,—Heb. 12: 25—28.) "The sign of the Son of Man" must be in the future, as it is intimately connected with the second coming of Christ, and that event is still in the future.

II. Where is this sign to appear? "In heaven." But what is meant here by heaven? V. 31, "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, *from one end of heaven to the other.*" Where is heaven, as brought to view in this verse? It is where the elect are. Where are the elect? The bodies of those who have died are in their graves, mingled with the dust of the earth. Christ says: "The wheat are the children of the kingdom. The field is the world. The reapers are the angels." The elect, then, are *here*. And of course heaven is here. And here is where *the sign* will "appear." And here let me remark, lest I be misunderstood, that the most common acceptation of the term heaven, is the atmosphere, or "firmament," that surrounds the earth, Gen. 1: 6—9. But this earth is, in many places designated as heaven.

III. What will constitute the sign of the Son of Man? If the Bible does not contain an answer to this question, then we must remain in ignorance of the matter until it does appear. But I think it does contain an explanation of the matter.—Isa. 8: 18, "Behold I, and the children whom the Lord hath given me, are for *signs* and for *wonders* in Israel from the Lord of hosts, which dwelleth in Mount Siam." "Behold I." Who is the speaker? Heb. 2: 13, "Behold I and the children which God hath given me." Thus Paul shows that Christ is the speaker. Luke 2: 34, "And Simeon said, Behold, this child is set for the fall and rising again of many in Israel; and for a *sign* which shall be spoken against." How was Christ made "a *sign* and a *wonder*?" Matt. 12: 38—41, "Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a *sign* from thee. But he answered and said unto them, An evil and an adulterous generation seeketh after a sign; and there shall no *sign* be given to it, but the *sign* of the prophet Jonas."—But how could the *sign*, or type, of the prophet Jonas, who lived more than 800 years before, be given to that generation? Ans. By being fulfilled in the antitype.—V. 40, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (See also Matt. 17: 22, 23. 20: 17—19.) John 2: 18—21, "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. V. 21, But he spoke of the temple of his body." The fact that Jesus was crucified, and buried, and that he rose again the third day, is abundantly proved by the Scriptures.

Now why does Christ call his burial and resurrection the *sign*, or type, of the prophet Jonah? He calls the *antitype* by the name of the *type*. Here, then, we have a key—let us apply it to our text, and see if it will unlock it. As Jonah's burial and resurrection were a *sign* or type of Christ's burial and resurrection, *so* Christ's burial and resurrection are a *sign* and sure pledge of the resurrection of his people.—And as the burial and resurrection of Christ are called "the *sign* of the prophet Jonah," *so* the resurrection of his people is called "the *sign* of the Son of man." And as Christ was made "a *sign* and a *wonder*" by his fulfilling the *sign* of the prophet Jonah, *so*, as his people are associated with him in the same prophecy, the conclusion is a fair one, that they will be made a *sign* and a *wonder* in the same manner. Or in other language, "Christ is the head"—"The Church the body." If the resurrection of the head was a *sign* and a *wonder*, *so* will the resurrection of the body be.—"Christ the first fruits; afterward they that are Christ's at his coming." Rom. 8: 11. 1 Cor. 15: 12—23, His resurrection from the dead is the foundation of our hope.—1 Pet. 1: 3, 4, "Begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

It is also shadowed forth in the ordinance of baptism. As baptism is an emblem of Christ's burial and resurrection—and when the sinner dies to sin, he is to be buried in the likeness of Christ's burial, and raised in the likeness of Christ's resurrection, so it points forward to the consummation of our hope, when the church is to be made a *sign* and a *wonder* just as Christ her head was.

V. 31, then, is an explanation of our text. "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." It will be the "harvesting angels gathering the wheat into the barn." The angels will be seen—the sound of the trumpet heard—the saints will be seen rising from their graves—the living saints changed—and they will rise to meet the Lord in the air; "Then shall all the tribes of the earth mourn." This *sign* is not given to the Church to herald the coming of her Lord, for they are interested in the sign. But the wicked will see it, and they will know the day of God has come—the saints of God are taken and they are left, and then they will mourn. O what a day that will be! A day of separation—of eternal separation. The wicked may laugh and scoff at the signs that God has given to his Church to let her know that deliverance is at hand, but when this sign appears they will mourn. O may God prepare us for that glorious harvest. Amen.

L. KIMBALL.

Leviticus 26: 28.

"Then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times, for your sins." I cannot believe that God has no other design, in the vision of the 4th of Daniel, than merely the humiliation of the King of Babylon, as it is a most striking illustration of the subversion and resitution of the kingdom of Israel, and also of the time, taking it prophetic. This long period of captivity as we understand it, is divided into two equal parts, one under the Gentiles and the other under Popery. We shall first notice the Gentiles, Luke 21: 24—"And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This testimony proves two things: the first is, that the Gentiles have times of treading down; and the second is, that these times commenced before Popery had an existence. On this point, see Zechariah 1: 18, 19, 20, 21. In this passage there are four horns brought to view in the last verse; they are called the Gentiles. The work they do is to scatter Judah, Israel, and Jerusalem. The above shows that these Gentile powers were both scattering and treading down, before Popery was set up. But the time of their treading down is brought to view in Rev. 11: 2—"But the court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot, forty and two months." The next verse gives the reign of Popery for 1260 days, during the sackcloth state of the church, making in all the seven times captivity. But some say that this first period belongs to Popery; if they can prove that the Gentiles means Popery, then it of course belongs there.

John is commanded in connection with the above passage, to measure the temple of God; but to leave out the court, which is without the temple. But why measure the temple? Because the treading down under the law, or temple worship, is finished: but the times of the Gentiles extended under the Gospel, even beyond the reign of Popery, as brought to view in Dan. 12: 7; in the finishing up of the times of the Gentiles, "to scatter the power of the holy people," when "all these things shall be finished." The next point is, where did this captivity commence?—I answer, it commenced with the captivity of Israel, not with Judah; for Judah remained a kingdom until the commencement of the seventy years captivity; and after that, the sceptre was to continue with Judah, until Christ came. We shall notice a few passages that speak of the captivity of Israel. I Kings, 14, 15, "For the Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of his good land, which he gave to their fathers, and shall scatter them beyond the river; because they have made their groves, provoking the Lord to anger."

We shall refer to another, to show the fulfilment of the above. II Kings 17: 22, 23, "For the children of Israel walked in all the sins of Jeroboam, which he did; they departed not from them until the Lord removed Israel out of his sight."—"As he had said, by all his servants the Prophets, so was Israel carried away out of their own land, to Assyria, unto this day." See Isaiah 10: 5; Ezekiel 21: 25, 26, 27. We might multiply texts on this point, but pass on to show its fulfilment. The kingdom of Israel was entirely carried away, and none left, in the 6th year of Hezekiah. See II Kings 18: 10. Hezekiah reigned 29 years; six from that would leave 23;

Manassah reigned	55 years.		
Amon,	2	"	
Josiah,	31	"	
Jehoahaz,			3 mos.
Jehoiakim,	11	"	
Jehoiachin,	1		3 mos.
Zedekiah,	11	"	
The 70 years ended the captivity,	70	"	
First year of Cyrus, II Kings 36: 20, 2, 3,			
Cyrus,	7	"	
Cambyses,	7	"	
Smerdis,			7 mos.
Darius,	2	"	
	220	1	

This brings the seven times to the first of the 2300 days, and will run parallel with them to the end. The next point is, did the commandment go forth here? In answering this question, it will be necessary to notice the claims that are made to the 7th and 20th years of Artaxerxes.—Ahasuerus, Xerxes and Artaxerxes are all the same in the original. It is a name used for those kings, such as the Ptolemies of Egypt, or the Georges of England; but what Artaxerxes does Usher say gave those two commands? We think it is the husband of Esther. But did the husband of Esther ever give a command to restore and build Jerusalem? We think not.—And here I would request the reader to lay aside all great names, and high-sounding titles, and come down to solid evidence in the matter; and not be like the pious Rollin, when a difficulty came up in chronology, he prefered in all such cases, to follow the learned Bishop Usher. We think Artaxerxes, the husband of Esther, never gave a command to "restore, and build Jerusalem." The first evidence we shall offer on this point, is from the books of Ezra, Nehemiah, and Esther, the first two of which were attendants on the king; the one was his scribe, and the other his cup-bearer. It is not probable that Queen Esther (of their own nation, and through whom it is generally believed the favors shown to the Jews were granted,) should be entirely unnoticed by those men in their books; neither does she mention them in hers, or notice either of those commands. We have the same evidence on this point, in the Apocryphal writings. The next evidence is from Daniel 11: 3—"And now will I show thee the truth; behold there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and by his strength, through his riches, he shall stir up all against the realm of Grecia." As the great burden of all these visions was time; and as the angel from the beginning, was still giving more light on this subject, there was only one point wanting to make all complete, namely: to know from what commandment the 2300 days were to be dated.—He has promised now, to show, we think, this truth. We would here ask why the angel refers Daniel to the third and fourth kings of Persia, and leaves out all the rest, until it was conquered by Alexander?—There can be but one reason, namely: to point out the two kings under whom the work was to be done. The king then reigning was Cyrus. The first after him was Cambyses, and the second Smerdis, and the third Darius, in the second year of whose reign the command went forth.—No one can dispute but that the fourth king was Xerxes, and he is the last that is noticed of the Persian Dynasty.

We remark respecting the first commandment, under Cyrus, that the Jews went forth with impurity, and the Lord blasted all their works and suffered their enemies to triumph over them. See Haggai. The next point is, the 7 weeks or 49 years, which must be for the accomplishment of this work. I have heard many statements about these 7 weeks being fulfilled in different ways, but I have never seen the proof that it was so. The last statement I have seen was that Nehemiah governed Judea 49 years. If the writer had told us where he got such information there might be some plausibility in the application; but as he gives no authority I suppose he had none. He must have considered Nehemiah quite an old man, as he was one of the captives carried out of Judea by Mebuchednezzar. See Neh. 7: 6, 7. We think that it is impossible to make any application of this 49 years except it is applied from the commencement of the work, which would give about that time. Darius reigned over thirty years and it was all finished about the 21st of Artaxerxes. The Jews said "46 years was this temple in building, and wilt thou rear it up in three days?" But some say that this command was not given to build the temple I think that the Sanctuary was a very important item in Daniels prayer, and it is also important in the restoring of Jerusalem. As it respects the building of "the walls and the streets in troublous times," all that can be claimed for a fulfilment of this, is the doing of the work in the 49 years given for that purpose. The next testimony on this point is from Josephus. We refer the reader to Ant. Book, 11, chap. 4, 5, 6. In these chapters the same arrangement is carried out; first, the command is given by Darius in his second year; second, by his son Xerxes, in his 7th and 20th year; and, third, the son of Xerxes, the husband of Esther, is spoken of in the 6th chapter, and not a word about such a command being given; nor is there a word about Ezra or Nehemiah. Who can suppose that Josephus would be mistaken in such a matter as this in relation to his own nation? We should suppose that every school boy in Judea would understand it. We think the point is established that Artaxerxes, the husband of Esther, never gave a command to restore and build Jerusalem; therefore the Chronology, based on this foundation, is worthless, and whoever will take the trouble to examine ancient History, on the reign of those kings, will find it confusing, and you might establish any Chronology you please. We will give one example: Usher gives Xerxes 12 years and many have followed him.—I have had a History that gave him 22 years. Josephus speaks of his 28th year. Nehemiah 5: 14, speaks of his 32d year; and this is only a sample of the Chronology of those times. But, says one, are there not different epochs established by Eclipses mentioned by Historians? I reply that such calculations are good for nothing, except the Historian would give the time in the year that such an Eclipse occurred, as there are Eclipses almost every year, and such a thing is hardly ever done in History. So far then as Chronology is concerned, it does not stand in the way of dating the going forth of the command, in the second year of Darius, and making a perfect harmony with the seven times captivity, and also with the seven weeks, or 49 years, for the accomplishment of the work.

The 2300 Days and seven times will now run parallel to the Cross, which will be 69 weeks "unto Messiah the Prince"; when God raised him up "a Prince and a Savior. It is believed by many that Christ was crucified in the 18th year of Tiberius Cæsar, A. D. 33. We will first examine the scriptures, as far as they give light, on this great event. The Saviour commenced his ministry in the 15th year of Tiberius Cæsar, when he began to be about 30 years old, which was the regular age, according to the law, to enter the Priest's office, Num. 4: 3, 23, 30. His ministry it is said lasted but 3 years, and if so the crucifixion would be in A. D. 33. But if his ministry continued seven years, the crucifixion would be in A. D. 37. We shall now offer some testimony to prove that it was in A. D. 37. Luke 23: 5th to the 12th inclusive:

"And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man was a Galilean.

And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

Then he questioned with him in many words; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves."

There are three things worthy of notice in this passage. The first is, that Herod was desirous to see Jesus for a long time, hearing so much about him, and wished to see him perform a miracle. It is more than probable that this was the first time that he ever saw him. The second is, that Herod had no authority over a citizen of Judea, and it was only on account of its being said that Jesus was a Galilean that he had the privilege, with his men of war, to treat him with such contempt. From the above it seems that Herod was not often in Judea, because he had never seen Jesus, and he had no authority in Judea. But the third point worthy of notice, in this passage, is that Herod had his army in Jerusalem at the crucifixion, and he and Pilate were made friends. The next testimony is from Acts 4: 25–28:

"Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

For to do whatsoever thy hand and thy counsel determined before to be done.

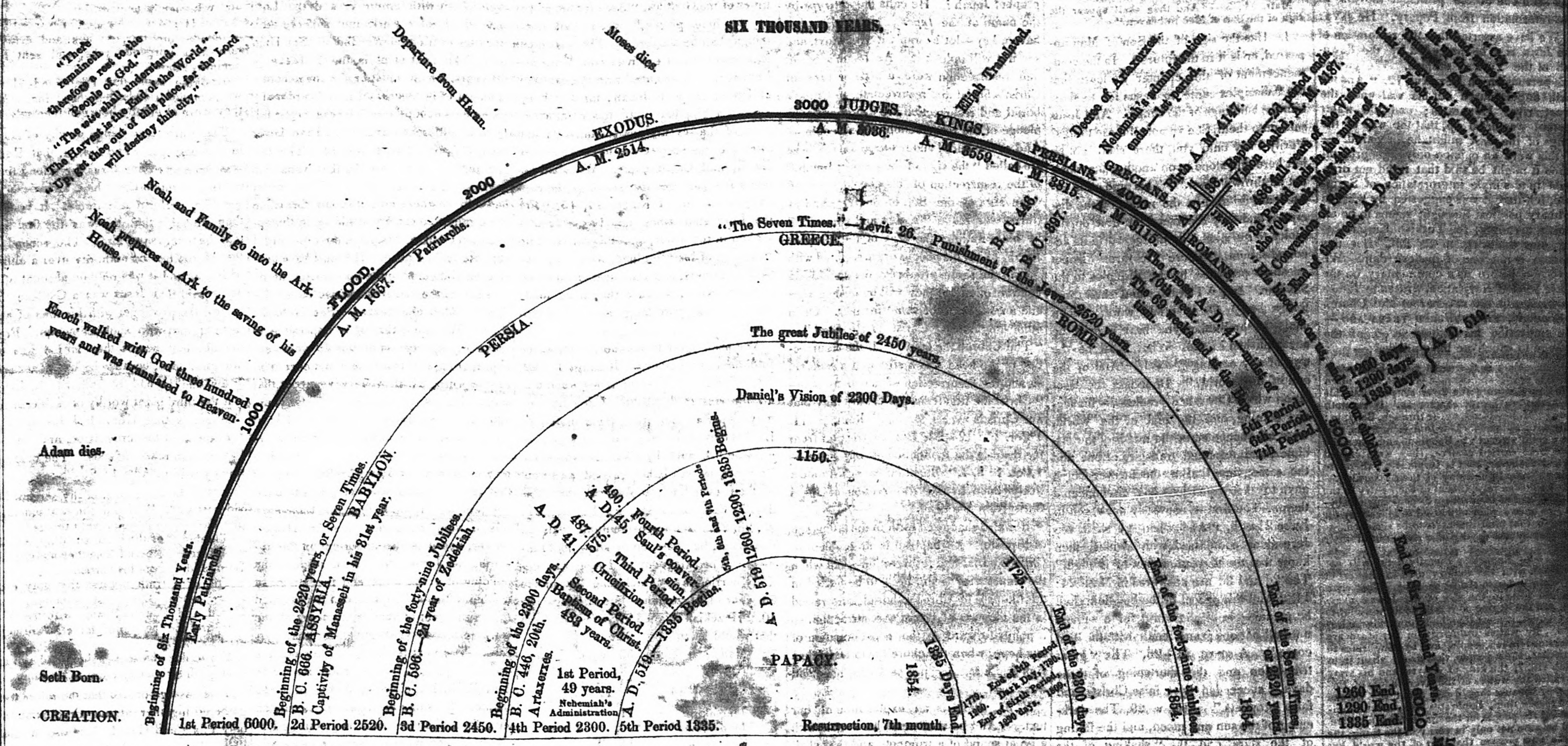
This passage proves that the rulers were gathered together at the Crucifixion, not only Pilate and Herod, but also the Gentiles. I should think that such an occurrence as this would seldom happen; and we find one, and only one, on the page of history, that fulfills all that is recorded in the above Scriptures; and I am satisfied that another cannot be found. We shall now refer to the circumstances that led to this event; they are found in Josephus, Ant. Book 18, chap. 5. Herod made an agreement with his brother Philip's wife, to take her and to put away his own wife, who was the daughter of Aretas, king of Arabia. In consequence of this, there was a declaration of war between Aretas and Herod; they both prepared their armies, and sent their generals to war, but took care they did not go themselves. The army of Aretas conquered; and the Jews thought it was a judgment on Herod for the murder of John the Baptist. After this, Herod wrote to Tiberius Cæsar, who was very angry at Aretas, and ordered Vitellius, the president of Syria, (who had the oversight of the provinces of Judea at that time,) to go with Herod and take Aretas alive, and send him to Rome, or to kill him, and send him his head. The armies advanced on their march, and when they came to Jerusalem, as Vitellius had the charge of the army, and not only so, but the oversight of all Judea, he ordered the army to march along the great plain, while he himself, with Herod the tetarch and his friends, stopped at Jerusalem, to offer sacrifices to God; (an ancient festival of the Jews, then just approaching.)—And when he had been honorably entertained by the multitude of the Jews for three days, he deprived Jonathan of the high priesthood and gave it to his brother, Theophilus. But on the fourth day, letters came to him which informed him of the death of Tiberius, and he ordered the multitude to take an oath of fidelity to Caius. He also recalled his army and sent them home to take their winter quarters; since upon the devolution of the empire upon Caius, he had not the same authority."—Let us examine this testimony with the Scriptures: The passage quoted from Luke, demands that Herod with his army should be in Jerusalem at the Crucifixion; and the passage in the Acts calls for the rulers to be gathered together against the Lord. Here we have Pontius Pilate and Herod, with the Gentiles, (that is Vitellius and his army,) and the people of Israel.—Let me here remark, that this event took place at the death of Tiberius Cæsar; and if this is not the time of the Crucifixion, then a similar event must have occurred a very short time before, and it is perfectly plain from history that no such event

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDN ESDAY, MARCH 15, 1854. NUMBER 9.



The Great Arch is Spanned; The Years are Numbered and Finished, and "TIME" is no more.

"At that time shall Michael stand up, the Great Prince which standeth for the children of thy people, who shall be delivered, every one found written in the Book." "Arise ye, and depart, for this is not your *Rest*, because it is polluted; it shall destroy you, with a sore destruction."—Micah, 2 : 10. "Behold I come quickly; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."—Rev. 16 : 15.

The Seven Periods of Daniel's Vision of 2300 days: Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

I come now in view of the 5th, 6th and 7th Periods of the Vision; and in these I shall nearly follow brethren Couch and Berick. I have read their views, and I have seen reviews from the pens of others, but I must confess the latter fail to convince me, that the former are not in the main right. It is a part of history that I have not so fully investigated as many other facts, so that I shall not advance much that is original; but I must say, that at the time the Pope proposed and sanctioned *bloodshed*, of all those who rejected his communion and ritual, when he was put forward and supported by the Emperor; [illegible] ing; and I cannot but think the sixth Period was fulfilled in May, 1809. When the Italian dominions of the Pope were attached to the French Empire, and though it may be said the 1335 days will run out on the 17th of May next, as here arranged, and reckoned from 1809, still I think there must be time, for many things must be done: but a "short work will the Lord God make upon the earth" now; happy indeed is it for those virgins who have been slumbering and sleeping during this seemingly tarrying time, if they have arisen and trimmed their lamps, and are waiting for the bridegroom; for the final winding up of the whole vision, I do most surely believe, will take place in the first Jewish month of A. D. 1854, when the seventh [illegible]

[illegible] fice at the age of 30 years, by the Jewish law, is not the case. Aaron, the first high priest ever consecrated to God, was over 80 years of age at the time of his consecration, and I doubt not that each of his sons were more than half that number of years old before they were called to officiate as priests.

The Levites were sometimes required to be 30 years old before they were allowed to take the charge of the consecrated things, and perform the Temple-service; and sometimes they were no more than 25, but the number 30, in connexion with the priests, does not occur in the Bible, except what is said of the 30 pieces of silver, the price which they paid for "the blood of the Son of God." Some will object that [illegible]

[illegible] understanding to know and do his will, that at his appearing you may be ready to meet him with joy.

According to the foregoing Chronology it will be seen that the coming year will complete the six thousand years from the Creation, (viz.) 4146 before the birth of Christ, and 1854 after that event, added, make in all six thousand years, which will *close* our probationary state, and land us at "the Judgment seat of Christ." O, may "our loins be girded, and our lamps burning!"

In placing the captivity of Manasseh at B. C. 666, I shall doubtless receive censure from the "*knowing ones*," who will call it a daring assumption; I have only to say, that I always thought Manasseh [illegible]

[illegible] unto this day." Neh. 9: 32. "Here the Jews date their captivity and deprecate the mercy of God; and here it is evident the "Seven times," of their punishment begun of 2520 years, which will terminate at the end of 1854.

The great Jubilee, or forty-nine Jubilees, of 2450 years, has long since been dated, B. C. 606, or 7, in the fourth year of the reign of Jehoiakin. Why, I have never been able to learn, unless that was the last year of Jubilee, which the Jews as a nation, ever celebrated before their final departation to Babylon. But Inspiration is silent about the celebration of their Jubilees, and there is much more evidence that the second year of Zedekiah, was the last which they ever observed, before the captivity [illegible]

[illegible] rely on, for the truth of what is here expressed; and to recapitulate, I find five long periods that reach to the *End*. 1st, The six thousand years which begin and end it. 2d, "The seven times," or 2520 years, beginning with the captivity of Manasseh, B. C. 666. 3d, The forty-nine Jubilees, or 2450 years, beginning in the second year of Zedekiah, B. C. 596. 4th, The 2300 days of Daniel's vision, beginning with the going forth of the last commandment to restore and build Jerusalem, from Artexerxes, in his 20th year, B. C. 446; and the 5th, the 1335 days, at the end of which all the saints will have arrived home, beginning when the daily true worship of God is taken away and the abomination that maketh desolate [illegible]

happened previous to this time. I have seen this testimony for some time past; but what prevented my receiving it was, that Josephus speaks of the change of the priesthood, from Jonathan to Theophilus, and as it was Caiaphas that was high-priest at the Crucifixion, this statement of Josephus would not agree with the Scriptures. In speaking of the charge that was brought against Pilate, of murdering some of the Samaritans, he says, that Vitellius was then at Jerusalem at the time of the feast, at which time he sent Pilate to Rome to answer the charge, "and before he got there Tiberius was dead." At this time, (which is evidently the same that he speaks of, in the following chapter) he says, "Vitellius deprived Caiphas of the high-priesthood and gave it to Jonathan;" but in Acts 4:6, "Just at the day of Pentecost, Annas is called the high-priest."—So that in place of its changing from Caiaphas to Jonathan, it must have changed to Annas, the father of Jonathan. So this chapter proves the same as the following, only in a different way.

Josephus places here the death of Tiberius Cæsar, and the change of the priesthood of Caiaphas, at the same time; and the Scriptures prove that Caiaphas was high-priest at the Crucifixion, and that he was out of office at the day of Pentecost. But perhaps some-will say, if Josephus is mistaken in the name of a priest, how can we believe anything else he says? I answer, that any candid person will see a difference between the movement of mighty armies and the cause of their return, and merely mistaking the name of a priest, we should suppose that the whole civilized world, as near the time as Josephus lived, would understand such an event as the former. We now come to the conclusion, that the Crucifixion was in A. D. 37; this is the end of 69 weeks, and one week remains for the confirming of the covenant. This covenant is the perfect law of love; it was introduced with the gift of the Holy Ghost, when "the law of the Spirit of life in Christ Jesus made us free from the law of sin and death."—Paul settles this question; he says that "a testament is of no force at all while the testator liveth;" and as the first covenant was dedicated with blood, so also must the second be. This last week brings us down to A. D. 44—if it commenced on the day of Pentecost, the seventy weeks end there; and if the seventy weeks end there, the other 1810 years will end at the same place—that is at the Jewish feast of Pentecost. We have now brought the seventy weeks, or 490 years, to the Pentecost of A. D. 44, take 490 from 2300 and we have 1810 left after A. D. 44, which will bring us to the Pentecost of A. D. 1854.

We have shown that the 220 years of the seven times were fulfilled "at the going forth of the commandment, to restore and build Jerusalem in the second year of Darius Hystaspes, and will run parallel with the 2300 days to the end of the world: the 490 end in A. D. 44. Popery is set up and continues 1260 years to 1779, from A. D. 519. This period wants 75 years to make up the years of the times of the Gentiles. This 75 years we get after the reign of Popery; to 1779 we add 75 years for the scattering of "the power of the holy people," when "all these things shall be finished," which brings us to A. D. 1854. Oh, may we get down into the dust at the Masters feet, and feel strong through his mighty arm.

ABRAHAM FLAVELL.

☞ It has been asked what is the abbreviation U. C.? Ans. *Urbs Condita* which is the Latin expression denoting the epoch of the building of Rome. Different nations reckon time from different epochs.—Christians reckon from the birth of Christ, Mohammedans from the flight of Mohammed, Romans reckoned from the building of their Capital city, Rome.

☞ The writer of the article on the seven periods of Daniel's Vision wishes to say, that if the readers will wait till the whole is published, they will find an answer to their questions or if not satisfied then, their questions will receive prompt attention.

☞ While in New York city Bro. Berick received 50 cts. for a copy of the Grand Crisis to be sent to some one whose name and P. O. address he has forgotten Will that Bro. who paid the money write to us?

NOTICE. We cannot account for the papers not being received at Richmond Corner, Maine, unless it was through some mistake in transferring names upon our books.

☞ What is the value of a Russian Rouble? Ans. 75 cts.

☞ Will Brother John Howell inform of his P. O. address.

FRANCE.

Important Declaration of the French Government.

The Paris correspondent of the London Times gives the text of a treaty of alliance, offensive and defensive, between England and France. It stipulates that Turkey shall not conclude any treaty of peace with Russia except with the consent of the two Powers; that they are not to derive any territorial advantages from the present war, and they have the liberty of sending an army of occupation to Constantinople. Of this army England is to furnish 30,000 and France 70,000 men, to be assembled there about the 1st of April. This large army will not probably remain idle at Constantinople, if war is going on at the Danube.

RUSSIA AND TURKEY.

A communication from Berlin, Feb. 22, says that the Czar has summoned Prince Patkiewitch to St. Petersburg, to assist him with his counsel. Another rhapsody has been published by authority, and circulated at St. Petersburg, in which the Emperor is apostrophized as the greatest man upon earth, before whom the vain Frenchmen and proud Englishmen bow. The latter are called a race of miserable pigmies, speaking big words, but white in the face with fear. All the sea and land forces of the Empire are to be called out.

The St. Petersburg military papers of Feb. 10, publish the report of General Wrangel, respecting an expedition against the Tschetchen, at the pass Chajkal. The report states that the mountaineers made a stubborn resistance, broke through the Russian line, took several prisoners, besides the Russian wagons and oxen, but were at length defeated with the loss of 300 men and 100 horses. The Russian loss was the customary "one Cossack"

The last accounts from the Black Sea, state that in consequence of orders received from St. Petersburg, the Russians had dispatched troops and amunition to Kaffa, where the authorities are occupied in placing the forts round the town in a state of defence. Theodosia, or Kaffa, is a maratime town in the Crimea, situate in a bay of the Black Sea. Its port is large and much frequented. It is situate at about 100 kilometers east of Simferopol, chief town of the Government of that country.

An order of the day has been published in St. Petersburg, commanding that 12 frigates and corvettes shall be prepared for sea at the breaking up of the ice, and appointing the officers to command them.

From the fronties of Poland we learn that the troops in the Russian fortresses in that kingdom have been marched to the seat of war, and their place supplied by Cossacks.

The combined fleets are still at Beicos, where they await an order from their Governments explanatory of the instructions forwarded to the ambassadors, who differ from the Admirals as to the purport of those instructions

Some eminent Israelites at Adrianople have raised a free corps of their brethren The Sultan has accepted the services of its members, and presented to it two banners, one of which bears three golden fishes, ond the other a silver crescent.

A private dispatch, dated Bucharest, Feb. 17, states that everything indicates the imminence of an important movement. Troops are concentrated in great numbers by the Russians at Giurgevo and Oltenitza, and by the Turks at Rustchuk and Turtukai, as if a passage of the Danube were intended or expected.

Krajova, Feb. 12.—Both Russians and Turks are receiving large reinforcements. Skirmishes are becoming frequent, the Turks harassing the blockaders at all points At Bucharest it was announced on the 8th, in the Russian paper, that the Turks were completely shut up in Kalafat.

Orsova, Feb. 12.—The garrisons of Belgrade, Uziza and Tokol have received reinforcements of Turkish infantry to the number of 6,500 men.

Bucharest, Feb. 12.—In the skirmishes on the left bank of the Danube since the 3d, the Russians had 800 killed and 1,600 wounded.

Accounts received from Wallachia show that important events are anticipated in the Danubian Provinces. Every preparation was being made for a great battle. Letters from Krajova, of the 10th inst., state that the march of Russian troops towards Kalafat was incessant. Gen. Gortschakoff had held several inspections of troops at Giurgevo and Oltenitza, where large bodies were being concentrated. Gen. Schilder had made similar preparations opposite Rustchuk, and Gen. Luders was preparing to operate on the Lower Danube. The troops which arrived in Bessarabia from Moscow had been sent forward to Kilia and Ismail.

Letters from St. Petersburg of the 10th state that a financial crisis prevails in that city. Money has become extremely scarce and most of the transactions have been adjourned. Trade is completely paralyzed. Nothing but paper is seen, and the principal houses avoid engaging in important operations. War is considered to be inevitable; it is, however, anything but popular in that capital. The best troops have been marched to the seaports, where immense quantities of munitions of war are being accumulated. If a collision takes place it will be terrible and decisive, for Russia is displaying all her resources. A forced loan is contemplated. Foreigners are quitting St. Petersburg and Moscow *en masse.* In this last city the war party is predominant, not among the upper classes, but among the people. The Czar is greatly esteemed by the multitude, who have been persuaded that the Anglo-French are determined to destroy the Greek religion and the maritime prosperity of the empire. Enlistments are easily effected; provisions are everywhere abundant, but arms and uniforms will soon be exhausted in the Government stores.

The London *Times* gives the following apparently authentic account of the loss of the Russians at the battle of Citale:

Killed—1 General, 5 Colonels, 4 Majors, 3,000 subalterns and soldiers. *Missing*—1 Colonel. *Wounded*—2 Colonels, 8 Majors, Subalterns and men severely wounded, 180 wagon loads. The lightly wounded had to go on foot to Krajova.

The Turks had 300 killed and 700 wounded. The Turkish artillery was directed with fatal precision, and one Russian regiment was nearly annihilated.

The Four Monarchies.

BY S. S. BREWER.

By Babel's streams, in lavish chains,
The Hebrew captive stood,
His heart was big with grief and pain,
And pensive was his mood,
Come, sing a song of Zion now,
And wipe the moisture from thy brow.

A holy, just, and faithful God,
Has marked th' Assyrian's pride;
In seventy years the righteous rod
In wrath shall be applied.
Thy king 'midst revelry shall fall—
God's judgment shall all hearts appal.

The time rolled on; in haughty pride
Babel's first monarch stands;
"These princely halls," he boasting cried,
"I've built by my own hands"
A voice from heaven announced his doom—
"Go forth from men with beasts to roam."

His son Belshazzar comes to reign,
And makes an impious feast,
Invites the great, of lordly men,
The banquet rich to taste.
The sacred vessels quickly bring—
Drink to his gods, and to the king!

The time is out; a phantom hand
Wrote over on the wall;
Behold the king in horror stand!—
The monarch doomed to fall.
That night was proud Belshazzar slain,
And Persia's prince began his reign.

Proud head of gold! thy sun is down,
Thy pomp and pride are o'er;
Media and Persia wear the crown
Thy monarch lately wore.
The breast and arms of silver now
Receive the crown from Babel's brow.

The brazen kingdom, next in train
Of cruelty and pride,
Maintains a short and bloody reign,
Then lays the crown aside.
Thus three great powers did pass away,
Succeeded by the iron and clay.

Next comes the iron, of cruel forms,
With strength exceeding great,
With seven heads and ten crowned horns,
One stouter than his mates
His time, times, and a half are fled,
God's judgments hang just o'er his head.

Pope, cardinal, and bishop, all—
Inquisitors, nuns, and friars,
In one dread day shall swiftly fall
Before the gathering ire.
God's magazines, with fury red,
Shall play in vengeance on thy head.

Two woes are past, the third is near,
It trembles o'er our head;
The great I Am will soon appear,
To judge the quick and dead.
Gold, silver, brass, the iron, and clay,
Like summer chaff shall pass away.

Mens' hearts, alas! begin to fail,
And mighty men to wake,
The war cry floats on every gale,
The thrones of monarchs shake—
Revenge—revenge, the oppressed cry,
Revenge—revenge—let despots die.

Deep, muttering tones of fiery wrath
Come booming from afar;
Earth's legions now are in the path
For Armageddon's war.
That day of wrath! O who shall stand?
O, place me, Lord, at thy right hand!

From the Puritan Recorder.

Letter from a Missionary.

ERZROOM, December 22, 1853.

Messrs. Editors:—The war has been the all absorbing topic of interest during the great part of the past year, especially of late. The army began to collect here in June, and continued to increase until war was declared, when the troops came in still more rapidly, till they numbered between 60,000 and 70,000, including a large number of irregular soldiers. As soon as war appeared inevitable, a large proportion of the army, then here, removed to the frontier. About 45,000 formed a camp at Kars, and 15,000 at Ardahan, a small force was sent to Bayazid, and 4,000 remained in our city. Upon war being declared, the forces stationed at Kars and Ardahan, entered the Russian territory, the former near Gumri, the latter at Akhaltskhah, or Akissar. At Gumri the Russians have a very strong fort, which at the commencement of hostilities, contained only 8,000 men. The portion of the Turkish army near that city had some skirmishes with the enemy, attended with a degree of success, but characterized by much barbarity, such as cutting off heads, kicking the bodies about the streets, &c. The irregulars plundered several villages, committing numerous atrocities, barbarously murdering women and children and taking many of the inoffensive villagers prisoners, some of whom they brought to Erzroom. The fort at Akissar contained only 2,000 or 3,000 Russians. The Turks made an attempt to take this fort, and from the reports at first received from each of the divisions of the Turkish army, it appeared they were about to sweep all before them, and, perhaps, take possession of all Georgia.

But it was soon evident that the accounts of their success had been most grossly exaggerated. After dallying for some weeks, and allowing the Russians at Gumri considerably to increase their force, the latter came out against the Turks, drove them from their territory and soon after they came to a bloody engagement. The Turks drew up their forces, in a long line, in a narrow valley, while the Russians took possession of the elevated land overlooking it and poured down their cannon balls and bullets upon them, and with their shells exploded many of their powder casks, producing such havoc among them that as a last resort, the Turks rushed upon their enemies and with their bayonets, swords, daggers, &c., effected all in their power. In this way, it is said, one old Moollah killed four Russians, but was afterwards killed himself. This massacre was continued untill evening, when the Turks becoming weary of it fled, leaving all their provisions, amunition, clothing, and 17 cannon on the field, which were of course, all seized by the Russians. There was great destruction of life on both sides. The Russians lost their General. The commander in chief of the Turks has rendered himself perfectly detestable to his soldiers, officers, and all interested in their sucess, by his indolence, indifference, and obstinacy. He took no part in the battle, and has made no efficient efforts to accomplish any thing. While his officers would plead with him to listen to advice, act, &c., he would make no answer whatever, but continue to smoke and fumble his beads.

At Akissar the case was still worse. The Turks had every advantage, having a force of 15,000, while the Russians had only 2,000 or 3,000; but on the firing of the first gun, the commander of the Turks fled, and this produced such complete confusion in the ranks, that only two or three battalions fought at all and they were terribly cut to pieces.

The commander, having witdrawn several miles from the battle ground, halted, and upon some of his fleeing soldiers coming up with him, he sternly, demanded, "Why are you here?" They replied, "What is more natural than that the members of the body should follow their head?" Upon this, he drew out his pistols and shot two of them, killing them upon the spot. This outrageous act so enraged the army, when it reached their ears, that they would have massacred their general; had it not been for the interposition of the Pasha of Erzroom, who was present, being engaged as commander of the volunteers. The Camp at Ardahan has been broken up, and all the soldiers returned to Erzroom. Although a large Turkish force remains, at Kars, no one doubts that the Russians could make their way to Erzroom without any serious resistance. These disgraceful defeats have dispirited the soldiers, though all unite in the opinion that they would have done good service, were it not for the insufficiency and cowardice of their officers.

What effect these, and the terrible disasters the Turks have experienced upon the Black Sea, of which you will have heard before this reaches you, will have upon them, who can tell? The deeply marked silence among them may betoken that they are humbled, or it may be ominous of a dreadful outbreak of fanaticism, in consequence of their having looked to infidel nations for assistance, instead of relying implicitly upon their Allah, who is punishing them for their distrust of him; or, desponding of the promised assistance from those whom they call their perfidious friends, who instead of hastening to their help, stand to see them cut to pieces by their foes, they may give vent to their wrath, which not a few are evidently nursing, as appears from the occasional threats uttered against England and France, the consequence of which might be most terrific to all in this country not of their faith. The Lord avert such a catastrophe.

The Greeks and Armenians have been in a state of great excitement and fear since the commencement of the war. On the first appearance of the troops here they buried most of their valuables, believing that they were liable at any moment to be pillaged by the Turks, while, in respect to their lives, they are evidently in constant fear. The slightest rumors fill them with consternation, their shops are closed and they flee when no man pursueth them And they have reason for the most serious apprehensions, as their imprudence is equal to their fears. They have said and done many things adapted to exasperate the Turks, who are naturally very suspicious of them, well remembering how the Armenians insulted them, when the Russians came here, in the last war, going so far as to place a dead dog before one of their Mosques, when the worshippers came out, exultingly exclaiming, "Behold your Prophet!" Among both of these classes of Christians the Turks have spies, dressed in the Greek and Armenian costumes. So infatuated are the Armenians, that upon receiving the intelligence of the dreadful disasters the Turks have met with upon the Black sea they could not refrain from making, in their church, a sacrifice as a thank offering. This greatly incensed the Mussulmans and made the Armenian Bishop much trouble. He was repeatedly called before the Pasha, and to allay the excitement he undertook to curse the sacrifice; making probably some *mental reservation.*

Although our city has not, as yet, been the scene of bloodshed, we have seen enough to make our hearts sicken at the horrors of war. Troops that went out gaily to the sound of music, have returned thinned in numbers, silent and dispirited. The noble horse is returned without its rider, and soldiers, wounded and mutilated are brought back on carts, of which forty arrived here last week, to eke out a miserable existence which they vainly wish had been terminated on the battle field. Surely such sights as these should lead us to pray more fervently that the reign of the prince of peace may be established.

Yours truly,
J. PEABODY.

Bro. Merriam:—I find the following in the *Boston Post* of last Saturday, under the head of European news. J. W.

THE END OF THE WORLD. Rev. Oulding Field is lecturing in Liverpool, and trying to prove that we are in the last stages of the world's journey; from the signs of the times, as unfolded in the events of the day.

Instead of the expected Niagara, there arrived this week one of the auxiliary propellers. The regular lines are chartered to convey the troops to the seat of war.—For once in a long series of historic blunders, the good genius of Great Britain interposes. France and England will fight side by side instead of front to front, and the boldest hearts that ever beat beneath steel cuirass will vie with the coolest and firmest heads that ever kept their firmness amid the tumult and terror of a doubtful field. We look upon the war as now declared. It is doubtful whether these troops can reach the Danube before its passage is forced. It is probable from the concentration of the Russian troops upon Kalafat, that the attack will be made there; and if the passage of the river is accomplished, the next movement will be upon the pass of the Balkan, known as the "Gate of Trojan." The allied forces may yet be in time to assist at this second line of defence, and to cover Constantinople.

The naval superiority of the allies in the Black Sea is a sufficient reason for Russia to make the attempt at Kalafat rather than at Ismail or any point near the coast.—The attack on Kalafat will be a bloody one, undoubtedly, and we have great fears that it may be successful. Seventy thousand troops, and those troops Russian, are no contemptible enemy. But as we have said the passage of the river is not a decisive step. It is of course more difficult to guard a wide extended frontier than to cross it. The attacking party has all the advantage of concentration and the choice of place. But after the Danube is passed, the range of the Balkan lies between, as the line of reserve, and that can only be passed at five or six easily defended points. Here will be the real seat of war. Russia will gain little by the mere possession of the Principalities, swampy, and thinly peopled steppes as they are, the point aimed at is the Bosphorus and the Dardanelles. The great swelling lake of Muscovite civilization is seeking an outlet. The political engineering of the rest of the world is interested in propping up this tottering down of the Turkish Empire, to keep back the devastating waters within their due bounds. While we write the Imperial artillery may be breaching the ramparts of Kalafat, and we wait with a feverish impatience for further news.—[New Bedford Mercury.

WILLIAMSTOWN, March 1st '54.

Bro Merriam:—By the stand you have taken I conclude that you belong to my Father's family, and are bound for the same home. When I see how the Lord is working, in this midnight cry; how he opens the way for it to go, and the means he makes use of, I can but exclaim, "*It is the Lord.*" When he wishes to have his word go, man cannot hinder; but it will accomplish that which he pleases. O what a privilege, to be used by the Lord in giving this last warning, and sharing in his reproach. Everything preaches to the watching one, we are almost home. My confidence every day increases, and I feel like going steadily forward, though it be to "the borders of the Red Sea," which the arm of the Lord divided "to make a way for the ransomed of the Lord to pass." Our Father provides for us, and every day presents fresh tokens of his love. In a little while the work *will* be done, and faith will find its great reward.

M. H. THAYER.

For the World's Crisis.

It seems very strange that the people who are willing to be called Adventists will oppose the time of Christ's coming, even without examination of the argument!—"There is nothing in it," "there can be no confidence in the chronology of the Bible," they say. Ah! they are too much engaged in the world, they have no time to investigate. "But and if that evil servant shall say *in his heart*, my Lord delayeth his coming," he need not oppose in word or action, but how many will not even go to hear where time is preached. Be assured if Christ ever comes, time will be preached before his coming, the midnight cry will be heard; and there will be only a few that will believe. Awake! O sleeper, behold he cometh. LUCILLA.

☞ Some idea of the state of the Russo-Greek church may be formed from the fact, that "as drunk as a Priest," is, in Russia, a popular saying to describe the most disgusting state of intoxication.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
" "	paper	"	40 "
Wholesale, cloth		"	$40 00 per 100
"	paper	"	33 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

"ADVENT HYMN BOOK"—which contains 143 pages—designed for the use of those who look for and love the appearing of Jesus Christ.—Price $11 per 100. Postage, single copies under 3000 miles 5 cents.

Appointments.

If the Lord will, I will meet with the Brethren at Wilmington, Conn., March 17th, and remain over the Sabbath.

If the Lord will, I will be at Dartmouth, Mass. March 25th, and remain there a few days.

J. HASTINGS.

I will meet with the brethren at Campton, N. H., Sabbath, March 19th, in the Adams district. Providence permitting, I hope to see the faithful.

Also a Quarterly Meeting in Odelltown Stone School-House, with the Christian Church of Advent believers, commencing on Saturday, March 25th. It is desirable to see a general attendance. And if convenient, the ordinance of the Lord's Supper will be administered. Meeting on Sunday at usual hours, and in the evening. "Behold the Bridegroom cometh, go ye out to meet him." Hallelujah!!

DAVID B. WYATT,
GEORGE P. SIMMONS.

By leave of Providence, I will preach at Carlisle on Sabbath next. J. MERRIAM.

Bro. S. G. Mathewson will preach at Cheshire, Conn., Sabbath, March 26th—and at Fairhaven, Conn., Sabbath April 2.

Bro. J. Cummings will preach at Salem, Sabbath, March 19. S. F. KOGERS.

Providence permitting, there will be a meeting held in East Canaan, Ct., near Beckley's Furnace, commencing Thursday, March 16th, and hold over the Sabbath.

Bethel, Ct., Thursday, March 30th, and hold over the Sabbath.

GEORGE A. BARNES,
GEORGE L. TERRICK.

If the Lord will, I will preach in Lake Village, N. H., March 19.

Westford, Mass., April 2, and go to Carlisle the week following, if thought best by the brethren. B. P. MANNING.

I will preach at Bradford Pond, N. H., April 9th. B. P. MANNING.

I will preach at Manchester, N. H., Sabbath, March 19, and continue through the week. J. WEEKS.

Bro. Kimball will preach at Lowell, Sabbath, March 19th.

Providence permitting, Bro. Cummings will preach at the Lawrence Hall, in Lawrence, Mass., Sabbath, March 26. D. L. STONES.

Bro. Edwin Burnham will preach at Portland on Sabbath, March 19th.

Bro. J. Couch will commence a meeting at Poland, Me., at 1 o'clock on Friday, March 24, to continue over the Sabbath.

Also, at Richmond, Me., on Thursday evening, March 30, to continue over the Sabbath.

The Lord willing, I will preach at Salem on Sunday, March 25. E. WHITNEY.

Conferences.

The Lord willing, a meeting will commence at Louden Ridge, Friday afternoon, March the 17th, at 1 o'clock, and continue over the Sabbath. The design of this meeting will be to give the evidences on the coming of the Lord in '54, and to review some of the objections which have of *late* been urged against this position. "Prove all things and hold fast that which is good" F. H. BERICK.

There will be a Conference holden at Orange, N. H., where Bro. Holt may appoint, commencing on Friday, March 17, to continue over the Sabbath J. COUCH.

If the Lord will, brethren M. Grant, and S. G. Mathewson, will hold a conference at Worcester, Mass., commencing on Tuesday, March 21st, and continuing over the following Sabbath. Brethren from abroad are invited to attend.

Business Items.

The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

The Lithographic Charts can be sent by mail for 10 cents, prepaid, any where within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

Bower's History of the Popes, price $5, and the Syriac Testament, price $2, are also for sale at this office.

Bro. J. Damman, your letter, containing $12, was duly received, but through some mistake it was not credited right in the paper.

P. O. Address.—S. B. Munn, Bridgewater, Vermont.

Special Notice.

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Letters Received.

B. W. Hill, G. Umberhind, C. A. Spaulding, H. Barringer, S. M. Couillard, S. S. Brewer, D. F. Taylor, G. A Fuller.

Cash Received for Books.

R. R. York, $5,00; Geo. W. Corleon, $2,00; Ruth Harvey, $1,00; S. Judd, $1,00; J. Davis, $1,00; Addison Cutting, 50 cts.; J. C. King, $6; L. Aldrich, 50 cents; J. Wight, $2; F. J. S., 50 cents; J. Pinkham, $1.

Cash Received.

A. C. Knowlton, A. D. Smith, C. L. Worthing, H. T. Merrill, S. G. Fulton, Geo. Rogers, N. Sparks, Emery Miller, Elizabeth Gleason, F. Hatch, E. Dinsmore, J. H. Sparks, Daniel Smart, J. R. Brown, A. G. Hopkins, S. Cornell, W. Cranston, S. Potter, A. K. Howland, E. E. Hoor, Ira Young, Geo. T. Fowler, F. Bates, jr., W. R. Hitchcock, P. C. Terrey, Ira [illegible], jr., D. Sargent, John Brown, $1,00 each; D. Boutwell, E. C. Smith, John Sprou, Seth [illegible]ton, Isaac Canney, Nathan Winslow, E. [illegible], P. Slater, M. Clark, C. Cooper, L. Eldridge, E. McGuffey, John Mix, E. Perkins, S. S. Barrows, C. H. Hodges, S. Williams, —— Marsh, [illegible] Andrews, Benj Rich, A. Partridge, L. Partridge, E. L. Brigham, A. Thompson, F. Whitney, Gilman Huntly, 50 cents each; True Worthen, M. A. Hollister, C. L. Percival, John Taylor, Peter Eaton, B. S. Cummings, W. H. Lovejoy, J. Libby, A. Hubbard, L. Barrows, S. Sampson, J. Fuller, —— Marshall, Luke Jocelyn, [illegible] Smith, 25 cents each; L. P. Harvey, $3,00; E. Harvey, $1,25; D. Austin, $2,00; [illegible] $3,00; Shackford, $3,00; Chas Webb, $1,50; J. Wendall, $2,00; W. Mix, $2,00; A. Williams, 12 1-2 cts; John Dunbar, $2,00; D. Stanford, $2,00; D. S. Powers, 50 cents; [illegible] Draper, $3,00; Geo. Rich, 75 cents; W. [illegible]ford, $2,00; [illegible], $2 [illegible] Small, 37 1-2; J. B. Ransom, $2,00; J. [illegible] $4; Church in Dartmouth, [illegible] J. Burdett, Edwin Phelps, Geo. W. Hamilton, M. Tucker, G. [illegible] jr., J. C. Gardiner, [illegible] each; F. J. S., L. [illegible] each; D. F. [illegible] cents each; [illegible] Wm. R. Jenness, Charles W. Sheets, [illegible] each; from Vernon, $6; Thomas [illegible] $1.[illegible]

The Heavenly Footman.

BY JOHN BUNYAN.

"Footman, in the heavenly race—
Fellow-sinner, (saved by grace,
If thou hast indeed begun
In the heavenly way to run)—
Many a cloud will gather o'er thee,
Many a trial lies before thee,
Many a wild along the way,
Waits to tempt thy foot astray;
Many a foe will seem thy friend,
Many a fear thy steps attend;
Many a hill, whose rugged road
Will not let thee bear thy load,
Save the inseparable cross,
Thou must climb and leave thy dross.
But there waiteth, at the end,
Such a home, and such a friend,
Such a crown, and such a throne;
Such a harp of heavenly tone,
Such companions, such employ,
Such a world of hallowed joy!

And thou hast along the way,
Many a promise for thy stay;
Strength and comfort from above,
Heavenly hope, and heavenly love!
Footman, speed thy heavenward pace,
Trust in God, and win the race."

"Remember Lot's Wife."

(*Concluded.*)

There has not been a time since the first Advent of the Savior, when so many have professed to love God as at present; and yet vital piety is, comparatively speaking a rare thing. The great mass have departed from the simplicity of the gospel, and the love of many has waxed cold.

Verses 26, 27: "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark; and the flood came, and destroyed them all." Verses 28, 29: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded: But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all." The foregoing scriptures forever preclude the idea of the conversion of the world, before the end of time. In the first case referred to, only eight persons were saved. Noah labored for the space of one hundred and twenty years, not simply in constructing the ark, but also in warning the world. The apostle declares him to have been a preacher of righteousness. Notwithstanding the little success that he met with in convincing the antediluvians of the approaching deluge, yet being patient and faithful in the work assigned him, he secured the approbation of Jehovah; and it is written, "Noah found grace in the eyes of the Lord." The Almighty favored him because of his character; "Thee have I seen righteous before me in this generation," is the confession, so to speak, of the Lord. By being a holy man he learned, not only that the flood was coming, but also the time of its occurrence. His knowledge being of a practical character, it saved him, while those who despised the knowledge of the Most High, were taken in the snare. The one *knew when* the flood was coming, and prepared himself for the emergency; the others *not* knowing, "the flood came and took them all"—*all that knew not*—"away."

So it was in the days of Lot, and so it will be in the day when the Son of Man shall come. In the case of Noah and Lot, the principle referred to by the wise man was completely developed. He says,—"Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discovereth both time and judgment. Because to every purpose there is time and judgment." Again: "The secret of the Lord is with them that fear Him." God never brings evil upon the world to any great extent, without first informing his children of His design. "Surely, the Lord God will do nothing but He revealeth His secret to His servants the prophets." In Daniel we read: "The wise shall understand." This is spoken in reference to the event and *time* of his second coming. And in this very connection is presented a parallel to the days of Noah and Lot. He says: "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." This was the case in the days of Noah and Lot; and the Saviour says: "Even thus shall it be in the day when the Son of Man is revealed."

Verse 31—"In *that day*, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he which is in the field, let him likewise not return back." The above is to have its fulfilment in connection with the coming of the Saviour. There is a striking analogy between the events of Noah and Lot's time, and the coming of Jesus Christ. As it was in the days that were *before* the flood, "even thus shall it be in the day when the Son of Man is revealed." The antediluvians eat and drank, married wives and were given in marriage; the inhabitants of the cities of the plain planted, builded, bought and sold, till the day that Lot went out of Sodom. "Even thus shall it be," that is, that generation of mankind living at the Second Advent of our Lord, will be equally insensate to their eternal welfare, as were the antediluvians and Sodomites; and as Lot had to leave house, property and friends, and escape to the mountain to secure salvation, "even thus shall it be" at or before the coming of the Saviour. This is pointed out by the Saviour in the parable of the ten virgins. He says: "Behold the bridegroom cometh, *go ye out to meet him*."—The church of God must, before the Saviour comes, occupy a position analagous to that of Noah when he entered the ark, and of Lot when he left the cities of the plain. God's people will not be engaged in speculation, and immersed in the spirit of the world when the Saviour comes.—The Lord has warned his people against it. He says: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to *escape all these things* that shall come to pass, and to stand before the Son of man." "Let him likewise not return back. *Remember Lot's wife.*" His admonition is applicable to the people of God who are, and have been, identified in the great movement of going forth to meet the bridegroom. It was when the church was dreaming of pleasures to come, that the proclamation was heard, "Fear God and give glory to him for the hour of his judgment *is come*:" suddenly both wise and foolish took their lamps and went forth to meet the bridegroom; but while he tarried, they all slumbered and slept. From this time was fulfilled the tarrying of the vision; the virgins slumbered, their lights became dim the darkness of night had enveloped them within its folds, deep sleep had *now* fallen upon them, and in the silence of midnight, just as they were about to enter upon the third watch, an OUTCRY is heard, "BEHOLD, THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM. Then all those virgins arose and trimmed their lamps."

It was needful that the Church should be warned, she was *in danger*—INFINITE DANGER; slumbering upon the *last* inch of time. It was at this point that God extended his mercy, and aroused her from her slumbers; now, or from *this* time and onward, the just man shall live by faith, "but if ANY *man* DRAW BACK, my soul shall have no pleasure in him." Draw back from what? Ans. From the position he occupies after he has been aroused from sleep. He is to live by faith—faith in the coming of the Lord; yea, faith in the *time* of his coming. If any man draw back! O how fearful this work of back-sliding from the faith of Christ's immediate coming! No marvel that the Saviour says, "Remember Lot's wife." The analogy between Lot's wife, and those who now turn back must be evident, it seems to me, to every mind. Lot's wife was exposed to danger, and God extended the warning to her likewise; in this case the Lord has been merciful; those persons who, like Lot's wife, have turned back, have had the warning. God has concentrated the light of six thousand years upon this generation; the last points of his economy are being developed, the jots and tittles are now receiving their accomplishment; the nations are making ready for the final conflict; everything betokens the coming storm; and if men, amid all these signs of the approaching end of all things, this "upheaving of the political elements," this concentration of heavenly light, the "consummation of all prophetic declaration," and, in a word, this complete fulfilment of the word of God, if men—"any man," no matter who he is, draw back, "my soul shall have no pleasure in him." Bear in mind, thou unstable soul, that the great separation day is just before thee. O how those words of Christ weigh upon my mind, "One shall be taken and the other left."

No matter what plea you may urge for drawing back, remember that "*whosoever* shall seek to *save* his life, shall loose it."—Let me urge upon you the necessity of a full consecration of all you have and are to God; keep before your mind the great fact of Christ's speedy coming, and if you are in the precincts of mystical Babylon the great, or in any of the smaller Babylons, tarry not in all the plain, escape to the mountain. REMEMBER LOT'S WIFE.

X.

BEAUTIES OF ROMANISM. A correspondent of the *Oberlin Evangelist*, residing in Iowa, writes:—"A man died out here who was a Catholic. His wife sent a boy forty or fifty miles for a priest to pray him out of purgatory. The priest came and charged $75 for his prayer. The family is poor. The boy froze his feet and legs and is a cripple in consequence."

Foreign News.

LATER FROM EUROPE. The Asia arrived at Halifax yesterday, with three days later intelligence—dates to the 25th ult.—and accounts of important political developments.

No military or naval action has occurred since our last advices, but political events of the highest importance are becoming developed. A significant announcement appears in the Paris Moniteur saying: "If the flags of France and Austria are united in the east, France will not permit any attempt to separate them beyond the Alps." This is regarded as an encouragement for Austria to declare herself on the side of the allies, and a threat to raise Italy and Hungary if she sides with Russia. The same announcement says that France cannot suffer the integrity of the Ottoman empire to be broken by aggressive acts from Greece; and further—"France discountenances the present attempt at revolution anywhere."

Austria, though vacillating, is becoming more and more favorable to the allies. It was even said that she had announced her intention of formally joining with the allies if Russia continues her aggressive acts against Turkey.—This probably is a premature announcement, but it gave a firmness to the funds. At the same time Austria continues sending troops to the southeastern frontier, but to allay apprehension a manifesto is about to appear stating that Austria continues her efforts in favor of peace, and that the troops are merely to prevent disturbances spreading to Servia, Montenegro and Bosnia. The attitude of Prussia remains unchanged and unexplained.

It is reported that a manifesto, agreed to by France and England, having all the force of a formal declaration of war, will appear in a few days in the Moniteur; and it was rumored that England has sent a final announcement to the czar, naming a definite time within which he must evacuate the principalities.

The Greek insurrection has become formidable in Epirus. The insurgents have taken the town of Arta and besieged the Turks in the citadel. 3000 insurgents were within ten miles of Yanina, Albania. A detachment of Greek regular troops have gone over to the insurgents.

Bands of armed Albanians go from village to village arousing the people and distributing arms gratis. Inflammatory placards are being circulated. The Greek government is apathetic and powerless.

Disturbances have broken out in Asia Minor, and conflicts had occurred at Kutaiah, Angora, and Scalanovel, but are now suppressed.—Throughout Greece great excitement prevailed, and disturbances had broken out in the Ionian Islands.

England has formally notified Russia of her intention to send a fleet into the Baltic.—Admiral Sir Charles Napier, who has been appointed to the command of the fleet in the Baltic, has been ordered to fit for sea. English ships are surveying the entrance to the Baltic.

The allied fleets remain in the Bosphorus, with cruisers in the Black Sea. Five additional French ships of the line are to join them.

The reported destruction of seven Turkish ships was an exaggeration. A Russian battery of 12 guns opposite Rutschuck damaged some Turkish vessels in the river—hence the report.

Great secrecy is observed in the movements of the French expeditionary force, but it is known that two divisions leave Toulon and Algiers under Generals Viney Autemarra, De Herville Bonet, and Espinazy. Gen. Dallonville will command a brigade of cavalry, and Prince Napoleon a brigade of cavalry reserve.

Prince George of Cambridge will command the English cavalry under Lord Raglan.

The embarkation of men and horses continues from the channel ports. The temper of the British people in favor of war is excellent.

From the Danube accounts represent both parties preparing for a great battle. The Russians have failed in their attempt to turn Omar Pacha's position.

An insurrection has occurred against the Egyptian rule in the provinces laying beyond the cataracts of the Nile.

Latest accounts from Persia state that the shah has officially announced to the foreign representatives that he will remain neutral in this war.

England.—Lord Palmerston, in answer to a question, replied that Smith O'Brien, having acted as a gentleman in refusing to escape at the expense of breaking his parole, is to be placed by an act of clemency in the same situation as other persons have placed themselves in by a violation of the pledges they had given. Mr Buchanan was present at the queen's levee. The new reform bill proposes to give parliamentary representation to all towns having over 16,000 inhabitants.

France.—It is reported that Messrs Rothschild and the Bank of France will advance two hundred millions of francs in 3's. at 64 10.—Forty arrests were made in Paris, caused by an intended demonstration on the 24th, being the anniversary of the republic.

An official note of M. Drouyn De L'Huys says that the recent mission of Prince Napoleon to Belgium had no political object.

The tone of the German press is becoming more adverse to Russian views.

An alliance, offensive and defensive, between France and Switzerland, is believed to have been concluded, thus enabling France to operate on Austria or Italy.

•Food riots continue in the Roman states.

STILL LATER FROM EUROPE. By the Atlantic at New York yesterday, we have three days later news from Europe—dates to the 22d ult.—accounts of immense preparations for war—of the departure of troops for the seat of war—of the movements of the Turks—and of an important debate in the British Parliament.

The Moniteur announces that the Czar of Russia's letter from St. Petersburg, arrived in Paris on the 18th of February, and that the Emperor Nicholas does not accepr the proposal for arrangements which was presented to him. The Moniteur adds the reply leaves no chance for a pacific solution.

Troops were embarking on the day the Atlantic sailed, from Liverpool, Dublin and Southampton, and ships were fitting with great rapidity at all the ports for the Baltic fleet.

French troops were embarking from Africa for Turkey. There is nothing new from the Danube. Omar Pacha was strengthening his position at Kalafat. The Turkish reserves were advancing to Widden and Oltenitza and the camp at Shumla had been broken up. At Constantinople fortifications were being erected.—The health of the Turkish army and fleet were excellent. Six thousand men and twenty four ships left Constantinople on the 7th of February, under the escort of eleven British war steamers.

It was reported that when the French and English troops should arrive in Turkey, a measure will be proposed by the Sultan to the Divan to give the Christians and Moslems equal civic rights. The rumor is, however, doubtful.

An important debate in the British Parliament had taken place on the Turkish question, and navy supplies had been voted. The Queen has issued a proclamation forbidding the exportation of arms, ammunition, and marine engines, or parts thereof. On an explanation in Parliament being asked, the government stated that machinery will be allowed to be sent to friendly nations.

A dreadful colliery explosion had taken place at Ince Hall near Wegan, by which 100 men were killed.

The Lord Chamberlain has notified Mr Buchanan that he may henceforth appear at Court in any costume he likes.

The King of Naples was attempting to form a general Italian league.

Albania. The signs of insurrection in Albania are only the commencement of an extensive plan of operations, which only await a suitable opportunity to be carried into execution. It is clear that the support to be given by England and France to the Turkish Government is made to depend on the extension of equal civil rights to the Christian subjects of the Porte, and the Times would most deeply deplore at this moment an outbreak of the Christian races, which would be regarded as a diversion in favor of Russia, and might be fomented by Russian agents for that purpose, but it may be hoped that the presence of French and English forces in the Ottoman Territory will be received by the Christian races as the surest pressage of their emancipation.

England.—The preparations for war are still going forward on the grandest scale. The fleet for the Baltic is to consist of 30 vessels, comprising 15 ships of the line, 4 regular screw steamers, and 11 heavy frigates, with a total of 1810 guns. Among the number are five three-deckers, (two of them screw propellers) carrying from 100 to 130 guns, five ninety guns, three eighties, two seventies and four sixties. Twenty-three out of thirty vessels are also provided with auxiliary steam power. The apprehensions with regard to obtaining crews have moreover been fully cleared up. Volunteers are coming forward in all directions, and the same spirit is also observable in the army.

The *Times* retains the conviction that the present condition and future movements of the Christian population of Turkey are the most serious parts of the question in which we have engaged, and is satisfied that a wide spread combination is in existence for the purpose of asserting the national and spiritual rights of the various Christian races who still live under Mahometan laws.

Prayer.

On the subject of the duty and privilege of prayer, it may be remarked that it is not good to follow any regular form; but rather to follow the dictates of desires, and a sense of duty at the time. Long prayers are seldom expedient. It is mockery to use petitions in prayer without a corresponding desire of the heart. Very loud prayers, except in large congregations, are inconsistent with the knowledge and a proper sense of the omnipresence of God. Some pray as though they supposed the Lord to be a great way off: and themselves may be supposed to be a great way off from the true knowledge of God. Some pray with an excess of resignation, in which case their prayers amount to nothing more than a request that the Lord will do as he pleases; or do what is right; but such prayer is needless. It is recorded that Jesus said in one of his prayers "not as I will, but as thou wilt:" but this does not prove that Christians should *never* pray positively and confidently. It is better for a confiding Christian to ask for what he needs and what he desires, and *believe* that God will grant his requests, however inconsistent with *apparent prospects.* It is a pointed commandment, that when people pray, they should *believe* that they will receive the things asked for. The worst thing I have seen in the writings of Rowland Hill, is the ridiculing the prayer of a poor washerwoman, who had prayed "that the clouds might be removed that the sun might shine to dry her washed clothes." Now it is probable that the poor woman was so circumstanced that the sustenance of her children depended apparently upon her pay for washing, which she could not obtain until the clothes were dry and returned; and there could be no impropriety in such prayer; for the Lord, who rules all circumstances, would have pre-arranged that the peculiar circumstances should induce the woman thus to pray, just at the time that *general* circumstances should require the removal of the clouds.

If the friends of any person are sick or in danger, it is the privilege of that person to ask, positively and believing, for their recovery or preservation, and the prayer will certainly be answered. But let praying persons beware of asking for things for the gratification of their pride, covetousness, or other carnal propensities or desires; for the answers of such may be injurious—a curse rather than a blessing.

The following examples of prayer from the scriptures show what desires we should especialy cherish:

"Teach me thy way, O Lord, and lead me in a plain path."

"Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way straight before my face."

"Be pleased, O Lord, to deliver me; O Lord, make haste to help me."

"Show me thy ways, O Lord, teach me thy paths; lead me in thy truth, and teach me."

"O send out thy light and thy truth; let them lead me."

"Create in me a clean heart, O God, and renew a right spirit within me."

"Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name."

"Show me a token for good."

"Remember me O Lord, with the favor that thou bearest unto thy people. O visit me with thy salvation, that I may see the good of thy chosen; * * that I may glory with thine inheritance."

"O that my ways were directed to keep thy statutes."

"O let me not wander from thy commandments." "Open thou mine eyes, that I may behold wondrous things out of thy law."

"Teach me, O Lord, the way of thy statutes, and I shall keep thy law." "make me to go in the path of thy commandments." "Turn away mine eyes from beholding vanity, and quicken thou me in thy way." "Quicken thou me in thy righteousness." "Teach me good judgment and knowledge." "Quicken me after thy loving-kindness; so shall I keep the testimony of thy mouth." "Give me understanding, that I may know thy testimonies." "Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name." "Order my steps in thy word, and let not any iniquity have dominion over me." "Make thy face to shine upon thy servant, and teach me thy statutes." "Plead my cause, and deliver me; quicken me according to thy word."

"Cause me to know the way wherein I should walk."

"Teach me to do thy will, for thou art my God. Thy Spirit is good: lead me into the land of uprightness."

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me."

"Save thy people, and bless their inheritance."

Extracts from Letters.

BUCHANAN, Feb. 20th, 1854.

Dear Bro. Merriam:—Not more welcome is cool water to a thirsty soul than the Crisis was to me. It is just such a paper as I have been wishing for. I am glad you had it in your heart to send it to me. The Lord bless and preserve you till He comes to deliver His children. I believe it will be soon. My heart says, "Come, Lord Jesus, and come quickly" I feel that I am a pilgrim and a stranger. When every earthly tie is loosed, each earthly staff is broken, the fond heart is sorely bruised by disappointment's stroke—when every flower of hope is laid upon the blighted sod—there is an ark of refuge for those who trust in God. But soon shall the pictured scenes in brighter visions rise.

"When Zion's sun shall seven-fold shine,
O'er all her mountains beauteous stand,
The messengers of peace;
Salvation by the Lord's right hand,
They shout, and never cease"

Jerusalem, my happy home, Oh! how I long to be there—to meet all the dear saints to part no more.

Your sister waiting for deliverance,

MAHITABLE C. HIGGINS.

LINCOLNVILLE, Me., Feb. 19, 1854.

Bro. Merriam:—I am thankful indeed to God for the light and comfort that your paper brings to his scattered flock; it seems to carry with it a heavenly breeze from that happy land, that wafts the little bark over the rough sea of time. Hark! what do I hear?—the midnight cry! The sleeping virgins arise and trim their lamps to meet their coming King. Yes, the ship will enter the haven of rest this year; glory to God in the highest—peace on earth and good will to man. Our trials and sufferings soon will be over; we soon will meet to part no more on Canaan's happy shore. At the end of 1335 days we shall meet Daniel and John, and all the prophets and apostles, and all the martyrs, that have gone before.

Yours in the patient waiting for Christ,

JOHN F. GILKEY.

Bro. Merriam:—I have been very thankful for the privilege of receiving the Crisis, so much so that I know not how to express my gratitude. It is truly meet in due season to my poor soul. The truth which it advocates is what I fully believe, and I am glad that I ever embraced it. I was converted to the time of the Lord's coming in '44; and as I believe it was time that brought me out from the world, so I believe it will be time that will carry me to the judgment and land me in the kingdom. Glory to God. This year I am looking for him who has said unto them that look for him will he appear the second time without sin unto salvation. The Lord is still on the giving hand, and I do rejoice that this year is the jubilee. Glory to God, we are almost home; soon our trials will have an end; faith will be lost in sight and prayer be turned to praise. My soul cries out, "Come, Lord Jesus, and come quickly." Amen.

Yours, in the path of speedy redemption,

SUSAN E. TEEPLE.

NEW GLASGOW, Canada East, February 25, 1854.

Bro. Merriam:—I must return my sincere thanks to you, or some other dear brother or sister, who has been so kind as to forward to me two of the World's Crisis, No. 5. They are meat in due season to the church of God. There are at present in this place a few who went forth in '43 and '44 to meet the Bridegroom; and, blessed be God, our oil still holds out,—we have had confidence that Jesus would not tarry long, and our faith has been sustained month after month by the fulfilment of Scripture. Our minds have been directed to the year 1854 by the darkening of the sun in the year 1780, for He that cannot lie said, "Immediately after the tribulation of those days (1260 days—Rev. 12: 6) shall the sun be darkened." Thus the 75 years (time of the end) cannot extend beyond May, 1855, else the Saviour would have said, before the tribulation ends the sun shall be darkened. Thus the Saviour has brought us to the blessed hope that we are close on to the end of the 1335 days, when the righteous will be clothed with immortality. Go on, brethren, sound the alarm, cry aloud and spare not. You are on the right path, it will shine brighter and brighter till the perfect day. There will be no more prolonging of the days.—God hath spoken, and it will be done. May His spirit guide you into all truth.

Yours, waiting for the redemption of Abraham's seed,

JOHN MORRISON.

MARCH 3, 1854.

Brother Merriam:—I write to inform you that the good Lord is carrying on His work in this region in several places.—Souls are being converted to God, and wanderers are coming back to Father's house.

Brother John Howell is in this region laboring in the vineyard, and God is blessing his labors abundantly. I have been with him for two weeks. We held a meeting in Newburg, souls are coming to Christ in that place: also in Exeter we held a meeting a number of days, and the fruits were blessed. Quite a number have come out, and others are moved. The work is going on. We had a meeting also in Dexter Village, where the Advent doctrine never was preached before, and the word produced a solemn impression. After this we commenced a meeting in North Newport which is now in progress, and the interest is good. Also in Dixmont God is pouring out his spirit under the labors of Brother J. Morrill and others. So on the whole we can say, with all propriety, "The Midnight cry in mercy sounds."—The Lord is coming this year. Amen.

J. DAMMAN.

N. PALERMO, Feb. 18, 1854.

Bro. Merriam:—My heart glows with gratitude to God for his goodness and condescension in employing us in his service, in permitting us to labor in his vineyeard. How good the will of the Lord is! How tender are all his mercies! It is even so; Jesus is coming to take His kingdom, to possess it with the saints forever, even forever and ever. The resurrection! O, the resurrection! This is the word that has been my delight, and saved me from perishing in my affliction.

The special tokens of the divine favor I enjoyed the last summer, were but a few props to a plentiful shower. Those things I so tenaciously held on to, as difficulties in the way of my exercising an understanding faith, on definite time, were dissipated like fog in the rays of a noonday's sun, while I listened to ten long sermons by the brethren at the Whitefield camp-meeting. How brilliantly the light shines "though midnight hour," when we are willing to arise and trim our lamps, by removing the impurities that have gathered aronnd it during the long, dark season of the bridegroom's tarry. How truthfully the sentiment is written by the poet, "The midnight cry in mercy sounds," notwithstanding we are often met with, "No matter when He comes, if we are only ready." Surely, such persons do not stop to consider what constitutes a readiness.

The Apostle says, "Ye brethren are not in darkness, that that day should overtake you as a thief." In a literal point of view, how important it is to have light in order to walk uprightly, for the Saviour says, "He that walketh in darkness knoweth not whither he goeth." It seems evident, if we are in the path of the just, our light will increase more and more unto the perfect day." John seemed quite bold in testifying "that if we say we have fellowship with him, (Christ) and walk in darkness, we lie, and do not the truth." Another says, "I am not in darkness, though I do not know anything about the time of the Lord's coming, and I do not believe it is for any one *to know*." When the Lord was about to destroy Sodom and Gomorrah, he said, "Shall I do this thing, and not let Abraham, my servant, know it?" As he did inform Abraham, I do firmly believe that he will let his loving, waiting, watching ones know the hour that he will come. For this I am watching; and also striving to be "diligent that I may be found of him in peace, without spot, and blameless."

Again; as the *days* of the Son of man are compared to the *days* of Noah, and as Noah had peculiar duties to do in his days, as also Lot, so will the Church of God have peculiar duties to do when she comes down into the *days* of the Son of man.—But if she is in darkness respecting her position, it is quite certain she will not be found having her loins girt about with truth, and her *lamp burning*. E. J. M.

☞ We are requested to insert the following verses of Coverdale's Translation of Habakuk, 2: 2, 3:

But the Lord answered me and said—Write the vision upon the tables; that whosoever cometh by, may read it,—

For the vision is yet for a time. But at last it shall come to pass, and not fail—And though he tarry, yet wait thou for him; for in very deed he will come and not be slack.

Behold, whosoever will not believe, his soul shall not prosper; but the just shall live by his faith.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, MARCH 22, 1854. NUMBER 10.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Seven Periods of Daniel's Vision of 2300 days: Dan. 8, 9, 10, 11 and 12th Chapters.

Continued.

And now, fellow-sinner, of every class, how shall I address you, in the assured view of the *Day of Judgment* just upon us? I once more call on you to repent; to turn to God, with your whole heart, and embrace the Savior, the only *Hope* of the gospel. The nations are preparing for, and gathering to the battle of the "great day of God Almighty." Soon will "the Kings of the earth, and the great men, and the Chief Captains, and the mighty men, call on the rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb!" "For the great Day of his wrath is come, and who shall be able to stand?"

If the foregoing computations are correct, there is but a step between us, and the first resurrection: when many will come forth to everlasting life, and *a wicked world be destroyed*. O "what shall it profit a man if he should gain the whole world, and lose his own soul?" What will your riches and treasures avail you, which "you have heaped together, for the *last day*, when God shall take away the soul? Who can stand before Him at that day? and "if ever the righteous scarcely are saved, where, O, where shall the ungodly, and the sinner appear?" How can you answer to the charge of extortion and oppression, or one of ten thousand of your offences, from the mouth of your Judge? How often have you oppressed the "fatherless, and the widow," the poor and the defenceless, and "because sentence against an evil work was not executed speedily, your hearts have been fully set in you to do evil!" and all this, too, against *One*, to whom you owe more than "ten thousand talents." Your ill gotten gain will never cancel such a debt as this. Has not the great Divine, who said to our first parents, "Ye shall not surely die," said also to you, "The vision is for many days to come; the times are far off." "Thus saith the Lord God, there shall none of my words be prolonged any more: but the word which I have spoken shall be done." But ye have said, "We will not hearken unto thee; what is the Almighty that we should serve him, and what profit shall we have, if we pray unto Him?" Hear what the Lord says: "Behold the day cometh that shall burn as an oven, and all the proud and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."

"The Lord will be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that Day." "Who may abide the *Day* of his coming; and who shall *stand* when he appeareth? for he is like a refiner's fire, and like fuller's soap." "And I will come near you to judgment; and *I* will be a swift witness against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts." "Know ye not that the unrighteous shall not inherit the Kingdom of God?" "Be not deceived; neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God." I call on you, I beseech you, I charge you now, to "prepare to meet your God!" "Why will you die?" O turn and live, when the voice of the Archangel shall declare "the mystery of God finished," and the *last trump* "shall break the slumbers" of the grave. Soon will the "thrones be cast down, and the Ancient of Days sit whose garment was white as snow, and the hair of his head like the pure wool.—His throne is like the fiery flame, and his wheels as burning fire." "A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the *books* were opened." "Prepare," O sinner, "to meet thy God;" for I solemnly affirm to you, whether you heed it or not, "The Judge is at the door." "The Lord is at hand;" and will "reward every one according as his work shall be." This is the day of "the Lord's preparation;" the chariots of Nahum are "raging in the streets; with flaming torches they run like the lightning!" O by the agony of Christ, which he endured in "the Garden," and "on the Cross," flee to that *Ark*, which alone can bear you up above that deluge of fire, which in a *few months* will dissolve the world. Once more I say, 'Up, get thee out of this place, for the Lord will destroy this city." "If you will be *wise*, be *wise* for yourselves, but if you scorn, you alone must bear it."

And now my fellow professor of the religion of Christ, are you ready to meet your Judge? Or have you only "a name to live, while you are dead?" If so, where will you be found, when the Lord shall "search Jerusalem with *candles*;" and "punish those that are settled on their lees?" Have you not "lost your first love;" "cast off fear and restrained prayer before God?" The *Day* will soon be revealed by fire, and that fire will try every one's work," and decide, "of what sort it is." "The tares and the wheat, must grow together, till the Harvest," but at that time, there will be an awful separation and it will be final. "The sinners in Zion will tremble." "Have you not persecuted the prophets, and refused to believe their words? Have you not slandered your own mother's Son?" Have you not "condemned the just, and he did not resist you?" and ill treated him, that was more righteous than you? "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; let the Bride-groom go forth of his chamber, and the Bride out of her closet. Let the priests, the ministers of the Lord, weep, between the porch, and the altar; and let them say, Spare thy people, O Lord, and give not thine *Heritage* to reproach;" "Gird yourselves, and *lament* ye priests; Howl ye ministers of the altar, for the meat offering, and the drink offering is withholden from the house of your god." "For the Day, for the Day of the Lord is at hand, and as a destruction from the Almighty, shall it come." "O be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Remember "at the time of the *end* shall be the Vision," and "at the time *appointed the end shall be*." Do not forget the fate of "the foolish Virgins," who lacked the oil of faith, which is the principal grace by which a righteous man lives; "and while they went to buy, the Bridegroom came, and they that were ready went in with him to the marriage, and the *door* was shut." Will you cry, Lord, Lord, open unto us? Will you tell him you have prophesied in his name, and walked many years in his ordinances? Alas! it will be vain for those, who have not the love of God in their hearts; for "every mouth will be stopped;" they will be shut out from the marriage, and never gain admittance. 'Ye cannot serve God and mammon' O be contented to dispense with your extravagance, and humble yourselves before God; for I testify to you now, that your costly wardrobes, your rich and elegant furniture, and all the paraphernalia of your splendor is doomed to the fire of the last day. While the Bridegroom tarries you may have an opportunity to obtain your oil; but delay not one moment; "tarry not in all the plain; escape to the mountains, lest ye be consumed." "Peace be on all them that love our Lord Jesus Christ, in sincerity."

"In robes of *judgment* lo! He comes,
Shakes the wide earth, and cleaves the tombs;
Before Him burns devouring fire,
The mountains melt, the seas retire." [Watts.]

Now ye humble lowly One's, ye servants of my God, I hail you, I congratulate you on the near view of the coming of your Lord, and Master; you, who are waiting, and longing to behold him; watching, praying, "and feasting on the coming of the Day of God, I rejoice with you that the day breaks; the shadows are fleeing away; and the mystery of God is being finished. Redemption is in sight; "Blessed" indeed, "are the eyes, that see the things that" we "see." Truly "Prophets and "Kings" might well desire to see them. Glory to God, that he has brought us to this place, where we are waiting for the opening "Heavens" to reveal Him! O let us trim anew our lamps, that they may burn clearer, and brighter unto "*the perfect day*." Let us gird ourselves, with *truth*, and stand waiting to depart, at a moment's warning; even at "the twinkling of an eye;" we cannot be too well prepared nor too soon. We must have "the whole armor of the gospel, and having done *all*, stand," ready for any encounter: we must repel the fury of our adversaries, and "cut off the progress of every invader." We must engage with all perseverance, and supplication for all saints." Soon will *the monster Death* be swallowed up; and millions of the redeemed will shout, "This is the Lord, we have waited for Him, we will be glad, and rejoice in his salvation." We hear the mustering of armies; we learn that the sword is unsheathed; we hear the clangor of arms, and a voice, "to arms, to arms," and of warriors, "terrible warriors, and garments rolled in blood." Comfort ye, comfort ye my people, saith your God. "Speak ye comfortably to Jerusalem. Say unto her that her warfare is accomplished, and her iniquity is pardoned." "Lift up thy voice, with strength, even lift it up; be not afraid; "say to the people, Behold the Lord God, will come with a strong hand; behold, his reward is with him, and his work before him," to render to every man, according as his work shall be. "Thy sun shall no more go down; for the Lord will be thine *everlasting light*, and the days of thy mourning shall be ended." Thy people shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified."

All the saints who have gone before us, died in faith, not having received the promise; but the day of redemption of the purchased possession is directly before us, when each of the saints will enter on his eternal inheritance. O Friends, *watch*, for in one instant, "He who is our Life shall appear, then shall we appear with him in glory." We have the promise, "Unto them that look for him shall he appear, the second time without sin unto salvation."—Let us have mercies, kindness, humbleness of mind; "meekness, long-suffering, forbearing one another, and forgiving one another in love." Let us walk "with all lowliness of mind," imitating the example of Him "who made himself of no reputation," and so keep "the unity of the Spirit, in the bond of peace." Looking for "the grace that shall be brought unto us, at the revelation of Jesus Christ." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Then we which are alive, shall be caught up together with them, to meet the Lord in the air, and so shall we ever be with the Lord." Our crowns are almost ready, and they are prepared for those "who love his appearing." We look for "that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." "Who shall *judge* the *quick* and the dead at his appearing, and his kingdom." O may we fight "the good fight," and be found giving meat to the household, when he comes. May our God be to us for a spirit of judgment, and for *strength* to them that turn the battle to the gate."—"We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at *the last trump*, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "For this corruptible must put on incorruption, and this mortal immortality." Let us aim to come up to the measure of the stature of the fulness of Christ; and to bring each, and all the members of the sanctified body of Christ, up to that standard. Let us keep his "Commandments without spot, unrebukable, until the appearing of our Lord Jesus Christ." Which in his times "He shall show who is the blessed and only Potentate, the King of kings, and Lord of lords;" "Who only hath immortality dwelling in light; which no man can approach unto; whom no man hath seen, nor can see; to whom be honour, and power everlasting. Amen.

Later from Europe.

By the arrival of the Arctic, at Halifax, yesterday, we have one week later advices from Europe—dates to the 4th inst.—accounts of the movements of the allied fleets—of the Czar's reply to the letter of Louis Napoleon—of heavy snows on the Danube—of immense preparations for a great conflict—of the breaking up of the ice in the Baltic, and of the breaking loose of the Russian fleet. But we have nothing new from the Danube or from Asia.

The *Times* Vienna correspondent, under date of the 2d instant, says than an Austrian Manifesto is about to announce that the Austrians will occupy Bosnia and Servia. There was a panic in consequence on the Vienna Bourse. The following is the substance of the answer sent by the Czar to the Emperor Napoleon:—

"If his Imperial Majesty extends his hand to me as I extend mine to him, I am ready to forget the mortification I have experienced, harsh though it be. Then, but then only, can I discuss the subject treated of in his letter, and may perhaps arrive at an understanding. Let the French fleet prevent the Turks from transporting reinforcements to the seat of war, and let the Turks send me a Plenipotentiary to negociate, whom I will receive as befits his character. The conditions already made known to the conference at Vienna are the sole bases on which I will consent to treat."

The movements of the Austrian troops towards the frontier continues. Austria has decided, in conjunction with the Western powers, to summon Russia to evacuate the principalities, and if necessary, to employ force to compel her to do so. The Russian fleet is preparing to leave the Baltic on the arrival of the combined fleet. The negotiations between the Russian and Sweedish Governments, has not yet terminated; and it is feared at Stockholm that Russia, in order to give more weight to its demands, will make a demonstration and send its fleets to that Capital.

The war is highly popular in Great Britain. The additional estimates for the army and navy are thought moderate. The French Emperor opened the Legislative session of 1854, on Thursday [illegible]. His speech commenced by referring to the deficient harvest. Seven million hectolitres of grain had been imported —more is on the way. Famine has been averted, but war is beginning.

Every power in Europe continues to arm;— France, England and Russia on an immense scale.

Sir Charles Napier has been appointed to command the Baltic of the allied fleet, Admiral Seymour being second in command. Over twenty ships had already assembled at Spithead.

The ice in the Baltic was breaking up, and a part of the Russian fleet has been liberated.— The Russian fleet at Cronstadt was ready to sail. A report says that the Czar has laid an embargo on British shipping in Russian ports.

On the Danube, a deep snow had prevented a movement of either army. The weather becoming milder, the Russians were making ostentatious preparations to cross the Danube.— Omar Pacha, evidently aware of their plans, was making efforts to check them. Some military men think that the Russians, notwithstanding their demonstrations, do not intend to attack Kalafat, but wish to entrap the Turks to come out. Omar has sent supplies to Varna.— The Turks no longer occupy any place but Kalafat north of the Danube.

There has been considerable fighting between small parties whenever they could come in contact, but no decisive action had occurred.

Another convoy of 16,000 troops were preparing to leave Constantinople for Batoum.

The Greek insurrection is in a fair way of being suppressed. Several British ships-of-war are ordered from Malta to Patras

The Pacha of Jania had defeated the Greek insurrectionists at Arta, but had not force enough to disperse them. The Pacha had issued a proclamation, calling on the Scutarians and the Catholic Albanians to remain faithful.

The Turkish government in concert with the British, French and Prussian governments, has addressed a remonstrance to the Greek court. The king of Greece apologized and dismissed his minister of police, but in reality powerless.

The Turks are concentrating a force in Sandjack of Elberson, under the command of the distinguished Hadin Pacha. The insurrection does not extend farther north than Albania.— Montenegro is quiet.

The statement most current in political circles is that couriers are on their way to St. Petersburg with a joint note demanding catagorical replies within one week, whether the Czar will evacuate the principalities before April 30, a refusal or no answer to be considered as a declaration of war against the allies. By the 18th or 20th of March the reply will be before Europe.

Again, though such vacillation is scarcely credible, it is said that the Czar signifies through Austria some other modification of negotiations, but he cannot suppose that it will be accepted.

Austria adheres to the allied Powers. It is officially announced by the Emperor Napoleon that she will not be called on at present to take offensive measures against Russia, but merely to keep the peace on the frontier.

SICKNESS OF THE EMPEROR OF RUSSIA. By a recent arrival from Europe we were informed that the Emperor of Russia was sick, and had not been seen by the public for some time. We have heard it stated by those who claim to know something of his majesty's habits, that these reported sicknesses of the Czar were sometimes employed to cover his sudden movements from the capital incog. to some more or less remote part of his empire, to enjoy an opportunity of personal inspection of men and things, unbeknown to the parties interested.—[Boston Journal.

Extracts from Letters.

MARCH 8, 1854.

Brother Merriam:—I write to inform you how the cause is prospering. The interest relative to the coming of the Lord is on the increase, meetings are powerful, God is honored. I visited the brethren in Orington last Sabbath and on Monday led into the water eleven souls. God's work goes on with power. There is an interest in almost every place.

Yours in love, J. DAMMAN.

HEBRON, N. Y., Feb. 27, 1854.

Dear Brother Merriam:—I have, through your kindness, received "The World's Crisis," and can truly say that it has been to me a welcome visitor. It is cheering to pilgrims in a strange land to know that they are almost home. This is a dark and dreary land; we have long been wandering amid its dark and stormy scenes, and we hail with delight, each token of approaching day; a day that shall terminate all our cares and sorrows; a day of eternal rest. O! happy day. Let us think less of the fleeting objects of this inconstant life, and keep our eyes fixed on our glorious *rest*. Soon, very soon, our deliverer will come, and if found faithful to our Master's cause, we shall enter upon "that *rest* which remaineth for the people of God."

Yours in hope,
WM. B. MAYNARD.

NEWFANE, Vt., March 12, 1854.

Bro. Edwin Burnham.—A question has arisen among the brethren here, whether we can know anything by faith and not have certain knowledge of it. Bro. I. A. Packard takes the affirmative. I take the position that faith is a matter of *belief*,— "The substance of things hoped for, the evidence of things not seen." Heb. 21: 1. "By faith Abraham, when he was called to go into a place, which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." Heb. 11: 8. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." Bro. Packard proposed to have you express your views on the subject. Please answer the above through the Crisis.

Yours, seeking after truth,
FOSTER H. WHITAKER.

MARLBORO', Feb. 20, 1854.

Bro. Merriam:—I praise God that He has called me by his grace to set my affections on things above, and enabled me "to wait for his son from heaven;" that I belong to that sect that is everywhere spoken against, and that I am "counted worthy to suffer shame for His name." The midnight cry, I believe is now being sounded; and it is my prayer that the watchmen on the walls of Zion may speed the glorious message, to arouse the virgins that are yet asleep, that they may get ready to go out and meet the Bridegroom.

Watchman, speed the joyful tidings,
Gird the heavenly armor on;
Speed the tidings, Oh how cheering,
Soon the victory will be won.

Watchman, speed the joyful tidings,
Loud proclaim the midnight cry;
Rouse, O rouse the sleeping virgins,
Lo! the Bridegroom draweth nigh.

Soon "the heavens will pass away with a great noise, and the elements melt with fervent heat." Where then, poor sinner, will you find a shelter? Will you call on the rocks and mountains to fall on you, and hide you from the wrath of a slighted God? "He will laugh at your calamity, He will mock when your fear cometh." Because "you have hated knowledge, and did not choose the fear of the Lord." Backslider, you who "have once tasted that the Lord was gracious," O arise! He has promised to "heal your backslidings." Virgins, wake up, for "behold the Bridegroom cometh!" Rise, trim your lamps. Soon the Master will rise up, and shut to the door, and then it will be in vain to seek for admittance.

Oh, I do long for the time to come, when I can say, "Lo! this is my God!" And that time will come this year. Praise the Lord. E. FELTON.

ORRS, Feb. 21, 1854.

Brethren and Sisters:—"Lift up your heads, for your redemption draweth nigh." Soon will the King come in all his beauty, to gather his faithful children from this dark and dreary world to that land which knoweth no sorrow, and where death cannot approach. O Glory to God, there is a land where no sighs can come. "O, I long to be there," where nothing can disturb that sweet, heavenly rest! Is it so? Are our trials, and sorrows to end this year? Can it be that we shall see our blessed Savior, who suffered and died on the Cross for our sakes? O yes, Jesus is coming. I believe it. O may we all be ready to meet our coming King. Oh, sinner, as you peruse the columns of the World's Crisis, think of your condition, and turn and seek salvation before it is too late; before the door of mercy is forever closed against you. Probation will soon end; the sun of the wicked will then forever set in darkness; and the trials of the faithful be finished. "O hail happy day, blest morn of Zion's glory!" May the Lord add his blessing upon both the Editor, and all who write for the columns of the Crisis. This is the prayer of your unworthy Sister,

M. H. LOOMIS.

SHIRLEY, MS., March 3, 1854.

Brother Merriam:—I have perused your paper which through the will of God has been sent to us to enlighten our understanding, and I can truly say that the gospel light it has shed upon my soul is worth more than mountains of gold, words cannot express my feelings of thankfulness. May your paper speed on its course.— May it spread its light to *thousands* of poor benighted souls. May the *Midnight Cry* echo and re-echo to the most remote parts of the earth, that the poor sinner may hear and understand if he will that he might be led to honor and glorify his maker. But time is passing swiftly, what is done must be done quickly, soon the last servant will be sealed and then where are we. We are here, he that is *righteous* will be *righteous* still and he that is *filthy* will be *filthy* still. Ought not this to stimulate us to action, to keep ourselves unspotted from the world. Much more could I say had I time. May this cause prosper.

From a well wisher,
D. S. HARRINGTON.

BRIDGEPORT, Ct., March 10, '54.

Bro. Merriam:—I am very much interested and edified by your newspaper, "The Crisis." I find that we want a number more of them; those that have had them, appear much interested in them. Many of the declarations of God's holy word are about having a speedy fulfilment. O how they crowd upon the present moment. "God is not slack concerning his promises." Angels are flying with messages of mercy, never again to be offered; they halt a moment, with trembling emotions; they watch the decision of that vacillating mind,—still glued to earth's anxieties and cares,—"so that *that day* will come upon them unawares." The current is moving forward; the floating mass has entered the great river; the rushing torrent bears them onward; but before they reach their intended goal, they are stricken with terror, and flee away like a rolling thing before the whirlwind."

I subscribe myself yours, hoping in the mercy of the Lord. J. C. BASSETT.

ALBANY, February 20th, 1854.

Brother Merriam:—I feel thankful to God, that the lovers of the truth have got up a paper to herald the truth through the land. We believe in one true and living God, the Father of our Lord Jesus Christ; one gospel, and present truth to the church of Christ. I am firm in the faith once delivered to the saints, and the coming of Christ this year. Glory to God, we are going home to die no more.

There we shall join the blood-washed band,
Of ev'ry age, from ev'ry land;
There praise shall ev'ry tongue employ,
With shouts of never ending joy.

Yours, in expectation of seeing the Lord this year.
H. I. HAYES.

Bro. Merriam,—I am thankful to God that he has put it into the hearts of his children, to print and send forth that flying messenger called "The World's Crisis." It carries truth to many who never have turned their ears away from the fables of these last days, to hear the living preacher. They will read, and meditate on what

they read, while they will take no pains to go to meeting for fear of a reproach upon their self-conceited religious characters.—O may God enable you, and the rest of his children, to send these last notes of warning to earth's remotest bounds; that all that can be reached may be sealed before the four angels let loose the four winds.

JOHN GIBSON.

Houghtonville, Vt., Feb. 23, 1854.

BANGOR, ME., Feb. 24, 1854.

Brother Merriam:—I believe with all my heart that the Lord will come this year and give immortality unto all his waiting saints. O what a thrilling thought that we shall see Abraham, Isaac and Jacob, and Job, Noah and Daniel in the kingdom of God this year! The nations are marshaling their mighty hosts for the *great battle*; men's hearts are beginning to fail them for fear, and "for looking after those things which are coming on the earth." I find some in this city who acknowledge that it looks as though the advent-people have the truth; and never was there such an interest to hear, in this section, since '44 as at the present time; and some are turning to God, and seeking a shelter from the coming storm.

O, dear brethren and sisters, when we see how short our time is that we have to labor, how faithful we ought to be, that we may save some, "pulling them out of the fire." I hope those dear friends who may continue to write for the columns of the "Crisis," may be guided by the spirit of the blessed Savior, and speak the truth in love, and use soft words, but hard arguments; that we may have a paper that is fit to read and give away. I love the heavenly spirit, thus far, which it seems to breathe forth, and the truth it contains, it is refreshing to the soul.

Now, dear brethren and sisters, scattered abroad, take courage and bear your trial a little longer, for "in due time we shall reap, if we faint not," and that *time*, we believe is the present year. Are we all ready? are our affections weaned from this world? if they are not we shall perish with it.

O, my brethren, is your treasure in heaven, "for where your treasure is, there will your hearts be also," so says one that always spoke the truth.

JOHN CLIFFORD.

CONCORD, N. H., March 6th, 1854.

Brother Merriam:—It is evident that floods of errors have been poured out in the world by the nominal churches at large, and the struggle between truth and error has been very great. Yet notwithstanding in this great struggle, the truth has not been shaken, nor has it in the least lost its brilliancy in the eyes of its admirers. But on the contrary, has, within a few years past, shone forth with ten-fold splendor;—and I sincerely believe that it will continue to shine more and more glorious till the perfect day. Though it is unpopular in the world, yet I believe it was never more precious to saints than at the present time, for it is truly meat and drink indeed. It is an indespensable treasure, because it is our only light in the path in which we are traveling—our only guide to direct our steps to the everlasting kingdom of our God. Were it possible that the truth should be shrouded with error, as some would gladly have it, what a gloomy wilderness would this world appear! But glory to God and the Lamb forever, we have nothing to fear on this ground; for God's word is truth, and not one jot or tittle will fail till all be fulfilled.

It is but a few months since I was brought to believe in this doctrine of the second coming of Christ, and I can truly say, that I would willingly part with my life before I would give it up. The Bridegroom has tarried a long time, but "yet a little while and He that shall come, will come, and will not tarry." Paul says unto them that *look* for the Lord will he appear the second time without sin, unto salvation.—And all who are really loving our blessed Lord and his appearing, are arousing from their lethargic sleep, trimming their lamps, and making preparation to meet the coming King in his beauty this year. There are many who dream of heaven, and have fond anticipations of meeting eternal glories there, that will be sadly disappointed. But salvation is free for all that will believe the gospel of Jesus Christ. Many precious souls here have been convicted of this truth, and have acknowledged the Saviour to be their best and dearest friend. That others may see it, and be led to glorify God, is my sincere prayer.

Hoping that the choicest blessings of heaven may descend upon you, and that through your instrumentality, assisted by the God of heaven, many sinners may be saved from the terrible vortex of eternity which lies yawning before them, I will close with a hearty God-speed you onward.

THOS. N. PALMER.

WEST POLAND, Me., Feb. 20, '54.

Readers of the Crisis:—Cheer up Pilgrims, land is nearing; soon deliverance will come, the long dark night has almost passed; a few more days and trial will be ended, and the good ship will cast anchor in the haven of eternal rest. We see that the tribulation of the church has almost ended, and soon the dreadful day of vengeance will meet the sinner. O, dear reader, my heart feels for you; have you made yonr peace with God? Have you made the Judge your friend and Jesus your advocate? If not, O fly, for your life ere the four angels let go their hold on the four winds, and your doom be sealed, and that forever.

The brethren in Portland are in need of help. Will the laborers in the vineyard take notice of this?

Yours, in the faith once delivered to the saints, looking for eternal life when Jesus appears.

G. P. DISSMORE.

ATKINSON, Me., March 2d, '54

Bro. Merriam:—As we have been favored with one of your papers ("The Crisis,") by way of Bro. Lampson, I feel it my duty to send you one dollar, to aid you in your labors of love and duty to your fellow-creatures, in spreading "the midnight cry" ere it is too late. I feel to bless God that through the instrumentality of the Crisis I have been made to realize my stupidity. Yes, I was truly slumbering on the verge of time; but the perusal of its thrilling pages caused every nerve of my soul to vibrate. It seemed to awaken an undying interest in my soul for "Heaven, my home." I am thankful that some of the Advent brethren have been aroused in season to sound "the midnight cry," and to awaken the "slumbering virgins" and stupid world. May God speed it far and wide, until the whole earth shall hear its thrilling sound. Had it not been for this truly welcome instrument of "God's mercy," we might have been overtaken in the "snare" that will overtake an ungodly world.

S. C. FULTON.

Bro. Merriam:—I have just returned from a week's labor in Portland, Me.—The Lord is accomplishing a blessed work there. I baptized four on Thursday; one of them was formerly a Catholic. It made our hearts rejoice to hear her praise God for what he had done for her. Several arose for prayers each evening. The brethren and sisters are mostly awake, and I think the Lord will bring about a great revival there, if no counteracting causes prevent.

J. WESTON.

Lowell, Mass., March 18, 1854.

The World's Crisis.

LOWELL, MARCH 22, 1854.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—[Rom. 14: 19.

(*Concluded.*)

In a former article on this subject I endeavored to shew that, although we hold to perfect liberty of conscience and freedom of opinion, yet those who have a specific work to accomplish, have the privilege of giving tone and character to a publication which is issued as their organ; and I illustrated the subject by a reference to anti-slavery papers.

Thus in religious affairs, having an object to promote, a specific work to accomplish, we feel that it is right and proper to promote that object and accomplish that specific work by those instrumentalities which God has placed in our hands.—Among the most powerful agencies to move the mass of mind, to create an interest in any subject is that of the press; and as we read "to him that knoweth to do good and doeth it not, to him it is *sin*," and we are commanded "to do good to all as we have opportunity;" it is very evident we are held responsible for all the talents and instrumentalities under our control. We are under ceaseless obligations to exert every influence, employ every talent, and wield every instrumentality in our power for the dissemination of light and truth, and a holy influence in the earth; and as the press is an engine of tremendous power committed into the hands of the Church to be wielded in the last days of Zion's warfare, our responsibility and obligations rise the higher in proportion to the efficiency of the instrumentality to be employed.

We have now arrived, according to our faith, at an interesting and important epoch in the history of the Church; indeed an epoch of overwhelming moment; the most tremendous scenes are before the world, and the most glorious prospects before the Church, that were ever impending; no less than the total, everlasting destruction of the one, and the final, complete and eternal deliverance of the other; death to the world, immortality to the saints; eternal night to the wicked and everlasting day to the righteous; and when we unite our energies and combine our influence to *sound an alarm in God's holy mountain*, we do not think it meet to send another proclamation with it to declare it is a *false alarm*—when we attempt to blow the trumpet in Zion, and give to it a *certain sound*, we do not desire to sound another trumpet, at the same time, with a different note, so that the people cannot understand the trumpet-note of alarm, and prepare themselves for battle.

We hold to free discussion in the fullest sense. We believe the press should be unshackled and free. While we live in a world of conflicting elements and diverse opinions, it is not the prerogative of man to veto the faith of the Church, or prescribe the form of worship, or put bands on the human intellect to check, by any controlling influence, the expression of thought, or freedom of the will, or liberty of Christian faith. No—God forbid; and we wish it distinctly understood, that we recognize the right and privilege of all to worship God agreeably to the dictates of their own consciences, with no one to molest or make them afraid.

If error be issued from the press there is, and ought to be, perfect liberty to combat it by publishing the truth. But it does not follow because all men have the privilege of publishing their own sentiments without let or hindrance, that therefore when an organ is designed to promote a specific object, those who are not interested in that object, have the same right to publish whatever they please in its columns, and thus frustrate entirely the design of the paper.

For instance, a paper is started to advocate the cause of the slave. Now it does not follow that because the press is free, and this is a land of liberty, therefore proslavery men are entitled to fill half its columns with sentiments of their own—If it were so, there could be no possibility of publishing an anti-slavery paper at all, because it would be as much a vehicle of *proslavery* as of *anti-slavery* sentiments. Suppose a paper started to advocate the cause of christianity in general, does it follow from the freedom of the American press, that the opponents of the Christian religion have a right to present arguments against the truthfulness of scripture, and thus spread a moral contagion through the community, and all this at the expense and trouble and labor of the office whence the periodical is issued? If this were so, there could be no such thing as a religious paper issued in the country. If the editors of a paper have no right to give a tone and religious character to their publication, then the principle of freedom is carried to that excess that absolutely annihilates all freedom in circulating light and truth through the medium of the press.—Just take the ground that liberty makes all things common, and there is security for no man's property or person. The excess of the principle destroys all its appropriate action. Just so in matters of religion.—Hence the Fathers of our Republic took the ground of maintaining perfect liberty of conscience, and freedom of worship, provided one class did not *interfere* with the rights of another; but no liberty of one man's conscience was allowed to infringe upon the religious freedom of another.

This we believe is the true position to be taken. Every one has a full and perfect right to advocate and publish his views on scriptural subjects; but we cannot perceive how, by any logical induction, it can be shown that those, who are desirous of sending out what they believe to be light and truth, for the salvation of their fellow men, are bound to publish any and every argument that may be presented against their views. While we fully recognize the equal rights of all, and acknowledge they have the same liberty to publish against what we deem truth, as we have to publish in favor of the same, and concede to them the same privilege of publishing a paper, if they chose, to be conducted agreeably to their ideas of propriety, and religious liberty, we at the same time believe God gives us the privilege, nay makes it our imperative duty to circulate what we deem truth without sending out as much error to neutralize its power. We cannot believe the Lord would have us send forth the proclamation, "*Behold the Bridegroom cometh*," and then another herald to tread upon the heels of the first, to announce the midnight cry to be premature, and *the proclamation false*.

Indeed we cannot see how in a religious point of view, the community can be benefited by giving them a little light to direct their feet in the way to Zion, and then a little darkness to cover it up.

Those who conduct other religious papers, have the right to manage them as they think proper, and God forbid we should make war on any periodical, or other instrumentality that may circulate a knowledge of divine things, whether they coincide precisely with our views or not. In whatever way Christ is preached, and good is done, we will say *Amen*. "Send by the hand of him whom thou will send" But, at the same time, we claim the privilege to give to the household what we deem "meat in due season," to nuture them unto eternal life, without at the same time feeding the flock with that which we believe will poison and debilitate the spiritual frame. To take a different course would be like starting on a railroad excursion, having one locomotive attached in front, to draw us forward, and another in the rear to draw us back. But little progress could be made in that way. To be sure, one engine which we may denominate truth, may be more powerful than the other, and move the train in some degree: but what a tremendous drawback it would be on the speed of the cars, to have one engine with steam reversed, operating powerfully all the way to stop the train.—Would it not be better for the company first to settle the question which direction they wish to move, and then attach the engine accordingly?

On the subject of the midnight cry and time of Advent, we believe the cause of Christ demands its publicationto the world, and that this is the great, ALL ABSORBING TRUTH now before the Church. We believe she has but little time toardorn herself with her jewels and white robes, in order to enter into the marriage of the Lamb when Jesus shall come: and for this reason we desire to sound an alarm in God's holy mountain, and arouse the virgins from their slumbers, and, so far as may be, startle an unbelieving world "to flee from the wrath to come." And if one half our paper were filled with matter to teach the sleeping virgins and slumbering world there was no occasion for alarm, those who love to slumber might still sleep on, and those, who love the truth, might readily devour the chaff, and refuse the wheat.

In a word we feel responsible to God for every line we publish, and if people call it oppression and bigotry, we cannot help it, but we have the blessed consciousness, that we are seeking the good of our fellow men, the upbuilding of the Church and the glory of God; our prayer is that God may be honored, His Son glorified, and souls fitted to enter into the everlasting kingdom at the glorious consumation of our hope, which we believe will be accomplished the present year.

Bro. Wendall,—I observe you commence the 2300 days of Daniel 8th at B. C. 456, and terminate them in A. D. 1854; but you will perceive at once, that it will require all those years complete in order to make 2300 years. If the decree to restore and build Jerusalem went forth in B. C. 456, the 2300 years must extend to the same point in 1855 at which the decree went forth in order to make 2300 years. Suppose for instance, we reckon from the first day of July in the year one before the birth of Christ to the first day of July in the year one after the birth of Christ, there would be six months included in each year, which of course would make one year. But if you add together one before and one after the commencement of the Christian era, it would make two years, one year too much. So if you add together 456 years before the Christian era, and 1854 years since the Christian era, it makes a mathematical error of one year or fraction of a year, unless those years before and after the Christian era are all complete. Hence many of our Advent brethren have taken the ground that the 2300 days (years) extend one year beyond the 1335 days (years), including the year of the redeemed, and the time for cleansing the sanctuary.

☞ The question has been repeatedly asked whether the day and hour of Christ's appearing may not be known from Daniel 12: 11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." It is plain that we cannot ascertain from this passage the day and hour of our Lord's return, unless we can ascertain the precise day and hour on which the daily sacrifice was taken away, and the abomination that maketh desolate set up. We learn from Hebrew scholars that the original term here rendered time, is not the same with that in the seventh verse. In the latter instance it signifies a year, in the former an epoch or date of an event. The idea, therefore, is not from the year in which the daily sacrifice shall be taken away, &c., but from the date or epoch when that event shall transpire, there shall be a thousand three hundred and ninety days.

☞ Bro. S. S. Brewer:—Your name was attached to the poetry in a back number, headed, 'Religion, what is it?' by mistake. The typographical error, however was discovered and corrected before the papers were all struck off.

Please insert the following in your excellent paper for the benefit of the brethren scattered abroad. Yours, looking for the ending of the 1335 days this year,

D. TAYLOR.

Exeter, March 6, 1854.

1780. *End of the 1260 days of persecution, tribulation and bloodshed upon the Church. End of the 1260 days, the Two Witnesses prophesying, clothed in Sackcloth. The fulfilment of Nahum 2: 3, "The valiant men are in scarlet in the day of God's preparation."*

1780. The Naval and Military Bible Society, England. (British red coats.)

1781 The first efficient effort to abolish slavery, by Thomas Clarkson and Richard Baxter and others.

1782. Robert Raikes, printer, Gloucester, Eng., set up a Sabbath School.—Raikes died in 1811, and from the time he commenced his first Sabbath School, up to the time of his death, Sabbath Schools had multiplied in Great Britain to the number of three hundred thousand.

1784. Mr Wesley, in Conference, determined on sending assistance to America, and various labors were undertaken in the West Indies, under the direction of Dr. Coke.

1785. Sept. 24, Mr Cowper addressed a letter to the Rev. John Newton, from which is taken the following extract: "Mr Scott called upon us yesterday; he is much inclined to set up a Sunday School if he can raise a fund for that purpose; Mr Jones has had one some time at Clifton, and Mr Unwin writes me word that he has been thinking of nothing else for a fortnight." The following is a copy of a letter from Rev. John Wesley, dated June 17, 1787, and very expressive of his views and feelings, "I am glad you have taken in hand that blessed work of setting up Sunday Schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not sent out some able champion against them."

1786. Methodist Missionary Society, in Eng., by the Rev. John Wesley and Rev. Thomas Coke, D. D., and others. Missionaries—In Ireland, 24; Sweden, 1; Germany, 1; France, 14; Gibraltar and Cadiz, 2; Western Africa, 14; South Africa, 20; Malta, 1; South India, 15; North Ceylon, 8; South Ceylon, 15; New South Wales, 5; Van Diemans Land, 7; Swan River, 1; New Zealand, 4; Friendly Islands, 8; Fejee Islands, 4; West Indies, 85; British America, 85.

1787. The origin of the Bible Society may be traced to the benevolent efforts of Rev. Thomas Scott, D. D. Interesting himself in 1787, to procure a quantity of Bibles for the poor in Wales, turned the attention of the public to the subject of distributing the Bible.

1789. The English Baptist Missionary Society owes its origin to the zeal and influence of the Rev. William Carey, D. D., one of its first Missionaries, and was formed at Kittering, Oct. 2, 1789.

1789. The religious Tract Society was instituted in London.

1791. The first Sabbath School Society in the United States, established in Philadelphia.

1792. Baptist Missionary Society in England.

1794. Society for converting Negro slaves in the West Indies.

1795. London Missionary Society.

1796. Edinburgh Missionary Society.

1797. Baptist Home Missionary Society.

1798. Connecticut Missionary Society.

1798. Church Missionary Society, Africa East.

1799. Mass. Missionary Society, in Boston.

1799. Religious Temperance Society, England.

1800. The Church Missionary Society, England.

1803. First Tract Society in the United States.

1804. British and Foreign Bible Society.

1805. British and Foreign School Society.

1806. London Hibernian Society.

1806. Sunday School in Kent, Maryland.

1808 Society for promoting Christianity among the Jews.

1810. American Board of Commissioners for Foreign Missions.

1811. Mass. Temperance Society.

1812. Prayer book and Homily Society.

1813. Moral Society of Connecticut.

1814. Irish Evangelical Society, Baptist general Convention of Foreign Missions.

1815. Mass. Peace Society. American Education Society.

1816. French Society of Christian Morals. Congregation of Missions in France. Bible Society, Poland. American Bible Society. Sabbath Schools introduced into New York.

1817. United Foreign Missionary Society. Bible Society in Germany.

1818. Protestant Bible Society in France. Port of London Society for promoting religion among the British and Foreign Seamen.

1819. American Missionary Society, M. E. Church. American Colonization Society. Home Mission Society.

1820. American M. S. of the Protestant Episcopal Church.

1821. Society of Christian Morals, Paris.

1822. The Irish Society of London.

1823. Anti-Slavery Society, London.—The Ladies' Hibernian Female School Society, London.

1824. The American Sunday School Union.

1825. American Tract Society. American Unitarian Association.

1826. American Home Missionary Society. American Temperance Society.

1828. American Peace Society. American Seamen's Friend Society.

1829. The Journal of Humanity was established, and at the close of the year, there had been formed and reported more than one thousand Societies.

1831. The reformation was equally successful, and the number of Societies was increased to more than 3,000, of which 18 were State Societies.

1832. Societies were formed at different places on the coast of Africa. The number of Societies in the Country was more than 10,000.

1833. American Anti-Slavery Society.—American Temperance Union.

The whole number of Bible Societies, including the Missonary Stations, at the present time, may be reckoned at from 25,000 to 30,000. The number of Languages and Dialects, in which the Bible has been distributed is 153.

The above dates were taken from The Christian Philanthropist or Harbinger of the Millenium written by Dr. Coggswell, President of the American Education Society, Boston, Mass. Printed 1839.

For the World's Crisis.

Bro. Merriam:—In looking over the Index to my Bible, my eye rested on the following—"*Alliance with the wicked forbidden*"—and the following passages noted; and I thought that those who love the truth would like to read them, so I copy them for your paper:—

PETER.

And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this?—Jud. 2: 2.

And Jehu, the son of Hanani, the seer, went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.—[Chron. 19: 2.

Now, therefore, give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever; that ye may be strong and eat the good of the land, and leave it for an inheritance to your children forever.—[Ezra 9: 12.

And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives to increase the trespass of Israel.

Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives.—Ezra 10: 10, 11.

That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?—Neh. 6: 2, 3.

But were mingled among the heathen, and learned their works.

And they served their idols; which were a snare unto them.

Yea, they sacrificed their sons and their daughters unto devils.—Ps. 106: 35, 7.

My son, if sinners entice thee, consent thou not.—Prov. 1: 10.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.—Prov. 4: 14, 15

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.—Prov. 14: 7.

Withhold thy foot from being unshod, and thy throat from thirst; but thou saidst, There is no hope: no, for I have loved strangers, and after them will I go.—Jer. 2: 25.

Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence.—Jer. 51: 6.

Now I beseech you, brethren, mark them which cause divisions and offences con-

they read, while they will take no pains to go to meeting for fear of a reproach upon their self-conceited religious characters.—O may God enable you, and the rest of his children, to send these last notes of warning to earth's remotest bounds; that all that can be reached may be sealed before the four angels let loose the four winds. JOHN GIBSON.

Houghtonville, Vt., Feb. 23, 1854.

BANGOR, ME., Feb. 24, 1854.

Brother Merriam:—I believe with all my heart that the Lord will come this year and give immortality unto all his waiting saints. O what a thrilling thought that we shall see Abraham, Isaac and Jacob, and Job, Noah and Daniel in the kingdom of God this year! The nations are marshaling their mighty hosts for the *great battle*; men's hearts are beginning to fail them for fear, and "for looking after those things which are coming on the earth." I find some in this city who acknowledge that it looks as though the advent people have the truth; and never was there such an interest to hear, in this section, since '44 as at the present time; and some are turning to God, and seeking a shelter from the coming storm.

O, dear brethren and sisters, when we see how short our time is that we have to labor, how faithful we ought to be, that we may save some, "pulling them out of the fire." I hope those dear friends who may continue to write for the columns of the "Crisis," may be guided by the spirit of the blessed Savior, and speak the truth in love, and use soft words, but hard arguments; that we may have a paper that is fit to read and give away. I love the heavenly spirit, thus far, which it seems to breathe forth, and the truth it contains, it is refreshing to the soul.

Now, dear brethren and sisters, scattered abroad, take courage and bear your trial a little longer, for "in due time we shall reap, if we faint not," and that *time*, we believe is the present year. Are we all ready? are our affections weaned from this world? if they are not we shall perish with it.

O, my brethren, is your treasure in heaven, "for where your treasure is, there will your hearts be also," so says one that always spoke the truth.

JOHN CLIFFORD.

CONCORD, N. H., March 6th, 1854.

Brother Merriam: It is evident that floods of errors have been poured out in the world by the nominal churches at large, and the struggle between truth and error has been very great. Yet notwithstanding in this great struggle, the truth has not been shaken, nor has it in the least lost its brilliancy in the eyes of its admirers. But on the contrary, has, within a few years past, shone forth with ten-fold splendor;—and I sincerely believe that it will continue to shine more and more glorious till the perfect day. Though it is unpopular in the world, yet I believe it was never more precious to saints than at the present time, for it is truly meat and drink indeed. It is an indespensable treasure, because it is our only light in the path in which we are traveling—our only guide to direct our steps to the everlasting kingdom of our God. Were it possible that the truth should be shrouded with error as some would gladly have it, what a gloomy wilderness would this world appear! But glory to God and the Lamb forever, we have nothing to fear on this ground; for God's word is truth, and not one jot or tittle will fail till all be fulfilled.

It is but a few months since I was brought to believe in this doctrine of the second coming of Christ, and I can truly say, that I would willingly part with my life before I would give it up. The Bridegroom has tarried a long time, but "yet a little while and He that shall come, will come, and will not tarry." Paul says unto them that *look* for the Lord will he appear the second time without sin, unto salvation.—And all who are really loving our blessed Lord and his appearing, are arousing from their lethargic sleep, trimming their lamps, and making preparation to meet the coming King in his beauty this year. There are many who dream of heaven, and have fond anticipations of meeting eternal glories there, that will be sadly disappointed. But salvation is free *for* all that will believe the gospel of Jesus Christ. Many precious souls here have been convicted of this truth, and have acknowledged the Saviour to be their best and dearest friend. That others may see it, and be led to glorify God, is my sincere prayer.

Hoping that the choicest blessings of heaven may descend upon you, and that through your instrumentality, assisted by the God of heaven, many sinners may be saved from the horrible vortex of eternity which lies yawning before them, I will close with a hearty God speed you onward. THOS. N. PALMER.

WEST POLAND, Me., Feb. 20, '54.

Readers of the Crisis:—Cheer up Pilgrims, land is nearing; soon deliverance will come, the long dark night has almost passed; a few more days and trial will be ended, and the good ship will cast anchor in the haven of eternal rest. We see that the tribulation of the church has almost ended, and soon the dreadful day of vengeance will meet the sinner. O, dear reader, my heart feels for you; have you made yonr peace with God? Have you made the Judge your friend and Jesus your advocate? If not, O fly, for your life ere the four angels let go their hold on the four winds, and your doom be sealed, and that forever.

The brethren in Portland are in need of help. Will the laborers in the vineyard take notice of this?

Yours, in the faith once delivered to the saints, looking for eternal life when Jesus appears. G. P. DISSMORE.

ATKINSON, Me., March 2d, '54

Bro. Merriam:—As we have been favored with one of your papers ("The Crisis,") by way of Bro. Lampson, I feel it my duty to send you one dollar, to aid you in your labors of love and duty to your fellow-creatures, in spreading "the midnight cry" ere it is too late. I feel to bless God that through the instrumentality of the Crisis I have been made to realize my stupidity. Yes, I was truly slumbering on the verge of time; but the perusal of its thrilling pages caused every nerve of my soul to vibrate. It seemed to awaken an undying interest in my soul for "Heaven, my home." I am thankful that some of the Advent brethren have been aroused in season to sound "the midnight cry," and to awaken the "slumbering virgins" and stupid world. May God speed it far and wide, until the whole earth shall hear its thrilling sound. Had it not been for this truly welcome instrument of "God's mercy," we might have been overtaken in the "snare" that will overtake an ungodly world. S. C. FULTON.

Bro. Merriam:—I have just returned from a week's labor in Portland, Me.—The Lord is accomplishing a blessed work there. I baptized four on Thursday; one of them was formerly a Catholic. It made our hearts rejoice to hear her praise God for what he had done for her. Several arose for prayers each evening. The brethren and sisters are mostly awake, and I think the Lord will bring about a great revival there, if no counteracting causes prevent. J. WESTON.

Lowell, Mass., March 18, 1854.

The World's Crisis.

LOWELL, MARCH 22, 1854.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another."—[Rom. 14: 19.

(*Concluded.*)

In a former article on this subject I endeavored to shew that, although we hold to perfect liberty of conscience and freedom of opinion, yet those who have a specific work to accomplish, have the privilege of giving tone and character to a publication which is issued as their organ; and I illustrated the subject by a reference to anti-slavery papers.

Thus in religious affairs, having an object to promote, a specific work to accomplish, we feel that it is right and proper to promote that object and accomplish that specific work by those instrumentalities which God has placed in our hands.—Among the most powerful agencies to move the mass of mind, to create an interest in any subject is that of the press; and as we read "to him that knoweth to do good and doeth it not, to him, it is *sin*," and we are commanded "to do good to all as we have opportunity;" it is very evident we are held responsible for all the talents and instrumentalities under our control. We are under ceaseless obligations to exert every influence, employ every talent, and wield every instrumentality in our power for the dissemination of light and truth, and a holy influence in the earth; and as the press is an engine of tremendous power committed into the hands of the Church to be wielded in the last days of Zion's warfare, our responsibility and obligations rise the higher in proportion to the efficiency of the instrumentality to be employed.

We have now arrived, according to our faith, at an interesting and important epoch in the history of the Church; indeed an epoch of overwhelming moment; the most tremendous scenes are before the world, and the most glorious prospects before the Church, that were ever impending; no less than the total, everlasting destruction of the one, and the final, complete and eternal deliverance of the other; death to the world, immortality to the saints; eternal night to the wicked and everlasting day to the righteous; and when we unite our energies and combine our influence to *sound an alarm in God's holy mountain*, we do not think it meet to send another proclamation with it to declare it is a *false alarm*—when we attempt to blow the trumpet in Zion, and give to it a *certain sound*, we do not desire to sound another trumpet, at the same time, with a different note, so that the people cannot understand the trumpet-note of alarm, and prepare themselves for battle.

We hold to free discussion in the fullest sense. We believe the press should be unshackled and free. While we live in a world of conflicting elements and diverse opinions, it is not the prerogative of man to veto the faith of the Church, or prescribe the form of worship, or put bands on the human intellect to check, by any controlling influence, the expression of thought, or freedom of the will, or liberty of Christian faith. No—God forbid; and we wish it distinctly understood, that we recognize the right and privilege of all to worship God agreeably to the dictates of their own consciences, with no one to molest or make them afraid.

If error be issued from the press there is, and ought to be, perfect liberty to combat it by publishing the truth. But it does not follow because all men have the privilege of publishing their own sentiments without let or hindrance, that therefore when an organ is designed to promote a specific object, those who are not interested in that object, have the same right to publish whatever they please in its columns, and thus frustrate entirely the design of the paper.

For instance, a paper is started to advocate the cause of the slave. Now it does not follow that because the press is free, and this is a land of liberty, therefore proslavery men are entitled to fill half its columns with sentiments of their own—If it were so, there could be no possibility of publishing an anti-slavery paper at all, because it would be as much a vehicle of *proslavery* as of *anti-slavery* sentiments. Suppose a paper started to advocate the cause of christianity in general, does it follow from the freedom of the American press, that the opponents of the Christian religion have a right to present arguments against the truthfulness of scripture, and thus spread a moral contagion through the community, and all this at the expense and trouble and labor of the office whence the periodical is issued? If this were so, there could be no such thing as a religious paper issued in the country. If the editors of a paper have no right to give a tone and religious character to their publication, then the principle of freedom is carried to that excess that absolutely annihilates all freedom in circulating light and truth through the medium of the press.—Just take the ground that liberty makes all things common, and there is security for no man's property or person. The excess of the principle destroys all its appropriate action. Just so in matters of religion.—Hence the Fathers of our Republic took the ground of maintaining perfect liberty of conscience, and freedom of worship, provided one class did not *interfere* with the rights of another; but no liberty of one man's conscience was allowed to infringe upon the religious freedom of another.

This we believe is the true position to be taken. Every one has a full and perfect right to advocate and publish his views on scriptural subjects; but we cannot perceive how, by any logical induction, it can be shown that those, who are desirous of sending out what they believe to be light and truth, for the salvation of their fellow men, are bound to publish any and every argument that may be presented against their views. While we fully recognize the equal rights of all, and acknowledge they have the same liberty to publish against what we deem truth, as we have to publish in favor of the same, and concede to them the same privilege of publishing a paper, if they chose, to be conducted agreeably to their ideas of propriety, and religious liberty, we at the same time believe God gives us the privilege, nay makes it our imperative duty to circulate what we deem truth without sending out as much error to neutralize its power. We cannot believe the Lord would have us send forth the proclamation, "*Behold the Bridegroom cometh*," and then another herald to tread upon the heels of the first, to announce the midnight cry to be premature, and *the proclamation false*.

Indeed we cannot see how in a religious point of view, the community can be benefited by giving them a little light to conduct their feet in the way to Zion, and then a little darkness to cover it up.

Those who conduct other religious papers, have the right to manage them as they think proper, and God forbid we should make war on any periodical, or other instrumentality that may circulate a knowledge of divine things, whether they coincide precisely with our views or not. In whatever way Christ is preached, and good is done, we will say *Amen*. "Send by the hand of him whom thou wilt send" But, at the same time, we claim the privilege to give to the household what we deem "meat in due season," to nuture them unto eternal life, without at the same time feeding the flock with that which we believe will poison and debilitate the spiritual frame. To take a different course would be like starting on a railroad excursion, having one locomotive attached in front, to draw us forward, and another in the rear to draw us back. But little progress could be made in that way. To be sure, one engine which we may denominate truth, may be more powerful than the other, and move the train in some degree: but what a tremendous drawback it would be on the speed of the cars, to have one engine with steam reversed, operating powerfully all the way to stop the train.—Would it not be better for the company first to settle the question which direction they wish to move, and then attach the engine accordingly?

On the subject of the midnight cry and time of Advent, we believe the cause of Christ demands its publicationto the world, and that this is the great, ALL ABSORBING TRUTH now before the Church. We believe she has but little time toardorn herself with her jewels and white robes, in order to enter into the marriage of the Lamb when Jesus shall come: and for this reason we desire to sound an alarm in God's holy mountain, and arouse the virgins from their slumbers, and, so far as may be, startle an unbelieving world "to flee from the wrath to come." And if one half our paper were filled with matter to teach the sleeping virgins and slumbering world there was no occasion for alarm, those who love to slumber might still sleep on, and those, who love the truth, might readily devour the chaff, and refuse the wheat.

In a word we feel responsible to God for every line we publish, and if people call it oppression and bigotry, we cannot help it, but we have the blessed consciousness, that we are seeking the good of our fellow men, the upbuilding of the Church and the glory of God; our prayer is that God may be honored, His Son glorified, and souls fitted to enter into the everlasting kingdom at the glorious consumation of our hope, which we believe will be accomplished the present year.

Bro. Wendall,—I observe you commence the 2300 days of Daniel 8th at B. C. 456, and terminate them in A. D. 1854; but you will perceive at once, that it will require all those years complete in order to make 2300 years. If the decree to restore and build Jerusalem went forth in B. C. 456, the 2300 years must extend to the same point in 1855 at which the decree went forth in order to make 2300 years. Suppose for instance, we reckon from the first day of July in the year one before the birth of Christ to the first day of July in the year one after the birth of Christ, there would be six months included in each year, which of course would make one year. But if you add together one before and one after the commencement of the Christian era, it would make two years, one year too much. So if you add together 456 years before the Christian era, and 1854 years since the Christian era, it makes a mathematical error of one year or fraction of a year, unless those years before and after the Christian era are all complete. Hence many of our Advent brethren have taken the ground that the 2300 days (years) extend one year beyond the 1335 days (years), including the year of the redeemed, and the time for cleansing the sanctuary.

☞ The question has been repeatedly asked whether the day and hour of Christ's appearing may not be known from Daniel 12: 11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." It is plain that we cannot ascertain from this passage the day and hour of our Lord's return, unless we can ascertain the precise day and hour on which the daily sacrifice was taken away, and the abomination that maketh desolate set up. We learn from Hebrew scholars that the original term here rendered time, is not the same with that in the seventh verse. In the latter instance it signifies a year, in the former an epoch or date of an event. The idea, therefore, is not from the year in which the daily sacrifice shall be taken away, &c., but from the date or epoch when that event shall transpire, there shall be a thousand three hundred and ninety days.

☞ Bro. S. S. Brewer:—Your name was attached to the poetry in a back number, headed, 'Religion, what is it?' by mistake. The typographical error, however was discovered and corrected before the papers were all struck off.

Please insert the following in your excellent paper for the benefit of the brethren scattered abroad. Yours, looking for the ending of the 1335 days this year,

D. TAYLOR.

Exeter, March 6, 1854.

1780. *End of the 1260 days of persecution, tribulation and bloodshed upon the Church. End of the 1260 days, the Two Witnesses prophesying, clothed in Sackcloth. The fulfilment of Nahum 2: 3, "The valiant men are in scarlet in the day of God's preparation."*
1780. The Naval and Military Bible Society, England. (British red coats.)
1781 The first efficient effort to abolish slavery, by Thomas Clarkson and Richard Baxter and others.
1782. Robert Raikes, printer, Gloucester, Eng., set up a Sabbath School.—Raikes died in 1811, and from the time he commenced his first Sabbath School, up to the time of his death, Sabbath Schools had multiplied in Great Britain to the number of three hundred thousand.
1784. Mr Wesley, in Conference, determined on sending assistance to America, and various labors were undertaken in the West Indies, under the direction of Dr. Coke.
1785. Sept. 24, Mr Cowper addressed a letter to the Rev. John Newton, from which is taken the following extract: "Mr Scott called upon us yesterday; he is much inclined to set up a Sunday School if he can raise a fund for that purpose; Mr Jones has had one some time at Clifton, and Mr Unwin writes me word that he has been thinking of nothing else for a fortnight." The following is a copy of a letter from Rev. John Wesley, dated June 17, 1787, and very expressive of his views and feelings, "I am glad you have taken in hand that blessed work of setting up Sunday Schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not sent out some able champion against them."
1786. Methodist Missionary Society, in Eng., by the Rev. John Wesley and Rev. Thomas Coke, D. D., and others. Missionaries—In Ireland, 24; Sweden, 1; Germany, 1; France, 14; Gibraltar and Cadiz, 2; Western Africa, 14; South Africa, 20; Malta, 1; South India, 15; North Ceylon, 8; South Ceylon, 15; New South Wales, 5; Van Diemans Land, 7; Swan River, 1; New Zealand, 4; Friendly Islands, 8; Fejeo Islands, 4; West Indies, 85; British America, 85.
1787. The origin of the Bible Society may be traced to the benevolent efforts of Rev. Thomas Scott, D. D. Interesting himself in 1787, to procure a quantity of Bibles for the poor in Wales, turned the attention of the public to the subject of distributing the Bible.
1789. The English Baptist Missionary Society owes its origin to the zeal and influence of the Rev. William Carey, D. D., one of its first Missionaries, and was formed at Kittering, Oct. 2, 1789.
1789. The religious Tract Society was instituted in London.
1791. The first Sabbath School Society in the United States, established in Philadelphia.
1792. Baptist Missionary Society in England.
1794. Society for converting Negro slaves in the West Indies.
1795. London Missionary Society.
1796. Edinburgh Missionary Society.
1797. Baptist Home Missionary Society.
1798. Connecticut Missionary Society.
1798. Church Missionary Society, Africa East.
1799. Mass. Missionary Society, in Boston.
1799. Religious Temperance Society, England.
1800. The Church Missionary Society, England.
1803. First Tract Society in the United States.
1804. British and Foreign Bible Society.
1805. British and Foreign School Society.
1806. London Hibernian Society.
1806. Sunday School in Kent, Maryland.
1808 Society for promoting Christianity among the Jews.
1810. American Board of Commissioners for Foreign Missions.
1811. Mass. Temperance Society.
1812. Prayer book and Homily Society.
1813. Moral Society of Connecticut.
1814. Irish Evangelical Society, Baptist general Convention of Foreign Missions.
1815. Mass. Peace Society. American Education Society.
1816. French Society of Christian Morals. Congregation of Missions in France. Bible Society, Poland. American Bible Society. Sabbath Schools introduced into New York.
1817. United Foreign Missionary Society. Bible Society in Germany.
1818. Protestant Bible Society in France. Port of London Society for promoting religion among the British and Foreign Seamen.
1819. American Missionary Society, M. E. Church. American Colonization Society. Home Mission Society.
1820. American M. S. of the Protestant Episcopal Church.
1821. Society of Christian Morals, Paris.
1822. The Irish Society of London.
1823. Anti-Slavery Society, London.—The Ladies' Hibernian Female School Society, London.
1824. The American Sunday School Union.
1825. American Tract Society. American Unitarian Association.
1826. American Home Missionary Society. American Temperance Society.
1828. American Peace Society. American Seamen's Friend Society.
1829. The Journal of Humanity was established, and at the close of the year, there had been formed and reported more than one thousand Societies.
1831. The reformation was equally successful, and the number of Societies was increased to more than 3,000, of which 18 were State Societies.
1832. Societies were formed at different places on the coast of Africa. The number of Societies in the Country was more than 10,000.
1833. American Anti-Slavery Society.—American Temperance Union.

The whole number of Bible Societies, including the Missonary Stations, at the present time, may be reckoned at from 25,000 to 30,000. The number of Languages and Dialects, in which the Bible has been distributed is 153.

The above dates were taken from The Christian Philanthropist or Harbinger of the Millenium written by Dr. Coggswell, President of the American Education Society, Boston, Mass. Printed 1839.

For the World's Crisis.

Bro. Merriam:—In looking over the Index to my Bible, my eye rested on the following—"*Alliance with the wicked forbidden*"—and the following passages noted; and I thought that those who love the truth would like to read them, so I copy them for your paper:— PETER.

And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice; why have ye done this?—Jud. 2: 2.

And Jehu, the son of Hanani, the seer, went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.—[Chron. 19: 2.

Now, therefore, give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth forever; that ye may be strong and eat the good of the land, and leave it for an inheritance to your children forever.—[Ezra 9: 12.

And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives to increase the trespass of Israel.

Now therefore make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives.—Ezra 10: 10, 11.

That Sanballat and Geshem sent unto me, saying, Come, let us meet together in some one of the villages in the plain of Ono. But they thought to do me mischief.

And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?—Neh. 6: 2, 3.

But were mingled among the heathen, and learned their works.

And they served their idols; which were a snare unto them.

Yea, they sacrificed their sons and their daughters unto devils.—Ps. 106: 35, 7.

My son, if sinners entice thee, consent thou not.—Prov. 1: 10.

Enter not into the path of the wicked, and go not in the way of evil men.

Avoid it, pass not by it, turn from it, and pass away.—Prov. 4: 14, 15

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.—Prov. 14: 7.

Withhold thy foot from being unshod, and thy throat from thirst; but thou saidst, There is no hope: no, for I have loved strangers, and after them will I go.—Jer. 2: 25.

Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence.—Jer. 51: 6.

Now I beseech you, brethren, mark them which cause divisions and offences con-

trary to the doctrine which ye have learned, and avoid them.

For they that are such serve not our Lord Jesus Christ, but their own belly;—and by good words and fair speeches deceive the hearts of the simple.—Rom. 16: 17, 18.

Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—2 Cor, 6: 13, 14.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5: 11.

That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.—Phil. 2: 15.

Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us.—2 Thes 3: 6.

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 2 Pet. 3: 17.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18: 4.

Facts connected with the reign of Justin.

"The following year, (519) Justin being consul with Eutharic, the son-in-law of Theodoric, king of Italy, all the orthodox bishops, who had been banished by Anastasius, were by the emperor's orders, restored to their sees, and several synods assembled, in which the DOCTRINE of the CHURCH WAS ESTABLISHED, and that of Eutyches condemned."—[Universal History, chapter 32, page 523.

"A. D., 519.—Justin restored all the orthodox bishops to their sees, and discouraged all sorts of heresies; and assembled several synods, wherein Eutychianism was particularly condemned."—[Ibid, p. 1076.

"Then Justin (in 519) by edicts and punishments, restrained the heretics and restored the Catholic bishops."—[Petavius, p. 266

"Now as Justin was AFFLICTING and TORMENTING the heretics, and especially the Arians, whose churches he joined to the Catholics."—[Ibid, p. 267.

"For Justin himself protected them (the Catholics) in the most signal manner, DURING HIS WHOLE REIGN, and suppressed without pity the Eutychians, Arians, and other heretics.—[Aquetil, p. 268

"In the year 519, Severus, Bishop of Antioch, a noted heretic, was banished from his church, and his tongue also—if we may determine by Evagrius' account of the matter—was cut out by the command of Justin, lest he should any longer be in a condition to continue his anathemas against the counsel of Chalcedon."—[History of the World, by Chevreau, vol 3, book 4, p. 152.

"The legates of Pope Hormisdas obtained at Constantinople, the condemnation of all Nestorians, Manicheans and Eutychians."—[Universal His., vol. 25, p. 77.

Allemans.

THE ALLEMANS, after A. D., 519, a DISTINCT nation, *tributary* first to the Goths, second to the Franks, but governed by their own laws until their defeat in A. D., 554.

"Now says the historian, if we may give credit to Afinnus Quadratus * * * * 'these Allemans are a strange and mixed people, which their name sufficiently testifies. Theodorich, king of the Goths, having now made himself master of Italy, had subdued them, and made them *tributaries.* As soon as he was dead, the war broke out between Justinian and the Goths; they' (the Goths) 'were forced to quit the nation of the Allemans,' and in A. D., 536, they 'were brought under dominion of Theodobald, son of Theodobert, king of the Franks. They began now, especially the wiser sort, to be civilized, and in *their civil government,* conformed themselves much to that of the Franks.'"

THE ALLEMANS invade Italy, A. D., 554.

"Theoderbold being of a mean spirit, and nothing fit for matters of war, was unwilling to involve himself in difficulties and dangers. But Leutherius and Batilinus, two brothers, for all that, contracted an alliance with them, being Allemans by nation, but of vast authority and power amongst the Franks, whom indeed they governed, being first brought in by the late king, Theoderbert. Having got an army of seventy thousand men together, they made themselves sure of the victory, concluding that Narses would not once dare to look them in the face, and that they should speedily become masters of both Italy and Sicily."—[Howell's History of the World.

Toleration under Theodosius.

"Theodosius was too good a politician to adopt a persecuting system. The temples, it is true, were shut up, sacrifices prohibited, and idols destroyed; but still the ancient opinions were *entertained* and *tolerated; no universal conformity was requisite,* and the civil and military honors of the empire were bestowed without distinction, on Christians and on Pagans. The utmost freedom was allowed in speech and in writing on the subject of religion, as is evident from the works of Zozimus, and Eunapius and others of the Platonic school, who attacked Christianity with the utmost virulence."—[Tytler's Hist., vol. 2, p. 10.

THE EASTERN QUARREL.—The advices brought by the Arabia, from Europe, a more detailed summary of which will be found in our columns to-day, present some striking features which are worthy of comment. The quasi war which has for several weeks existed between Russia and the Western Powers is likely to terminate very shortly in actual hostilities, it being stated, although not authentically, that a courier is on his way to St. Petersburg with a summons to the Czar to evacuate the principalties before the 30th of April. A refusal or a neglect to reply, it is further reported, is to be considered as a declaration of war. There can be no doubt as to the character of the reply. The Czar, who has haughtily spurned the temperate overtures of the Western Powers, is not likely to yield at this late day to a menacing demand. It is probable that the antagonistic powers are at this present moment in a state of avowed warfare, and we may, ere the lapse of manw weeks, look for stirring news from the Baltic and from the East Judging from the preparations making, the first actual collision may take place in the former sea.

The position of Austria and Prussia in the pending quarrel is by no means certainly determined. The statements are positive, it is true, that the former nation has sided with the Western Powers, but this we deem far from certain. The ties which connect her with Russia are too strong to be hastily ruptured for an alliance with powers towards whom she has no sympathy, and the government and institutions of one of which are antagonistic to her own despotic internal administration. She has little to gain by an alliance with the Western powers except a pledge of non-interference with revolutionary elements in her disaffected dependencies, while by siding with Russia she not only will obtain, *prospectively,* a share of dismembered Turkey, but will secure the firm friendship and assistance of the Czar in future struggles with her Hungarian and Italian subjects. For these and other reasons which we cannot give in this hasty summary, we distrust the reports of the sympathy alledged to exist between Austria and the Western Powers. She may endeavor for a while to maintain a neutral position, but she must ultimately be drawn into the struggle.

There is much which is contradictory in the movements of the Austrian government. She is undoubtedly concentrating large bodies of troops on her South-eastern frontiers, but for what ulterior purpose remains to be seen. We have a report that an imperial manifesto is about to appear, in which the Emperor of Austria will announce that he will not permit insurrectionary movements near his frontiers, and therefore his troops will enter Bosnia and Servia, and almost in the same breath we are told that the government has decided, in conjunction with the Western powers, to summon Russia to evacuate the principalities. While taking possession of two of the dependencies of Turkey, Austria is reported to be on the point of calling upon Russia to surrender those upon which she has seized! A policy so manifestly inconsistent would lead to the conclusion that the Austrian government is double-dealing. One thing is certain, if Austrian troops occupy Servia without the consent of the Porte, and without consulting the Western powers, it will be as much an act of hostility against Turkey as was committed by the Russians when they crossed the Pruth. We shall watch with much interest the course of the German powers, for upon the position which they assume will depend the character of the approaching struggle, and in some degree the claims which it will have upon the sympathies of the American people.

It would appear by the latest advices from India, that the Czar has actually been intriguing with the old enemy of the British in that quarter, Dost Mohammed, and his intrigues have been attended with some degree of success. Although an alliance between the Russians and the tribes in Affghanistan may assume a menacing appearance, yet there are physical obstacles which interpose an almost insurmountable barrier against an invasion of British India by Russian troops. Dost Mohammed would undoubtedly give the British much trouble, but would hardly create a very embarrasing diversion in favor of Russia, especially if Persia maintains her neutrality.—[Boston Journal.

CONSTANTINOPLE, FEB. 13. There is one new feature in the Turkish military proceedings, which fills us with hope.—Two French officers and one Englishman on the Danube have been appointed to positive military commands; also an Englishman in Asia. Their names are—M. Mercier, French captain of dragoons, who is appointed colonel, with the title of bey; Viscount Duppy, chasseurs d'Afrique, who is appointed lieutenant-colonel (these two officers are ordered to Kalatat); Mr. O'Reilly (an Englishman), who is to command two squadrons of lancers; and General Guyon, in Asia, appointed at the head of the engineering staff. This is the point of the wedge introduced, the grand difficulty in a fair way of solution. All the military disasters now, and in the late wars may clearly be traced to incapable native officers, and hitherto there has been an insurmountable objection to giving commands of any kind to Christians. They have been accepted as advisers only, in which capacity they had no power, and were treated with little respect or attention.

The embarkation of troops from Great Britain proceeds steadily; the Baltic fleet is being fitted up and equipped with all possible celerity; and Admiral Corry's squadron, from the Tagus, has arrived at Spithead. The naval force there now consists of sixteen sail of the line; but these, it is said, are not half the number intended to form the fleet for operations in the North Sea, and by the middle of the next week there would be at Spithead upwards of fifty sail. These if joined by the new French-fleet of thirty-nine sail, will make a floating armament such as the world never before beheld.

Bro. Whitaker:—In answer to you, I reply—faith *in itself* is a true and certain principle—but the *application* of the principle is not always so certain when committed to our erring judgment. God is true and what he says will come to pass; and therefore, when we believe anything that he declares, it is with us as sure as if we absolutely knew it, but when we depend on human testimony to settle a point, however strong the testimony may be, it cannot be reckoned equivalent to knowledge. We may *know* surely by faith that the coming of Christ is near even at the door, but in relation to this being the year, I think the testimony somewhat different, and yet I think it is so strong, that we ought to *believe* he will come. EDWIN BURNHAM.

We cut the following from the Boston Times.

The wind-storm of Saturday did much damage in Albany, Troy, Utica, and elsewhere in the Western part of New York. The most disastrous results occurred at Albany, where from fifty to a hundred buildings were unroofed or otherwise damaged The roofs were rolled up and blown away like paper, and even brick walls were in many instances thrown down.

In New York, the wind, which had been fresh all Friday night, began about sunrise on Saturday to blow steadily and strongly from the West. Of course the prominent feature there was dust. The air was filled all day with immense clouds, of a density which often prevented one from seeing across the sidewalk.

In Albany the gale continued to increase in intensity as the day advanced, and at 10 o'clock resembled a hurricane unparalleled in the history of the city Bricks from chimney tops were thrown about like snow flakes, and scuttles, borne by the blast, were sailing through the air like paper.

Between 10 and 11 o'clock the gale commenced its worst havoc, and has caused an immense destruction of property

The roof of the large store house and elevator, occupied by Fish & Co, and Smith, Patten & Co, on the North side of the Pier Cut, was torn from its fastenings and carried into the river.

South of State st. bridge the roofs of the stores occupied by Grant & Sayles and S Hales & Co., were swept away, part into the river and the remnant on the dock

Between 11 and 12 o'clock, the roofs of the five buildings belonging to the Stanton estate, and occupied by different tenants, were swept away like chaff before the wind.

The effects of the gale in Troy were also very disastrous Buildings were unroofed and blown down, piles of lumber scattered, boards, signs, chimneys and scuttles, slating and timbers flying about like feathers.

Among the buildings unroofed in Troy and vicinity were—The Eighth Ward school house, the new Presbyterian Church on Washington street; Willard's Elevator; Harrington and Warren's wool depot; Warren's, Hart and Leslie's store; seminary, Second street, half of Dr. Halley's church; Johnson, Cox & Co's foundry; portion of Mansion House; Tallmadge & Wood's wholesale boot and shoe store, Horace Herrington's store; Cohoe's Hotel, and windows demolished; Ort's new paper mill was nearly prostrated. Several buildings belonging to the iron companies blown down. Wooden buildings all over the city more or less damaged.

A man named James Hughes was killed by bricks falling upon him. Two other men were struck, but escaped with their lives by taking refuge under an omnibus.

The Eastern Question.

The beating of big drums about English honor, the show of great moral indignation at Russian perfidy, the vision of England's floating batteries defiling along the walls of Sevastopol and Cronstadt, the tumult of arms and the ostentatious embarkation of troops, all these dramatic incidents quite bewilder the public understanding, and raise a mist before its eyes, which allowed it to see nothing save its own delusions. Can there exist a greater delusion then believing this Ministry, after the revelations made by the blue books, to have been all at once transformed not only into a warlike Ministry, but into a Ministry that could undertake any war against Russia except a simulated one, or one carried on in the very interest of the enemy against whom it is ostensibly directed? Let us look at the circumstances under which the war-like preparations are made.

No formal declaration of war is made against Russia. The very object of the war the Ministry is not able to avow Troops are embarked without the place of their destination being distinctly described. The estimates asked for are too small for a great war and too great for a small one. The coalition, who have grown notorious for ingenuity displayed in hatching pretexts for not keeping their most solemn promises and reasons for delaying the most urgent reforms, all at once feel themselves bound by overscrupulous adherence to pledges rashly given to complicate this momentous crisis, by surprising the country with a new reform bill, deemed inopportune by the most ardent reformers, imposed by no pressure from without, and received on all sides with the utmost indifference and suspicion. What then can be their plan but to divert public attention from their external policy by geting up a subject of overwhelming domestic interest.

Transparent efforts are now made to misguide the public as to the situation of England in respect to foreign States. No binding treaty has yet been concluded with France, but a substitute has been provided by "notes exchanged." Now, such notes were exchanged in 1839, with the cabinet of Louis Philippe, by virtue of which the allied fleets were to enter the Dardanelles, and to arrest the intervention of Russia in the affairs of the East, either singly or collectively with other powers, and we all know what came out of the notes exchanged then—a Holy Alliance against France and the treaty of the Dardanelles. The sincerity and the earnestness of the Anglo French alliance may be inferred from a Parliamentary incident in yesterday's sitting of the Commons. Bonaparte, as you have seen in the *Moniteur,* threatens the Greek insurrectionists, and has sent a similar remonstrance to the Government of King Otho. Sir T. Walsh having interrogated the Ministry on this point, Lord John Russell declared that "he was aware of no understanding between the French and English Governments in the matter alluded to, and had not been able to see the Ministers of Foreign Affairs on the subject. His impression was, however, that no such remonstrance had been sent by the Government of France, and certainly not with the consent of, or in concert with, the Government of this country."

If the British Government intend a real war with Russia, why do they anxiously eschew the international forms of declaring war? If they intend a real alliance with France, why do they studiously shun the legalized forms of international alliance. As to the German powers, Sir James Graham declares that they have entered an alliance with England, and Lord John Russell on the same evening contradicts him, stating that the relations with those powers are in fact the same as at the begining of the Eastern complication. According to the very statement of the ministers, they are just now about coming to terms with Turkey and proposing a treaty with her They are embarking troops, with a view to occupying Constantinople, without having beforehand concluded a treaty with Turkey We are, then, not to be surprised at learning from a Constantinople letter that a secret agent of the Porte has been sent from Vienna to St. Petersburg to propose to the Czar a private settlement. "It would be rational," says the correspondent, "that the Turks, after discovering "the treachery and folly of their pretended "friends, should seek to avenge themselves by "contracting an alliance with a wise enemy. "The terms of settlement, the former are endeavoring to settle on Turkey, are ten times "more ruinous than the Menchikoff claims."

The prospect of what the embarked troops are intended to do, at least in the opinion of the English Ministry, may be justly inferred from what the united squadrons have done and are doing at the present moment Twenty days after having entered the Black Sea they return to the Bosphorus. A few days previous, we are informed, "the Ministers of the Porte, out of deference for the remonstrances of the British Embassador, had to put in prison the editor of the Greek journal, *The Telegraph of the Bosphorus,* for having said in his paper that both the English and French fleets would shortly return from the Euxine to the Bosphorus. The editor of the *Journal of Constantinople* was authorized to declare that both fleets were to continue their stay in the Euxine." In order to show his deference for the intimation received from the British and French Admirals, the Russian Admiral on the 19th ult, sent out two steamers to bombard the Turks at Shefketil; and Russian steamers cruise in sight of Trebizond, while no vessels belonging to the United squadron are in the Black Sea, except an English and a French steamer, off Sevastopol; Sinope, then, and the bombardment of Shefketil by Russian steamers, are the only feats the united squadrons have to boast of. The quarrel between the Embassadors and the Admirals, all relations between whom have come to a dead stand, Lord Stratford de Redcliffe refusing to receive Admiral Dundas, and Baraguay d'Hilliers excluding from a state ball the French Admiral and his officers,—this quarrel is of minor importance, as the diplomatic triflers being compromised by the publication of their dispatches at London and Paris, may strive to rescue, at any risk of ships and crews, their lost reputation.

But the serious side of the question is, that the public instructions given to the Embassadors were countermanded by a set of secret instructions forwarded to the Admirals, and that the latter are really incapable of executing instructions which are self-contradictory—and how could they be otherwise, no declaration of war having preceded them? On the one hand they are ordered to attack Russian ships in order to enforce their withdrawal from the Euxine to Sevastopol, and on the other, not to swerve from the more '*defensive*.' Lastly, if a serious war be intended, how could the British Embassador at Constantinople have regarded it as an important triumph to have got the leader of the war party in the Turkish ministry.—Mehemid Ali Pasha—turned out of his office as War Minister, having him replaced by the peace-mongering Riza Pasha, while he entrusted Mehemet Pasha, a creature of Reshid Pasha, with the office of Grand Admiral?

Now look at another most important point. The embarkation of the British and French troops is only proceeded with after the news of a Greek insurrection having broken out in Albania, and being spread over Thessaly and Macedonia, has reached London and Paris. This insurrection was from the first anxiously waited for on the part of the English Cabinet, as is proved by the dispatches of Russell, Clarendon and Lord Stratford de Redcliffe. It gives them the best occasion to interfere between the Sultan and his own Christian subjects on the plea of interfering between the Russians and the Turks. From the moment that the Latins interfere with the Greeks (I use this word here only in the religious sense), you may be sure of a concert becoming established between 11,000,000 inhabitants of European Turkey and the Czar, who will then really appear as their religious protector. There exists no polemical schism between the Musulmans and their Greek subjects, but the religious animosity against the Latins may be said to form the only common bond between the different races inhabiting Turkey and professing the Greek creed.

Any interference, then, on the part of the Western Powers, between the Sultan and his Greek subjects, must favor the plans of the Czar. A similar result will be brought about should Austria, as she did in 1791, undertake to occupy Servia on the pretext of thwarting the treasonable designs of the Russian party in that Principality. Let me add that it is rumored at London that the insurged Epirates were supported and joined by Greeks from the Ionian Islands, who had not been checked by the English authorities, and that the news of the Greek insurrection was announced by *The Times,* the coalition organ, in Saturday's number, as a most opportune event.

I, for my part, have no doubt at all that treachery lurks behind the clamorous war preparations of the coalition. Bonaparte is of course in good earnest in embarking in the war. He has no alternative left but revolution at home or war abroad. He cannot any longer continue, as he does, to couple the cruel despotism of Napoleon I with the corrupt peace policy of Louis Philippe. He must stop sending new batches of prisoners to Cayenne if he dare not simultaneously send French armies beyond the frontiers. But the conflict between the avowed intentions of Bonaparte and the secret plans of the coalition can only contribute to further embroil matters. What I conclude from all this is, not that there will be no war, but, on the contrary, that it will assume such terrible and revolutionary dimensions as are not even suspected by the little men of the coalition.—Their very perfidy is the means of transforming a local conflict into an European conflagration.

Even if the British Ministry were as sincere as they are false, their intervention could not but accelerate the downfall of the Ottoman Empire. They cannot interfere without demanding pledges for the Christian subjects of the Porte, and these pledges they cannot wrest from it without dooming it to ruin. Even the Constantinople correspondent I quoted before, and who is an avowed Turkophile, cannot but own that "the proposal of the Western Powers to put all the subjects of the Porte on a perfect footing of civil and religious equality, will lead at once to anarchy, intestine warfare, and a final and speedy overthrow of the empire."—[Corres. of N. Y. Tribune

The Redeemed.

I saw a bright, a holy throng,
A countless multitude;
Of every kindred, people, tongue,—
They were the pure and good.

Before the eternal throne they stood,
In presence of the Lamb;
They'd washed their robes in Jesus' blood,
And triumphed through his name.

"Salvation to our God," they cried,
"Which sitteth on the throne;"
"Salvation to the Lamb" that died;
Redemption's work is done.

Their tribulation now is past;
The Church's sufferings o'er;
Her triumph shall forever last;
Her glory evermore.

"Our Father, let thy kingdom come;"
O haste the glorious day;
Gather thy waiting people home,
And wipe all tears away.

Newark, N. J. R. W.

NOTICE. While so many are doubting the truthfulness of our position, I could wish that all could examine the historical evidence for themselves. *Bower's History of the Popes* shows plainly that the saints were given into the hands of the little horn in 519, and that the 1260 ended in 1779, and the 1260, in 1809.

Those who are able, will never regret purchasing Bower's History. There are only 11 more sets that can be had at *any price,* as the edition is out, and another edition will not be published at present.

Any one by sending $5 to the office of the "*Crisis,*" can have a set (3 volumes,) sent to them by Express. This is $2 less than they have been retailed for by the publishers.

I hope that those who can, will avail themselves of this opportunity, that they may act understandingly on the subject. The Lord is at hand. P.

Books for Sale at this Office;

THE GRAND CRISIS IN HUMAN AFFAIRS THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
"	"	paper	40 "
Wholesale, cloth	"		$40 00 per 100
"	paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

"ADVENT HYMN BOOK"—which contains 143 pages—designed for the use of those who look for and love the appearing of JESUS CHRIST.—Price $11 per 100. Postage, single copies under 3000 miles 5 cents.

Appointments.

If the Lord will, I will be at Dartmouth, Mass. March 25th, and remain there a few days.
J. HEMENWAY.

If the Lord will, I will preach in Lawrence, Mass., (at Lyceum Hall) March 26.

Westford, Mass., April 2, and go to Carlisle the week following, if thought best by the brethren

I will preach at Bradford Pond, N. H., April 9th B. P. MANNING.

There will be Quarterly Meeting in Odeltown Stone School-House, with the Christian Church of Advent believers, commencing on Saturday, March 25th. It is desirable to see a general attendance. And if convenient, the sacrament of the Lord's Supper will be administered. Meeting on Sunday at usual hours, and in the evening. "Behold the Bridegroom cometh; go ye out to meet him." Hallelujah!!
DAVID B. WYATT,
GEORGE P. STEBBINS.

Bro. S G. Mathewson will preach at Cheshire, Conn, Sabbath, March 26th—and at Fairhaven, Conn., Sabbath April 2.

Providence permitting, there will be a meeting held in Bethel, Ct, Thursday, March 30th, and holt over the Sabbath.
GEORGE A. [illegible],
GEORGE L. TEEPLE.

Providence permitting, Bro. Cummings will preach at the Lawrence Hall, in Lawrence, Mass., Sabbath, March 26. D. L. STOKES.

Bro. J. Couch will commence a meeting at Poland, Me., at 1 o'clock on Friday, March 24, to continue over the Sabbath

Also, at Richmond, Me., on Thursday evening, March 3?, to continue over the Sabbath.

The Lord willing, I will preach at Salem on Sunday, March 26. E. WHITNEY.

Providence permitting I will preach at Waterbury, March 26th, at Sharon April 2d, at Winsted April 9th. IRA MORGAN.

Isaac Adrian will preach at Collinsville, Friday evening and continue over the Sabbath.

Bro Edwin Burnham will preach in the Union Hall, Middlebury, Vt., Saturday and Sunday, the 1st and 2d of April.

If the Lord will, I will preach at the following places:

Tuesday, April 4, at Atholl, Mass.
Thursday, April 6, at Erving, Mass.
Saturday and Sunday, April 8 and 9, at Northfield, Mass.
Monday, April 10, at Vernon, Vt.
Wednesday, April 12, at Hinsdale, N. H.
Friday, Saturday and Sunday, April 14, 15 and 16, at Chester, Vt., near Bro. Allens.
Thursday, April 20, at Cavendish, Vt.
Saturday and Sunday, April 22 and 23, at Plymouth, Vt., near Mr Butler's.
Tuesday, April 25, at Densmore Hill.
Friday, April 28, and continue over the Sabbath, at Hartford, Vt., near Bro Liscombe.
Wednesday, May 3, at the house of Josiah Camp, in Thetford, Vt.
Friday, May 5, and continue over the Sabbath, at Copperas Hill.
Week days at 2 o'clock, P. M.

If some one who is acquainted will give me a list of appointments extending still farther north, as far as Guildhall, I will be obliged. If I knew where any of the flock lived between these appointments, I would call on them. I hope that the brethren will be faithful in giving out these appointments. WM. L. CAMP.

Conferences.

There will be a course of Lectures in New Haven, Conn., to commence Tuesday evening, and hold every evening through the week and over the Sabbath.
F. H. BERICK.
E. BURNHAM.

If the Lord will, Brethren M. Grant and S. G. Mathewson, will hold a conference at Worcester, Mass., commencing on Tuesday, March 21st, and continuing over the following Sabbath. Brethren from abroad are invited to attend.

The Lord willing, I will hold a Conference in North Haverhill, N. H., commencing Friday, March 31st, and continuing over the Sabbath. I hope the brethren and sisters will come up to the feast in the name of the Lord, and have a refreshing season preparatory to entering the kingdom. E. WHITNEY.

Business Items.

Bro. S. B. Marshall, of Mich., is informed that the charts to which he alluded can be had at this office, price $3. Several different lines of prophecy are taken up and followed through to the end

If Brother W. G. Ray will give us his address we will fill his order. *Be particular and give the State*

If Bro. Geo. E. Hooper will give us his address, *town and State,* we will fill his order for books.

One Brother has ordered an additional quantity of papers to make the number 15, but forgot to give either his name or address, of course his order cannot be attended to

Will E. Manelly inform us if the Crisis has been sent to him at any other address than Unionville, Ct., and if so, to what place?

We have continual calls for back numbers of the Crisis and doubtless some brethren are disappointed in not receiving them. But we cannot furnish back numbers from the commencement. Such as we have we send when ordered.

The edition (3,000) of "The Grand Crisis in Human Affairs," is nearly exhausted, and as we intend to issue another edition soon, those who have sold out the work for us would oblige if they will forward the amount soon as convenient, that we may have the means of defraying the expense of the next issue in cash payment.—[ED.

The Bibles, for which Bro. Emmerson enquired are not kept at this office.

The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

Bower's History of the Popes, price $5, and the Syriac Testament, price $2, are also for sale at this office.

P. O. Address.—S. B. Munn, Bridgewater, Vermont.

Special Notice.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE,* and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis,* or, *Order for books,* as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also, that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be, re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

In sending out eight thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do.

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

H. P. Sikes, Benj. Smith, Wm. Jack, Thos. Glover, A. Brown, N. Spofford, M. Green, B. English, J. Mortimer, S. Haskell, F. Phillbrick, S. N. Tollman, M. A. Cotton, C. A. Brown, J. Smith, N. Warner, Henry Withbey, Charles Harvey, Isaac Adrian, George [illegible], Joseph Fairbanks, E. P. Wormwood, [illegible], Dr. F. A. Cotter, Harriet [illegible], [illegible] Thompson, Amid T. Gifford, William [illegible], A Friend, Jacob Tukesbury, Miss Judith [illegible], Westbrook, Me., $1 each.

B. Curtis, D. Heard, Wm. G. Davison, W. B. Hemenway, G. A. Brown, B. Parker, George Hambley, Lyman Mills, Isaac Reynolds, Oscar A. Ormsby, Eunice M. Clapp, A. [illegible], H. S. Carpenter, E. Tewksbury, Edwin Town, Lanson Irish, Charles Sargent, Thomas Potter, N. Day, Daniel Blaisdell, Mrs. John [illegible], Levy Parsons, 50 cts. each.

E. Batchelder, Albert Hunt, B. Allen, A Friend, Seth Emmet, Benj. Fails, William Gates, H. B. Hunt, Mrs. Zeah Parker, D. Hopkins, L. H. Gaskin, Skowhegan, Me., 25 cts. each.

Miscellaneous.—G. M. Wadsworth, $2; T. L. Howard, $2; John Campbell, $2; Henry D. Warner, $3; Fare Brother, $2; H. Clarke, $1; P. Alling, $3; A Friend of Truth, $2; Horace Thayer, $3; Moses D. Richardson, $2,50; C. G. Cloutman, $1,50; Sister Ball, $1,50; C. H. Morgan, 75 cts.; I. Jenkins, $2,50; A Friend, 25 cts.; A Friend, 12cts.; George Kellis, $5.

Cash Received for Books.

L. Hart, $2; W. S. Hunter, 13 cts.; G. E. Hooper, 50 cts.; B. J. Porter, $10; W. G. Davison, 50 cts.; Nicholas Smith, $1; B. [illegible], $1,08; E. G. Colby, $5; W. G. Ray, $2; J. St. Paine, $1; Edwin Town, 50 cts.; Joseph A. Nichols, $5; Abial W. [illegible], $4; Levi B. Perkins, $2; Levy Parsons, [illegible]; George McKenny for Hymn Books, $2; [illegible]; $1; Polly Colby, $1; John [illegible], $5; [illegible] C. $1.

Bro. Merriam:—By request I forward you the following lines: H. Paine.

We are passing away, but we are homeward bound,
We shall meet where the holy ones dwell,
Where the sweet gliding waters of life are found,
And the heart never sighs farewell.
Here bitter drops flow in our sweetest cup,
And thorns are in all our flowers;
There we'll drink from the fount where angels [sup,
And roam 'mid the thornless bowers.

We've tempests to brave, and rough surges to breast,
We have sorrowing, and sadness, and gloom,
But lightly they sit as a gossamer vest,
For we're going were joys ever bloom.
Oft the unbidden tear forth in bitterness steals,
And the form goes low bending with pain,
And the spirit is pressed with the woes that it feels—
But O! why should we ever complain?

We have trials too, but we'll leave them all,
At the gate of our Eden home;
Why speak of the thorn, or the pain, or the gall,
When the glory so soon is to come?
We shall meet our King on his bridal morn,
Who a costly ransom hath given,
To waft us away from the fires that burn,
To the glory-clad mountains of heaven.

Then, brother, cheer up, and gather thy wings,
For thy long sought blissful home;
For hearken! the Trump's glad echo rings,
And the angels are bidding thee come.
We are passing away, but we are homeward bound,
We shall meet where the holy ones dwell,
Where the sweet gliding waters of life are found,
And none ever murmur farewell.

Southbridge, March 3, 1854.

Time of the Advent.

I have frequently heard it remarked that such a harmony as Bro. Miller presented in his calculations, both for the comencement, and termination of the prophetic periods, never could be presented again; but, thank God, the darkness is past, and the glorious light of divine truth is now shining. We have now a harmony, both in the commencement and termination of those prophetic periods, which not only surpasses that of Bro. Miller, but that amounts to almost a positive certainty.—Bro. Miller erred, as all can see, in giving to the 1260 and 1290 days two different starting points; whereas the Angel gives one event to mark the beginning of both. (Dan. 12: 11.) "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. "Blessed is he that waiteth, and cometh to the month, and a half, added." (Barker Bible.) To my mind the evidence is conclusive that the event named by the Angel marks the starting point of the 1260—1290 and 1335 days, (years.)

We will now show the harmony in their commencement and termination.

"After the death of Anastasius, the diadem had been placed on the head of a feeble old man, but the powers of government were assumed by the nephew of Justin, viz. (Justinian) who *already meditated the exterpation of heresy*, and the conquest of Italy and Africa. *A rigorous law was published* at Constantinople to reduce the Arians, by the dread of punishment, within the pale of the Church."—And in a letter addressed to Justin, by Theodoric, we have this sharp reproof, "That to pretend to a dominion, over the conscience, is to usurp the prerogative of God; that by the nature of things, the power of the sovereign is confined to external government; and that they have no right of punishment, but over those who disturb the public peace; of which they are the guardians; that the most dangerous heresy is that of a sovereign, who seperates from himself a part of his subjects, because they believe not according to his belief." (Gibbon Vol. 4.) Justin, while under the influence of Catholicism, together with the pope himself, did, as Theodoric says, usurp the prerogatives of God.—The watchword of Justin and the pope was, "give the heretics no quarter."—They proscribed them, in matters of faith. Hence we believe this is the period, (A. D. 519) when the "*daily*, was taken away and the abomination that maketh desolate set up." Much more might be said in defence of this position, but we pass to notice the termination of these periods; and first, we understand the time of the 1290 days (years) is the duration of papal dominion from the time it was conferred, A. D. 519. The time of 1260 days, (years,) is the duration of the tribulation of the church in the wilderness, the prophesying of the two witnesses.

I. So passing down the stream of time from A. D. 519, 1260 years, we are brought to 1779, and find that the tribulation ended there, I think, from the following facts: 1st, Jesus said Matt. 24: 29, "*Immediately after the tribulation* of those days, the sun *shall be darkened*." Now history shows that the sun was darkened on the 19th of May, 1780, and also that the tribulation ended, just prior to that date. Here then we have the darkening of the sun as a sign of the near approach of the Son of man; and it demonstrates the fact that the 1260 days, (years), had ended.

2d, The witnesses were to prophesy 1260 days (years) clothed in sackcloth, and when they shall have *finished* their testimony, the beast that ascended out of the abyss, shall make war against them, and overcome them, and kill them, Rev. ii, 3, 7. That France was the beast, and fulfilled this prophesy, her history of 1793, is clearly demonstrated, and the fact is here announced, that this "beast" was not to ascend till *after* the 1260 days (years) had expired; and hence we believe that they did expire, prior to this event.

II. From A. D. 519, we pass on 1290 days, and we are brought to the year 1809, for the terminus of papal dominion. "Intent upon providing for every branch of his family, the grand duchy of Tuscany was revived by Napoleon, in 1809, and conferred on his sister Eliza, princess of Lucca and Piombino. The grand duchy of Berg vacated by the removal of his brother-in-law, Joachim Murat to the throne of Napoleon, was given to Louis his nephew, son of the king of Holland, and on the *17th of May, the popes temporalities were declared to be incorporated with the French dominions and the title of king of Rome, appropriated to the imperial prince, heir of the French empire.* The situation of the papal territories, between the kingdoms of Italy and Naples, was such, as in hostile hands might be made use of, to intercept the communication between the two, and therefore the pope who appeared friendly to England, was likely to be despoiled of his dominions, but to receive a revenue of two millions of francs.—On the 20th of March 1811, Napoleon was gratified with the birth of a son, who, according to the arrangements already spoken of was immediately dignified with the title of King of Rome." Tytlers Hist. Page 361.

"The last act of violence at length arrived; on the 17th of May 1809, a decree was issued from the French camp, at Schoenbrunn, which delared that the states of the pope are united to the French empire. The city of Rome, so interesting from its reccollections, and the first seat of christianity, is declared an imperial, and free city, and that these changes should take effect on the 1st of June following.—On the 10th of June, these decrees were announced, by the discharge of artillery from the castle of St. Angelo, and the hoisting of the tri-colored flag on its walls, instead of the venerable pontifical standard. "*It is consummated!*" exclaimed cardinal Pacca, and the Pope at the same instant; and immediately having obtained a copy of the decree, which the *dethroned pontiff* read with calmness, he authorized the publication of the bull of excommunication against Napoleon, and all concerned in spoliation, for which in anticipation of such an event, he had been some time before prepared by the secret council of the vatican. Early on the following morning, this bull was affixed to all the usual places, particularly the churches of St. Peter, Santa Maria, Maggione, St. Johns, with such secrecy as to be without the knowledge or suspicion of the police. It was torn down as soon as it was discovered, and taken to Gen. Meollis, who forthwith forwarded it to the Emperor at his camp at Vienna.

"Accidental circumstances, however, precipitated matters more quickly than Napoleon intended, and gave him possession of the person of the Pope within a few days after the publication of the bull of excommunication. Measures of the last severity had been taken in vain; the palace of the Quirinal was surrounded with soldiers, a battery of forty pieces of cannon was established directly opposite its gates; but still the spirit of the illustrious captives was unsubdued, and no indications of a disposition to recall the fulminating decree had appeared. Moillis deemed the state of matters so alarming in the beginning of July, that he entered into communications with Murat at Naples; and their united opinion was, that it was indispensable to get immediate possession of the pope's person, and remove him into France. In pursuance of this determination, which, though not expressly known to, or authorized by the Emperor, was doubtless in conformity with his prior instructions and known to be agreeable to his wishes.—Moillis sent for Gen. Radet on the 4th of July, and communicated to him his design of carrying off the pope, and trusting the execution of the delicate task to him.—Radet, albeit, horror-struck with the task thus imposed on him, knew his duty too well to hesitate in obeying his instructions; a strong battalion of troops arrived on the following day from Naples, and the military dispositions were quickly completed. At ten at night on the 5th, the Quirinal was surrounded by three regiments; thirty men escaladed the walls of the garden in profound silence, and took post under the windows of the palace; fifty more succeeded in effecting an entrance by the window of an uninhabited room, and having dispersed some groups of domestics, who, on the first alarm, hastily assembled together, the gates were thrown open and Radet entered at the head of the troops who were ordered to arrest the Pope and Cardinal Pacca, and conduct them immediately out of Rome.

"The Pope and cardinal were arrested, and "at the first post-house he wished to give some charity to a poor person, but upon inquiry of Cardinal Pacca he found that between them they had only a papetto or ten pence. He showed it smilingly to Radet, saying, Behold, General, all we possess of our principality." Here we perceive that according to the Popes own confession on the 6th of July, 1809, a ten pence was all he possessed of all his dominion. The gift of the dragon is now reversed, and that kingdom that had stood the shocks of 1290 years now lies prostrate. The king whose predecessors had ruled in such splendor and power on the ancient throne of the Cæsars, now a feeble captive, on his way to imprisonment and exile in a foreign land. The crowns of the three kingdoms which the Popes of Rome had worn with so much pride and arrogance, now lies in the dust. For 1290 years the Popes had wielded the sceptre of power, but now this sceptre falls from his hand; neither the legitimacy of the title, nor the sanction of 1290 years, can protect him, or save his kingdom from ruin,—and why? Because the 1290 years for the existence of his kingdom are expired. To be sure the Pope now reigns in Rome, but not by virtue of the gift of the dragon; but by the authority of two Protestants, one Greek, and one or two Catholic Sovereigns of Europe. But that we may prove the entire extirpation, or extinction of the government, established by Justinian, we will give another extract of history. "The situation of the city of Rome was unquestionably improved by its transferrence from the drowsy sway of the Church, to the energetic administration of Napoleon. Shortly after the annexation of the Roman states to the French emperor, it was declared the second city in the empire. To a deputation from Rome, shortly after its corporation with the French Empire, Napoleon replied,—"My mind is full of the recollections of your ancestors." The first time that I passed the Alps, I desired to remain some time with you. The French Emperors, my predecessors, had detached you from the territory of the Empire; but the good of my people no longer permits such a partition, France and Italy must be governed by the same system. You have need of a powerful hand to direct you. I shall have a singular pleasure in being your benefactor. Your bishop is the spiritual head of the Church, as I am its Emperor; "I render unto God the things which are God's, and to Cæsar the things which are Cæsar's." The official exposition of the state of the Empire at the close of this year, portrayed in vivid colors, the advantages which would arise from the government of all Italy, under one system, and proclaimed the fixed determination of the Emperor, never to infringe upon the spiritual authority, nor ever to permit again the temporal sovereignty of the Church."—[Allison iii, 283, 284, 285.

"But Napoleon went straight forward to his mark. He caused Ancona and Urbins to be occupied; and after the rejection of his ultimatum, wherein, among other things, he claimed the right of nominating a third of the cardinals, he marched his troops upon Rome. The cardinals who were not obsequious to him were dismissed; the Pope's Secretary twice. But when all this failed to have any effect on Pius VII., even his person was not spared. He too was carried away from his palace and capital. *A Senatus consultum was then passed, declaring the incorporation of the ecclesiastical states with the French Empire.* The temporal sovereignty was declared incompatible with the exercise of spiritual privileges; the Pope was for the future formally to pledge himself to the four principles of the Gallican church; he was to draw his income from real estates, almost as a fundatory of the empire; the state would take upon itself all the expense of the College of Cardinals. And this was not all that was exacted of him. He was hurried to Fontainebleau with an impatient haste that aggravated his bodily infirmities; there he was beset with fresh importunities, and the most urgent demands that he should fully restore the church. At last, so far was he wrought on, that he gave way on the remaining, the decisive points. He consented to reside in France, and *acquiesced in the most essential provisions of the "Senatus consultum,"* before mentioned.

"The autocrat of the revolution had now actually achieved what no Catholic sovereign before him had ever ventured to contemplate seriously. "*The Pope agreed to become subject to the French Empire.*"—[Rank's History of the Popes, page 318.

The Restoration.

"The Empire of which the Pope was now to constitute the hierarchial centre, was still involved in dubious warfare with invincible foes. In the solitude of his imprisonment, the Pope received no accurate intelligence of the mighty vicissitudes of the strife. At the very moment when, after such lengthened resistance, he at last gave way, Napoleon had already broken down in his last grand enterprise against Russia; and his power had been shaken to its base by all the inevitable consequences of that mischance. Already Europe caught up the almost abandoned hope of liberating herself. 'When the Pope, to whom, on his submission, a few cardinals were allowed access, was informed of the state of things, he too felt his confidence revive; he felt every step of the allied powers to be an act of liberation for himself.

"When Prussia rose in prompt obedience to the King's call, Pius VII. gathered courage to revoke the concordat extorted from him; when the congress of Prague had assembled, he ventured to look beyond the boundaries of the Empire that held him captive, and to remind the Emperor of Austria of his right. After the battle of Leipsic his confidence had risen so much that he rejected the offer made him of restoring part of his dominions; and when the allies had crossed the Rhine, he would enter no farther into negotiations till he had been fully reinstated. Events followed each other with the utmost rapidity;—when the allies took Paris, the Pope was already arrived at the confines of the ecclesiastical states; and on the 24th of May 1814, he entered Rome again. A new age was begun for the world, and a new era for the Roman see. 'It was the victory of the four great allied powers, three of which were anti-Catholic; over that one, which thought to make its own capital, the centre of catholicism, that set the Pope free, and embled him to return to Rome. It was to the three anti-Catholic monarchs alone, who were then assembled in London, that the Pope's wish to recover the entire states of the church was first submitted. How often in former days had the resources of these states been strained to effect the destruction of Protestantism, whether in England or in Germany, and to propagate the Roman Catholic doctrine in Russia, or in Scandinavia; and now it was to the interferance of the rulers of these anti-Catholic countries that the Pope was to owe his restoration to his dominions. In the allocution in which Pius VII communicated to the cardinals the happy result of his negotiations, he expressly extolled the services of the sovereigns 'not belonging to the Roman church; the Emperor of Russia, who had taken his rights into consideration, with extraordinary attention; as also the King of Sweden, and the Prince regent of England, as well as the King of Prussia, who had declared in his favor, throughout the whole course of the negotiations." Differences of creeds were for the moment forgotten; political considerations alone were regarded.—[Rank's Hist. of the Popes, p. 319.

We have the answer then in this form: 1st, The "time times and a half," "the days of tribulation," the prophesying of the witnesses, and the church in the wilderness,

1st, ... the church in the wilderness,	1260	years.
2d, The 1290 years of papal dominion extend beyond the 1260 years,	30	"
3d, The 1335 y'rs extend beyond the 1290,	45	"
Making,	1335	years.
Commencing, A. D.,	519	"
Ending, A. D.,	1854	

In relation to the 2300 days, (years) I will simply say that God has set his seal upon that period, in the fulfillment of the 70 weeks; the sentiment of Gabriel (Dan. 9) when fully expressed, appears to be, "Understand the matter and consider the vision; and, to enable thee to do this, know thou that 70 weeks are determined, upon thy people, and upon thy holy city, or, are cut off for thy people and thy holy city, to finish the transgression," &c., and to make sure the vision and prophecy as a thing unalterably fixed and sealed; which shall thus be made unto those who succeed thee, when these weeks are fulfilled. In the manner and from the date that the 70 weeks are fulfilled, let their faith be established that the 2300 days are sure; and "know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem," &c., the 2300 days shall begin.

There are four orders which were given at different times, through the space of 92 years, from the Persian court, in favor of the Jewish place and people; the three first more especially concern the building of the temple, as we see by reading Ezra. 1: 1—4, 6: 6—12, 7: 12—27. The fourth is found to be the only one which accords with the terms of prophecy. The fourth was given "to restore and to build Jerusalem," Nehemiah 2: 1—6.

It is not only obvious that this commission best corresponds with the terms of the prophecy, viz, "to restore and to build Jerusalem," but, from Neh. 1: 2 and 4 it is equally obvious that unto the time of this commission, Jerusalem had lain a heap of ruins; and that by Nehemiah the streets and walls were built "in troublous times." The date for this decree, as given by Usher, is B. C. 446. Four hundred and forty-six years of this prophecy expired, then, at the advent of our Saviour, according to the vulgar era, If to these years we add 1854 we obtain 2300.

Sinner, the great day of God is at hand; prepare to meet it in peace. World-loving and pleasure-seeking church member, your external garb of religion will not hide your sins in that burning day; the omniscent eye of Jehovah will search out the most secret and hidden recesses of your impure heart. O, put away your sins now, that you may stand justified when the Son of Man shall appear. And ye meek and holy followers of the Lamb, who cry and sigh on account of the abominations that are committed in the land, and who are looking for the coming of the Lord, keep your garments pure. Seeing ye look for such things be holy in all manner of conversation and godliness. Let no man take your crown. It will soon be given to all who endure to the end. Amen.

J. Wendell.

For the World's Crisis.

Sound an Alarm in my Holy Mountain.

Joel 2: 1.

Would to God I could tear away the false hopes on which, without doubt, hundreds of the Advent brethren are resting! Alas, what a strange infatuation has seized upon our minds! What dreadful folly to suppose, or for a moment to admit, that we can attain to translation—be "caught up to meet the Lord in the air," except we constantly "walk with God"—live every moment "by faith on the Son of God," and know in ourselves, hour by hour, that our ways please him. Some of us are dealing in jewelry, and such like useless and hurtful trash; many, very many dress their persons—not indeed like "pilgrims and strangers"—but much like the mass of fashionable worldlings around them.—But where are those who are striving with all their hearts, to get ready, and to keep ready, for the coming of the great day of God?

Say, my brethren, why will you live carelessly on, when you know that a part of the virgins will be found destitute of oil, without an abiding consciousness that you possess it? How true the words of the Savior, "while the Bridegroom tarried they all slumbered and slept." Awake my drowsy brethren! How can you sleep thus on the verge of the Judgment? What good will your empty speculations about truth (i. e., a portion of truth but unaccompanied by the Spirit) do you when Jesus comes? Ah, your accumulated knowledge—the assent of the understanding only—knowledge which has not led you carefully to "purify yourselves even as he is pure;" yes, the very truth itself, will fearfully aggravate your condemnation. Surely it is a wonder that those who "look for such things," should be thus indifferent, selfish and worldly! Look at the Church in by-gone days,—witness it in the days of the Apostles. What self-denial—what love to God, and each other—what intense burning desire to do good to all around characterized it. In contrast to this, consider the lukewarm state which the Church called the "Bride the Lamb's wife" is in at the present time! And is she fit to be translated to meet her living Lord—the "crucified Lamb"—the "king of kings" while thus "down by the cold streams of Babylon?" Never, never! Many of my brethren in the "blessed hope" will never, I fear, see the Lord in peace in the way they are now living! Beloved brethren, if you will in the face of all, still sleep on till Jesus comes, and finds you without oil, you will then have it to reflect upon, that you might have known what your dreadful state would be, but wilfully shut your eyes to such an unwelcome truth.—I feel to cry out in the language of Moses, "Oh that they were wise, that they understood this, that they would consider their latter end."

O the delusive chimera, which permits us to believe, or live on as though we believed that we, who should be the most devoted Christians that have ever lived, in accordance to the vast amount of light which we have enjoyed, can be saved without equal, if not greater faith than that of sanctified ones who have lived before us! Where is the passage of the Word of God upon which a reasonble hope may be founded, that you or I shall be admitted into the Kingdom, without we are found wholly consecrated, and sanctified to God? Such a passage cannot be found. Satan flatters us that we shall some how or other get into the Kingdom, without this character! But, Oh, the dreadful result of believing this snare of the enemy!! Let us not, my brethren, dream of being translated to meet the Lord, at any cheaper rate, than was the Prophet, who was our predecessor, and pattern. But where is the faith of Elijah? Ah, where?

I beseech you, my brethren, awake to righteousness and sin not! Abandon all hope of reaching the Kingdom, while destitute of that holiness without which no man shall see the Lord. It was prepared only for "him that overcometh." Its heirs are only those who *by patient continuance in well doing, seek for glory, honor, and immortality.* Oh the unutterable anguish that awaits you, if when it is too late, you find that your eternal all—your hopes of everlasting life, were built upon a sandy foundation!

Bear with me, my brethren, I feel compelled to give utterance to the conviction of my own mind, which is that your faith is in many instances but the assent of the understanding only—mere speculative, and not saving faith. It is my decided conviction that numbers who profess the faith of soon seeing Jesus, are resting their hopes for eternity on theoretical faith merely!—that they are without appropriating faith—that they do not exercise humble, implicit, childlike confidence in God, as their Father—Christ, as their own loving Savior; hence, are but "aliens" and not "sons."

Attend to the deep heart work. It is that, which will render you prepared to meet the Lord, or you will speedily witness the greatest of all events, and go to the Judgment unprepared! Oh how many seem to take it for granted, (practically, though probably they will by no means admit it,) that all is right between themselves and God, because forsooth they believe in the speedy coming of the Lord! How will they abide the day of his coming? What confusion and horror will seize them when their slighted, angry Judge, arrayed in terrific splendor, with a countenance like lightning, upbraids them for having misimproved the immense amount of light and knowledge, which he had bestowed upon them—an amount distinguishing them far above any other race of Christians, that ever lived!! It is high time to awake out of sleep," "lest coming suddenly, he find you sleeping." H. P. Sikes.

Wolcott, Vt., March 10th, 1854.

The insignificance of the Pope.

We have not seen the matter adverted to, but there is nothing which has more deeply impressed us with the waning influence of Popery, than the utter INSIGNIFICANCE of the Pope in connection with the great struggle which seems now about to commence in Europe. The time was when in all the conflicts which were anticipated, he was the first of all to be consulted, and when his word was all-powerful in determining the course of action: when princes sought his favor, and emperors bowed before him humbly acknowledging his supremacy. History records scenes in which kings have exhibited the most abject and degrading submission to his authority, not daring to take one step in opposition to his expressed wishes.

What is the case now? Europe appears about to be convulsed with war. Almost every power, even to that of the weakest state, is the subject of speculation as to its course in the coming strife; but we do not even hear the question proposed as to what may be the thoughts of the Pope. He is left out of view ENTIRELY, and his intentions are no more seriously called in question than those of the Emperor of Hayti.

To our minds this appears a most significant fact. It shows in an unquestionable form that the POWER OF THE PAPACY HAS PASSED AWAY. THE POPE IS NOW OF NO MORE ACCOUNT AMONG THE SOVEREIGNS OF EUROPE, and what he may THINK OR DESIRE has really NO MORE INFLUENCE, than when he stood as a footman on the back of a carriage on his way out of Rome, during the late revolution. It may be said that these remarks will apply only to the temporal power of the Pope, but his spiritual supremacy and influence have been in a great measure dependent upon the temporal. And when he who once claimed to be the arbiter in all disputes between princes, and kings, and who often exercised his authority in the most haughty and domineering manner, becomes SO INSIGNIFICANT THAT NO ONE DOES HIM REVERENCE; when the whole map of a European war is laid out without consulting the Pope, or thinking of his wishes, it is A SURE SIGN THAT THE DAY OF HIS POWER HAS PASSED.—N. Y. Obs.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, MARCH 29, 1854. NUMBER 11.

THE WORLD'S CRISIS,

Published for Gratuitous Circulation, by Believers in the Speedy Coming of JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

What ought Protestants to do at this Crisis.

But the question remains, What ought British Protestants to do at this crisis?—That it is a crisis is manifest. Rome does not even seek to deceive us. She tells us more plainly than words could tell us, by deeds which sound through all Europe, that torture and the stake await every man who is not base enough to abjure his faith whenever she shall have grasped the power she is now moving earth and hell to attain.—One warning more, plain and loud, has been given to a slumbering people; and on the way on which we shall improve it will probably depend the issue of the conflict to us. It summons us to stand and combine for our liberties. The ground is fast sinking beneath us. In a little, defence will be impossible.

Let us look along the Papal front, and see how ominously the battle threatens us, and how it comes nearer us every hour. Popery is again the ruler of the great despotisms on the Continent. Though weak in moral power, Rome is strong in political and military force. The great armed masses of France, and Austria, and Naples, and Spain, are at her service. And though we believe these powers would not engage in a crusade on purely religious grounds, they have, unhappily, a political interest in the subjugation of Britain. The Pope would invade us because we are a Protestant nation. The English pervert, Father Ignatius has just accomplished a tour among the leading sovereigns, with considerable success, as he tells us in the *Tablet*, in order to enlist them in a crusade for the conversion of England.—This conversion is to be brought about "chiefly," though not exclusively, "by prayer." Indeed, if this fanatic had not the *sword* mainly in his eye, it is strange that he should go to emperors and such people. A bitter, fierce, and exasperated spirit is springing up against our country abroad. The most terrible threats have been publicly pointed against us; they have been so simultaneously in different quarters of Europe, and without disavowal. The utter extirpation of our faith and race and name, and the trampling out of the ashes of the Reformation, have been declared to be necessary before the world can have peace. In concert with these terrible mutterings from the suppressed volcano of sacerdotal wrath, there have been attacks on our rights, as Britons, and our faith as Protestants, by almost all the governments of the Continent. In Spain, they deny burial to our dead. In Austria, they expel our missionaries. In the Papal States they rob us of our Bibles.—And now in Tuscany they have cast into prison a British lady for no offence but giving a copy of God's Word to a peasant. And what is to hinder these men, abandoned of God, and left to the guidance of the Pope and their own blind and raging passions, taking the last step of crossing the Channel, and by one summary blow wiping from the face of the earth a country which so deeply pains and torments them? We no more doubt that they will do so than we doubt our own existence, provided God do not divide their counsels, and find work for them somewhere else.

And how are matters at home. There are whole counties in Ireland ready to rise to a man, in the event of a foreign army appearing on our coast, and to begin the pious work of spoiling the goods and murdering the persons of Protestant heretics. There are Popish mobs in all our great cities ready to spread conflict and assassination all over the country. While threatened in front by a Papal army, we are endangered in the rear by such overwhelming masses of infidelity and Atheism as Glasgow, and Manchester, and Liverpool, and London present. These are good enough for the work of Popery, and she will marshall them under her banner, and lead them to the assault.—We have thousands of nominal Protestants among us ready to bow the knee to any God which may be set up.—What would the handful of true men be in the midst of such overwhelming odds? And then we have amongst us a "Prince of the Holy Roman empire!" What is he doing? He is forming a nation under the rule of the Vatican in the heart of the British nation. He is constructing an *imperium in imperio*. Our legislators are simple enough to believe that the laws made in St. Stephen's govern the empire. In this they are mistaken. By a considerable portion of the empire these laws are held as having no validity whatever; as being "not laws, but lies." That portion of the empire is under canon law, and Dr. Wiseman is rendering canon law applicable to the circumstances of British Papists by the decrees of synods held in this country. By this device he completely evades the statute which still declares it illegal to bring bulls from Rome, by getting his decrees framed in this country, and countersigned by the Pope. Thus while we sleep, the Pope's empire in Britain is growing. There are now two kings and two codes in the country.

But last and worse than all, the Government have it in contemplation to attach a Popish priest to every jail in the country, and a Popish chaplain to every regiment in which there are Romanists. We have been fighting to get rid of Maynooth; but here is Maynooth about to be extended over all Scotland and England. We shall have a body of priests of six hundred and upwards salaried by the State, an inevitable precursor, as it will prove, to the endowment of the Romish priesthood throughout the empire. Humanly speaking, this measure will seal the fate of our country. That part of the plan which relates to the army is especially formidable. Recruits are drawn mainly from Ireland; the number of Popish chaplains will of course be large in proportion. We thus behold no inconsiderable portion of the British army in course of being officered in the Pope's behalf. Not only are untold sums being paid to Popish chaplains—men trained in the Ultramontonism of Maynooth—in all parts of the world, but the British army is slowly passing over to a foreign power.—What reliance could be placed on these soldiers in the event of a foreign invasion? There is not one of them that would not obey the priest in preference to their officer; for the Romish doctors have laid it down, that in such conflicts of authority it is the voice of the Church that is to be obeyed; and so the invading host, instead of encountering a wall of bayonets, would find hands stretched out in welcome.

Countrymen and fellow Christians, you are standing on the brink of a precipice. Abroad, a powerful conspiracy is forming against you. At home, the Government is unlocking the passes of your country to the enemy. They are planting salaried priests by the hundred in positions where they will be able, when the conflict comes, to wield the military force of the empire against its Protestantism. We have been gold—sold [illegible] who will have no pity upon the tender babe or the man of gray hairs, who will drag our wives and daughters into the confessional, and ourselves to prison or to the stake. Let us rouse ourselves now. The hours of our liberty are running fast out. Why wait till our arms are bound? Let us now concert measures of defence, while yet we can speak and act as freemen. From this hour let us proclaim a truce to all differences, conflicts, and projects of mere party, let us, henceforth, and till the great battle be over, know but one great all-absorbing cause, and let our united rallying cry be, "Save our country!" Let us unite in a sacred bond, or oath, binding ourselves to God and to one another, and never rest, never to lay down our arms, till we have carried the two following objects:—

1. That not a penny of the nation's money shall be given to a priest of the Church of Rome, or to any purpose connected with that Church. We should be provoked to act towards the members of that Church as she acts to us. We shall still pay homage to the great principle of toleration; but we have gone far beyond the line of tolerating; we have endowed. We must compel our Government to retrace its steps. We must have no Popish colleges endowed out of the nation's funds; no Popish chaplains in the army; no Popish chaplains in the prisons or poor-houses; no lands, emoluments, and titles to Popish priests in the colonies; not a Popish priest anywhere in the whole empire drawing a revenue from a Protestant country. We must insist on the return of our Government within the strict line of toleration. The demand is a just and righteous one, and, if made firmly by a united people, it will be impossible to resist it. Let us swear that we will never rest till we have obtained that demand.

But, second, we must demand of Rome, and all Papal Governments, the liberty she demands of us. To this the Church of Rome cannot in reason object. We are glad to find that a Conference of leading Protestants in Germany, France, Switzerland and England, just held in Hamburg, has taken up this position. This Conference sent a deputation to the German *Kirchentag*, with a letter of instructions, bearing the signature of the Earl of Shaftesbury, and powerfully supported by Dr. Merle D'Aubigne, containing this famous declaration:—"*We think that the time is come when Rome should not be allowed to prevent others from obtaining that liberty which Rome claims for herself.*" Why should not a general union be formed amongst the Protestants of America, Britain and Germany, for the attainment of this object? We shall not use force, but we shall say to foreign governments, We can enter into no treaty, no alliance with you; we can give you no help in war, we cannot trade with you, we must withdraw our ambassadors and consuls from you, and place you beyond the pale of our friendship and recognition, provided you refuse to our subjects in your country the same rights and privileges which you demand for your subjects in ours. Such a demand firmly made by the combined Protestants of America, of Britain, and Germany, could not be refused; or, if refused, what harm would it do to us? With the hourly expanding area of civilization and freedom around us—with Australia, and China and America, all open or opening to us, surely we can spare so insignificant a portion of the globe as Papal Europe has now become. Let us then shake hands with America on the one side, and Germany on the other, that we will give and receive toleration from Rome.

A great crisis like this cannot be got over by half measures. We call on all Protestants to combine, under a sacred pledge, never to rest till they have carried these two points. Let no man hold himself discharged in this war. The feeblest can lift up his voice and swell the general cry; he can help to diffuse light, and to diffuse light is to foil those who march under the banner of darkness. We summon all, then, to the conflict. Whether we look to the past or the future, whether we look around us on the world, or upwards to that God whose name Rome has blasphemed, and whose saints she has slain, we find powerful inducements to urge us on. Behind us are the martyrs, and before us are our children for whose liberties we fight. Around us are the nations whom this terrible power has enslaved, who supplicate us by their groans to help them to break their chains. Come, then, planting our foot upon the eternal justice of our cause, and looking upwards to that Almighty One who has sworn to destroy Rome, let us join battle with this foe. We stand in the world's Thermopylæ, and with Luther at Worms we may say, "We cannot do otherwise; so help us God."—[Provincial Wesleyan, N. S.

"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up."—Joel 3: 9.

The preparation is made upon a scale of magnitude beyond a precedent—

The mighty men are waked up.

The following is from the St. John's Courier of March 4th.

It is taken from the Liverpool Journal. It truly exhibits a spirit of national Braggadocia, rarely met with, if worthy insert it in the Crisis. S. S. Brewer.

Preparations for War. The majesty of England walks abroad, self relying, confident, but prudent. Great Britain courts no danger, but shuns no danger when it comes. Partial to peace, she fears not war; and there is a noble value in the vast preparations now being made for encountering the foe. The mind grows large in contemplation of the calm and dignified manifestation of the might of a great and a free people, and every one feels proud that he is a part and parcel of a community which, without ambition, bids defiance to all the world, and which sends its armies and navies to protect the weak against the strong, although the weak have the smallest possible claim to their support. True, she sees beyond the ignorant present, and sees her interest in obstructing the unprincipled progress of despotism, availing herself of an obtruded contest to aid the spread of civilization where hitherto it had encountered a formidable obstruction—for we must not retire from Turkey without having provided effective security for the Christian.

The latent power of England was never so suddenly manifested as on this occasion. As if by a stroke of the wand of a political harlequin, her navies crowd the ocean, and before her numerous ships and steamers all other navies fade into comparative insignificance. To provoke the British navy is to invite destruction anywhere, everywhere, and, as we can produce a steamer of 100 guns every month, have produced seven in the last seven months, we are in a condition to defy and advise all Europe.—We desire peace, not battles; but if battle be inevitable, the folly of entering into it will appertain to the enemy.

"The sounds of hammers closing rivets up," are now heard in every arsenal in the kingdom, in every military store from Woolwich to Spike Island. Instead of "armourers accomplishing the knights," tailors are busy making uniforms, shipwrights are ceaselessly getting vessels ready, and engineers are constantly preparing "dread instruments" which "Jove's thunder counterfeit;" and one spirit now runs like electricity excited through all the people. Man is, indeed, a fighting animal, that is his proper definition. Six months since, 'peace was the dear delight' of every man in England, but we may now reasonaby doubt if even Mr Cobden himself has not grown pugnacious—for every body talks of war, and grows impatient for the fight. Ireland rejoices that the militia are to be called out; volunteers hasten to be enrolled, and the fishermen around the coast crowd upon the officers appointed to enrol marine guards. Twenty two regiments, now in Ireland, are ordered for embarkation, and they will depart amidst the cheers of the people.

In England all is bustle. The Morning Herald yesterday—a good authority on naval matters—says:

Not a minute is lost in any of the military departments in evoking the resources of the country, and we are glad to perceive that the government appears to be fully alive to the necessity of making such a demonstration as shall leave no chance for disaster or defeat. The eyes of the whole world are turned upon the gigantic scale of our armaments and the alacrity with which each department springs to the demand for the munitions of war.

At the Horse Guards and at the Admirality, at the Ordnance Office and Somerset house, the work of preparation is incessant; early and late the officials are to be found at their posts and everybody seems to be working "double tides."

The fleet is being equipped with the greatest possible haste, and we trust very soon to see the in the Downs or Yarmouth Roads such a specimen of the gigantic strength of England that will delight our countrymen, astonish our foreign friends, and make the enemies of the peace of the world tremble.

The Admiralty are in daily communication with Earl of Dundonald—the hero of a hundred fights, and who was never beaten, and it is said that Sir Charles Napier will command the Baltic fleet, and, if so, we shall hear a good account of the Russian ports on that sea.

Letter from a Missionary. We are permitted to print the following extract of a letter from one of our Missionaries near Constantinople, to one of his brothers in New York:—

Marsovan, January 20, 1854.

My Dear Brother:—You will doubtless think much of us at this time when so much is heard of "wars and rumors of wars." We have not been without solicitude for ourselves, nor are we still.—We are among "the Turks," and in a country not the best governed. This war with Russia has occasioned, of course, [illegible] ness in the provinces away from the capital. Even about here and Trebizond, some disturbances have taken place, such as robbery and house breaking, and it is not as safe as usual to be on the road.—Still, we Missionaries have been, on the whole, very quiet and safe. None of us at Marsovan or Trebizond have suffered.

We have been hoping for peace, but within the last week or two, all hope of peace has fled; and in the language of Mr Benjamin, in a note received yesterday, "There is now much reason to feel that we have yet seen but the beginning of a *great* war." A large fleet of Turkish, English, French, and Egyptian war vessels are in the Black Sea in pursuit of the Russians. When all this will end, no man can tell. We are probably on the eve of great changes in the political and the moral world. We have fears and hopes, the latter, however, generally prevail.

It seems plain that the Turkish Government is nearly at an end; but so long as she affords protection to Protestant Christianity, such protection as we look for in vain in Russia, or most of the other countries of Europe, it seems desirable that she should be upheld a little longer. Especially is it desirable, that this country should not fall into the hands of Russia.

P. O. Powers.

Civil war in Palestine. We refer our readers to the following letter which we copy from the New York Observer as regarding a description of things in Syria and Palestine.

Jaffa, Jan 21, 1854.

The war in which Turkey is involved with Russia, has left Syria and Palestine, by the withdrawal of nearly all the government troops, without any protection.—Advantage has been taken of this state of things by two of the discontented families or tribes of Arabs in Palestine, to revive an ancient feud, a question of supremacy, and to plunge the interior of that beautiful and ill fated country into the horrors of civil war. The Sheikh or Chief of one of these tribes residing in the village of Sanour, called in the aid of the roving Bedawins on the other side of Jordan, and these bloodthirsty pirates of the desert and mountain have been roving from village to village laying waste the country and destroying the property and lives of the inhabitants. The Chief of the other family residing in a village near Nablous, and his people having their houses at Erobeh, now sent for and obtained the aid of other tribes of Arabs from over the Jordan, and these having come into conflict with those first sent for, as well as with the people of Palestine, the consequences have been most disastrous. In a recent excursion into the ancient Samaria, we passed villages that had been plundered, and others that have been deserted by the inhabitants taking refuge in stronger towns. The region about Nablous, the Shechem of old, where Jacob's well is, was at the last account overrun with the conflicting tribes, communication with Jerusalem was cut off, everybody on the road was robbed, generally stripped of everything. In some of the villages as many as thirty or forty, and in one it is said that a hundred persons were butchered by these Bedawins.

The small pox is raging with great violence at Jerusalem. A gentleman just from the Holy City, informs me that more than a thousand adults, and nearly as many children have been carried off by it. The report strikes me as extravagant, but there is great alarm prevailing on the subject here.

There is no telling what may be the end of this state of things, but the prospect at the present moment is most discouraging.

Interesting Ppragraph. *Discovery of the Palace of Shushan.*—The commissioners engaged under the mediation of England and Russia in marking the boundary line between Persia and Turkey, have recently come upon the remains of the ancient palace of Shushan, mentioned in the books of Esther and Daniel, together with the tomb of Daniel the prophet. The locality answers to the received tradition of its position; and the internal evidence proving its correspondence with the description of the palace recorded in sacred history, amounts almost to demonstration. The reader can turn to Esther, chapter 1, where he will read of a "pavement of red and blue, and white, and black marble," in that palace. *That pavement still exists*, and corresponds to the description given in the sacred history. And in the marble columns the dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the commissioners read the exact truth of the record made by the sacred penman.—Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the history of Daniel in the lions' den. Other interesting discoveries may be expected. The Persian arrowheads are found upon the palace and the tomb. Glass bottles [illegible] elegant as those placed upon the toilet tables of the ladies of our day, have been discovered, with other indications of art and refinement which bear out the statements of the Bible. Thus twenty-five hundred years after the historians of Esther and Daniel make their records, their histories are verified.

A Winter of Disasters. War on the Danube—cholera in England—conflagration at home—wrecks on the sea—have given to the present winter a pre-eminence among disastrous seasons. We cannot remember a period so crowded with catastrophe as the last two months. A brutal power has brought the horrors of a hopeless war upon an inoffensive nation—a war from which every principle of chivalry and every sentiment of magnanimity are excluded. In one hour, a fleet was destroyed, five thousand men were murdered, and a town was annihilated; and Europe, like a coward, stood by and saw it done—saw the Tom Hyer of Russia going to crush the feeble little boy of Constantinople—and did not hold the monster back. Cholera has admonished England, and starvation France.—Fire, which is generally no respecter of houses, has, this season chosen our best things for swift consumption—our greatest business establishment, the largest ship that ever lay at our docks, the finest hall in the country, the newest, and therefore the most magnificent of our hotel.

On the ocean, the disasters have not only been numerous, but of a singularly terrible character. Ships crowded with men, women and children, have gone down with their living freight.

Excellency of the Bible. A nation must be truly blest if it were governed by no other laws than those of this blessed book. It is so complete a system that nothing can be added to it or taken from it. It contains every thing needful to be known or done. It is the *first* book, the *best* book, and the *oldest* book in all the world; it contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best of laws, and profoundest mysteries that ever were penned. It brings the best of tidings, and affords the best of comforts to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come; it settles all matters in debate; resolves all doubts, and eases the mind and conscience of all their struggles. It reveals the only living and true God, and shews the way to him, and sets aside all other gods, and describes the vanity of them, and all that put their trust in them.

In short, it is a book of laws, to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; a book of life, that shows the way from everlasting death. It is the most compendious book in the whole world, the most authentic and entertaining history that ever was published.—It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparrelleled wars.—It corrects the vain philosopher, and confutes the wisest astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect system of divinity, an unequaled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that was ever sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was sealed. To understand it, is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion.

Sweden. Sweden appears to be actively preparing to maintain her independence and neutrality in the coming crisis between the principal European powers.—The Government, on the 15th ult., demanded an extra grant for military preparations, which, together with appropriations already voted, and others about to be acted upon in the Diet, will amount to ten millions banco, ($4,000,000.) The sum is nearly equal to four-fifths of the ordinary budget voted in money by the Swedish Diet, and is evidence of the activity and resolution of the Government. It is estimated that one hundred thousand Swedes and Norwegians can be got into the field in six weeks. The dock-yards are spoken of also as scenes of busy preparation.—Early in the spring, it is said, six of the ten line-of-battle-ships, as many frigates and corvettes, and a large number of gun boats and brigs will be ready for sea. In the island of Gottland, the most important spot in the Baltic to belligerents, there are ten thousand men under arms, and two additional [illegible] same place.

The Temple and City.

The literal Temple and city of the Jews, were the ancient place of worship for the Jews. But they became corrupt and vain in their immagination and their foolish hearts were darkened by a rejection of the truth, viz.: the proclamation of the first advent of Christ. The coming of Christ was prophesied of by the Prophets before and looked for by the Jews as the one that was to redeem Israel; but when "He came to his own his own received him not; but as many as received him, to them gave he power (right or privilege) to become the sons of God, even to them that believed on his name." But through the vanity and corruption of their hearts, they intended to make him king, and as he came in such a low and humble manner, there were only a few of the illiterate that would receive him as the true Messiah.—In the Acts of the the Apostles, Chap. 13; 40, 41, we read, "Beware, therefore, lest that come upon you which is spoken of in the Prophets; behold ye despisers and wonder and perish for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Furthermore *Christ* in closing up his mission on the earth as a Prophet wept over the Jews as you will find in Mathew, 23: 37, 38, Luke, 13: 34, 35, Luke 19; 42, 36, Luke 21: 20, 24. From this time the Jews were broken off from the good Olive tree because of unbelief, dispersed into every nation under heaven, to be trodden down (or ruled over) by the Gentiles, until the times of the Gentiles be fulfilled. Therefore we perceive that Christ has no definite location on the earth that is called holy, since Jerusalem was rendered unholy by transgression. But the holy city which Christ brings to view, alludes to the Church as will be found in the 5th chap. of Mat., 14 v., "Ye (the church) are the light of the world, a *city* that is set on an hill cannot be hid." Also in Rev. 11: 2, "and the holy city, (Church,) shall they tread under foot forty and two months." Also in Mathew 24: 15, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Church) whoso readeth let him understand." Mark 13: 14 says, "standing where it ought not," (*meaning in the church*.) Again, 2d Thess. 2: 4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple (*or Church*) of God, shewing himself that he is God." To show that the body or temple, means

the Church, I will refer to 1 Cor. 3 : 17. "Know ye not that ye (the Church) are the temple of God, and that the spirit of God dwelleth in you. If any man defile (or destroy) the temple of God, him shall God destroy, for the temple of God is holy, which temple ye (the Church) are."

Your Brother in Christ, looking for redemption this year.

BENJAMIN DURGIN, JR.

LEE, N. H., March 4, 1854.

The World's Crisis.

LOWELL, MARCH 29, 1854.

Bro. Merriam:—I should like to see your views on the tenth of Rev. in the Crisis. A.

I had intended to take up this Chapter in connection with the "tarrying of the Vision," but pressing engagements prevented, I will now endeavor to give my views on this interesting passage.

V. 1. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun and his feet as pillars of fire." The *mighty Angel* seen in vision represents a new and powerful development in the history of the Church. It is the breaking forth of light—the diffusion of present or dispensational truth—a proclamation or some message going forth in power and demonstration of the spirit, such as the world had never witnessed before. The Angel was *mighty*, possessed of gigantic strength, which like Samson overturning the pillars of the heathen edifice, overturns the pillars of human tradition, demolishes the structures erected by man and shakes every thing in his course.—The doctrines and commandments of men being swept away like a fog that obscures the beams of day, the Sun breaks in upon the Church, truth is elicited from the oracles, and the glory of Gospel light shines with such clearness and brilliancy that the Angel's face is described as *shining as it were the SUN*. The bursting forth of this splendor—the sudden blaze of divine light from the Bible, and the radiant charms reflected from the saints is aptly represented by the Sun, in this instance lamps, or more properly, the ten virgins by beaus of the ten virgins in an illuminated procession. Thus as the Sun disperses the shades of night, and lights up the whole heavens as with a blaze of glory in the natural world, so would this Angel dispel the darkness that covers the earth, and the gross darkness which covers the people in relation to the prophecies, and spread over the moral heavens a blaze of Gospel day.

We know of no occurrence in the history of the Church that will correspond to this representation prior to the proclamation of the Redeemer's coming in 1843.—Some have thought that in the reformation from Popery under Luther and others was the fulfilment of this prophecy. They have believed that as there was at that time an expectation of the coming of Christ in many minds, and the Angel declared that "time should be no longer," or as some have translated it, "*the time shall not be yet*," therefore the Angel corrects the erroneous views of the Church and declares the time for that event is not yet come.

But what is represented by an Angel? We generally understand by an Angel some instrumentality to accomplish a specific work; and the character of that instrumentality is known by the nature of the work accomplished. For instance, where the Saracen wars are symbolized by the action of locusts (ch. 9) it is said "they had a king over them which is the Angel of the bottomless pit," and when the four Angels bound in the great river Euphrates are represented as being loosed and prepared "for to slay the third part of men," we cannot doubt those angels are the powers which control the elements of war, viz.: the governments. But when an Angel is seen flying "in the midst of heaven, having the everlasting Gospel to preach, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come," it is evident that a class of religious teachers, i. e. Preachers of the Gospel are symbolized. So likewise where communications are written to the Angels of the seven Churches, it is understood that an Angel represents a minister of one of those Churches. If then the rainbow Angel symbolizes a class of Preachers who deliver a certain message to the Church, we find that message is according to the view referred to that "the time shall not be yet." But in the days of Luther the message was not that "the time shall not be yet," but the reverse, viz.: that the judgment was approaching.

"And a rainbow was upon his head." The most beautiful object in nature is admitted to be the rainbow. By this lovely arch of heaven is very strikingly symbolized the transendent glories of that message of the Redeemer's coming and kingdom which so entranced the saints in 1843. As "heaven's resplendent bow" is the most pleasing, grand and lovely object in the natural world, so the doctrine promulgated by this Angel transcends all other doctrines in beauty, riches and glory; there was an enchantment in the thought—there was a glory in the contemplation—there was an unspeakable blessedness in the expectation of the saints triumph and the Redeemer's coming in His glory, that far transcends all other doctrines of the word. It is the consummation of the believers hope, the perfection of the saints bliss, the full fruition of all the blessings anticipated by the children of God.

There is also another application which may be made of this symbol. It is this: When the Lord made a covenant with Noah, that the waters of the flood should no more deluge the earth, He made the bow a memento of the covenant—an everlasting remembrancer of the divine promise; so when the doctrine of the saints inheritance began to be preached, men were reminded of the blessed promise to Abraham "that his seed should inherit the earth," that "the kingdom and the dominion and the greatness of the kingdom *under* the whole heaven, should be given to the people of the saints of the most High." The old promise had been buried beneath the rubbish of tradition, and the location of the saint's rest was so far lost sight of as almost to be forgotten by the professed Church of Christ. But when the deed of Abraham's land was searched out in the archives of heaven, its bounds and monuments discovered, it was indeed like a rainbow of promise. It was enchantingly beautiful, it was transcendently lovely. Tongue can never utter the enrapturing emotions of those who clearly discerned the teachings of the word on this subject.

"Clothed with a cloud." The cloud in which he was enveloped was perhaps like the cloud which received Jesus out of their sight. It was a manifestation of glory in relation to the divine economy—an out- is a term repeatedly used in scripture in connection with some special development or manifestation to the Church, such as the transfiguration on the mount (Matt. 17: 5) the ascension of Christ, (Acts 1: 9) the second coming of Christ in His glory, (Matt. 26: 64) the resurrection of the saints, (1 Thess. 4: 17), the visible glory that appeared to the Israelites, (1 Cor. 10: 1). In all these places the same Greek word is used, and although there is nothing in the word itself to express a manifestation of glory, yet as it is so frequently used in connection with some glorious development in the economy of grace, and in so many instances is necessarily a cloud of glory, it may fairly be inferred that it is so in this case. A new development of light and truth is to be made to the Church, a manifestation of divine favour such as the Church had never realized. And to make it more evident that it is an outburst of light and manifestation of grace, it is said "his face was, as it were, the SUN, and his feet as pillars of fire."

In reference to this vision of the Angel, Barnes, in a most interesting manner, remarks, "The attention is now arrested by a new vision—as if some new dispensation or economy was about to occur in the world." What language could more strikingly and emphatically depict the Advent movement, than this comment of Barnes? Again, "In this symbol, then," says the same distinguished author, "we have the following things: An angel—as the messenger of God, indicating that some new communication was to be brought to mankind, or that there would be some interposition in human affairs which might be well represented by the coming of an angel; the fact that he was 'mighty'—indicating that the work to be done required power beyond human strength; the fact that he came in a cloud—on an embassage so grand and magnificent as to make this symbol of majesty proper; the fact that he was encircled by a rainbow—that the visitation was to be one of peace to mankind; and the fact that his coming was like the sun—or would diffuse light and peace."

To be Continued.

SOUTH ORRINGTON, ME., March 23d, 1854.

Bro. Merriam—Dear Sir:—Brother J. Howell is here, and we are having a good meeting, such an one as Orrington has not witnessed since '43. The *time* and *cry* does wake up the virgins.

J. S. PAINE.

Cheering Thoughts on the Second Advent.

FROM DR. LEIGHTON'S COMMENTARY.

1 Peter 1: 7—"*Might be found unto praise and glory, at the appearance of Jesus Christ.*"

This is the end that is intended, and shall be certainly obtained, by all these hot trials. Faith shall come through them *all*, and shall be "found unto praise," &c. An unskillful beholder may think it strange to see gold thrown into the fire, and left there for a time, but he that puts it there, would be loth to lose it; his purpose is to make a costly piece of work of it.

"*At the appearance of Jesus Christ.*"—This denotes the time when this shall come to pass; for Christ is faithful and true; he hath promised to come again, and "to judge the world in righteousness," and "he will come, and will not tarry." It is called, "the *revelation*;" all other things will be revealed in that day—the most hidden things, good and evil, shall be unveiled; but it is eminently the day of HIS REVELATION: it shall be by his light, by "the brightness of his coming," that all other things shall be revealed, but he himself shall be the worthiest sight of all. All eyes shall behold him. He shall then gloriously appear before all men and angels, and shall by all be acknowledged to be the Son of God, and Judge of the world; some shall *with joy*, know him, and acknowledge him to be so, others to their *horror* and *amazement*. How beautiful shall he be to those who love him, when he as the glorious head shall appear with his whole body mystical with him. Then, the glory and praise which all the saints shall be honored with, shall recompense fully all the scorns and ignominies, and distresses they have met with here, and they shall shine the brighter for them. O! if we consider oftener that solemn day, how light should we set by the opinions of men, and all outward hardships that can befall us. How easily should we digest dispraise and dishonor here, and pass through all cheerfully, provided we may be then found in him, and so far partake of praise and glory and honor in that day of his appearing.

[Again, in his comment on 1 Peter 4: 13, he says:]

Now that he is hidden, little of his glory is seen. It was hidden when he was on earth, and now it is hidden in heaven where he is. And as for his body here, his church, it has no pompous dress, nor outward splendors, and the particular parts of it, the saints, are poor, despised creatures, the very refuse of men in outward respects and common esteem. So he himself is not seen, and his followers, the more they are seen and looked on by the world's eye, the more meanness appears. But there is a day wherein he will appear, AND IT IS AT despised saints, and admired in them that believe (2 Thess. 1: 10); how much more in the matchless brightness of his own glorious person. In the meantime, he is hidden, and they are hidden with him, "for our life is hidden with Christ in God." He shall shine forth in his glory. Terrible shall it be to them that formerly despised him and his saints, but to them it shall be the gladdest day that ever arose upon them—a day that shall never set or be benighted, the day they so much longed and looked for, the full accomplishment of all their hopes and desires. OH HOW DARK ALL OUR DAYS WITHOUT THE HOPE OF THIS DAY!

It is a sweet and joyful thing to be a sharer with Christ in *any* thing. All enjoyments wherein he is not, are bitter to a soul that loves him, and all sufferings with him are sweet. The worst things of Christ are more truly delightful than the best things of the world; his afflictions are sweeter than their pleasures, his reproach more glorious than their honors, and more rich than their treasures. And shall I shrink and creep back from what he calls me to suffer for his sake? Yea, even all my other troubles and sufferings, I will desire to have stamped thus, with this conformity to the sufferings of Christ, in the humble, obedient, cheerful endurance of them, and the giving up my will to my Father's.

The following of Christ makes my way pleasant. His faithful followers refuse no march after him, be it through deserts, and mountains, and storms, and hazards, that will affright self-pleasing, easy spirits.—Hearts kindled and actuated with the spirit of Christ, will follow him, "wheresoever he goeth."

The Immediate coming of Christ.

For the first time I write to the Brethren scattered abroad, who are not only expecting the Lord soon, but whose faith takes hold on the evidence given, that this year is the time for the great Jubilee, when the one hundred and forty-four thousand shall be redeemed from the *earth*, and will be able to sing a song that none can learn, on account of their not only being redeemed from earth, but saved from all human organizations, and the *mark of the Beast*. The last few months my attention has been more deeply called to the subject of Christ's immediate coming, and to the word of God, do I appeal for the evidence to sustain that position. If we are mistaken with regard to the last message being the midnight cry, we have other testimony in relation to the command given to the servants in the parable of the supper, in Luke 14th and 17th. After the excuses made by those that had been bidden, the Lord foreseeing that time was short, and his house could not be filled, unless the servants hasted in their work, said, go out *quickly*, that my house may be filled. Now, to me, this part of the parable is being fulfilled since the last six months, and more especially since the *Crisis* has been flying as on the wings of the wind. *All* praise, thanksgiving and *Glory* be ascribed to *God and the Lamb*, for the glorious effect that the *Crisis* has had already on some in this town, as well as many in other parts, who were about to believe a lie that they might be damned amidst all the blaze of God's truth. I hope we shall be consistent in our faith and found amongst the wise, that we may understand, not only a part of God's truth, but all truth that has a bearing on this generation. As I find many who are saying the Lord cannot come as early as May or June next, on account of the work to be accomplished before his coming, I would most solemnly and affectionately admonish all such to examine the 7th chapter of Revelation from the 1st to the 4th verses, and compare the contents with the general opinion of Adventists, which is, that when the four allied powers cease to keep the peace of Europe, the last servant of God will have been sealed. Now let us for a moment look at what has already taken place, and what must assuredly follow in a few days more. *Russia* has already broken that covenant, or alliance, of 1815. *England*, *Austria* and *Prusia*, together with *France*, are making the greatest preparations for *war*, that ever was known since the alliance formed by them. Now when all those allied powers have set the *battle* in array, and have driven the lesser powers to join in the conflict; I would ask any candid person whether the four *angels* have not ceased to keep the nations of Europe from *war*; if so, as certain as those four allied powers are the agents in John's vision; so certain the last servant will have been sealed. O, how solemn the thought, and how momentous the event just before us! *Who* does realize it as he ought? *God* grant that all who are in any way looking for the return of the *Son* of God to sit upon his Father David's *Throne*, may wake up to see how very near we are to the Judgment.

My dear Brethren and Sisters, ye are the light of the world and the salt of the earth, says our Lord. Now if we save no one, nor light up the pathway of the traveler it is either because there is no light in us, or because our *lamps have gone out*. O solemn thought, shall we be at last without *oil*? *Or* shall we at last be weighed in the balances and found wanting, while God is giving us light on his word. While I see evidences multiplying daily in favor of the Lord's coming in a few weeks from this, it calls loudly on me to try my ways and prove myself by the standard of truth. I know that the consequences of confessing truth to the world has been one of the greatest hindrances that we meet, because we have to act in accordance with our profession. Let us act with the same faith that Abraham had when offering up his son, by which his faith was proved and he accepted of God. Shall we ever be ashamed of those truths pertaining to the time of our Lord's setting up his everlasting kingdom and the gathering of his people to dwell therein forever?

God grant that we may seek to be among the wise for such have the promise of knowing both, *Time* and *Judgment*.

One looking for redemption through our Lord and Savior Jesus Christ.

DAVID BROWN.

Richmond, Me., March 20, 1854.

DEAR BROTHER: I want to present to you and your numerous readers an argument concerning the sanctuary, *Dan.* 8.—Brethren, errors have crept into the precious church of God on this subject. It has already formed the basis of an unhappy division. Saturday-keepers I love, but they say that the sanctuary of the eighth chapter of Daniel is in the heaven of heavens, and began to be cleansed A. D. 1844, and has since been justified and vindicated. Now there is one ground of belief among advent believers generally, that the *sanctuary* is the *earth*, and its cleansing the *renovation*.

I will now state my argument. *Four things are called*, in Scripture, the SANCTUARY.

1st. The temple of Jerusalem. Dan 9: 17, "Cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Says the Psalmist:—It was too painful for me until I went into the sanctuary of God; then understood I their end. Psalms, 73: 16, 17, 74: 7, and 63: 2, "For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary."

2d. The third heavens, and holy place. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, 'not of this building; neither by the blood of goats and calves; but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us,'"—Heb. 9: 11, 12. "But the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary,"—Ps. 96: 6. "For he looked down from the height of his sanctuary; from heaven did the Lord behold the earth,"—102: 19.

3d Palestine, or Canaan. Psalms 78, 54, "And he brought them to the border of his sanctuary, even to the mountain which his right hand had purchased. He cast out the heathen," &c. Exodus 15: 17, "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary O Lord, which thine hands have established."

4th The earth;—the terraqueous globe. He built his sanctuary like high palaces, like the earth which he hath established forever. Our adversaries have trodden down thy sanctuary, Isa. 63: 18, and 60: 13, "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together to beautify the place of my sanctuary, and I will make the place of my feet glorious."

"How long the vision, the daily, the transgression to give both the sanctuary and the host to be trodden under foot?"—Dan. 8: 13.

The earth is here referred to, because two powers have trodden under foot the earth from the height of the Medo-Persian government till the present time: Paganism and Popery have done it. This is a settled fact by the voice of all history.—One thing is certain, (whatever may be said of the sanctuary in other places) that the sanctuary connected with Medo-Persia—the Ram, the Grecian Goat, and the little horn, (which waxed exceeding great) was to be trodden under foot unto 2300 days or years. Let the attentive student of the prophecy keep this in memory.—"Then shall the sactuary be cleansed," says God, which establishes the fact that it was polluted and trodden under foot. From B. C. 446 to A. D. 519, the Medes, Persians, and Grecians, together with Rome in its Imperial form, have trampled upon the hosts of God and the earth, including Canaan and other portions of the terraqueous globe; and from 519, when Papal Rome gained the ascendency, to the present time, the sanctuary has been, and will continue to be, trampled under foot, until this power is "broken without hand."—What is the sanctuary to be cleansed?—It cannot be the *temple*, because, says Daniel, "the people [army] of the prince, [Titus] shall destroy the city, [Jerusalem] and the sanctuary, [temple] and the end thereof shall be with a flood [war]. This city and temple was destroyed A. D. 70, according to prediction. It cannot be cleansed because it is burned up. A Mahometan mosque stands on its present site. The city Jerusalem will be "trodden down of the Gentiles, till the time of the Gentiles shall be fulfilled," Luke 21: 24. Nor can it be the *second view*, for heaven itself, the holy of holies, was never *trodden under foot*. But this is true of the sanctuary which stands connected with the golden measure of 2300 years. Glory to God, we shall soon have a cleansed and beautiful earth. "Then I heard one saint, says Daniel, speaking, and another saint, *answering*; How long shall be the vision concerning the two abominations which shall terrible afflict God's people [host] and trample upon the earth corrupting it?" Now what is the answer to this inquiry? "And he said unto me, unto two thousand days." Dan 8: 14. Now these abominations were never in heaven, never could defile the holy place. No.—Never corrupt the sacred holiness of that blissful abode. Glory to our God. The heaven of heavens never was corrupted, never needed cleansing. Hear it, O, ye people! Hence it never will be cleansed, heaven does nothing superfluous, heaven and the holy place was always uninterrupted felicity. "But the earth is defiled under the inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.—Therefore hath the curse devoured the earth, and they that dwell therein are desolate."—Isa. 24: 4—6. 'The earth mourneth and fadeth away, the world languisheth and fadeth away.' But the earth shall be renovated. Glory and praise to God.—Seeing the things predicted of the sanctuary cannot be affirmed of the holy of holies, the conclusion must be, that the earth including Palestine, is the sanctuary to be cleansed.

D. B. W.

☞ We hope no one will fail to read the poetry on our last page.

Later from Europe.

By the Pacific at New York, from Liverpool, we have four days later intelligence from Europe—dates to the 8th inst.—advices of the reported fall of Kalafat—of a misunderstanding between England and Spain—and of the views entertained by the Austrian government on the Turkish question. But the general position of affairs remains unchanged, though it was rumored that a messenger had arrived in London bringing the announcement that the Russians had carried Kalafat and massacred all within its walls. The story is not generally believed, though the preceding intelligence had announced that the Russians had opened their first approaches. The story has however thrown the public into the most intense excitement.

The Austrian Government has published an official document expressing its views on the differences between Russia and Turkey. It regrets that the propositions sent by the Western powers were of such a nature as to leave hardly a hope for a favorable reply, but admits that their demands were just and in accordance with the interests of Europe. Austria is prepared to meet any dangers which may accrue from a great war in an adjoining country, and from subversive tendencies which may manifest themselves on the frontier of the Empire during the continuance of the war.

The Prussian Government rejects the suggestion of Russia to forbid the entrance of the fleets of the Western Powers into Prussian ports.

Persia remains neutral, but is fortifying her Turkish frontier. The Affghans are attacking the Kingdom of Candabar. Persia has offered her mediation.

The Khan of Khiva had taken refuge in Boxhara, and summoned the neighboring nations to take part in the struggle against Russia.

The Chronicle's Vienna correspondent telegraphs that new proposals had been received from Nicholas. Russia offers to evacuate the principalities the moment her draft of the preliminaries of peace is signed, the terms of which, however, are not more favorablee than the last overtures, which the Conference rejected.

A British courier, bearing a summons for the evacuation of the principalities, is already on his way to St. Petersburg.

It was reported that the Prussian Minister, Manteufell, had offered his resignation.

The news consists mostly of the text of the Czar's manifesto; of the Czar's reply to Napoleon, and of Mons. Drohuyn de L'Huys' new circular to French agents; all interesting.

No battle had occurred on the Danube, except two columns of Russians had attacked each other in the dark in mistake for Turks, and killed some hundreds before the mistake was discovered. However, continual small skirmishes were going on between the Turks and Russians.

From Asia we have nothing of importance, neither have we anything of interest from the fleets. The Greek insurrection had been almost checked and was no longer formidable.—

The U. S. Minister had presented his credentials to the Sultan, and made an address assuring him of the sympathy of the people of the United States.

The British Chancellor of the Exchequer proposes to double the Income tax, and the French Finance Minister to borrow 250,000,000 francs to meet the expenses of the war.

The war preparations are continuing to be made in England. The first division of the fleet for the Baltic was to sail in a day or two.

The French Government advertises for one hundred ships to embark troops and stores at Marseilles for the East. The Earl of Londonderry was dead. More difficulties have arisen at Preston with the operatives.

There are vague rumors of a misunderstanding between England and Spain, and of the probable recall of M. Isterciez.

France and England are said to have decided to prevent any movement in Italy.

☞ We cut the following items from a London paper, the Evening Mail:

"The following is our Paris correspondent's letter, dated yesterday, 6 p. m.:—

The great topic of interest to-day is the letter addressed by the Emperor Nicholas (which I forward) to the Emperor of the French in reply to the latter. It is considered on all sides a tissue of the most barefaced misrepresentations—of statements which have been repeatedly refuted. The part which appears to have most excited resentment here is the allusion to 1812. True, it is said, the French army was destroyed during that terrible campaign; but it was destroyed, not by Russian valour in the field, but by the fire of Moscow and the rigour of the elements; and the fact of the Russians having been beaten whenever they encountered the French is shown by the latter having penetrated to the heart of their empire."

"The answer to this audacious defiance will be borne to him by the armies and fleets of England and France; and as the Emperor Nicholas presumes to invoke the God of Battles, Europe will appeal to the God of Justice—to Him who defends the weak against the powerful, who chastises iniquity, and who causes those who appeal to the sword, in support of crime, to perish by the sword."

"It has been announced from Moscow, that the reserves of the grenadier corps are prepared to march, but no one has any idea whether they will be sent to the west or to the south. The General Intendantur in Poland has received instructions to equip the recruits with all speed, in order that they may be ready to march without delay."

"The cavalry belonging to the military colonies in the south are already in movement. From the fact that the inhabitants of a town called Caschir presented the troops marching through with a large crucifix, it is to be supposed that people have been taught to believe that the present war is neither more nor less than a regular crusade against the infidel. The Grand-Duchess Alexandra (the wife of the Grand-Duke Constantine) has just been confined, and in commemoration of the memorable year 1854 the infant has been baptized Wiera, which signifies faith."

"The Kalisch correspondent of the *Lloyd* wrote on the 25th of February that, in consequence of the levy of conscripts, the War Department will be able to send a great part of the second army corps from Poland to the seat of war. In Poland alone 40,000 recruits will be raised, and immediately be drilled by the 5th battalion of the several regiments. The 6th battalions, which are a kind of militia, will be sent to the Danube. It is calculated that the conscription

in the western provinces will give 300,000 recruits, but this appears to be a gross and intentional exaggeration. The destination of the Grenadier corps is not yet positively known. The Siberian and Orenburg contingents are to be sent to the seat of war in Asia."

The Irish and the Eastern War--Startling Reports.

Sundry exciting rumors are current in regard to movements of the Irish in the United States, with reference to the war just begun between England and Russia. It is reported that a very extensive organization is in progress here among the Irish, —that companies have been formed, and that military exercises are constantly practised, with the intention to *stir up and aid a rebellion in Canada*, whenever the condition of affairs in the East shall seem most propitious for such a movement.—We have received detailed information of the extent of the organization, the numbers concerned, and even the names of the active agents in the arrangement; but under present circumstances we refrain from making it public. It is said that a similar scheme is on foot in Ireland, and that a very large number of men have been enlisted for the project.

We publish elsewhere an Address of John Mitchell to the Irish upon the subject, the tone and spirit of which give confirmation to the reports in question. Mr Mitchel rehearses, with his usual eloquence and ability, the wrongs which Ireland has suffered from the British Government, and reminds his countrymen that *England's difficulty* has always been regarded and waited for as *Ireland's opportunity*. He tel's them that the success of England in the present war will tend to rivet still more firmly the chains upon Ireland, and that every Irishman who enlists in the British army, takes sides with the foes of his country, and aids in her enslavement.—The Address is written with vigor, and is evidently designed to make an impression on the mass of the Irish people, and to influence their practical action in the present crisis.

The existence of such a sentiment as this, in so large a portion of our population as the Irish have come to form, is a matter of transcendant importance. It will inevitably make itself felt on the relations of the two countries. When Kossuth landed in England, and began to rehearse the sad story of his country's downfall, the Irish heart was ready to respond promptly and heartily to his appeal for help. His praise of British law, though just, from the point of view which he occupied, turned the whole tide of Irish feeling, and did more than anything else to prepare for him a hostile reception from the Irish here. The same thing will be apparent whenever the opportunity shall occur. And a meeting in the Park to-morrow of sympathy *with Russia*, would have a fourfold larger Irish attendance than one in support of England, in the present war.

Such a movement as the one referred to, may become formidable to England in the progress of the war she has just commenced. The English people do not properly appreciate the magnitude of the struggle on which they have entered. The dispatch of troops for the seat of war,—their parade through the streets of London, and the military display which attends their embarkation—heralded by manifestoes, Parliamentary debates, the fulmination of the press of the theatrical *adieus* of Royalty, constitute an exciting novelty over which the British populace naturally enough grow enthusiastic. England feels her strength, and is ready just now to defy the world in arms. But a year or two of war will cool this fervor. The gazettes of battles fought, the list of deaths, the dispatch of new troops, the levying of fresh taxes, the interruption of trade and of industry, the numberless and the nameless evils which a protracted war must always inflict on such a nation as England, will work a change in the sentiment of the public, which, at the best, is always fickle and unreliable. If at the well-chosen moment of England's greatest depression, the Irish in America should stir up slumbering rebellion in Canada, and the Irish in Ireland should awaken a revolution at home, Great Britain might find herself engaged in a very different contest from that in which she supposes she has engaged. There is a Nemesis for nations as for individuals; and England may ere long be called to a severe account for the centuries of agony she has inflicted on the heart of Ireland. —[N. Y. Times.

☞ We are requested to state what month of our year corresponds to the seventh month Jewish time.

The Jews commenced their ecclesiastical year at the month Nisan which began, according to Rabbinical reckoning, with the next moon (when it was visible in the land of Palestine) after the vernal equinox; so that the month corresponded usually with the last part of our March and the first part of our April. The Caraite Jews, however, who were more strict in their adhesion to Bible rules, began their first month with the first new moon after the barley harvest, which was usually in April. The seventh month would commence with the seventh new moon after the vernal equinox, according to the Rabbis; or the seventh new moon after the barley harvest, according to the Caraites. The first new moon after the vernal equinox this year will be on the 28th of March; but the Caraite reckoning would probably commence from the new moon of April 27th, allowing one, or at most two days, for the space of time after the actual change before it would become visible at Jerusalem. The Rabbinical reckoning has been generally followed, but the Caraite reckoning seems more consistent with Scripture.

☞ We quote from the religious and secular papers of the day to show the spirit of excitement and evil forebodings, or "*fearful looking* after those things that are coming on the earth," which Jesus said would take place prior to his second coming. The world is moved—the war spirit is pervading the earth. We deprecate the principle and spirit of war, but that the church may understand the signs of the times in which we live, it becomes our duty, faithfully to record the movements of the nations, and the feeling that pervades community at large.

RICHMOND, March 10, 1854.

Brother Merriam:—I thank the Lord that He is still calling on poor sinners to seek a refuge from the awful storm which is about to burst upon this wicked and thoughtless generation. Little do they realize how fast they are approximating the day of judgment, when if found without a hope in Christ, they will have to call for "the rocks and mountains to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb." The time of trouble which is spoken of in Dan. 12:1, is about to take place. It is a national trouble that we may expect; for he says there shall be a time of trouble such as never was since there was a *nation*. And now we see the nations are becoming angry—they are proclaiming, "prepare war, wake up the mighty men," and the mighty men are waking up—they are beating their ploughshares into swords, and their pruning hooks into spears. The weak say they are strong. What is the cause of all this? I believe it is the band of the Almighty God, that is moving them to do the last work of shedding blood, and soon every man's hand will be against his brother, and they will slay each other until the slain of the Lord will lay "from one end of the earth, even unto the other end of the earth;" and there will not be any left to lament for them, nor bury them. I praise God that He has faithful watchmen who see these things, and are not afraid to proclaim them to the world; and while they are preaching the truth, there ara some that are embracing it, and going out to meet the Bridegroom. I heard the time explained last spring, and it looked very conclusive. I commenced studying the Bible and history, to see if these things were so; and I could not see any thing against the argument, but was not willing to embrace it, because unwilling to give up the pleasures of this world. While I was attending the Conference held here by Bros. Burnham and Berick, I saw the dangerous position I was in without a hope in Christ, and the week after the meeting I was led to cry to God for mercy, for which I praise his blessed name. He heard my cries, and I trust forgave my sins, and gave me the blessed hope of going into the Kingdom this year, if I am faithful. My faith grows stronger daily. O I bless the good Lord for the vast amount of evidence that he has given us in these last days. Truly the vision is made plain, and those that will read can understand.—The Lord is still at work in Richmond.—About ten have embraced the truth, and there are others that seem to be desirous to hear on the subject. I hope the Lord will send some one here to labor with us that will present the whole truth.

Yours, expecting to see
the Lord this year.
GORHAM UMBERHIND.

SALEM, March 9th, 1854.

Bro. Merriam:—The Lord is doing a good work in Salem; they are coming in now from the highways and hedges, so that our *Father's* table will soon be furnished with guests. My heart is made glad when I think how near that glorious day is, when all the children will meet around the table of our Lord. O, Bro. can it be that this year, our dear Redeemer will come, and take us home if we are faithful? Yes, I believe He will come in fifty four. O, what a change will be in that day—these worn out bodies quickened and made like unto our Saviours',—this dark unfriendly world exchanged for that beautiful abode of peace and love! Well may we count all things here as dross, if we may but win Christ. I read the notice of brother C. B. Turner's death in the Crisis. Three years ago this month, my beloved son visited New York in company with him, now they are both sleeping in Jesus. We trust the *glorious day* will soon dawn, when they "shall come again from the land of the enemy." Come, Lord Jesus, come and end our sorrows, gather us to praise thee evermore where death can never enter to mar our joys. If faithful to our *Master*, we shall soon see *Him* in *His* beauty. Then will our days of mourning be ended. Praise the Lord for the glorious hope which sustains us in our pilgrimage.

Soon will our loved ones come again,
The graves cannot their forms contain,
When Christ their life appears.
The angels now their vigils keep,
While they in Jesus sweetly sleep,
Till the trump of God they hear;
Then quick as thought they wake to life,
Rise far above the world of strife,
To meet their conquering King;
And as they upward take their flight,
Clothed in immortal, spotless white,
With shouts of joy they sing.
Sing, Worthy is the Lamb once slain
Who died that we might live again,
And spoiled death of his sting;
Through thee we triumph o'er the grave,
Death now is vanquished; we are saved,
Worthy art thou, our King.
Their hallelujahs loud they raise,
The angels join their songs of praise,
And wonder and adore.
They cast their crowns at *Jesus's* feet,
They strike their golden harps so sweet,
They live to die no more.
Come, Jesus, come; I long to see
The form, which bore the scourge for me,
That I might share thy love.
Lord, I will trust thy mighty power,
To save me in that trying hour,
And bare me safe above.

Yours, in hope of soon seeing Jesus,
A. B. DRAPER.

Light Wanted.

I write to request light to be given on Ez. 39. It has of late become quite a stumbling block in the way of some, and they are promising themselves at least *seven years* more of probation Some say it is perfectly clear to their minds, that it was fulfilled at the destruction of Jerusalem; because the prophet says, they shall be seven months burning the implements of war, and Josephus states that for seven months the Jews harrassed the Romans by burning their weapons. Now as this is the *only* point where there is the least approach to an analogy, and every other conflicts, I cannot endorse it. In Ezekiel's battle, Gog and Magog are destroyed by an overflowing rain, and great hailstones, fire and brimstone, from the Lord. The Roman army was not destroyed. Here the people of Israel are delivered, not so with the Jews. After the fall of Gog and Magog, he is given to the ravenous birds, *of every sort*, and to the beasts of the field, to be devoured. See verse 4. "Speak unto *every feathered fowl*, and to every beast of the field, Assemble yourselves and come: gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel;" saith the Lord. If it be the weapons of this army, that it is said they shall be seven years burning, how then can it apply to the Roman army? Again, we find the Revelator speaking of the same sacrifice, in connection I believe, with the same battle; and he teaches that Christ is to be personally engaged with his army in the conflict. That army which follows HIM upon white horses, cannot, it seems to me, be the *angels*, for they were clothed in fine linen, white and clean; and John tells us that the Bride was thus arrayed. "For the fine linen is the righteousness of saints." In Rev. 2: 26, 27, we read that to him that overcometh, power shall be given over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as Christ had received of his Father. We find the Father promising the Son, (Ps. 2: 9,) to give this power to him, and in Rev. 17. 18, we find the time when this power is put in requisition; and says the Psalmist, "Let the *saints* be joyful in glory—let the high praises of God be in their mouth, and a two edged sword in their hand to *execute vengeance upon the heathen*, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: *this honor have all his* SAINTS." Ps. 149: 5—9. And to this agree the words of Paul when reproving his Corinthian brethren for going to law with one another before the unjust. "Know ye not," says he, "that *the saints shall judge the world?*—And if the *world* shall be judged by *you*, are ye unworthy to judge the smallest matters?" Are we not then clearly taught that the *saints* are to be associated with Christ in the execution of judgment—and to have *dominion over the heathen* in the *morning*, as the Psalmist testifies? Then they must be first resurrected.

Again, another point it seems to me, affords a clue to the *time* when this work discribed by the prophet and revelator transpired. Says John, "On his head were many *crowns*," (can this be true prior to the subjection of the kingdoms of this world to his sway?) "and he was clothed in a vesture *dipped in blood*—and he treadeth the *winepress* of the *fierceness* and *wrath* of Almighty God." By turning to Isa. 63 I find the prophet inquiring "who is he that cometh with *dyed garments* from Bozrah?" Also, the question, "Wherefore art thou *red* in thine apparel, and thy garments like him that treadeth in the *winefat*." He answers, "I have trodden the wine-press of the fierceness and wrath of God." He further replies, "and of the people there was none with me; for I will tread them in mine *anger*, and trample them in my *fury*, and their *blood* shall be sprinkled upon my garments, and I will *stain all my raiment*. *For the day of vengeance is in mine heart*, and *the year of my redeemed has come*." "I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the ground."—Thus we ascertain that the time when Christ treads the wine-press of the fierceness and wrath of Almighty God, is when the *year* of his redeemed has *come*. Will any be afterward redeemed? The revelator tells us something more about this wine-press, and it is when the harvest of the earth is *ripe* The reaping angel thrusts in his sickle into the earth, and gathered the wine of the earth, and cast it into the *great wine-press of the wrath of God*. And the *wine-press* was trodden without the city, and *blood came out of the wine-press*, even unto the horses bridles, by the space of 1,600 furlongs. Who trod the wine-press? The "King of kings, and Lord of Lords."—Now cannot you give us something on this subject soon? How do you reconcile the statements of the revelator, and Isaiah, when the one says "the armies which were in heaven followed him," &c, the other—"Of the people there was none with me, I have trodden the wine-press alone?"

Yours in hope,
M. D. WELLCOME.

WEST POLAND, Feb. 28, 1854.

This subject will receive attention, probably in our next.

"Watch Therefore."

O thou, the everlasting God,
Look down from thy exalted throne,
On one who pleads the precious blood
Of Jesus, thy beloved Son;
O clothe me with thy spotless dress,
The beauteous robe of righteousness.

Long, long ere this, I hoped to join
The great innumerable throng,
In praising, with a harp divine,
The Father and eternal Son;
But while thy chariot wheels delayed,
My light, alas, had almost fled

But now—O blessed be thy name—
A star—the day star—mildly beams,
Thy sorrowing ones forget their shame,
Nor longer weep by Babel's streams;
"Lift up your heads" the pilgrims hear,
For, lo, the promised land is near.

"Now, shall the just live by his faith,"
Faith in the light the prophets saw;
Still may I tread this shining path,
Nor backward to perdition draw;
O, may I walk with jealous care,
And watch, with never ceasing prayer.

O Jesus, if I'm led by thee,
I pray for all of every clime
Who love thee in sincerity—
That they may now discern this time—
Show them by "word of prophecy"
This is the year of Jubilee

JOHN LYLE.

Newark, N. J., Feb. 15, 1854.

The Marriage of the Lamb.

A theatre capacious,
Twelve thousand furlongs square,
Stands on its twelve foundations
Of precious jewels rare;
Its colors bright and sparkling,
Of variegated hue,
Pour forth a flood of splendor
To the astonished view.

Twelve gates of pearls unbroken,
Its spacious sides adorn,
Twelve shining angels waiting,
All beauteous as the morn;
The ceiling is of jasper,
The floor of purest gold;
O be prepared to view it,
Its glories can't be told.

The music is most charming,
The song forever new,
The guests have long been learning
To sound the notes most true;
The whole will be directed
By nature's great I Am:
It is a sacred banquet,
The marriage of the Lamb.

They need no light of candles,
Nor yet the silver moon,
The sun will be confounded
When at the brightest noon;
The glory of the bridegroom
Shall far outvie his rays,
Throughout the spacious building,
In one unclouded blaze.

No indolent spectators
Within the walls appear;
For those who gain admittance,
Will all be actors here;
The happy guests united,
Will form the glorious bride;
No length of time divides them,
And pleasures ne'er subside.

H. M. BEAN.

Obituary.

Our little affectionate boy, Charles Walter, aged three years and ten months, fell asleep in death's cold arms February 25th, of a malignant type of the scarlet fever. His sickness was short (three days) yet very distressing, but he died without a gasp or struggle, for which we felt very thankful to our kind heavenly Father. This hour was indeed a trying one. Parents that have passed through the scene know to their heart's sorrow how trying and disheartning to sever such strong and tender ties.—Death is cruel—it is an enemy indeed. It has broken our family circle by robbing us of one that was dear to all. Yes, the ties severed, and the breach made by its relentless hand, time can never repair. It will take a voice that will call forth the dead to repair the loss. We miss him at every turn. His little bed and chair are vacant His voice so cheering we listen, but in vain to hear. His quick little step which so often arrested our attention, is only heard in our immagination, to our sorrow. His toys and various articles of amusement, not only tell us of his loss, but their very stillness seems to mourn with us. He often spoke of the happy time he should have playing with the little lambs in the kingdom. Bro. Bragg first made the impression on his mind. Although some time had elapsed, yet he always retained it, and frequently told his simple story to the neighbors as well as at home Well, it is a world of changes, nothing certain in this state. It would have been gratifying if our little family could have remained unbroken until the Lord comes. But our heavenly Parent saw it would be best otherwise, hence we would try to submit, knowing God is too wise to err, and too good to be unkind Brother Boutell was providentially with us to attend the funeral, and administer words of comfort to our afflicted hearts. He chose his text from that sympathizing prophet Jeremiah, (31: 14, 15,) gave us an outline of the plan of redemption; making the resurrection all important, showing, on that event hangs the future life of the saint. And soon the life-giving voice will be heard, and little Walter will come forth It was cheering, and does assuage our grief, to know that soon the dead will live.

W. PRATT

Died in North Hermon, beloved sister Marjary Pelom, aged 28 years and eleven months.—She has left a beloved companion and other relatives to mourn her loss. But I do thank the Lord they do not mourn as those who have no hope. She has been a believer for about four years in the speedy coming of the Lord, and for over a year she has believed beyond a doubt that the Lord would come this year, and give her, with all the saints, a home where the inhabitants will never say, "I am sick." She had a lingering consumption, and was confined to her bed about three months. Her sufferings being great, the physician was called and inquiry made how long she could live; and the answer was, "you may live about twenty-four hours." She smiled and praised the Lord that she was so near through her sufferings. She was an example to all both in health and sickness, and would praise the Lord even while laboring under physical suffering She was truly possessed of an excellent spirit, worthy of imitation by all. O, may the afflicted companion enjoy the same consoling spirit while in this hour of deep affliction, and be enabled to rejoice in view of a land where death and the tomb will no more seperate companions and children There we shall live to die no more O praise the Lord that we are so soon to realize our hope consummated; even in 1854 we shall see our loved ones again to part no more. O then dry up your tears of sorrow and look up, for the hour of our redemption is very near

According to her request the mourners were comforted by a discourse delivered by S. Bragg from 1st Thess 4. 14. The season was solemn, yet we were consoled by the prospect of seeing her again this year. Praise the Lord

L. W. BRAGG.

Second Advent Discussion.

THE following question will be discussed at Huntington Hall on the evenings of April 11, 12, 13, 14. Joseph Turner, of Hartford, Conn, affirmative. Wm. H Brewster, of Lowell, negative.

Question. Are we authorized by the Bible to teach that the Savior will come to judge the world within one hundred years from date?

Lowell, April 11th, 1854.

Tickets for the whole discussion, 25 cts.—Doors open at half past 6. Discussion commence at half past 7. Tickets can be obtained at Mr Whitney's Book Store, under the Museum; B Goddard's Store, Middlesex st., near the Howard House; Wm. Churchill's Store, Central st, near Charles st.; Mr Allen's Apothecary Store, corner of Merrimack and Suffolk sts., and of either of the Committees.

Committee of Aarrangements,

Charles Churchill,	S. Beck,
Wm Kingsley,	Ira Thompson,
W. H. Yeoman,	C. P. Whitten,
M. W Ford,	J. French.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
" "	paper	"	40 "
Wholesale, cloth		"	$40 00 per 100
"	paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

"ADVENT HYMN BOOK"—which contains 143 pages—designed for the use of those who look for and love the appearing of JESUS CHRIST—Price $11 per 100. Postage, single copies under 3000 miles 5 cents.

Appointments.

Bro Edwin Burnham will preach in the Union Hall, Middlebury, Vt., Saturday and Sunday, the 1st and 2d of April.

I will preach at Bradford Pond, N. H., April 9th. B. P. MANNING.

If the Lord will, I will preach at the following places:

Tuesday, April 4, at Atholl, Mass.
Thursday, April 6, at Erving, Mass.
Saturday and Sunday, April 8 and 9, at Northfield, Mass.
Monday, April 10, at Vernon, Vt.
Wednesday, April 12, at Hinsdale, N. H.
Friday, Saturday and Sunday, April 14, 15 and 16, at Chester, Vt., near Bro. Allens.
Thursday, April 20, at Cavendish, Vt.
Saturday and Sunday, April 22 and 23, at Plymouth, Vt, near Mr Butler's.
Tuesday, April 25, at Densmore Hill.
Friday, April 28, and continue over the Sabbath, at Hartford, Vt., near Bro. Liscombe.
Wednesday, May 3, at the house of Josiah Camp, in Thetford, Vt.
Friday, May 5, and continue over the Sabbath, at Copperas Hill.
Week days at 7 o'clock, P. M.

If some one who is acquainted will give me a list of appointments extending still farther north, as far as Guildhall, I will be obliged. If I knew where any of the flock lived between these appointments, I would call on them. I hope that the brethren will be faithful in giving out these appointments. WM. L. CARR.

M. Grant appoints to preach at East Otis, Sabbath, April 23.

By leave of Providence, I will meet with the brethren in Carlisle next Sabbath.

J. MERRIAM.

Bro. Couch will preach at Richmond, Maine, on Thursday evening, March 30, and continue one Sabbath.

Conferences.

The Lord willing, I will hold a Conference at North Haverhill, N. H., commencing Friday, March 31st, and continuing over the Sabbath. I hope the brethren and sisters will come up to the feast in the name of the Lord, and have a refreshing season preparatory to entering the kingdom. E. WHITNEY.

Eld S. G. Matthewson, will hold a conference, the Lord willing, at Providence, R. I., to commence Thursday, April 13th, and continue over the Sabbath C. O. TOWNE.

Business Items.

We have continual calls for back numbers of the Crisis and doubtless some brethren are disappointed in not receiving them. But we cannot furnish back numbers from the commencement. Such as we have we send when ordered.

The edition (3,000) of "The Grand Crisis in Human Affairs," is nearly exhausted; and as we intend to issue another edition soon, those who have sold out the work for us would oblige if they will forward the amount soon as convenient, that we may have the means of defraying the expense of the next issue in cash payment.—[ED.

The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

Bower's History of the Popes, price $5, and the Syriac Testament, price $2, are also for sale at this office.

Bro. S. H. Partridge,—We regret that your notice was overlooked

Bro. M. E. Cornell, of Mich. We are out of back numbers. The work entitled "the Grand Crisis in human affairs," will give you light on the subject.

Will Sister Hayes, who writes from Albany, N. Y., give us the names of those who want the Crisis, together with the Post office address of each in a more intelligible manner, so as to avoid confusion. Be careful to give the initials of each name.

Will Bro. I. Adrian favor Bro. A. M. Billings, with his P. O. address.

Bro. H. Beach will be under the necessity of informing us of his place of residence, *Town and State*, before we can send him the papers. His orders for the N. Y. brother, has been attended to.

In regard to the receipts of letters in the Crisis we would state, that we have such a multitude every week that it would occupy too much space to acknowledge the whole, and we therefore mention those only which are of special importance in regard to business, &c.

The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H.

Special Notice.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*
2. Over all communications not designed for the public write, *Private.*
3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.
4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.
5. At the close of each letter containing money write the amount, and to whom it is to be credited.
6. Be careful to write names and P. O. addresses in a *legible hand.*

In sending out eight thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do. tf

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

S R Dennett, S Heath, R Bowde, S A Proctor, J Strong, T Hodgdan, M Staples, D Brown, C W Wheeler, R Mellen, Dr A Deckee, W C Peck, W Hines, E T Allart, F M Couch, E Tucker, A H Barlow, O S Kingley, B M Couch, A Penny, C Healey, J Standift, W Slaid, J Worthing, J Morrill, D Hobs, W Clark, B Emery, S Edgerton, A Bemis, G W Dean, N N Wood, W A Ray, P Mitson, A Wait, B C Bancraft, A A little, M Sanders, Mrs S G Edgerly, W C Ladd, W Barker, S Parker, J Little, E Little, J Stevens, S A Kemp, J Brooks, $1 each.

O Balls, W Alrich, B Merrill, C Ford, E Hill, L French, T Marston, N Lord, Mrs M White, G A Eastman, W H Royce, V S Hipley, H Bliss, C Pinney, B Gardner, L Hawks, Mrs Robberts, D C Robinson, G E Lawrence, J West, T Smith, C Welch, J Roggers, J Polker M Reddon, R Morton, C Goodrich, F Gill, A Bright, A S Commt, C Brown, A Brown, G Scisco, G S Fowler, 50 cts each.

Sr Clough, J D Page, W Hill, A White, M Counby, Mrs Dood, T Hamber, G A Gifford, T F Ornan, W Gilman, F F Williams, A Ingerham, J L Bassett, E Eaty, H D Love, E Couch, C Allen, S Spofford, E Alanston, B Harrington, E Gould, A Sister, W Abbott, J North, S Brown, J Boyd, D Dunbar, Pierce, C Raggs, J W Durbore, A A Barrett, J D Merriam, T Slade, J Carneross, 25 cts each.

Miscellaneous—L Elder, W Baker, [illegible] Eld H Pratt, Eld F Staples, I Van Blane, $2 each; E R Perkins, $5; J S Paine, $4,15; J B Dodge, M More, 40cts each; D Lampson, F Mitchel, 20cts each; W S Hatcher, 25 cts; Mrs Bell, 10 cts.

Cash Received for Books.

J [illegible], 50 cts; J [illegible] cts; [illegible] gott, for tracts, $2; [illegible] 50 cts; B Smith, 50 cts [illegible] J Worthing, 50 cts; J French, [illegible] G W Barnes, $1; G E Lawrence, $1; [illegible] $1,60 cts; Eld J Hemenway, $14,75 [illegible] C Goodrich, $4,44 cts; F A D[illegible] J C King, [illegible] J French, [illegible] J French, [illegible] J S Paine, $6,[illegible] Dogis, [illegible]

Daughter of Zion.

Daughter of Zion, rejoice, for the morning
All brilliant in glory is 'rising for thee!
Mark, how the day-star in splendor is dawning,
And Angel's will soon chant the sweet jubilee.
Lone captive daughter, soon, soon will be ended
Thy tears, and thy mourning, in exile so drear;
Thy foes have been bitter, and painful thy bondage,
BUT JESUS IS COMING TO SAVE THEE THIS YEAR.

Daughter of Zion, awake, from thy slumbers;
The shadows of darkness are fleeing away;
Thy harp, long accustom'd to sorrowful numbers,
Will soon ring in glory a jubilee lay.
Come from the wilderness, lone captive daughter,
The arm of thy Savior is strong, do not fear;
Then lean thou in confidence on thy beloved,
THE BRIDEGROOM IS COMING TO CLAIM THEE THIS YEAR.

Daughter of Zion, prepare for the wedding;
Put on the white robe, and the beautiful ring
The table is furnish'd, the guests are all bidden
The "Harvest feast shouting" will shortly begin.
Yes, lone captive daughter, soon from the Maste
Far sweeter than music 'twill fall on the ear
Thy warfare is ended, redemption is finish'd,
MY JEWELS SHALL ALL SHINE IN GLORY THI YEAR.

Daughter of Zion, like a rock in the ocean,
Long have the elements battled with thee,
Firm thou art standing, unmoved by commotion
Exposed to the billows of life's rolling sea;
And like a rose, in the waste, arid desert
Unfolding its leaves to the beautiful sun,
In lovely humility, thou has been gracing,
AND SWEETLY PERFUMING THY POOR EXIL HOME.

Daughter of Zion, thy lone bark is nearing
The shore, where thy conflicts will all hav an end;
Far o'er the dark waters sweet music is stealing
And soon in thine own Eden home thou wil land;
'Though 'round thy frail bark, the white foam i dashing,
And sea-monsters horrid are prowling around
Thy Father is ruling the wave and the tempes
AND SAFE THROUGH THE DANGERS HE'L PILOT THEE HOME.

Daughter of Zion, hush all thy complaining,
Bare thy bosom to sorrow, thy brow to th storm;
Firm to thy purpose, be strong in sustaining
The cause of thy Master, 'till victory's won;
Stronger than death is the love that sustair thee,
Quenchless it burns on the altar of prayer;
Pluming thy wings for the kingdom of Glory.
FAITH, STRONG IN THE PROMISE, EXPECTS I THIS YEAR.

VESTA N. CUDWORTH.

Charlemont, Mass., March 19, 1854.

The Wise shall Understand.

Why penetrate into the arcana of God—speak of secrets which have never bee divulged? say some; while others affirm that it is the height of presumption for u to profess to know any thing about unfulfilled prophecy, but we must wait for its accomplishment to understand its import.—Indeed! Can such individuals have any faith in regard to one point in the future Is there any substance to the things hoped for, any evidence for the things not seen How should we know that everlasting salvation would prove a full fruition of blessedness; for certainly everything relating to our future condition must be numbered with unfulfilled prophecy. Pursue the course marked out for us by our opponents, and what would be the result if followed?—Where the stability of our faith? What sure foundation for our hopes? Truths which now influence us, would most as surely lose much of their potency. But, bless the Lord, we are not left to the wild vagaries of conceited imagination: the Bible is replete with instruction, whereunif we take heed, we shall not err. "Search the Scriptures," was the divine injunction of Him who spake as never man spake. Says the apostle Peter, "We have a sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

As it regards a foreknowledge of any event, we are governed solely by the sure word of prophecy. "A wise man's heart discerneth both time and judgment; because to every purpose there is time and judgment." And has not God directed us when we see certain things come to pass, to KNOW that he is near, EVEN AT THE DOOR? Has he not given, for our profit, the character of the last days and commanded us to WATCH, for behold he cometh? to notice the signs of the time, and when we see them fulfilling, to lift up our heads, and rejoice that our redemption draweth nigh? He has also given a revelation of prophetic times and periods, extending from given points to the Judgment, and for what purpose, if not for our instruction? He has delineated the character of the several kingdoms which should exist, and bear rule in the earth, planting here and there, along the stream of time, beacon lights, bright shining and conspicuous, to direct our course and inspire us with hope, and by its exact and impressive fulfilment, to stamp the Bible as the word of God, on which we may rest and feel secure. Has our Saviour given us a connected chain of events, (as in the 24th and 25th chapters of Mathew) reaching to his second coming, and admonishing us to WATCH—yea, even to know assuredly when He is near, EVEN AT THE DOOR, as when the branch putteth forth LEAVES, we know that summer is nigh? And why all this? Is there no meaning in all these things? Was there not a purpose? Certainly there was, and we are resolved to act in accordance thereto, that, when the Master comes, He may find us *giving meat in due season.*

Is the Scripture what it purpots to be—A REVELATION FROM GOD?—"and ALL SCRIPTURE is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God MAY BE PERFECT, thoroughly furnished unto all good works"—and yet clothed with ambiguity, such impenetrable mysticism, as to forbid our approach? We discard such sentiments.—The Bible was designed for the benefit of mankind—given as the only guide for our faith and practice.

God has spoken by his servants the prophets. Not only has he left on record the great outlines of this world's history, and given infallible signs, which there can be no mistaking, which are to indicate the near approach of EARTH'S EXILED ONE; but he has revealed even the *time*, and, at the time appointed, the end—"The prophets have enquired, and searched dilligently," says the apostle Peter, "searching *what*, or WHAT MANNER *of time* (whether literal or symbolical time) the spirit of Christ which was in them did signify, when it *testified beforehand* the SUFFERINGS OF CHRIST, (the seventy weeks) and THE GLORY WHICH SHOULD FOLLOW; unto whom it was revealed, *that not unto themselves*, but UNTO US they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, *which things the angels desired look into*;" (and where, we would inquire, did the angels ever desire to look into the time, but in the eight and twelfth chapters of Daniel, the only instance found in the Bible?) "wherefore," continues the apostle, "gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you AT THE REVELATION OF JESUS CHRIST."

The midnight cry was to be given. "*Behold he cometh*;" was to be heard through earth's vast domain, and yet thick darkness to brood over the subject—nothing to admonish until the trumpet's blast should startle us.

Again: were the antediluvians warned of impending danger? They were, and faithfully too. Did they heed the solemn admonition which Noah proclaimed? No, they undoubtedly esteemed him as either deluded or insane; and while he was building a house for the preservation of himself and family, no doubt an uncommon share of obloquy and rebuke was meted out to him; but he persevered. He had faith in God. Did he give a false alarm? The exact fulfilment of that prediction will satisfy every mind. "And as it was in the days of Noah, *so shall also the coming of the Son of Man be.*" God has invariably warned his people before his threatened judgments have been executed; and think you the last—the most solemn, awful, and momentous—will be consummated, and not timely warning given?—Certainly not. Reasoning from analogy, we should say no; and from his Holy Word, the sure word of prophecy, we should emphatically answer, No. Lot is not fogotten. We have read of the cities of the plain, and of their destruction; of other great calamities which were predicted, and which came to pass. Yet how unbelieving! Did those to whom the warnings were addressed, heed the admonition? They heeded not. The storm came, but, ah! they had rejected the message of God and perished. Repentance, then!—no, it was irrevocably too late. Their doom could not be averted. It was, as it will be when Jesus comes. The door will be shut.

If not adorned with the robe of Christ's righteousness, indignation, which shall devour the adversaries of God, must be your bitter portion. Reader, from the past gather wisdom; and, ere the last ray of hope is withdrawn, PREPARE TO MEET THY GOD.

We shall find that events predicted, have uniformily, thus far, been literally fulfilled. Time has, in most instances, been designated, and at the appointed hour, the judgments came—the catastrophe was realized, God in a very period of the world, has had a message adapted to the time.—It is in perfect unison with his character and dealings with the children of men.—As time has advanced—light has increased, truths have been more fully developed; says the wise man, "The path of the just is as a shining light that shineth more and more unto the perfect day." It is evident from the 12th chapter of Daniel, and many other places we might cite, that certain truths which intimately concern those who live in *the time of the end*, were not necessary to incite others, who lived in other ages. The children of God have in times past been looking for that blessed hope and the glorious appearing in anxious suspense, but the time was sealed. The ungodly have had no assurance that judgment would not be speedily executed. But now, the words are no longer closed up, the time of the end has come, and living as we do in this eventful period, as described in the last six verses of the 11th chapter of Daniel, called *the time of the end*, unusual duties are now required—"to cry aloud and spare not," "to stand upon our watch tower," "to watch unto prayer," "to pray without ceasing," "to be purified, made white and tried."

Standing as we do on the the very verge of probationary time, what an increase of faith, zeal and devotion to our God is loudly called for. For all the mind there was in Christ, to have our loins girded about with truth, our lamps trimmed and burning, WATCHING, WAITING for the COMING ONE. "The wise shall understand," says the glorious personage that appeared to Daniel, "but the wicked shall do wickedly, and none of the wicked shall understand."

The Advent Angel has been speeding on his journey. The coming glories of the King of kings has been heralded far and near. Has already encompassed the earth. THIS GOSPEL OF THE KINGDOM has been heard in every clime; *then shall the end come.* The cry has been borne on every breeze. "THE HOUR OF HIS JUDGMENT IS COME. Fear God and give glory to him." And with all the Israel of God, let our voices chime in unbroken melody, "Amen, even so come, Lord Jesus."—[Selected.

From the Religious Intelligencer.

"when I am weak then am I strong."

This paradoxical and apparently self-contradictory sentence can be found in the twelfth chapter of Paul's second letter to the Church at Corinth. It of course cannot mean that when Paul was weak in one sense, he was strong in the same sense, but when in one respect he felt weak, in another he was strong. By reading the preceding portion of the chapter, the two senses which are before the mind of Paul will appear plain. He had been praying God to remove an affliction by which he was greatly buffeted, and which he called, "a thorn in the flesh." He prayed earnestly for its removal, but though his prayer was not answered in the manner he looked for, yet it was more than answered; it was said to him, "my grace is sufficient for thee; for my strength is made perfect in weakness." God through Christ manifested himself to his praying child, as sustaining such a relation to him that his favors should always be greatest, when the child most needs his fathers help; and that he can never be so needy but that the father's favors will tower quite above all his necessities. Indeed the father through the elder brother has undertaken to do good to the praying Paul; that good, that favor, that grace is always sufficient for him; if it does not remove the thorn when he prays, it adds to his blessings so much that with the thorn he is by far happier than he would be without the thorn, without the superadded blessing. The more thorns he has, and the more he prays to have them removed, the happier he grows though not one is removed—even happier than he would be if all the thorns were removed without the revelation of new favors to his buffeted soul. Paul found out by his prayer that he had such a friend in Christ that when he was most needy Christ could make fuller revelations of his friendship than he conld at other times. In the weakness of Paul the strength of Christ would tower up above all afflictions. The friendship of Christ was not like that of men, good in a fair day when he needed no help: but failing either through false promises or want of power in time of need.

If you commit your ship to the care of an ignorant pilot you may get along well enough in fair weather: but when you need help he is only a hindrance to you; and, so too, the well-skilled pilot has not power to quell the storm, to bid the sea be still, or the sun to bring the day Paul found a different pilot from either of these had undertaken for him; he perfectly understands his business, and besides he has power to command the winds and the waves. In a clear calm day he seemed no more than a common pilot, the ship gets along well enough and so it would under any other pilot perhaps one might think. But when the heavens gather blackness, and the winds lash the waves into anger, and the thunder rends both heaven and earth and there is no power in the ship; the masts give away like the tender grass, and the waves begin to devour the ship and all the crew, so that they have not any strength or hope remaining, the pilot who seemed a common friend speaks with the voice of God; the thunders in his presence are tame; the winds become gentle zephyrs, and the waves, obedient to his will, bear in perfect security the ship to the desired haven. In the fair day his strength did not manifest itself.

But in the weakness of the crew and ship, is afforded the opportunity for his strength to be displayed. It could be made complete—perfect in its operation. My strength, said the blessed Jesus to the tempest- tossed Paul, is made perfect in weakness. "I take pleasure," cried the grateful Paul when he found out by his trial the worth of his precious friend to whom he had committed all his interests, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak then am I strong" by the overwhelming displays of the strength of him I serve.

Christian friends, has Christ in your experience become such a precious friend in time of need that from a rich consciousness of his being in you the hope of glory, you can say, "when I am weak then am I strong."

Impenitent friend, is it not worth while to have one as a friend who will help when you need help. D. M. G.

☞ The tone of the Americrn press is becoming somewhat warlike in respect to the affair of the Black Warrior, as will be seen by the following remarks from the Washington Union of Saturday last:

The "Arctic," which departs from New York to-day for Liverpool, will convey a special messenger from this government with instructions to our minister at Madrid to demand, in emphatic terms, immediate and ample reparation from Spain for the outrage committed by the authorities at Cuba in the instance of the "Black Warrior." We shall impatiently await, in common with every American citizen, the answer which will be given by the Spanish ministry to this demand. If it be favorable and prompt, and if Spain shall consent, within a reasonable time, to our opening diplomatic relations with the captain-general of Cuba, for the adjustment of any questions which may hereafter arise in our intercourse with that island, then there will be no disposition on the part of the U. S. to disturb the peace which exists between the two nations. But if any hesitation is manifested by the cabinet of Madrid to disavow the outrageous procedure against our flag and the property of our citizens, and if the contingences be not removed by which similar occurrences may be occasioned, we shall advocate the employing of all the power which the government can command in support of our rights and interests in Cuba. The world would consider us weak as we would in reality be mean, if we were to suffer even the first power of the earth to offer us insult—added to injury—as repeatedly as they have been perpetrated upon us by Spain for the last five years. The time has arrived when forbearance to even an imbecile nation—whose obstinacy or ignorance has brought it to the verge of ruin—ceased to be a virtue. We must not only receive redress for the past, but we must have abundant security for the future. Its relations with us will have to be bettered, or they will have to be discontinued

In the case of the Black Warrior, England is, to a certain degree, responsible for the wrongs committed by Spain. The authorized speech of Lord Clarendon, to which we have adverted, was at the bottom of the temerity of the Spanish authorities. It instigated the deed precisely as the Indians were instigated, under British dictation, to the ruthless butchery of our citizens on our frontiers in the war of 1812.

We tell Queen Victoria's government frankly that, as Cuba is the key to the gulf, through which a large proportion of our commerce passes, we cannot consent to its exercising the slightest control over that island. The idea of her having any other interest in the matter, than that of throwing obstacles in the way of our prosperity, is too absurd to be entertained for a moment. She may envy our growth, but she shall not close our doors. She permitted Austria, contrary to the stipulations of the treaty of Vienna, to which she was a party, to obliterate the free city of Cracow, because, as was alleged by that empire, it was a dangerous neighbor. She now encourages Spain to consummate acts of bad neighborhood which are little better than positive piracy, and enlists Louis Napoleon to co operate with her in supporting the offender. This is the downright, old-fashioned British policy.—The *Intelligencer*, of course, will sustain it with as much zeal as it usually sustains all that redounds to the honor of monarchies and to the detriment of true American interests. Fortunately, that journal enjoys the unenviable reputation of being the *foreign* organ, and can do as little harm to our country as it did good to its enemies in the last war in which it was involved.

CORRESPONDENCE.

SHIRLEY, Me., March 3, '54.

Brother Merriam:—Words cannot express my gratitude to you for the World's Crisis. I can truly say it has been a messenger of light and peace to my soul. A new spring of joy and hope seems to burst upon the vision of my mind while I trace its soul-cheering columns. Never, no never did so clear a light shine upon my pathway from the holy word as at the present time. I feel to rejoice that our Deliverer is so near. The harvest truly is great, but the laborers are few; let us pray earnestly that the Lord will send forth more laborers into His harvest. What a solemn time is just before us. The separation of friends here on earth is soon to take place, and Oh! what a lamentable cry there will be in that day. "The harvest is past, the summer is ended, and my soul not saved." This will be the language of the poor sinner when it will be too late. O, why will not the backslider return—why will not the sinner come while the angel of God is sealing his servants in their foreheads?—May God speed the message of his speedy coming, even unto the ends of the earth. May the Crisis fly as on the wings of the wind, that the most remote nations may hear and believe the contents of the second message of John the Revelator.

Yours, expecting redemption this year,
J. FAIRBROTHER.

NEW-MARKET, March 15, 1854.

Brother Merriam:—The good cause is prospering well here. There are some warm-hearted friends in this region, and the truth is gaining ground. The light is shining—the gospel of the kingdom sheds its benign influence in sublime grandeur. All through this section God is reviving his work, and many are inquiring what shall I do to be saved?

Yours, in hope of the kingdom,
MOSES D. RICHARDSON.

FAIRHAVEN, CONN., Feb. 20, 1854.

Brother Merriam:—I have received each No. of the World's Crisis, and I must say it brings good tidings of great joy. It meets my approbation fully. I have been blessed while reading its rich laden columns. It is just the paper needed at this time; a paper that is not after dollars and cents; nor the praise of men, but that which serves the interests of the Church of God, and of our dying fellow men. I am satisfied that the God of Israel is in this message of time; and all that a backslidden Church can do or say to stop the great wheel, will only serve to roll it on. I pity those who raise their puny arm against so glorious a cause as that of the present message. I dare not wait to see these things begin to be accomplished unprepared; for when the four angels loose the four winds there will be no more mercy for sinners; no more hope than there was for the antediluvians after it began to rain. Wo to the man who is crying peace in these last moments of time. It should be the cry of each true Adventist—"Behold! the Bridegroom cometh."

Yours, waiting for the Lord,
P. E. CLARK.

SUGAR HILL, March 19, 1854.

Brother Merriam:—Truly these are solemn and momentous days in which we are living. They are the days of the Son of man, in which all our fellow men will decide for truth or against it—that truth which will seal them for the kingdom of God if received, and if rejected "as a snare shall it come upon all them that dwell upon the face of the whole earth." In a few days from this the world's history will be told, her die will be cast, her doom will be forever fixed, and every man's case will be decided. "He that is filthy, will be filthy still; and he that is holy will be holy still." Awful day of separation mourning and lamentation! We are certainly drawing near such a day as this, and daily I exclaim my cup is a cup of mixture while I see friends and children and acqaintances that I love must soon be destroyed unless they speedily repent.—My heart is sad while I look upon this gloomy picture. I turn mine eyes to God and ask for strength equal to my day, that I may be enabled to say, "*not my will but thine be done.*" Truly these are trying and dangerous times in which we live; but thank God we can look through the gloom, and behold a land, a brighter land than this, and exclaim, "there's my home." Yes, oh yes, "an earth more bright and glorious is promised in his word," and by faith we grasp the prize; and while we mourn over the sad state of our dying fellow-men around us we can "rejoice in hope of the glory of God." Oh yes, that kingdom that prophets, apostles, martyrs and all the dear saints of God have in all ages looked for, we look for and *expect it this year.* Yes, blessed be the name of the Lord, that City our forefathers looked for, *we expect to see this year.* Oh how blessed the thought—redemption so soon—to see the City, the new Jerusalem, and walk the streets of gold, and have a right to the tree of life, and drink from the river of life, "the streams whereof make glad the City of our God," and range the beautiful fields of the paradise of God, to hunger and thirst no more forever, tears all wiped away by our Father's own soft hand, where "pains and groans and griefs and fears, and death itself shall die." "Oh my heart says, praise the Lord" for the bright prospect of such a home as this—my treasure and my heart are there, and with the beloved John on the Isle of Patmos, I can say, "AMEN, *even so come, Lord Jesus.*"

"The midnight cry in mercy sounds,"—the last note of warning that will ever be heard is now being sounded through the length and breadth of the land; the virgins are arising and trimming their lamps. O I do praise God that my ears have been saluted with its salubrious sound. Bro. Cummings has been here to give us the time of night. He gave the trumpet a certain sound, that the people might prepare for the coming storm, and seek a shelter under the pavilion of the Almighty when he ariseth to shake terribly the earth. His language was, "The morning cometh, and also the night." I think he cleared his skirts from the blood of all that heard him. O that we might all heed mercy's last call, and go out to meet our Lord. I am resolved to go, cost what it may; it is a case of life and death. 'Tis surely death to sleep; all must be on the altar, houses, lands, husbands, wives, children, honor, fame, and all we have must go, self and all. We must make the sacrifice or we shall not be ready to hail our coming King. Yes, we must give up our good name, and be willing to be called fools for Christ's sake; and this, by the help of God, I have been willing to do.

"Foes may hate and friends disown me;
Show thy face and all is bright."

God's truth is destined to triumph, and his despised people will triumph with it,

"I'll suffer now; I'll triumph then;
I'll die for Jesus here;—In that bright world
i'll live again,
A conqueror's crown to wear.

My heart is cheered weekly by perusing the Crisis. I hope both readers and writers of the paper may be filled with the spirit of God, and not shun to declare his whole counsel, whether men will hear or forbear. I believe this last message is the sealing Angel, that will seal the servants of God in their foreheads; and if so, how important it is we should heed it, and obey it, and go out to meet Him. This is the last duty God will ever call us to do. My whole being cries out, *I will obey.* Dear Brethren, of like precious faith, I rejoice to think I shall meet you on Canaan's happy shore this year. Blessed Saviour, come and take thy mourning people home.

From your sister in Christ,
ABIGAIL MUSSEY.

CHARLEMONT, MASS.

The little flock in Charlemont, have *in the past* been comforted by the labors of some of the Watchmen, and our hearts cheered by the word; these hills have echoed the song of the pilgrim, and a tribute from grateful hearts ascended to heaven for the fulfilment of the promise, "The poor have the gospel preached unto them." But recently we have been deprived, in a measure, of the means of grace. Lonely and sad, a few still meet on the Sabbath for prayer; we look back to the refreshings we have enjoyed, the memory of the past is painfully pleasant, and I trust profitable to us.

O how the heart clings in grateful remembrance to those who have taught us to walk in life's narrow way, and look beyond this perishing world for bliss—that have patiently instructed us in the blessed scriptures, and marked out the dangers of the voyage upon the sea of life.

And when the poor heart is bleeding, and all the waves seem to go over us, some cheering promise, like a beauteous star, flashes through the darkness, and we call to remembrance the hand that pointed it out to us; and when laying aside every weight, and the easily besetting sin, the example of those that have labored with us and not fainted, though leaving home, and ease, and friends, constrains us to suffer on a little longer: aud the parting hour with all the parental advice, reproofs and blessings, steal over us like a sweet dream of the past. Scenes, often connected with the parting from the faithful servants of God, impress it strongly upon the memory, and render it doubly dear—the last prayer, the low voice trembling with emotion for the lost and loved, may still breathe over us its healing balm, and every treasured word instruct, though far away may be those that uttered them.

When I consider the many destitute places that with us are deprived of the regular preaching of the word, I can but acknowledge the mercy of God in providing for his famishing flock this precious boon, (the Crisis.) It gives instruction to many which might for the lack of it, be led away by the fables of the last days.—To God be all the praise.

But the joyful hour is near, thank God, when home, sweet home will be realized by every weary pilgrim, when the painful responsibilities of the Editor will close, the arduous duties of the Watchman will cease, and all the flock from the least to the greatest, will find one fold, and one Shepherd. We are almost there, hope plumes anew her wings for the kingdom, the King in his beauty awaits for the bride. O Brother, Sister, get ready, put on the spotless robe, for Jesus comes this year to receive for us a kingdom, there loved ones all safe at home will forever dwell, and the parting hour will never, never come. Then farewell ease; we will think no more of stopping to gather the fading flowers of earth. "The redemption of the soul is precious and *it* ceaseth forever." We will not heed the storm or the danger, but try to pick up a few of the perishing ones that are floating on the dangerous billows, and win laurels that never fade in the kingdom of God.

And when once we have stepped on board Elijah's fiery car, we'll drop our armour, and shout victory over the world, the flesh, and the devil. Then will commence the song that mortals cannot sing, "the song of Moses and the Lamb."—Poor sinner, where will you hide in that day? The last star that guides your frail bark will soon set in a dark wintry night, and no hope with its rainbow of promise will beam on your sight; the dark waves of death, even the second death, will forever hide from your view all the loved scenes of earth, and in the anguish of your soul you will exclaim, hope, adieu.—For a moment the open door trembles on its hinges, the fatal bow is bent, there is but one remedy, the blood of Christ. O haste to the fountain.

VESTA N. CUDWORTH.

☞ Extract of a letter from Minasian published in the Puritan Recorder:

HASSKENY, January 26, '54.

Messrs. Editors:—At these times, while the political horizon is so excited, while the whole of the Old World seems blazed all in one flame, and all the Governments of Europe are looking alarmingly, and with intense interest, towards the East, it seems to me that a few words from this quarter may not be uninteresting or unacceptible to the Christian community of the New World.

We feel that while the world is so stirred up and moving, we also must stir up ourselves into action.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, APRIL 5, 1854. NUMBER 12.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

PROPHETIC PERIODS---1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. .... 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. — 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. — 1809. Napoleon takes away the civil power of the Little Horn.

Fall of the Stars 1833.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot.............................. 1854.

☞ THE END. ☜

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7:8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

Extract from the "Grand Crisis in human affairs; the Lord soon to come," by F. H. Berick:

Exposition of Daniel, Chap. XII.

v. 1. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

At the closing point of "the time of the end," when the king of the north shall have come to his end having none to help him, "shall MICHAEL STAND UP." The meaning of the term Michael, as we are informed by Hebraists, is, "who is like God?" This title is evidently applied to that adorable personage, who is elsewhere called Emanuel, or "God with us." We so understand it for the following reasons: 1. In Jude ix, Michael is called the Archangel; and as the term Archangel signifies a ruler of Angels, we understand it to be the Messiah. 2. In 1 Thess. iv: 16, we read "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first."

The phrase, *en keleusmati*, rendered "with a shout," implies the issue of a command, as by a commanding officer of land or naval forces. The word rendered 'trump' sometimes means a signal blast, or trumpet-call. The sense of the passage therefore, I apprehend to be this, the Lord Jesus Christ shall descend from heaven with the the word of command, issued in the voice of the Lord of Angels, and with the trumpet-tones of Divine authority; and this fiat of omnipotence shall awaken the dead, or as Jesus said, (John v: 25,) "the dead shall hear the voice of the Son of God, and they that hear shall live." This passage in Thessalonians is synchronous and parallel with Daniel xii: 1, in which the great Prince, that standeth for the people of God, is represented as taking to himself His sovereign authority, and resurrecting the dead. We therefore conclude that Michael, and the Lord Jesus Christ, are one and the same. 3. We are told Michael is "the great Prince which standeth for the children of thy people," that is Daniel's people. In Is. ix: 6, 7, we read "For unto us a child is born: unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, THE PRINCE OF PEACE. Of the increase of his government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

In Ezek. xxxvii: 25; "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children for ever, and my servant David *shall be* their *Prince* forever."

In Dan. viii: 25: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many, he shall also stand up against the *Prince of Princes*; but he shall be broken without hand."

In Dan. ix: 25: "Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto *the Messiah the Prince* shall be seven weeks, and three score and two weeks; the street shall be built again, and the wall, even in troublous times."

In Acts v: 30, 31. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: Him hath God exalted with his right hand *to be* a *Prince* and a Saviour, for to give repentance to Israel, and forgiveness of sins."

From all these testimonies I conclude, that the great Prince here alluded to, is no other than the Son of God, who is the rightful heir to the throne of David.

"And there shall be a time of trouble, such as never was since there was a nation," etc. If a man were told that, at a given period, there was a time of trouble, such as never was since the institution of a bank, he would readily understand it was connected with the currency, implying a pressure on the money market; thus, to my apprehension, is the time of trouble connected with the nations or governments.—If it were not so, why is the term nations used? It is not said, such as never was from the beginning of the creation, or the beginning of the world, but since there was a *nation*, or, in other words, since the organization of a national government. It alludes therefore, I apprehend, to those national turmoils, and upheavings of the political elements, that will overturn and demolish all the kingdoms of the world, so that subsequently to those commotions the mountains, (or governments,) as represented under the seventh vial, will not be found; for anarchy and confusion will fill the earth. According to Heb. xii: 26—28, the kingdoms of this world will be shaken down and removed, to make room for that 'kingdom which cannot be moved," but will stand forever.

"And at that time thy people shall be delivered." The term here used is, in the Greek Septuagint, the same as used in the Greek Testament, rendered "*saved.*"

"Every one that shall be found written in the book." The subjects of this salvation are enrolled among "the Church of the first born which are written in heaven"

"And it shall come to pass, that he that is left in Zion, and he *that* remaineth in Jerusalem, shall be called holy, *even* every one that is written among the living in Jerusalem," (Is. iv: 3).

"And mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I *am* the Lord God," (Ezek. xiii: 9).

"And whosoever was not found written in the book of life, was cast into a lake of fire," (Rev. xx: 15).

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book," (Rev. xxii: 19).

"The book of life" is often referred to in scripture, as containing the names of those who are destined to eternal life, and entitled to citizenship in the New Jerusalem; and ultimately all who are not found written in the book of life will be destroyed by the fires of the last day; or as the scripture says, "shall have their part in the lake that burneth with fire and brimstone, which is the second death." It is evident therefore that the expression here used by Daniel denotes the heirs of salvation, who shall experience final deliverance when the Redeemer shall come to Zion, or when Michael shall stand up for the salvation of His people.

v. 2. "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt."

This verse teaches unequivocally the resurrection of the dead at the standing up of Michael. As the passage now stands, there is a difficulty in harmonizing it either with the idea of one general resurrection of both righteous and wicked, or with the idea of two distinct resurrections to transpire at different periods. Some learned men have given a different sense by exchanging the terms "some" "and some," for these and those, thus; "And many of them that sleep in the dust shall awake; these" (that do awake) "are destined to everlasting life, and those" (who do not awake) "to shame and everlasting contempt." This rendering presents the subject in a clear light.

v. 3. "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

This I understand to be parallel with Matt. xiii: 43; "Then shall the righteous shine forth as the sun in the kingdom of their Father." This expression is used by our Saviour in speaking of "the end of the world." It is also parallel with Mal. iii: 16, 17.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard *it*; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

The saints immortalized will constitute the jewelry of heaven, to shine with unfading lustre in the kingdom of God.

v. 4. "But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased."

To present a clear idea of what is shadowed forth under the emblem of sealing the book, I quote the following passage:

"And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith I cannot, for it *is* sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, (Is. xxix: 11–14).

The idea conveyed in these verses, is that those who are alienated from God by wicked works and unbelieving hearts, are debarred from those divine communications of light, which would enable them to perceive clearly His mind and will. Thus in the verse under consideration, the words were to be shut up by rolling up the parchment on which they were written, and further secured from the ken of mortals by sealing the book. During this sealing time the witnesses prophesied in sackcloth, and the visions of Daniel were, as it were, concealed from the eye of man by the hand of God. It is clearly revealed in this verse, that it was the purpose of infinite wisdom to cover up, from the view of His people, some of the most startling and tremendous truths ever recorded on the pages of prophetic history. It seems like the voices of the seven thunders, which the Revelator was directed to seal up, and write them not.

The question is often asked, How is it that those, who profess to have light on the visions of Daniel, should be so much wiser than Newton, and Scott, and Clark, and a host of learned commentators and students of prophecy? To this we may reply, that it is not for any wisdom in us more than any living, but simply because it was the will of God, that the subject should be concealed from the most scrutinizing eye, in times past; so that neither intellectual *acumen*, nor profound erudition, nor extent of research could compass it till "the time of the end;" and if the seal is now broken, "it it not by might, or by power, but by my spirit saith the Lord." It is not by inherent wisdom of man, but by that which cometh from above, the holy annointing from the spirit of God, that develops light, and elicits truth from the oracles. Says Jesus: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight," (Matt. 11: 25, 26).

The Septuagint rendering of this verse is as follows: "And thou, Daniel, close the words, and seal the book to the time of the end; until many are taught, and knowledge is increased." The idea is clearly presented in this verse, that the sealing of the vision was not to be continued to the end of the numbers, but to "*the time of the end.*" We have seen that after the power that takes away the daily, and establishes the abomination that maketh desolate, commences its career of persecution, the saints will "fall to try them, to purge, and to make them white, *even to the time of the end.*" We have then two points in relation to the time of the end; one of which is, that it will be subsequent to that fearful scene of havoc under the Papal power; and the other, that it will be after the long night of darkness in respect to the visions of Daniel, which bring to view the coming of Christ, the end of the world, and the resurrection of the dead.—It will be an age when the great mass of the Church will not be bound under the iron chains of ecclesiastical despotism, or left in the dark in relation to the economy of grace. In other words, it will be an era of liberty and light. The modifications of civil government for the benefit of society, and the advance of mankind in literary, scientific and artistic knowledge, stand connected with this subject only in so far as they are subservient to the purposes of grace, and the diffusion of evangelical light and truth in the earth. Nahum's chariots running like the lightnings, may be requisite "in the day of His preparation;" and the same impetuosity may be introduced into every department of business and enterprise, in order that "the everlasting Gospel" may be preached to all nations, as it were, by a flying angel. The cars with their electric velocity, vessels that can breast the storms and buffet the billows of the ocean by steam power, may be essential to convey the tidings to earth's remotest bounds. They transport ths heralds of salvation, and the missionaries of the cross, and waft the oracles, together with religious works, in volumes, pamphlets, tracts, periodicals, etc., to every clime on the surface of the globe.—All these wonderful improvements and innovations in the business world may be necessary as a sort of staging for the erection of the spiritual temple. These things absorb the attention, and fill the eye of the world; but they are merely temporary structures to be removed when the top stone of the beautiful temple shall be reared with shoutings, "grace, grace unto it." They are contingencies only, and scarcely glanced at in the prophetic delineations.—But as that God who controls the elements, and directs the sun in its course, caused the sea "to go back by a strong east wind," for the deliverance of His people, and the sun and moon "to stand still," that they might conquer their enemies, and possess the literal Canaan; thus making all nature subservient to the salvation of His people; so now the world is in commotion, and the intellect of man is on the stretch after mechanical invention, and artistic improvement, that may afford every possible facility for the dissemination of light and truth in the earth. Passing therefore these outward appliances, or facilities for the diffusion of knowledge, we come more particularly to consider the light and *knowledge*, referred to in the prophecy, as being developed in "the time of the end." Let us look a moment at the general diffusion of knowledge on religious subjects.

1. The distribution of Bibles, as it were, broad cast over the earth, is sufficient in and of itself to constitute a new era in the history of the world. At the time the English commenced operations by their "Naval and Military Bible Society," the object of which was to supply the naval and military forces of Great Britain with Bibles, it is supposed there were not more than five or six millions of Bibles in the world. Since that, (in 1840) the "British and Foreign Bible Society" was instituted, with the design of furnishing Bibles for "the whole world." Says Goodrich, "This astonishing institution has reprinted the Holy Scriptures in forty four languages: in five languages it has printed translations of the Scriptures; in seventy-two languages and dialects, in which they never had previously been printed, and in thirty two new translations commenced or completed, making a total of one hundred and fifty three different languages and dialects." [Good. Church His. p. 440.] Bible Societies have also been organized in France, Swizerland, Prussia, Netherlands, Sweden, Denmark, Russia, etc., in Europe; also Madras and Calcutta, in Asia. The "American Bible Society" was formed in 1816, and they have since published and circulated an immense number of Bibles, not only in English, but also in the French, German, Spanish, Irish and Welsh languages. By the agency of Bible associations alone, it is said, more than forty millions of copies of the sacred volume have been distributed in the earth. In addition to all these combined efforts, individual enterprise has not been wanting to help supply the world with the lively oracles. In the dark ages of English history, we are informed, it cost the labors of a life, among ordinary laborers, to purchase a single copy of the Holy Scriptures. Now the sum of twenty five cents, less than the wages of half a day, will furnish a supply of the Old and New Testament, and the sum of seven cents will purchase a copy of the New Testament, and even if destitute of pecuniary means, families may receive the Scriptures by gratuitous distribution.

Thus has this mighty instrumentality been put in operation in the providence of God, to scatter the seed far and wide, if possible, over the entire field of the world. There has scarcely been found in the history of man, any benevolent enterprise that would bear a comparison with the wonderful and glorious achievements of different Bible Associations, nearly all of which has been accomplished within the bounds of the present generation.

2. In the year 1799, a plan was projected for the dissemination of religious instruction, by means of tracts. To avoid all sectarian or denominational prejudices, they adopted on the formation of the "Religious Tract Society" of London, as a fundamental principle, the resolution that their publications should contain nothing but "pure truth." "This flowing from the sacred fountain of the New Testament should run from beginning to end; uncontaminated with error; undisturbed with human systems, clear as crystal, like the waters of life."

"The American Tract Society," was formed at Boston in 1814, and another in New York, 1825. Branches and auxiliaries have multiplied to more than four thousand five hundred.

Through the instrumentality of tract associations, religious tracts and volumes have been published in about seventy different languages, and circulated to the amount of more than two hundred millions of copies, not only among all classes of society in England and the United States, but also in China, the Burman Empire, Siam, Malacca, Hindostan, Armenia, Georgia, and various stations on the Continent of Europe, in South America, in the West Indies, and the Islands of the Indian and Pacific oceans. Ths important instrumentality has been mostly wielded during the present generation, and in the "time of the end."

3. Another branch of christian enterprise is found in the system of colportage, recently adopted, and extensively carried out in Europe and America. Under the operation of this system, men of professed piety make it their constant business to visit the more destitute portions of society, going from house to house, distributing religious publications, engaging in religious conversation, holding prayer meetings, etc Much has been accomplished in this way, in enlightening the community, and reclaiming men from Romanism, infidelity and superstition, and particularly in France numerous revivals of religion have been the result. All this at the "time of the end."

4. One of the most remarkable events, that distinguish the present from all other ages of the world, is the multiplication of Sabbath Schools. But little interest was excited in the public mind prior to the present generation, in relation to the religious education of children and youth. In past ages it was principally accomplished by individual effort, but in our day, the energies of the evangelical world are put in requisition to devise and carry into operation a system of religious training, that the rising generation may be early instructed in heavenly and divine things. To this end associations are formed on an extensive scale, and by a sort of national combination, the efforts of the community are directed in this channel. An immense number of volumes have been written for the benefit of children and youth. Sunday Schools are every where organized. Libraries are extensively circulated, and often gratuitously; papers and various periodicals, adapted to youthful minds are scattered throughout community, and every exertion is put forth in England and America to instruct the rising generation in the knowledge of Bible truth. We are aware that some may object to the means used in the present age for the dissemination of light on spiritual subjects, but we simply allude to those wonderful events, as characterizing the present day as an era of light, when knowledge is increased, and in whatever way Christ is preached, we would in imitation of the Apostle, rejoice, yea and we will rejoice. But to the subject. By the returns of Sunday Schools, as given at Exeter Hall, in London, 1833, it appears, there were at that time, one million, one hundred and fifty eight thousand three hundred and fifty four scholars in the Sunday Schools of Great Britain and Ireland.—[Good. Church His. p. 439.] The "Sunday School Union," was formed in England in 1803 The American "Sunday School Union," was formed at Philadelphia in 1824. Sunday Schools have been established in Canada, New Brunswick, the West Indies, France, Demark, etc. Nearly all this instrumentality has been put in operation at "the time of the end."

5. The issue of periodicals and papers for the purposes of *religious instruction* is an affair of the present age exclusively.—The "Boston Recorder," with a single exception, is the first religious newspaper ever published in the world, now there are numerous publications issued in the form of Weekly Journals and Monthly Periodicals, as the organs of different branches of the Christian Church. There are some two thousand eight hundred newspapers printed in the United States, of which two hundred are of a religious character, and over one hundred devoted to moral subjects. One of these religious publications, the "American Messenger," has attained to the extraordinary circulation of more than two hundred thousand copies. What means this universal diffusion of spiritual light? Why is the press teeming with volumes, pamphlets, tracts and periodicals, till it groans beneath the ponderous burden? And why should "power presses," and steam engines be employed to accelerate the work, till with inconceivable rapidity, some ten or twenty thousand impressions are made in a single hour? Why has God given to the motions of the press an almost electric velocity, except that the world stands waiting for the last rays of Gospel day, that they may catch some of its life-giving beams, ere the shades of an eternal night close in around them? It seems as if the divine hand would give to the instrumentalities of His providence an impetus so sudden, rapid and powerful, that light might be communicated to the world, I had almost said, "as the lightning shineth from the east even unto the west." "The flying Angel" is abroad; his swift messages of love go on the wings of every wind. Newspapers and tracts are scattered like the hail. In the early part of Franklin's life, there were but two presses in America, now there are about sixteen hundred. One can but feel amazed and overwhelmed at the grandeur of the spectacle. How stupendous the operations of Providence! How wonderful the innovations and improvements of the age! As in the natural world the telegraphic wires convey tidings with the speed of heaven's lightnings, so in the spiritual world, messages go forth with celerity unparalleled in the history of the world. The mechanical genius of man, and the business energies of the world, are developed, and put in requisition to furnish an apparatus for the rapid and universal diffusion of light in the earth.

6. The present is eminently an era of missionary enterprise. The great mass of the Church have slumbered over the command of the great Head, "Go ye into all the world, and preach the Gospel to every creature." But in our day the spirit of missions has been abroad throughout christendom. Societies for the promotion of this object have been organized, and some entire heathen communities converted to Christianity. This development in the spiritual world is entirely not modern, but principally of recent origin. The American board of Commissioners for foreign missions was organized in 1810, the "American Baptist Board" was formed in 1814, and in the present age many other associations have been organized for the purpose of concentrating the energies of the Christian world for the dissemination of Gospel light; and an effort has been made which far surpasses all the efforts of the Church antecedently to the present century. The standard of the cross has been erected in the benighted lands of the heathen. The war has been carried into the enemies' camp: and doubtless many men of God, whose hearts were fired with a holy fervor, and a true missionary zeal, have gone forth to preach the glad tidings of salvation to a perishing world. Missionary stations have been planted in China, Burmah, Siam, Australasia, Hindostan, Ceylon, Armenia, Syria, etc., in Asia; in Constantinople, Malta, etc., in Europe; in South Africa, Egypt, Abysinnia, etc., in Africa; among the Cherokees, Choctaws, Chickasaws, Creeks, etc., in America; in the Islands of the Pacific Ocean, and in general among all the nations of the earth. All these movements have been brought about in the operations of providence, and the dispensations of divine mercy, that the world might receive a warning prior to the end. Thus we perceive, God can raise up instruments to fulfil His will, and accomplish every iota of His word, so that one of the last acts in the movements of the Church has been performed before our eyes; for says Jesus, "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come." Some believers in the immediate coming of Christ may object to this application of the passage, thinking it refers exclusive to the Advent message; but we are inclined to the opinion, that although the message of the flying angel having the everlasting gospel to preach, (Rev. xiv: 6,) has specific reference to the proclamation of the Redeemer's coming, yet the passage alluded to in Matt. xxiv: 14, is correctly applied as above.

7. Theological institutions are of recent origin, but they have in the current century multiplied till we have in our land thirty-seven of those seats of theological learning. Brethren may object to this method of disciplining young men for the ministry; but we *speak simply of the fact*, that in the providence of God such instrumentalities are in operation at the present time; that young men of intelligent minds, and professed piety, are flocking in great numbers to those [illegible] institutions, with their copious Libraries, and erudite Professors, and various facilities for the acquisition of biblical and classical literature. This at least is one of the [illegible] that characterize the present century, and

distinguish the era in which we live from all other ages of the world.

Such are some of the leading agencies for the dissemination of gospel light. I need not refer to the operations of the "Seaman's Friend Society" for the benefit of hitherto neglected mariners, organized in 1812, the "American Education Society," for the assistance of indigent young men who are preparing for the ministry, formed in 1815, the "American Temperance Society," formed in 1826, although "the first considerable movement on this subject was in 1811," [Religious Encyclopedia,] the "American Anti-slavery Society," formed in 1833, the "Society for promoting permanent and universal Peace," formed in London 1816, the "American Peace Society," formed in 1828, etc. In fact the very names of the different benevolent institutions, that have sprung up in our day, would almost fill a volume. It is an era of progress and diffusion, of missionary zeal, and benevolent enterprise, in every department of morals and religion. And as if God would not leave a dark spot in all creation, the very tombs of the ancient dead begin to shine with unearthly light, and the monuments of departed ages have come up to add their testimony to the truth, and tell the story of Egyptian and Assyrian kings. Thank the Lord for the bright, glorious, concentrated light that comes streaming from every quarter of the universe, blazing on our position as on a focal point, and giving us light on every department of biblical truth. The Egyptian hieroglyphics could never be deciphered in modern times, until our day. The Sinaitic inscriptions, and the arrow-headed figures of Assyrian writing were all equally blind and unintelligible till of late the Providence of God, in a most remarkable manner, has elicited light, and directed to an understanding of these hitherto unfathomable mysteries. Thus do those imperishable monument, attest the veracity of the sacred historian.

Much light has been thrown upon the sacred record by the travels and observations of learned men, who have traversed the regions of sacred story, observed the manners and customs of oriental nations, the geographical position of cities, rivers and mountains, the natural history of the animal and vegetable tribes, etc. They have gone with mathematical instruments in their hands—they have measured heights and distances of mountains, rivers, seas, etc., and returned with their journals, maps, engravings and measurements, and poured out those treasures of knowledge through the medium of the press in rich profusion. Among the discoveries of the age, the tower of Babel, or temple of the God of Babylon has been found and scrutinized, the halls of the royal palace of Nineveh, have been thrown open, the Assyrian throne exhumed and the tomb of those ancient kings opened to the light of day. The palace of Shushan also, with its floor of variegated marble, has been found as described in Esther 1: 6, and last, though not least in interest and importance, the sepulchre of the prophet Daniel has been discovered presenting on its front the image of a lion; as if God would point the finger of His Providence to the very spot where Daniel was favored with Divine communication, and then to the repository of the dead where he is resting according to command "until the end be;" his flesh resting in hope of a glorious resurrection "at the end of the days."

We can hardly glance at the varied and constantly increasing instrumentalities now in operation for the spread of light and truth in the earth, but must leave the subject with the passing remark, that whoever is unable to discern the signs of the times in this respect, whoever fails to perceive the present to be an age of development and progress, sufficiently so to fulfil the prediction, "knowledge shall be increased," he is like that class alluded to by our Savior, who having eyes see not, and having ears they hear not. It is as if a man should stand out in the full blaze of a meridian sun without distinguishing the beams of day from the shades of night, or as if the voice of seven thunders had broke upon his ear unperceived. "But ye, brethren, are not in darkness that that day should overtake you as a thief, ye are all the children of light, and the children of the day." Blessed are your eyes for they see, and your ears for they hear."—"Therefore let us not sleep as do others; but let us watch and be sober, putting on the breast-plate of love, and for an helmet, the hope of salvation."

To be Continued.

The warlike preparations continue in serious earnest. Sir C. Napier has been feted in London, and the great Baltic fleet is nearly ready, a portion having sailed.—There are strong suspicions that the Emperor of Russia will not respect the neutrality of Sweden, and that it is possible he may attempt coercion by a sudden naval attack, if he can get his Baltic fleet out of the ice before the arrival of the British.

Notwithstanding the formal statements respecting the entire concurrence of Prussia and Austria with the French and English governments, there is yet great distrust in many quarters with respect to the good faith and real intentions of the two German powers. The answer of the Czar to the French Emperor, and a further manifesto to his people, which was characterized by odious falsehood, and profanity amounting to blasphemy, have been followed by a diplomatic circular from the French minister of foreign affairs, addressed to the diplomatic agents of that government.—All the responsibility of the war is shown to rest on the Czar, and his pretenses to be the champion of Christianity against the infidel, are very clearly exposed. In conclusion, the circular has the following observations on the Czar's Christianity:

"Our age of troubles has, at least, been spared some of the ills which formerly vexed the world. I refer to religious wars. The appeal of the Emperor Nicholas to the Russian nation sounds like an echo of those former unhappy times: it is pretended to oppose the Cross to the Crescent and from fanaticism is demanded that support which can not be asked from reason.

"France and England have not to defend themselves from the imputation which is addressed to them; they do not sustain Islamism against Greek orthodoxy: they are about to protect the Ottoman territory against the covetousness of Russia: they will do this with the conviction that the presence of their armies in Turkey will destroy the prejudices, already weakened, which still separate the various classes of the subjects of the Sublime Porte, and which would never arise again, unless the appeal from St. Petersburgh provoking the enmity of race and a revolutionary explosion, should paralyze the generous intentions of the Sultan Abdul Medjid. For our parts, sir, we sincerely believe that in lending onr support to Turkey, we are more useful to the Christian faith than the government which makes it the instrument of its temporal ambition. In reproaching others, Russia forgets too much, that in her own empire she is far from exercising toward those sects which do not profess the dominant religion, a tolerance like that for which the Sublime Porte may take credit; and that with less apparent zeal for the Greek religion beyond her frontiers, and more charity for her Catholics at home, she would better obey the law of Christ, which she invokes with so much *eclat*."

It is believed that express treaty stipulations in favor of the Christian populations, are being negotiated, as between the two powers and the Sultan, and that legal and fiscal obstacles to the full development and progress of the non-Mussulman races will be removed when the Russians shall have been repelled and curbed.

The World's Crisis.

LOWELL, APRIL 5, 1854.

Christian Conversation.

TEXT, PSALMS 12: 34.

"The Lord shall cut off all flattering lips, and the tongue that speaketh proud (margin, great) things; who have said, with our tongue will we prevail; *our* lips are *our* own; *who* is Lord over us?"

Man is a subject, i. e., one reigned over by another; and in no relation can he be placed legitimately, in which he can for a moment extricate himself from his subjective condition. Although for a time he may usurp the authority of a higher power, and that power God, by which he will reduce to the most abject slavery his fellow, yet the principle remains as true as ever, that God "hath made of one blood *all* nations of men for to dwell on all the face of the earth, * * * that they should seek the Lord, * * * for in him we live, and move, and have our being;" on which he has based the right to command all men everywhere to repent, and by which he justifies that right by bringing all men to an appointed day for judgment, (Acts 17: 26—31,) in which day we shall experience the truthfulness of Christ's saying, "That every idle (Greek, Argon, unprofitable, useless) word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned," [Matt. 12: 36, 37.—Hence the right assumed in our text, and expressed in verse 4,—"With *our* tongue will we prevail; *our* lips are *our* own; who is lord over us?"—is indeed but an assumption,—exhibits the cause of "the godly man" ceasing,—the failure of the faithful from among the children of men, in consequence of their speaking vanity, every one with his neighbor, with *flattering* lips and with a *double* heart,—discovering their pride,—for which the Lord shall cut them off. This certainly justifies the prayer of the Royal Psalmist—"Help (margin, save) Lord,"—and demonstrates that man is the subject of a moral government, the author of which is God, who will have the church especially recognize that the "wholesome tongue (margin the healing of the tongue) is a tree of life, but perversness *therein* is a breach in the spirit," [Prov. 15: 4. "He that keepeth his mouth, keepeth his life; but he that openeth wide his lips, shall have destruction," [Prov. 13: 3,] and that "whoso keepeth his mouth and his tongue, keepeth his soul from troubles," [Prov. 21: 23. Therefore, my dear brethren, the subject to which your attention is here invited, is one of the first importance. Your character depends upon the words of your lips, and if you offend not in word, you are, according to James 4: 2, perfect, and can bridle the whole body. The sin then, forbidden in the text I have selected above, is that of speaking evil, which by divine assistance I will endeavor to develop.

Speaking evil is positively forbidden in Titus 3: 2, and James 4: 11. In both these scriptures the word evil is a nown, and according to Webster's Dictionary it means "Any violation of the plain principles of justice and rectitude;" therefore "any violation of the plain principles of justice and rectitude" in speaking, is evil. Hence, as a principle of justice and rectitude by which to decide what is evil or not evil speaking, see Matt. 7: 12.—Therefore *all* things whatsoever ye would that men should do unto you, *do ye even so to them*, for this is the law and the prophets." The reason why we should observe this is embraced in the word "therefore," and exhibited in the verses 7 to 11, which read, "and you will perceive that if your heavenly Father—much more—gives good things to them that ask him, you should do to others as you would that they should do to you," as is indeed still clearer presented by reading verses 1 to 7, which requires a clearing of our own sight before we attempt to perform any surgical operation upon the eyes of another. A man would be as likely to destroy the sight as extract a mote, if he attempted to do so, while his own eye had in it a beam. Hence we should be very careful in all things whatsoever we would that men should do to us, to do even so to them; and if we were to observe this in speaking, and may I not say in writing also, we would be very careful of the reputation of others—indeed as much so as we would have others be of ours. Our tongues, instead of being used to speak evil, would be used for higher, holier and nobler purposes. Said Mr Wesley, while living, "Evil speaking is neither more nor less than speaking evil of any absent person," illustrations of which may be gathered in abundance. I hear my neighbor swear—I tell it to a third person—I am guilty of the crime for, continues Mr Wesley, "relating something evil which was really said or done by one that is not present when it is related. Should any one object to this definition of evil speaking, we invite them to an investigation of the terms used to designate this sin in the Bible.—What is back-biting but relating something said or done by another to a third person? You know of a man who has said something of another. You tell that such a one has committed the sin, doing it very kindly and carefully with expressions of good will, hoping it is not so bad, constitutes it whispering; for whispering, you are aware, is a very soft manner of expressing our ideas. It will not be difficult, probably, for any one to discover that the vice so clearly forbidden in the Bible, is very extensively practiced. *One exception only, exists to this rule*, namely: You are acquainted with the design which a man has against the property, reputation or life of his neighbor. Circumstances may be such that *no* means can be used to prevent it but by making it known. Justice, then, demands that you should tell the person of it, but no one else. Should you leave him and tell his next neighbor of it, who has no connexion with the affair, and of course has no interest involved, you have committed the sin, and must repent. "Strait is the gate and narrow is the way that leadeth unto life, and *few* there be that find it." There are a variety of forms in which this sin is committed. Do you see an individual engaged in a suppressed laugh? Do you understand its meaning? He wishes you to ask him what he is laughing at. Look out. You do so. Well, he says, I don't know as I had better tell, and at the same time means to do it. You say why, is it wrong? No, I don't know as it is, is the reply, and the viper creeps from his hole. Another perhaps has a more pious way of sinning. He perhaps has given you an early morning call. He stopped to hear you pray—perhaps attempted the work himself—and after prayers he remains awhile. He looks down very sad; says but very little, if anything; works with his fingers, whittles a stick. You are obliged to notice him.—Brother, is anything the matter—are you in a trial? No, I had some news last night that makes me feel bad. Why what was it, say you, does it interest me? Well, says he, I have been thinking what I better do. You will not tell any one that I said anything, will you? O no, indeed. The die is cast—now look out for a detailed account of the crimes of others. Again, another comes in, sits awhile, asks you if you have heard about Brother A., B., C. No, why? Why I thought everybody knew about him.—Well I am sorry I spoke; perhaps I ought not to, but then you will tell no one, you are my confident—But hold, my Brother, go no farther; confess your fault and cease to stir up strife. Do you not know that he has a confidant, and his confidant has another, and so on; and by this means the fault of one of your brethren is related to a whole community.

The above are only a few specimens of the development of a vice so very prevalent in society, that for one to attack it, each is ready to impeach the character of his confidant for having told the preacher who exposed it; because he stopped somewhere in the place where the guilty one was known. Then he very likely shuns the preacher—stays at home when he preaches, because he dislikes to hear his character depicted before so large a congregation, and would like to have him tell him his faults in private. It is the wounded bird that flutters and falls. It may be that some one says—He told something about me once, and I think I have a right to tell what he has done. Hold Brother. "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee" [Prov. 20: 22. "Say not, I will do so to him as he hath done to me; I will render to *the* man according to *his* work," [Prov. 24: 29. See Matt. 5: 38, 39. O, my brethren, let us take heed, and "let us fear lest a promise being left us of entering into his rest any of you should *seem* to come short of it," [Heb. 4: 1. It is true that we have the cry at midnight—but to derive any benefit from a belief of it we must practice it. We must live in accordance with out faith.

Secondly. Notice some of the consequences, of the vice we are considering.—James 4: 11, 12, teaches us that "he that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art *not a doer* of the law, but a *judge*. There is one lawgiver, who is able to save and destroy; who art thou that judgest another?" It was an avowed and very general maxim among the Jewish Rabbins, "that *no* one could speak evil of his brother without *denying* God, and becoming an atheist They considered detraction the sin of the devil originally from the expression of Gen. 3: 5, insinuating that through envy God forbid him to eat. The law condemns all evil speaking; hence if we violate the law, we in effect judge it—assume to ourselves the judgment seat; question the justness of its commands; deem them unworthy of our attention; institute in our minds a law more agreeable to our course of action, and go on foaming out our own shame—demonstrating to all that *our* religion is *vain*, (James 1: 26) and come to judgment with a deceived heart; at which time God will destroy all such. See Ps. 50, 20–23; 101: 5, and our text, Ps. 12: 3, 4. See Ps. 64. Dear brethren and sisters, accept this exhortation from one who expects to meet his God this year, 1854. Do we believe this?—Do our works show it? Are we ready? It will be a final test of character, when before the judgment we stand. You believed in my coming in 1854, did you?—Why then has thou slandered thine own mother's son? Such then will be speechless. Ah, yes, whether it was a slander uttered by your lips, or written with your pen. Why did you so? Was it pride? Perhaps you assumed a position. How could you change? How mortifying, how humbling!—I will not yield. Was it envy? It may be you could not consent to have another preferred before you, or rise superior to you in the affections and sympathies of your friends. You visited them; you talked, you corresponded with them. All to no purpose; they would esteem worth in others as well as in you; and at the same time they perhaps loved you none the less, until you slandered. What made you do it? Had you faults that you feared might be discovered, if another became the confidant of your friends? And did you backbite in order to keep them covered? It might have been done to disguise hatred. Be the cause what it may, it is no palliation of the crime. God commanded you to speak not evil of your brethren. "Speak evil of *no* man." O, when will those who love God, or profess to, desist from such things as will destroy them? God will have a pure people—a people whose lips shall speak forth his praise. We are to meet the judgment, and our characters are to be decided by the gospel as written anciently, and not as modern editions teach.

Thirdly. By the above, we perceive the propriety of David's prayer recorded in verse 1, of Ps. 12. Said David, "Help Lord, (margin, Save Lord;) for the godly man ceaseth; for the faithful fail from among the children of men." Why so? because they speak vanity—verse 2, speaketh proud things, verse 3. Declare their right so to do, because of their assumption—"*Our* lips are our own, who is Lord over us." Hence, "with *our* tongue will we prevail," verse 4. Prevail over whom? The poor—the needy—who because of their oppression, sighs, all of which is caused by an unrighteous use of the tongue, exhibiting a "double heart."—A heart of deceit which gives origin to one class of thoughts—of sentiments in the presence of others, in order to secrete others which have their constant abiding place in the heart, until such times as it can make them known to those whose sinister motive, and unworthy duplicity or double dealing, more fully ensures success. How much of this do we see at this time of treachery and deceit. May God have mercy, and save the church, by very speedily hiding it in his "pavilion *from the* strife of tongues," Ps. 31: 20, by which those who love him, and sacrifice all for his glory, may forever be preserved "from the scourge of the tongue," Job. 5: 21.

Finally—We present a rule which if observed, will remove every occasion for the commission of this crime. See James 1: 19–26, and chap. 4. Ps. 34: 13., 39: 1., 1 Pet. 3: 10. In all of which we are required to restrain ourselves, and on every occasion when we speak, bridle our tongues. A horse needs no bridle when standing in the stall; but it is convenient to have one when we wish to use him for a journey.—Our tongues when used, need a bridle also, and the Apostle presents the fact that so certain as it has no bridle on, so certain will it prove unruly, setting on fire the *whole* course of nature, and it is set on fire of hell. Therefore, how important is the gospel bridle.

Again, see Matt. 5: 21—26, especially verses 23—25. Are you at the altar with your gift? Do you remember your brother hath *ought* against you? And have you offered your gift before the altar from which you have come rejoicing? Remember you are deceived—that rejoicing is far—very far from the rejoicing of hope in God. Such rejoicing in your case cannot exist, until you have *left* your gift at the altar—gone away, in order *first* "*to be reconciled to thy brother, and then come and offer thy gift.*" Any other course, will be attended with dangerous results. In conclusion, notice Matt. chap. 18. Read it all, and having learned as in verse 14, that "even so it is not the will of your Father which is in heaven, that *one* of these little ones should perish"—examine verses 15—20 faithfully, and discover how to save them. Then observe verses 21, 22, in which Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him, till seven times?" Said Jesus, "until seventy times seven" or as oft as he repents—Luke 17: 1–4, which principles in 23—35 of Matt. 18, are illustrated, enforced, and in verse 35 applied as follows:—"*so likewise* shall my heavenly Father do also to you, *if ye from your hearts forgive not every one* his brother their trespasses." May we all obtain grace to keep the faith, and this year, 1854, receive the reward of well doing, is the prayer of your brother in the faith of God.

JOHN HOWELL.

South Orrington, Me., March 24, 1854.

Three Days Later from Europe.

By the Africa, at New York, from Liverpool, *29th ult.*, we have three days later intelligence from Europe. The salient points in our new budget are these—that the British fleet has sailed for the Baltic; that the report of the capture of Kalafat by the Russians, was wholly untrue; that Prussia insists upon remaining neutral in the impending war, while Austria expresses a willingness to take sides with England and France; and that the principles of maritime neutrality by which the allied powers intend to be governed, have been announced by Lord Clarendon, so far as relates to Russian produce. He has declared that free snips will not make free goods.

The statement that Kalafat was captured by the Russians was an atrocious falsehood, and totally unfounded. No fighting worthy of notice has taken place either on the Danube or in Asia.

The first division, consisting of fourteen British ships under the command of Admiral Sir Charles Napier, was to sail from Portsmouth on the 11th for the Baltic. It is said that 3000 British troops will go to the Baltic for land service.

The London Daily News says (without date) that the Czar had sent another proposal to Vienna, which the representatives of the four powers found unadmissible and rejected.

Prussia and Austria have not signed this ultimatum, their policy being still defined to be neutrality for the present and mediation for the future.

The allied fleets were at Beicos bay; the bulk of the Russian fleet at Sebastopol. Both fleets had cruisers in the Black Sea. The Russian Baltic fleet is making its way through the ice to the sea.

The Gr ek insurrection had subsided. The first division of the troops for the East was to leave Toulon on the 20th.

Some excitement was caused in commercial circles by Lord Clarendon's announcement to Riga merchants that all Russian produce, no matter to whom belonging, and even in neutral vessels, shall be considered a lawful prize in the event of war.

Latest despatches from Paris fully confirm the news respecting the attitude assumed by Prussia and Austria on the Eastern question. Austria expressed her perfect willingness to join the Western Powers, but Prussia positively refused, on the ground that as Prussia was not a maritime power she had therefore comparatively little interest in the matter.

Count Buol's despatch, however, leaves the position of Austria in doubt.

Reports from Vienna on the 8th, state that the Russians were withdrawing from Kalafat, and that the Archduke Albert was to be Commander-in-Chief of the Austrians on the south-eastern frontier.

The queen issued a proclamation on the 9th, against British subjects engaging in foreign service, or fitting out vessels for warlike purposes without special license.

A despatch to the Morning Chronicle, of the 10th, from Athens, states the Greek insurrection to be extending in Thessaly; Gen. Kanyos had joined the insurgents. City of Arta was taken by assault. The Turks were beaten in several encounters.

Lord John Russell was quite ill and unable to attend to his duties.

The French Senate unanimously voted a loan of 250,000,000 francs. Twelve steamers were being fitted out at Toulon to convey French troops to the East.

Gen. José De La Concha has arrived at Bordeaux. The remainder of the Saragossa insurgents have found their way into France, and thus the last attempt at revolution in Spain has completely fallen to the ground. A great many arrests are known to have taken place in Spain, though few are made public.

Still Later From Europe.

ARRIVAL OF THE STEAMSHIP CANADA.

EASTERN AFFAIRS.

The Czar's reply to the last peremptory intimation of Great Britain and France was due March 15th. No reply, however, had been returned. Nevertheless there were numerous reports current of concessions on the part of Russia. These produced no effect on the stock market, and were regarded as intended solely to create conflicting discussions, and to retard any complete combination of the European powers. As regards hostilities, affairs remain nearly as they were. On the Danube no movements of importance had occurred.

From Asia nothing is received.

Public expectation looks now to the Baltic for the next move.

Kalafat continues to be strengthened.

Unimportant skirmishes continue along the banks of the Danube.

From Hermanstadt are accounts of a Russian expedition to the right bank of the Danube, to engage a Turkish battery by land, while a flotilla, with supplies, should pass up the river.—The movement was successful, the flotilla having passed. The Russians then withdrew. A similar event occurred on the part of the Turks, 2000 Turks having crossed near Silistria, made a dash at a Russian battery, and retired with little loss.

The Russians seem to have suspended their intention to attack Kalafat, and menaced the Turks at Galak and Braila. Omar Pasha continues to threaten them at various points, thus keeping them on the alert. Part of the Russian force has withdrawn from before Kalefat, and moved towards Orsina.

The order of the day issued by Gortschakoff March 1st, announces that in three weeks, Prince Paskiewitch of the Russian army, would inspect the troops on the Danube.

The Greek insurrection has not quite subsided, but is not formidable. The villages on the Greek frontier have joined the insurgents, but the cities are quiet. The insurrection manifests itself in South Albania.

The garrison of the citidel of Orta had chased the insurgents across the Greek frontier, where they themselves were repulsed by Grecian troops.

Egyptian troops had been sent to occupy Candia.

Servia was quiet; the reported disturbances there were not correct.

The allied fleets were still at Beycos Bay, March 6th.

The Russian fleet remained at Sebastopol, Feb 22d.

It is reported that the first operations of the Anglo-French army will be to attack Crimea.—Troops will land at Bala Aklava to attack Sebastopol by land, while the allied fleets attack it by sea.

The Russians are fortifying the cities of Wallachia and Moldavia, especially Jokschani on the Schuyl.

A thousand workmen were strengthening the fortifications at Sebastopol; also fortifying Odessa and the entran e to the Dneiper; also Cronstadt, Wilborg and Sweaborg, in the Baltic.

The Baltic is still closed by ice.

The French fleet being occupied in conveying troops to the East, will presently send only the "Austerlitz," line of battle ship, to the Baltic, but soon Admiral Deschesne's squadron will join Sir Charles Napier's.

Admiral Cary, in the Neptune line of battle ship, had sailed to join Sir Charles Napier's fleet, and other ships were being despatched as ready.

Twenty-seven sailing ships and six steamers are embarking men and horses at Woolwich.

GREAT BRITAIN.---LATEST.

The Czars reply could not arrive from St. Petersburg till the 26th or 28th inst.

In Parliament Mr Gilson moved an address praying that in the event of a war, Her Majesty would give directions to her cruisers to abstain from interfering with neutral vessels not containing contraband munitions of war. He also suggested the policy of entering into a similar treaty with the United States and other countries. Left sitting.

The Morning Chronicle's Paris Correspondent states that at a Council of Ministers, despatches from the French envoy in London were read, in which that functionary states that the English Cabinet is not disposed to look upon the propositions made by Prussia for the resumption of negotiations between the Western powers for Russia as serious, or likely to lead to a pacific solution; therefore he thinks that there is no occasion for the two Cabinets to occupy themselves with the propositions.

The English Goverment declares that the only thing to be done at present, is to hasten the embarkation of the troops for Constantinople, and the despatch of a third squadron to the Baltic. The opinion of the English Cabinet was fully approved of by France.

FRANCE.—The loan is taken with readiness, not only in Paris but in the Provinces. Much of it had been taken in small sums.

Prince Hohenzollern had presented an autograph letter from the King of Prussia to Napoleon. The letter was not published, but it is reported that it defended Prussian neutrality, and suggested a new mediation by Prussia.—Napoleon's reply was, "Prince, I am happy to see you as a friend, but as regards your mission, it is altogether too late." It was supposed that Gen. Gesbens mission to London would similarly fail.

Gen Caurobert left Paris on the 13th for the East, accompanied by Gen Bosquet.

An extraordinary plan has been mooted, which is to buy up and suppress all private journals except the Moniteur and Journal de L'Empire, and to establish one government paper, to be published at the chief city of each department. The plan was actually discussed by the Ministers, but it is postponed indefinitely.

No business was transacted at the Bourse on Friday—3's 66,20, 4 1-2's 92,50. It is said the subscription to the war loan already amounts to three hundred and ten million francs.

BERLIN.—The Grand Duke Constantine inspected the fleet at Helsingford on Friday. The Emperor was expected in a fortnight.

The gulfs of Bothena and Finland are still covered with ice.

The Swedish papers report that thirty thousand Russians are employed in cutting a channel from Cronstadt to Sweborg.

VIENNA.—The Gazette des Pates of 15th, says that the treaty between the Western Powers and the Porte, is concluded on the terms already known, and that the treaty itself had reached Vienna, and has been forwarded to the other powers.

The Chamber of Peers had voted an address to the Crown.

RUSSIA.—*St. Petersburg*, March 17th—Exchange 3s 7d 5-8.

The merchants here now feel certain of war.

On the 5th, martial law was proclaimed at St. Petersburgh and throughout Russia and Poland.

St. Petersburgh was placed under the command of the Czar's eldest son. The *regime* is now the same as in Tauris, Cromea, and Bessarabia.

Warsaw papers state by authority that Russia has not claimed co-operation with the German powers, but merely strict neutrality—which neutrality they say has been firmly promised.

The exportation of grain from the Danubian principalities is forbidden after the 19th inst.

ITALY.—The Sultan is reported to have sent a friendly autograph letter to the people, which was well received.

Food riots had occurred at Fabrifant, but were suppressed by the military authorities.

DENMARK.—An address has been voted by the House of the Danish Parliament, demanding the dismissal of the Olstead Ministry.—Besides arming Copenhagen, Crowberg &c., Denmark is fitting out a fleet of 300 guns.

SWEDEN.—Sweeden is actively arming; has ordered the fitting up of seven line of battle ships. Two camps to be formed; one at Carlskroon; another near Stockholm. The garrison of the Island of Gottsland is increased to 16,000 men.

MISCELLANEOUS.—Affairs in Burmah continue unsatisfactory to the British.

From China we have little new or definite. Shanghai was expected soon to fall into the hands of the Insurgents, whilst Pekin was reported to be closely invested.

ARRIVAL OF STEAMER FRANKLIN.

Her dates are to March 15, four days later.

It is rumored at Paris that the Czar had given orders for his army to pass the Danube forthwith.

The first division of the British fleet under Sir Charles Napier sailed on Saturday. Its destination is said to be Wingoe Sound. It will not at present enter Russian waters.

Prussia has sent a confidential mission to the Emperor Napoleon.

A terrible earthquake occurred at Calabria, by which ten thousand persons were killed.

From the Boston Traveller.

Letter from Turkey.

CONSTANTINOPLE, March 2, 1853.

Editors of the Traveller :—The insurrection I alluded to in my last, as having broken out in the district of Arta, has become a very serious matter. The whole Greek Kingdom is shaken by it, and it seems likely to be the cause of an entire revolution of the Greek government. Arta, you know, belongs to Turkey, and the rising up is of the Greeks in the province against the Turks. Russia is, no doubt, at the bottom of it, and probably her money has been freely put in requisition.—The whole of independent Greece sympathises with the movement, and they are going forth by thousands to the field.—Officers of the army, and Ministers of State, students of the University, artisans, peasants, are moved as by one spirit to fight against the Turk. They all seem to think that now the dream of the restoration of the Byzantine empire to the Greeks is to be realized. King Otho knows not what to do. In the theatre at which the foreign ministers were present, he was, by acclamation, called "*Otho, King of Byzantine.*" The English and French Ambassadors immediately left the house.—The Turkish Minister is said to have asked for his passports.

It is true, Otho resists the clamorous demands of his people to be led on to war, as far as he is able, but what can he do? Some of his first generals, it is said, have gone into his presence, and tearing off their epaulettes, have cast them down at his feet, saying, "If you will not sanction war with Turkey, we will resign."

This is giving another complication to the already sufficiently snarled Eastern question. Turkey is now sending troops towards the Grecian frontier. England and France, must, of course, also come down upon Greece; but there may be no practicable way of keeping the Greeks quiet, except by entirely extinguishing their empire. This "The Powers" are, of course, able to do, but *will* they do it? They certainly are not likely to consent that Greece shall be given back to Turkey. Will England *annex* it to the Ionian Islands? But it is useless to begin such speculations, for where will they end? There is now every appearance of a wide spread and terrific European struggle; and, I would also add, "long continued," were it not that the present implements of warfare are so very murderous. When the smoke of the great battle all clears away, who can tell where the boundaries of kingdoms will be, or what new adjustments will be considered necessary, in order to maintain "the great European principle,"—balance of power! It is comforting, however, to reflect that God rules among the nations, by his special and never-sleeping providence; and that all the nations of the earth, with all their wealth and glory, are as a mere "drop in the bucket," and as the "dust of the balance." 'His counsel shall stand, and He will do all his pleasure."

THE GREEK INSURRECTION.

Messrs. Editors :—I have dates from Greece to the 22d ultimo. The rebel army had at that period reached the number of 10,000 armed men. The enthusiasm throughout all Greece was intense. Men of all ages and all stations, teachers, lawyers, physicians, students, as well as laborers, in spite of all precautionary measures of the governments of free Greece and the Ionian islands, had hastened to the field of battle. A large number, particularly of the islanders, have been kept back only from want of means to reach the scene of action. My papers from Athens are of course full of the subject. I cull from their contents the two following proclamations, the one issued by the inhabitants of Radovitzi, the other from the camp of the rebel army. The latter is a spirited appeal to the Greeks, to the other civilized nations, and lastly to the Mahomedan subjects of the Porte in Europe.

We have already heard what others had to say concerning the Greek revolution; let us now hear what they have to say for themselves.

PROCLAMATION.

The undersigned, inhabitants of Radovitzi of Arta, being unable to bear any longer the oppression and extortion, as well as personal violence perpetrated on our own bodies and upon those of our families by the fierce and incorrigible Osmanlis, our conquerors, undertake once more the struggle of 1821, swearing by the name of the Highest and of our holy country, that we shall never lay down our arms until we have regained our independence.

To this effort, we doubt not, that we shall have, not only the sympathies of all our fellow countrymen, the free Greeks, and those Christian brethren who are still sighing under the heavy yoke of Osman, but their co-operation also in the prosecution of a common cause; for we fight "for Faith and for Country," and for the acquisition of our inalienable rights.

Our struggle is a holy and just one, and no one when he considers the height of oppression to which we have been subjected, and the rights of nations, will ever utter a word against us or in favor of our enemy, and of the crescent which shines on our temples. Hasten then, brethren, to the common struggle, shake off the hated yoke of tyranny, and proclaim with us, in the presence of God and all the world, that we fight for our country, and that God is the defender of Christians!

The Christian's Hope.

How cheering is the Christian's hope
While toiling here below!
It buoys us up while passing through
This wilderness of woe.

It points us to a land of rest,
Where saints with Christ will reign,
Where we shall meet the loved of earth,
And never part again.

A land where sin can never come,
Temptations ne'er annoy;
Where happiness will ever dwell,
And that without allow.

O how unlike the present world,
Will be the one to come!
Here, pain and sorrow, care and fear,
Attend where'er we roam.

In that bright world no tears will flow,
Death ne'er can enter there—
For all who gain that heavenly land
Will be as angels are.

Fly, lingering moments, fly, O fly!
Dear Saviour, quickly come!
We long to see thee as thou art,
And reach that blissful Home.

Z. A. B.

"Let it Come."

While perusing the columns of the Crisis, No. 8, the extracts from the British Banner struck me forcibly, and also some comments on the same. Said Patrick Henry, "Gentlemen may cry peace, peace, but *there is no peace.*" No, surely there is no peace at the present time, "for when *they* shall say peace and safety, *then* sudden destruction cometh upon *them* and *they* shall not escape."

The sound of peace will soon be heard no more until the child who was born heir to David's Throne shall reign, for his name shall be called Wonderful, Counsellor and Prince of peace. Said Jesus when He went away, "Peace I leave with you, my peace I give unto you," and again we hear him saying, "Peace be unto you," and says the Apostle, "Peace be multiplied unto you." But saith God, "There is no peace to the wicked." The nations are angry, and soon peace will be taken from the earth. The righteous will all be gathered safely home where 'all is peace;' but alas for this doomed world when the peace makers have all taken their flight! O woful day! Says the Psalmist, "gather not my soul with the wicked, nor my life with bloody men;" this is my prayer. But the world is utterly blinded, they know not the thoughts of the Lord, nor understand his counsel, but in their restlessness of feeling they say, "Let it come." Let freedom be bought at the price of blood, and its "Banner wave o'er conquered Despotism." Aye, and there is another class that say, "Let it come,"—it is even the *lovers of peace*, those whose hearts recoil at the thought of fury and strife, who have ever sought to hide themselves from such scenes of confusion; yet with hearts beating in unison with heaven's plan, they can but cry, "let it come!" But they are seeking a hiding place, "a refuge from the storm;" yes, they have secured "a strong Tower" into which they will run and be safe; and soon the voice will be heard saying, "Come my people enter into thy chambers, shut thy doors about thee, hide thyself for a little moment until the indignation be overpast." We know what must come ere we are permitted to behold the earth again blooming in beauty, filled with the glory of God. "The battle of that great day of God Almighty," when the slain of the Lord shall be from one end of the earth to the other, and all the fowls be filled with their flesh, must come ere the Prince of peace can reign, and our hearts are longing for that day, therefore we say, "Let it come."

But O we would that some more might flee, ere the storm burst upon their defenseless heads, and find refuge where alone it can be obtained. O that some would yet be admonished before it is forever *too late*. Mercy will soon be gone forever, but "they that scorn alone must bear it." "The scorner will soon be consumed out of the earth," "but the righteous will be had in everlasting remembrance." O what a day! what responsibilities are resting upon those who are "put in trust with the gospel," and upon whom rests the all important work of warning a guilty world of impending wo. May God help us to be found faithful to our trust in the great day.

L. P. HASTINGS.

Hawley, March 14, 1854.

For the World's Crisis.

The Watchmen.

I saw a bright band on the watch-towers of Zion,
The sheen of their armour gleamed brightly around,
Their brows bore the impress of Judah's brave Lion,
And hope's dazzling helmet their stately heads crown'd;
With Eagle-eyes piercing the shades of the twilight,
Intensely they watch'd through the long, dreary night,
When a shout, that made earth to its centre reverberate,
Broke forth from those watchmen, THE SWORD IS IN SIGHT.

Then the feet of those watchmen were seen on the mountains,
Those beautiful feet bringing tidings of peace,
Deliverance to captives who long had been sighing,
And cheering the poor with the hope of release;
Their ranks were unbroken, they moved on in union,
The blast of their trumpets a certain sound gave,
The wise understood it, the joyful sound knowing,
Prepar'd to go forward, and fight with the brave.

Then from their deep slumbers awoke all the virgins,
A little flock truly, but fair as the sun,
And each in their hands carried lamps brightly burning,
All ready were waiting the Bridegroom's return;
So the watchmen led onward this lone little army,
And turned not aside for the heat or the cold,
They boldly faced dangers, their insults bore meekly,
And Satan's fierce darts quench'd with faith's trusty shield.

But another dark band appear'd pressing behind them,
They too led the van, with them thousands rush'd on,
They war'd with the truth and the faithful in Zion,
And by them the lame and the weak were cast down;
I saw 'twas a wild crew of reckless deserters,
Their heavenly birthright had barter'd for sin,
And cast away vilely the shield of the mighty,
Were once the fine gold, but had now become dim.

Then I wept, for I well knew they all had been faithful,
That thousand through them had been bless'd with the word,
Though they now grieve the righteons had once made them cheerful
By preaching the truth in the fear of the Lord;
But now when the poor scatter'd flock is surrounded
With mockers, and scoffers, and perils, and lies,
They're seeking earth's honors, the blessed cause wounding,
And peace like a dove from their own bosom flies.

But my vision extended even down to the judgment,
And there I beheld them all strip'd of disguise,
And the faithful had crowns like the stars on the ocean,
And brought their sheaves with them a glorious prize,
But ah, there was howling from unfaithful watchmen,
And lost ones reproaching them, deep was their shame,
'Till at last in the lake, with the beast and false prophet,
They ceased to exist in the last quenchless flame.

VESTA N. CUDWORTH.

West Charlemont, Mass.

On Time.

Dan. 12 : 11—"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," (years); verse 12, "Blessed is he that waiteth and cometh to the thousand three hundred and thirty-five days," which is an addition of forty-five to the former number, twelve hundred and ninety. Hence both numbers begin at the same time.

Verse 13,—"But go thou thy way till the end be; for thou shalt rest, and stand in thy lot (resurrection) at the end of the (1335) days.

Mat. 24 : 15,—"When ye therefore shall see *the* abomination of desolation spoken of by Daniel the Prophet, stand in the holy place." Daniel speaks of only one. How long is that? 1290.

Verse 22,—"For the elect's sake those (1290) days shall be shortened." How much? Turn to Rev. 11 : 3, and 12 : 6, where John gives the number 1260. How much are the 1290 shortened? Just 30 years. How long is the *tribulation*?—1260.

Verse 29,—"Immediately after the tribulation of those (1260) days shall the sun be darkened," &c., which took place May 19, 1780. Where did the *tribulation* end? Immediately *before* the darkening of the sun; consequently in 1779. Now if 1260 end in 1779, where did they begin? Subtract 1260 from 1779, and you get 519, where they commence. Where do the 1335 commence? At the same place.—Where do they end? Add 519 to 1335, and it makes 1854, when Daniel will be raised, with all the saints. *Children* can understand this argument. WM. L. CAMP.

For the World's Crisis.

It seems there was a paschal full moon on a Friday, in A. D. 37, according to Ferguson, true era. We will say Christ died at the beginning of the 70th week; 7 years then, added to 37, make 44; 446 added to 44, make 490; A. D. 44, then, the 490 ended. 1810, the excess of 2300 over 490, will end the vision. Now let us see how many years will be left of 1854, after deducting 44.

1854
44
1810

If, then, the week of confirmation was after the crucifixion, we shall, according to the above reckoning, witness the Advent in 1854, and as early in the year as the death of Christ extended into the 70th week. We may conclude that it extended into that week 6 months or so, for it was to be *after* three score and two weeks that Messiah should be cut off. It seems impossible, therefore, that he should be cut off at the *very beginning* of the 70th week. Again, the term, "midst of the week," implies a few months at least, within the 70th. Considering the present evidence respecting the events to begin and end the 1290 years, together with the foregoing arguments, we have the most astounding evidence that the Advent will be witnessed this year. Amen.

But suppose Prindle's paschal full moon on a Friday, was A. D. 37, *vulgar era*—Then Christ's age at his death must have been 41, to which if we add 446, we have 487 to his death, from the going forth of the commandment to build *Jerusalem*.—(See Neh. 2.) Now as it takes only three years more to make out the 490, Christ must have been crucified in the middle of the week. We are then to add 3 years to A. D. 41, true era, and we have A. D. 44 for the 490 to end. This will bring the same result as the other—1854—for the vision to end, with the exception that we can locate the death of Christ in the *midst* of the week, in the fullest sense of the term. Hence, whether Prindle's computation has respect to the vulgar or true era, we have the means to terminate the 2300 in 1854. We have evidence that Christ was crucified in the middle of the week, or at its commencement, just as the circumstances render the one or the other position the most advisable. For it can be sustained by at least nearly as good argument that a whole week, with the exception of a few months, was taken up in confirming the covenant, as that a part of said week was occupied with Christ's ministry.

Yours, hoping unto the end.

H. BARRINGER.

MILLBRIDGE, Me., March, 1854.

Brother Merriam:—There are a few in this place, who believe in the speedy coming of our Lord and Master. Though our numbers are small, yet the Lord is not slack concerning his promise to meet with, and bless us. Blessed be his name, if faithful, I believe we shall soon get home. A few short months or perhaps weeks, the angel will stand upon the sea and upon the earth and sware that time shall be no longer. Solemn thought! What manner of persons ought we to be in all holy conversation. Are we ready? Are we all ready? O, reader, if you are not, be wise, take heed to the sure word of prophecy—escape for thy life—look not behind thee—stay not in all the plain, lest thou be consumed, for the Lord will surely come and not tarry.

Will Bro. S. S. Brewer come this way, when he returns from the east. Our prayer is, Lord direct some one of thy servants this way. Bro. Reed visited this place some five or six weeks since, for which we feel thankful. We wish to hear more on time. I think there might be much good done, if we could have the present truth. My prayer is, Lord send by whom thou wilt.

Yours, believing in the coming
of the Lord this year.

J. W. C.

Bigelow's Mills, Indiana,
March 15th, 1854.

Brother Merriam,—We are still in the field trying to wake up the sleepy virgins, that they may trim their lamps, and be ready to see their Lord in peace and be made like him. O what an important time we are living in, the Church now listening to her last call, and that call is to the marriage of the Lamb; many have desired to see one of the days of the Son of man, but died without the sight. O how thankful we ought to be to God for the privilege we enjoy of listening to the *Midnight Cry*, which "in mercy sounds." Since we last wrote you, thirty-nine have been baptized, making in all who have been planted together in the likeness of their Lord's death within four weeks, eighty-nine. The interest is still good; others are waiting an opportunity to obey their Lord. Bro. Yates Higgins has embraced the faith of the Lord's coming this year, and is now ready to give the cry. Praise God forever, for what he has done and is still doing.

D. R. AND M. S. MANSFIELD.

Second Advent Discussion.

THE following question will be discussed at Huntington Hall on the evenings of April 11, 12, 13, 14. Joseph Turner, of Hartford, Conn., affirmative. Wm. H. Brewster, of Lowell, negative.

Question. Are we authorized by the Bible to teach that the Savior will come to judge the world within one hundred years from date?

Lowell, April 11th, 1854.

Tickets for the whole discussion, 25 cts.—Doors open at half past 6. Discussion commence at half past 7. Tickets can be obtained at Mr Whitney's Book Store, under the Museum; B. Goddard's Store, Middlesex st., near the Howard House; Wm. Churchill's Store, Central st, near Charles st.; Mr Allen's Apothecary Store, corner of Merrimack and Suffolk sts., and of either of the Committee.

Committee of Arrangements,

Charles Churchill,	S. Beck,
Wm. Kingsley,	Ira Thompson,
W. H. Yeoman,	C. P. Whitten,
M. W. Ford,	J. French.

Obituary.

Died, in Essex, Mass, March 6th, Elizabeth Burnham, wife of Eustis Burnham, aged 28 years and 10 months. Her disease was consumption. Sister Burnham embraced Christianity when fourteen years old, and connected herself with the Sea street church, Boston; afterward she became associated with the Orthodox church at Wrentham. For the past eight years, her interest has been with those looking for Christ's immediate return, in the faith and hope of which she died. Her sufferings were great and protracted, but Christian patience characterized her endurance of them. A short time before she died, she had her friends gathered around her dying couch, and in a clear and dispassionate manner gave to them her parting counsel. She repeated to her husband the words:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

A husband, one child, a mother, two brothers, two sisters, and many friends, mourn her departure. Her funeral was attended at the Century chapel, Essex, by a large number of friends. On the 27th of last January, brother and sister Burnham buried their babe, which they had named Lizzy Eustis, aged three months. Brother Eustis has been sorely afflicted, but he realizes the presence and comfort of the God of Israel, and the hope of the gospel is the solace of his heart.—[Advent Herald. L. OSLER.

Died, in Brookfield, Vt., March 29th, of consumption, at his father's residence, Solon, son of Clark and —— Simons, aged 33 years.

The subject of this notice professed faith in Christ in 1843, but, like too many others, did not always walk as he received Christ. But for a few months during his declining health, and particularly in a protracted meeting held near his father's a few weeks previous to his decease, he became much awakened in his mind, and expressed much earnestness and fervency in prayer. He believed in the soon coming of the Saviour; and after a short illness, in which he manifested much patience and great calmness and peace of soul, he peacefully fell asleep in Jesus in the full hope of a blissful immortality at the resurrection of the just. A discourse was delivered at the funeral to a large and attentive audience, by the writer, from 1 Thess. 4: 13, 14. JEHIEL CLAFLIN.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.
" " paper	"	40 "
Wholesale, cloth	"	$40 00 per 100
" paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Appointments.

Bro. S. W. Bishop will be at Manchester, April 19, and stay over the Sabbath.

M. SWEET.

Wm. Still appoints to preach in Colerain, Mass., April 23, where the Brethren may appoint.

A meeting will be holden at the schoolhouse in West Hillsborough, N. H., near the residence of Bro. Aaron Barnes to commence on Thursday, April 6, at 1 o'clock P. M., and to continue over the Sabbath. J. W. BRITTAN.

I will preach at at Manchester, April 16. At Carlisle on the last Sabbath of April.

B. P. MANNING.

The Lord willing, I will meet with the brethren in Carlisle next Sabbath. J. MERRIAM.

Bro. Couch will preach at Manchester, N. H., on Sunday next.

Bro. J. Couch will preach at Concord, N. H., April 16, at Grantham, N. H., commencing on Friday, April 21, at 10 o'clock A. M., and continuing over the Sabbath.

I will preach at Bradford Pond, N. H., April 9th. B. P. MANNING.

If the Lord will, I will preach at the following places:

Thursday, April 6, at Erving, Mass.

Saturday and Sunday, April 8 and 9, at Northfield, Mass.

Monday, April 10, at Vernon, Vt.

Wednesday, April 12, at Hinsdale, N. H.

Friday, Saturday and Sunday, April 14, 15 and 16, at Chester, Vt., near Bro. Allens.

Thursday, April 20, at Cavendish, Vt.

Saturday and Sunday, April 22 and 23, at Plymouth, Vt., near Mr Butler's.

Tuesday, April 25, at Dennison Hill.

Friday, April 28, and continue over the Sabbath, at Hartford, Vt., near Bro. Liscombs.

Wednesday, May 3, at the house of Josiah Camp, in Thetford, Vt.

Friday, May 5, and continue over the Sabbath, at Copperas Hill.

Week days at 7 o'clock, P. M.

If some one who is acquainted will give me a list of appointments extending still farther north, as far as Guildhall, I will be obliged. If I knew where any of the *flock* lived between these appointments, I would call on them. I hope that the brethren will be faithful in giving our these appointments. WM. L. CAMP.

Conferences.

Eld S. G. Matthewson, will hold a conference, the Lord willing, at Providence, R. I., to commence Thursday, April 13th, and continue over the Sabbath. C. O. TOWNE.

Business Items.

Will Bro. M. Wheeler tell us where to direct the paper be ordered.

Bro. E. Whitney's order, we are sorry to say, was somehow delayed until too late to attend to it.

Bro Clifford the paper covered books are all sold, do you want some of the other kind?

Bro. S. H. your letters have been received all right.

Bro. R Shelhouse, we think your letters hav not been received.

Our edition of Hymn Books are all sold. It is uncertain whether there will be another edition published or not, but most probably there will be. Those who have ordered books will be under the necessity of waiting a while. In case there should be no more published the money we have already received for books will be refunded or disposed of as those who sent it may direct.

We have continual calls for back numbers of the Crisis and doubtless some brethren are disappointed in not receiving them. But we cannot furnish back numbers from the commencement. Such as we have we send when ordered.

The edition (3,000) of "The Grand Crisis in Human Affairs," is nearly exhausted; and as we intend to issue another edition soon, those who have sold out the work for us would oblige if they will forward the amount soon as convenient, that we may have the means of defraying the expense of the next issue in cash payment.—[ED.

The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H.

Special Notice.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*
2. Over all communications not designed for the public write, *Private.*
3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.
4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.
5. At the close of each letter containing money write the amount, and to whom it is to be credited.
6. Be careful to write names and P. O. addresses in a *legible hand.*
7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.
8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.
9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

In sending out eight thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do. tf

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

G G Colow, T Fielding, J Howell, S Adamson, J Woodbury, I Snow, B Webb, W Wheeler, J Converse, M Rich, E Hatties, L Tyler, D G Drake, C J Sweet, L Scott, R Shellhouse, A Thompson, G E Chrawn, $1 each.

Mrs H Durgin, J W Chase, D F Lovett, W M Lyman, J Harrington, J R Delano, U Kempton, J Dearborn, L G Barton, E G Hatch, H Stinson, C Boyce, J Stone, A Smith, S Kunlett, J Thompson, 50 cts each.

Miscellaneous.—J W Hazen, $1,50; E P Fellows, 90 cts; H Pratt, $2; M Mills, $1,26; S T Bement, $2; C Dewford, 34 cts; D W Warren, 33 cts; W W Clifford, 33 cts; J Barker, $2; L Cook, $3; H G Chase, $2; W Wood, 75 cts.

Cash Received for Books.

J P Sanders, $2; E P Fellows, 10 cts; E Clark, $1; G H Brown, $2,20; E Converse, $5; T J Bickmore, $1,03; C F Jordan, $10; A Smith, 50 cts; W Chapin, $2; S Judd, $1; S A Haskell, 72 cts; J Aldrich, $4,40; J Lord, $2; A W Silsby, $4; A K Clark, $1; E S Goodland, $1.

The Bible.

BY MRS. M. L. DURAND.

The Bible! O what is it?
A volume all divine!
Indicted by the spirit,
Inspired in every line.
The Prophets wrote and spoke it,
Commissioned from above—
O may we heed its warnings,
And all its precepts love.

It tells us of a Saviour,
Who suffered for mankind,
Who bore our guilt on Calvary,
That we might pardon find.
It tells us of the glory,
By Him to be revealed!
If loving his appearing,
For crowns we shall be sealed.

It tells of tribulation—
The time is drawing near,
The sea and waves are roaring,
Men's hearts fail them for fear,
The everlasting Gospel
Is flying through the land,
And bolder grow the scoffers:
The Saviour is at hand.

It tells of restitution,
When man's last foe subdued
Shall cease his desolations
And earth shall be renewed.
The saints shall take the kingdom,
King Jesus then will reign,
Faith lost in full fruition
Be our eternal gain.

The only earthly treasure,
Save friends so dear to me,
I'd take into the kingdom,
Would this dear Bible be.
For 'tis my chart and compass
And garnishes my home—
Taught me the blest petition,
"Even so, Lord Jesus, come."

When I on couch of illness
Passed many a sleepless night,
Some well-remembered promise
Oft filled me with delight,
Oft cheered my chastened spirit,
And bade me upward look,
And thank the gracious Author,
Who gave to me His Book.

Meriden, Ct., Feb., 1854.

The Beatitude of the pure in heart.

"Blessed are the pure in heart: for they shall see God."—[Matthew 5: 8.

This is nearly the last of those beautiful benedictions pronounced by our Lord on special character, in the fifth chapter of St. Matthew. "Blessed are the poor in spirit,"—that is, the meek, the humble, the lowly, in their own sight. We had next the blessing on them who mourned for sin, or suffered for Christ's sake. We heard next, a blessing on those who hunger and thirst after that of which they have the conscious want—a righteousness by which they can be justified, and rendered fit for heaven. We have read the blessing on the merciful, a grace that follows righteousness: and now, in the eighth verse, we read, "Blessed are the pure in heart."

Not "Blessed are the rich in circumstance;" nor "the prosperous in life," but "the pure in heart." Jesus looks within, and from what he finds there, decides whether there shall be a blessing or a curse; and wherever he sees purity of heart, there comes from his lips the benediction, never without its effect, "Blessed are these; for they shall see God." We have seen all along that happiness is not created by circumstance, but is generated by character. The benediction is not upon outward circumstance, but upon inward character; and wherever the holy character is, there the benediction rests; wherever the character is not, let the man who is destitute of it be clothed in purple and fine linen every day, he has no lot or share in the benedictions of Christ.

The heathen were satisfied with external character. To be right in the sight of men was all they wished; to be correct in the outer conduct was the very flower and perfection of heathen morality. The Pharisees, indeed almost the whole nation of the Jews, were more anxious about the outside of the platter being clean than the inside. All excellence was conformity to the letter of the Law: it mattered not that the spirit of it was violated ten times a day. It is of these that Christ speaks when he says, "Except your righteousness exceed," not only in degree, but in kind, "that of the scribes and Pharisees;"—that is, righteousness of the letter; rigid, mechanical righteousness, instead of righteousness from the heart,—"ye cannot see the kingdom of heaven." And thus, speaking to the heathen, who regarded mere outer morality, and to the scribes and Pharisees, who only looked at the letter of the Law, Jesus sends his lightning glance into the depths of the human heart, and declares that there alone is that purity of character which secures a benediction from heaven, in the absence of which, all exterior grandeur, however beautiful, is only like the whited sepulchre, all-beautiful without, but inside full of corruption and dead men's bones.

Let us try to ascertain what this purity is which is here so extolled. It was in Adam by nature: it is in us by grace. It was created in Adam: it is inspired in us. He received it when he was made: we receive it through faith in the Lord Jesus Christ. In us it is as seed cast into the soil of the prepared heart, which germinates, and buds, and unfolds itself in all those things that are pure, and just, and honest, and lovely, and of good report. It is in us a light that shineth more and more within the lantern, till it burst through its limits, and reach the splendour of the perfect day. It is a living principle, ever powerful, ever resisted, yet never beaten, growing daily in aspirations and likeness, until it is made perfect by seeing Christ as he is, when we shall be like him, because we shall see him as he is.

This purity of heart is constantly enjoined in Scripture. "Be ye holy."—"Chosen in Christ, that ye should be holy." "Christ gave himself for us, that he might purify us;" literally, "that he might make us pure in heart." Thus, the objection made to Christianity, that our being saved by something done for us, must necessarily lead to our doing nothing ourselves, is wholly removed by the mere perusal of the benedictions in this chapter, which show that while we are justified by a righteousness without, we are, if so justified, ever inspired and characterized by meekness, purity, and hungering after righteousness within.

This purity which is in the heart of the believer is true beauty: it is lasting ornament. It adds new grandeur to the prince, and royal beauty to the humblest peasant, till Solomon, in all his glory, is not to be compared with the meanest follower of the Lamb, who has purity of heart, and the promise of seeing God.

Such purity of heart is regarded in Scripture constantly as a qualification for heaven. It is said, "Nothing that defileth shall enter there." The inheritance is "incorruptible, undefiled;" therefore, incorruptible and undefiled characters shall remain possessors of it. Holiness is the delight of the heirs of heaven, the air of heaven, the sunshine of its courts, the inspiration of every heart that beats and bounds amid the choirs of the blessed.

The Author of this purity of heart is the Holy Spirit of God. Christ's work is with out us: the Spirit's work is within us.—As soon as we are justified by a righteousness that Christ is, we instantly come under a process of sanctification, which the Holy Spirit gives.

The seat of this purity is the heart. A pure heart seems to be in our moral economy what a healthy heart is in our physical economy. Let the heart be physically diseased, and the whole system is deranged. Let the heart be morally tainted, and the whole conduct will be tortuous, having lost its true polarity, its right momentum, and perfect balance. The seat of this purity is the heart; and as sure as it is in the heart, it will be in the life. As sure as the heart sends forth with gigantic force the blood that it receives through all the arteries of the human body, and effloresces in health on the countenance, and shows itself in vigour in the limbs, and cannot but be seen, felt, and known; so purity in the heart will send out its purifying tide into all the ducts and arteries of our moral economy, till men take notice of us, and see that we are the subjects of a power that is from above, and will give glory to our Father in heaven. Expediency, self-interest, and the praise of men, may help a person to restrain a great many of his bad propensities; but he will restrain them under such influences exactly as a man keeps in his breath under water, doing what is most unnatural, unpleasant, and what can only last while the necessity requires it. But when a man's character is moulded by an influence *ab intra*, by a power whose seat is the heart, and whose field is the whole moral character, it is persistent and full of proportion; wherever he is seen, and under whatever circumstances, he is the same. A true Christian is like an anagram; whichever way you read him—up, down, right, left—you can always read one thing, the name of his Blessed Master. See him at whatever angle, detect him in any circumstances, a Christian who has his heart right, will have his conduct holy. Wherever the inner man is right, there will be seen great simplicity of character. Wherever you see the face elongated in order to seem serious, and hear in the voice a sort of whine, you must judge, if you venture to judge at all, unfavorably. True Christian character is simple, unaffected, sincere. A true Christian does not feel that there is any virtue in a sad countenance, and he does not believe there is any sin in a bright and merry one. He feels that it is at least as Christian to be joyful as to be sad; and certainly that it is not Christian to seem, or try to be, what he is not. He acts no part. He seems just what he is.

This purity of heart, thus inspired, will show itself always, as I have already stated, in the outer life. It will make good actions that were done under other influences to be nobler, purer, and grander; so that what the natural man is it will inspire and make more beautiful; and it will add to the natural man that which he has not, new and nobler graces that blossom only upon the Tree of life, and grow and ripen in the air, and amid the sunshine of the Paradise of God. Purity within, there will be exemplariness without. The man is Christian in his heart; and, therefore, he cannot help appearing Christian in his life. His Christianity is not a coat put on, but an influence streaming from within.—Herein is the difference between the hypocrite, or the worldly man, and the true Christian. The hypocrite puts on, as the word literally means, a mask; and in that mask the old man looks new. The true Christian puts on no mask, but just lives exactly as a new and divine instinct prompts him, and he lives truly, and justly, and purely before God and before man. The Christian abstains not only from dishonesty, but from covetousness; not only from impure acts, but from impure thoughts; not only from murder, but from letting the sun go down upon his wrath, or being angry with his brother without a cause.

This purity of heart will show itself in seeking to be governed by a sense of God's presence, of duty and obligation to him, and by nothing else. The care of such a one will be, How do I look in God's sight? and he will not trouble himself about how he looks in man's sight; because he is always sure that if he be right in his heart in the sight of God, his conduct never can go very far wrong. The man who has no purity of heart, and yet desires the credit of having it, has a great deal of trouble, and, after all, very little success. He has to adjust his robes, to tune his words, to arrange the very features of his face: he is constantly tortured by adapting himself to circumstances; fearing he may fail there, and be detected here, and thankful if he succeed at all. But the man who has his heart right, does not trouble himself about all this: he just speaks out what is natural: he lives and does what is perfectly unaffected; and all these things, liable, it may be, to momentary misconstruction by men, are yet sure to turn out, in the long run, pure and beautiful and right; because they are done from an inspiration in itself pure. He is pure in heart, and therefore his conduct will be pure in the sight of men.

This purity of heart—and I give this as a criterion by which we may test our own state—will ever be ready to disclose itself to God in prayer. The man who is not really in earnest to have a clean heart, will never go into God's presence, when there is no ear but God's to hear, and say, "Search me, O God, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." He who is not bent on the attainment of this grace, will never venture to pray in private, "Create in me a clean heart, O God;" that is, "Make me pure in heart, that thy blessing may be on me, and that the sight of thee may be my reward." He does not want to see God.—Such a one will never say, "Thou desirest truth in the inward parts; cleanse thou me from secret faults." He who can earnestly and truly, from the very depth of his soul, so pray, when no ear hears but God's, has what he prays for: for the desire in prayer—earnest and real—of purity of heart, is already the possession, in fact, of purity of heart.

Such a one will not regard, in the language of the Psalmist, iniquity in his heart—"If I regard iniquity in my heart, the Lord will not hear me;"—that is, he will not cherish in his heart a thought that ought not to be there. A lodger that belongs not to the sanctuary of God will intrude inadvertently into the purest heart; but the heart, like the sleepless Levite, the instant it detects this stranger, will expel him; whereas an impure heart, on receiving into it an impure imagination, will entertain it as a friend, give it hospitality and welcome, and find delight and enjoyment in turning it round and round, and meditating upon it. The pure heart will shrink from a sinful thought, just as the sensitive nerve will shrink from the prick of a pin. They cannot always avoid it, but they will not cherish it. The pure in heart will not regard—that is, cherish or keep—iniquity in their heart. It will never make provision for the flesh to fulfil the lusts thereof.

There is no heart so pure, that sinful thoughts will not rise in it. Nay, it is just on the purest heart that the devil will make the strongest assault. When you have walked in a garden, have you never noticed that it is always the choicest and most fragrant fruit that is first insect-stung?—The wasp will only touch the ripest and most beautiful fruit. It is always the purest heart that will be the victim of the first assault of sin, Satan, and the world. But because that heart is assailed by sin, or because it is even touched by it, or because, in an inadvertent moment, a sinful thought finds a lodgment in it, you do not therefore evince that you are not a child of God. The evidence of your sonship lies in the resistance of the evil that is alien, and in your thrusting out the impure thought that, if cherished, would ultimately attain domination, and carry soul, body, and spirit with it. Such are some of the effects of this purity of heart, and such are some of the best criteria of its possession.

Such a one has happiness, because he has one of the evidences of being amongst the people of God. "God is good to Israel, to such as are of a clean heart." I know no greater evidence that you belong to God, than that you hate what he hates, love what he loves, and that your heart gives hospitality to all that is pure, and rejects, the instant it detects it, the presence and the pollution of all that is impure.

The pure in heart are happy, because to them all things are pure. Not sin is pure, but all things that in themselves are innocent are to the pure in heart perfectly pure. Their estate and the loss of it, their prosperity and their adversity, their illness and their health, all that comes in Providence, comes to them from God, is received by them as such, and is enjoyed by them,—if prosperity, thankfully, and if adversity, endured by them patiently,—for Christ's sake.

Such a one's heart is the temple of God. It has a consecration no episcopal hands can bestow, a sanction no human authority can communicate. It is made pure, not ceremonially, not ecclesiastically, not Levitically, but morally and spiritually—that is, really by God himself, and in such God dwells.

But the benediction is not only for the present; it is specially in the future. The present benediction is the earnest and foretaste of the full harvest of benediction that is to come. Such, it is said, "shall see God." "Faith," we are told, "is the substance of things hoped for, the evidence of things not seen." Wherever, therefore, there is faith—and it is faith that purifieth the heart; for faith "worketh by love," and, adds the Apostle, it "purifieth the heart"—there is the evidence of what the world does not see; for God no man hath seen, nor can see: and they shall therefore see God. They shall see him first in this life, and they shall see him perfectly and fully in the life to come. They shall see God in life's trials. Truly it is consolation to see God in the hurricane that sweeps away all the property our industry has amassed! What consolation is it to see God in that sickness that befalls us, in that sorrow that breaks the heart, in the trial, all of whose waves and billows pass over us! Is it no consolation to see that all these are from our Father, are chastisement, not judgment—not penal, but paternal, and are working for good to the subject of them? "Though no tribulation for the present seemeth joyous, but rather grievous, yet it worketh out the peaceable fruits of righteousness to them that are exercised thereby." In other words, the pure in heart shall see that affliction comes not from the ground, but is the distribution of his Father who is in heaven.

The pure in heart shall see God also in life's prosperity. It is often more difficult to see God in prosperity than in adversity. It is a strange fact, and it indicates a disordered state on our part, that when God smites, we see and recognise his hand; but when God blesses, we are prone to see and recognise only our own fortunate exertions. But the pure in heart see God in their trials, and are patient, while they pray to him; they see God in the sunshine of their prosperity, thank him, and give him all the praise and glory.

The pure in heart also see God in all his providential dealings. Whatever happens to a nation, a dynasty, a capital, they see God in it. In other words, they have got out of the region of chance, where all is chaos, because all is accident; and they have got into the region of order, where God is working out his grand designs by means and mechanism often inexplicable to us, but ever successful, because wielded by Him.

The pure in heart will also see God in all creation. When we go forth to the country, and look upon its varied magnificence and beauty, it is surely a delightful reflection that a Christian's heart will not be a stranger to, "My Father made them all." The tendency of the scientific man is to investigate nature, and stop after he has found her laws. The tendency of the natural man, who is not a scientific man, is to look at nature, and merely admire, and be charmed and delighted. But the Christian who is pure in heart, who has the film taken from his eyes, and the distorting passion from his heart, will, in the least and the loftiest thing, in the hyssop that groweth out of the wall, and in the oak that is centuries old, in the bee upon its wing, and in the leviathan that sports in the deep, in all things exquisitely minute, in all things magnificently great, in all heights and depths, in flower, fruit, field star, sun, and moon—trace the workmanship, and see the footprints of his Father, and give him the praise as the Creator and Governor of all.

The pure in heart will also see God specially and primarily in the sacred page. When he opens his Bible, the natural man reads Paul's writing; the Christian sees through the veil, and reads God's mind.—When the natural man opens the Bible, he sees eloquence, poetry, history; but the Christian penetrates all these, the mere wrappage, the outer and beautiful shell, and sees and hears God, and standing in the Rock, he beholds all His glory sweep past him—"The Lord God, merciful and gracious, long suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin."

The pure in heart will also see God in ordinances. At a communion table the pure in heart will not see the bread turned into the flesh, or the wine into the blood of the Son of man, but they will behold in these symbols the pledges, seals and credentials that Christ was, and the prophecies, or rather, the prophets, that Christ will come again, for He who was slain for us, and by whose blood we are forgiven, will come to us in glory, and in great majesty, and on his throne we shall be seated, judging the twelve tribes of Israel.

Thus, wherever there is purity of heart, the believer will see God in this life.—Congeniality of character is requisite to enable one to appreciate character. The benevolent man alone can comprehend true benevolence. The patriot alone can appreciate true patriotism. The pure alone can have that delicate instinct which enables them to see purity. In other words, it requires not merely intellectual height, eminence and power, but still more, purity of heart to enable one to see a pure and holy God.

But above all, the pure in heart shall see God in glory. "Now," says the Apostle, "we see through a glass darkly; but then face to face." All that we can see of God now is mixed with imperfections, clouds, and shadows. When astronomers look at the sun through a telescope, they are obliged to look through smoked glass, because the intense splendor of the meridian sun would destroy the eye that gazed upon it. At present we cannot see God as he is; we must look through a glass darkly; that is, through the sacred page, ordinances, promises, doctrines, all the means and media that he has appointed. But a day comes when the glass will be broken, and the smoke shall be removed, and we shall see God no longer through the darkened or shaded glass, but face to face. Then our purity of heart will be so perfect, that we shall be able to gaze upon the noonday splendor of that unsetting Sun, and to continue to gaze on Him with perfect joy, peace, and repose.

This sight will be perfectly satisfying. There is no satisfaction, everybody knows, to be gathered upon earth. After we have got the righteousness we hunger for, we hunger still. After we have drunk of the living water, we thirst yet more. There is no one attainment upon earth so complete, that it will fill the almost infinite capacity of man's soul. It is the proof of man's Fall that he gropes for satisfaction upon earth; it is the proof of man's grandeur that he can never find it. Nothing earthly can fill the vast vapacities of that great soul which is in the very poorest, lowliest, and humblest of mankind.—The Psalmist makes the distinction very beautifully, "Whom *have* I in heaven but thee? and there is none upon earth I *desire* beside thee." Earth is the place of desire; heaven is the place of having, or perfect possession. The Psalmist says prophetically, as if he had caught in all their fulness the rays of the future glory "I shall be satisfied, when I awake with thy likeness." What a blessed thought is that, that those yearnings after perfection that every Christian is conscious of, those desires and longings after a beauty, a glory, and a repose that grow upon no earthly tree, and are thrown out by no earthly fountain, shall all be satisfied, and fully met, where there is no more want, and therefore no more prayer, but full having, and therefore everlasting praise.

When we shall see God as he is, it will be a joyful sight. "We shall enter into joy." "Thou shalt make me glad with the light of thy countenance." "In thy presence is fulness of joy." "Then were the disciples glad, when they saw the Lord." And if it be true of us, "Whom having not seen, we love; in whom, though now we see him not, yet believing we rejoice with joy unspeakable and full of glory;"—if the ebb tide of our joy be so rich, what shall the rising tide be? If the earnest be so delightful, what shall the full harvest be? Blessed, indeed, are the pure in heart by what, and from what, they are able to see now; but blessed especially are the pure in heart, because they shall see God in all his glory, and in the light of God, all things, the mere surface of which we see now, the very essence and hidden excellence and latent beauty of which we shall see then as clearly as we are now seen.

Let us pray, therefore, that our hearts may be made clean within us, that God would give us a pure heart, that we may drink from this fountain of true felicity; that seeing God upon earth through a glass darkly, we may see him in heaven, where we shall see him as he is, the glory and perfection of all.—[Benedictions: or, The Blessed Life, by John Cumming.

God is in the Work.

The God of glory that appeared unto our father Abraham, is all around the proclamation of this cry. The bitterest opposers are held in death-like stillness while it is being proclaimed. The vicious become thoughtful, and the self-seeking, independant inquirers after truth, embrace and confess it. And while the servant feels the responsibility of bearing this last message of salvation to his fellow-man, he can calmly recline his head upon the pillow of truth, and with uplifted eyes to God in full assurance of His approbation, exclaim, the cause is thine; seeing that the most feeble effort is attended with most signal success. We are almost home!—And oh, how sweet to the toil-worn pilgrim is the thought, "*almost home.*"—Glory to God it is so. The last hill is being climbed,—the last struggle is being made,—the last sands of time are fast falling,—the nations are gathering, and deliverance *is coming*. When we confess that the "tribulation" is in the past, we also *must confess* that the darkening of the sun, 1780, was in fulfilment of *the prediction* of the Savior. And as the tribulation was to be 1260 years long, and that was to measure the desolating abomination instead of 1290, we *should confess* (to be consistent) that 75 years from that *must* (not may) bring the resurrection. But do they (1335) not go beyond the resurrection? If so, *we*, *living* Christians, have got to *wait and come to the* 1335 *days*, (years) be the time more or less, *after the resurrection*, in order to get the promised blessing. But does not Daniel say the resurrection of both good and bad? Professor Bush renders Dan. 12: 2, thus—"Many of the sleepers in the dust of the earth shall awake, *they*, the awakened, to everlasting life, and they, the unawakened, to shame and everlasting contempt."—This harmonizes with other portions of Scripture, and also with itself. "*Many of them*" cannot mean *all*, therefore it is the righteous only. And "blessed is he that *waiteth and cometh* to the 1335 days, for thou shalt rest and stand up for thy lot at the end of the days." I have never known such an interest felt in hearing on this subject since '44, and never have I known such salutary results. To God be all the glory.

"But I should think you ought to have learned *wisdom*" by the disastrous consequences of preaching definite time in '44. Yes, brother, I have. Well, why venture again on definite time? Because I believe it is of God. But you believed that was of God. Yes, and I still believe it.—But you know that it made many infidels. Yes I know that it made infidels *manifest*. But it broke the church into factions. No, it sifted the chaff from the wheat. Well, it was a source of unnecessary trial.—Rather say necessary trial; for, says the Apostle, the trial of your *faith* is more *precious* than gold. But why so confident? Because Paul tells me not to cast away my confidence. Now you see, Brethren, that we have not gone out by haste or flight. The Lord has been a Father to us according to his promise. The Advent doctrine has been of heaven or of men. If of men, let us be consistent and abandon it. If of heaven, let us come up like men and live it out, and see the end of it. We now have commenced the reckoning of the prophetic periods from the last point from which we can commence them. If they are ever understood, they must be understood in harmony with this reckoning.—We are coming up to the last end of "Millerism"—its features are marked in the prophecy of God, the tarrying time is past, the "cry" is going, the virgins are arousing, the nations are gathering, the bridegroom is coming, *and we are going* HOME. Even so come Lord Jesus.

Yours in confidence,
H. PRATT.

Charlemont, Feb. 23, 1854.

CORRESPONDENCE.

Cheshire, March 2, 1854.

Dear Brother Merriam,—The Lord has in mercy visited this place. Last week Bro. Pratt and Hemenway came here and gave six lectures on the "coming crisis," which produced a most solemn effect.—There are several inquiring, "what shall I do to be saved?" I do thank *God* that I have seen the truth, and have been made to believe it. Yes! I do believe that this year the hope of the *Christian* will be consummated. This year we shall see all of our dear friends who have long been slumbering in the dust of the earth. This is the hope that rejoices my heart when sorrows press heavily on the *soul*. Yes! glory to *God*—the saints will soon shout their sufferings o'er. We shall soon clap our joyful hands in the blessed *new earth*, that *God* has prepared for his people.—The political world verifies this doctrine. A great conflagration is about to burst upon a doomed world. Soon all nations will be engaged in the great battle of Armageddon—and then the last servant of *God* will have been sealed. If this should meet the eye of any who are not prepared, I would say to them turn e'er the door of mercy is forever closed. Oh! sinner, beware how you trample on the *Savior's* truths. I say beware! for soon the trump of *God* will sound, and then if you are not prepared, it will be said to you, "depart from me ye cursed into everlasting fire prepared for the devil and his angels." Then sinner let me entreat of you to turn in with the overtures of mercy before it is too late; for the Lord will surely come, and will not tarry. We expect to see the Heavens roll together as a scroll and to reveal the coming *Savior* this present year. May we all through the rich mercy of God endure to the end, and when the parting Heavens reveal the Savior, we may hail him with joy and not with grief. Yours expecting deliverance in 1854,

J. S. WOOD.

SOUTH WINDSOR, March 3d, '54.

Dear Brethren and Sisters scattered abroad. Through the goodness of God, I am still pursuing the Christian journey. I still love the way that leads to eternal life; and by God's grace assisting me, I mean to pursue it, until I hear it said, "well done good and faithful servant," and enter into the joys of that kingdom which will never end. Glory be to God. O how heart-cheering to think that when we once get home, we can enjoy the pleasures of that home forever. O how soon the scene is to change. Here we meet with those we love (and there is a oneness in Christ's Church, a strong attachment to those that are traveling in the same narrow path) but we are soon obliged to part, although sorrow may fill our hearts. But thanks be to God, there is no sorrow in the land to which we journey, and we are almost there. This year I expect faith will be swallowed up in sight. This is the year of jubilee. O how rejoiced I feel that we are so near the port of eternal glory.

Three weeks ago, Brother G. W. Brown, held a meeting in the Partridge neighborhood in Whitefield; it was a refreshing time, for the church and sinners were aroused to their situation, and several went forward for prayers. Brother Nason and Perkins were present. Brother Nason has labored in the place since, until to-day, he has left for China. Quite a number have obtained the blessed hope, and are looking for redemption this year. Eight have been baptized; and it is truly cheering to see what faith they have in the word of the Lord, and with what decision, energy and firmness they are determined to pursue the narrow path, until they receive a crown of life, which they with me expect this year.

Yours, looking for Christ to
come at the end of the days.
A. T. STICKNEY.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, APRIL 12, 1854. NUMBER 13.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

Exposition of Daniel, chap. XII.

(*Concluded.*)

vs. 5, 6. "Then I Daniel looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders?"

We have in these verses a striking exhibition of that deep interest which the heavenly hosts feel in relation to those things that pertain to the salvation of men; and particularly to understand the "times and seasons." After the Angel, clothed in linen, had instructed Daniel respecting the great political events that were to transpire in the history of the world; and led him through to the bursting glories of everlasting day, and the glorification of the Church in the kingdom of God, he directs him to "shut up the words, and seal the book, even to the time of the end." Instantly and spontaneously the question breaks from the lips of a listening Angel "HOW LONG to the end of these wonders?" There are three different words used in Greek which are translated "end," *telos*, signifying an end, or completion, *sunteleia*, a consummation, being generally used in connection with *aionos*, signifying the consummation of the age, or, as it is rendered in our version, the end of the world, and *peras*, signifying a limit, margin, or frontier. This is the word used in Matthew xii: 42, and translated "uttermost parts," that is, the *borders* of the earth. The word used in the Septuagint version, which is here rendered "end," is *peras*, and may, therefore, not mean a full and perfect end, as is expressed by *telos* or *sunteleia*, but a border or margin; in other words, the closing scenes of the wonders. Daniel had been instructed to seal the book until "the time of the end," that is, through the persecutions under the little horn, which were to cease at "the time of the end."—During that long period of tribulation to the Church, the witnesses, according to Revelation, were to "prophesy in sackcloth;" or, according to Daniel, the vision was to be sealed; and the Angel, in his eagerness to grasp the subject, inquired earnestly, How long shall the vision be sealed? or, How long to the closing scenes of those events? which closing scenes were to commence with "the time of the end," and terminate in the glories of the kingdom. But why inquire the length of of that period? Because at the end of it the light was to break, the vision to be unsealed, the truth developed, and the wise to understand. Now if that were the idea in the mind of the Angel, the answer would correspond to the sense of the question.

v. 7. "And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that *it shall be* for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished."

It is evident, the Angel of the waters did not measure the time to the end of the world, because his measuring rod of "time, times and an half," (or part, margin) does not reach beyond the "time, times and dividing of time," (Chap. vii: 25,) during which the saints were to be in the hands of the little horn: and as, under that oppressive government, they were to fall "to try them, and to purge and to make them white, even to the time of the end," the declaration of the Angel, in reply to the question on time, covers the period of persecution, and reaches to "the time of the end." The Septuaging version reads thus:

"And I heard the man clothed in linen, who was over the water of the river, and he lifted up his right hand and his left hand to heaven, and swore by him that lives forever, that it should be for a time of times and half a time; when the dispersion is ended, *they* SHALL KNOW *all these things.*" [Brenton's Translation.]

If this be the correct rendering of the passage, the sense is perfectly plain, and the reply of the Angel teaches that for a period which he terms "time, times and a half," (or part,) the saints would be dispersed, or, according to John, driven into the wilderness; but at the terminus of that tribulation, light would be evolved from the Oracles, truth developed, the fulfilment of prophecy recognized, and these great events noted in the scripture of truth, in connection with their chronological data, understood by the people of God.

v. 8. "And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?"

PROPHETIC PERIODS---1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. . . . . 510.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. ☞ **1779.**

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. Napoleon takes away the civil power of the Little Horn. **1809.** Fall of the Stars **1833.**

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot . . . . **1854.**

☞ THE END. ☜

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years. (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

"And I heard." What did Daniel hear? The declaration of the Angel "it shall be for a time, times and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

"But I understood not." What did Daniel not understand? The period of time during which the people of God were to be dispersed. The Angel had declared it should be "for a time, times, and an half," or part; [Margin.] but he had given him no commencing terminus of the days. Had he known the duration of the period denoted by the phrase, "time, times, and an half," or part, he could not have understood the point at which it commenced, consequently could not have ascertained the point where it would end.—Hence we may infer that the burden of Daniel's inquiry was in relation to definite time. Peter, in allusion to this subject, says:

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," (1 Pet. i: 10–13).

From this quotation, it appears that the prophets not only searched to know the time of the sufferings of Christ, but also of *the glory that should follow*. The expression of the 13th verse, "hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ," makes the coming of Christ identical with the development of His glory.

v. 9. "And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end."

"The words are closed up and sealed till the time of the end." See exposition of v. 4.

v. 10. "Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

"Many shall be purified." "Many must be tested." (Sept.) or "chosen out," (Sept. Marg). Paul, in speaking of Christ, says: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. ii: 14.)—Again, in 1 Pet. i: 22, "Seeing ye have purified your souls in obeying the truth, etc.;" and in 1 John. iii. 2, 3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The term "chosen," which occurs in the margin of the Septuagint, is a word of frequent occurrence in Scripture, and is generally applied to the people of God; for instance, in Ps. cvi: 23, Moses is called the "*chosen* of God." Says the Savior, (Matt. xx: 16) "many be called, but few *chosen*;" "for the elects' sake, whom He hath *chosen*, (Mark xiii: 20). Says Peter, "ye are a *chosen* generation," (1 Pet. ii: 9). In Rev. xvii: 14, we read, "They that are with Him are called, and *chosen*, and faithful." The same idea is expressed in Ps. iv: 3; "But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him." This is the only class whom the Lord chooses. He will hear them when they cry, but the prayer of the wicked is an abomination.

"And made white." This is evidently a figure borrowed from the occupation of a fuller, whose business it is to bleach or whiten cloth, and to remove all stains. This is probably the idea of the prophet Isaiah in the first chapter of his Prophecy and the eighteenth verse: "Come, now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as *white* as snow; though they be red like crimson, they shall be as *wool*."

Says the Revelator, in reference to the redeemed: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes; and whence came they? And I said unto him, Sir, thou knowest And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them *white* in the blood of the Lamb," (Rev. vii: 13, 14). The [illegible] ed from all moral pollution, and stand justified in the sight of the Lamb.

"And tried." Having been "chosen," [Sept.,] and made white, they are now prepared for the trial. In the Septuagint, the first part of this verse reads thus:—"Many must be tested, and *thoroughly whitened*, and *tried with fire*, and *sanctified*." Trials are necessary to salvation, and especially is the trial of our faith more precious than gold; as the Apostle says: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ," (1 Pet. i: 5).

This time of trial referred to by Daniel evidently comes at "the time of the end;" and it appears that the Apostle alludes to the same thing when he says: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer," (1 Pet. iv: 7).

"Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busy-body in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to *him* in well-doing, as unto a faithful Creator," (1 Pet. iv. 12-19).

Again we read: "Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him," (James i: 12).

The truth of God has, in every age been rejected by the mass, and whoever has departed from evil has made himself a prey The Apostle declared that all who will "live godly in Christ Jesus shall suffer persecution." Not so with a popular religion, the votaries of which "feast themselves without fear," having a *nominal*, but not a *practical* faith, seeking the applause of the world rather than that honor that cometh from God only. Says the London Quarterly Journal of Prophecy; The religion of the day is an *easy minded* religion; a religion without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of a new birth as its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection—deliverance, for the binding of the adversary, and for the Lord's arrival. It is a *second rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion—with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence, unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times—very different from the indomitable, much enduring, storm-braving religion, not merely of apostolic days, but even of the reformation. It is an *uncertain* religion; that is to say, it is not rooted in *certainty*; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working *for* pardon, but not *from* pardon. Hence all is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of His commands, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed." [Advent Tracts, pp. 172, 173.]

"But the wicked shall do wickedly," the Apostle says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The Savior says, "Because iniquity shall abound, the love of many shall wax cold. The great in-crease of light and knowledge has increased the capacity of men to do evil.—"Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of men. The heart still remains 'deceitful above all things, and desperately wicked.' Oppression, cruelty, selfishness, lust, sedition, strife, hatred and murder are uneradicated, unsubdued, unmitigated. Man has found no cure for these maladies." This is truly just such a state of things as we are to expect at "the time of the end;" for, as it was in the days of Noah and of Lot, so shall it be at the coming of the Son of Man The wheat and tares will grow together until the harvest. There has been a retrograde movement from the beginning: throughout the entire age, men have gone from good to bad, and from bad to worse, till the generation now on the stage have plunged into the depths of depravity beyond all former generations, and are rapidly filling up the cup of their iniquity, and drawing down upon their heads those last vials which fill up the wrath of God.

"And none of the wicked shall understand." The Savior, speaking of the antediluvians, says, "They *knew not* until the flood came, and took them all away." The same principle is illustrated in the history of the cities of the plain: "They did eat, they drank, they bought, they sold, they builded, and were unconscious of their approaching doom until Lot went out of Sodom; and on the same day it rained fire and brimstone from heaven, and destroyed them all." The same thing is exhibited in the case of that "wicked and adulterous generation" of the Jews, that were on the earth at the first Advent of Christ; and it was in consideration of their wickedness in rejecting the light of the Gospel, and the offers of salvation, that the Son of God exclaimed, (Luke xix: 41–44,) Saying, "If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."

"But the wise shall understand." This does no refer to such as are wise in *their own craftiness*, or such as "handle the word of God deceitfully;" nor does it refer to earthly wisdom, or profound erudition in science and literature, when the heart is not sanctified to God. It is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? were *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? (1 Cor. i: 19, 20).

"For the Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.—For ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble *are called*, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, *yea*, and things, which are not, to bring to nought things that are; that no flesh should glory in his presence," (1 Cor. i. 22—29).

We have a practical developement of this principle of the Divine economy in the selection which Jesus made of His disciples. In fact, it may be traced through the whole history of the Church. The entire body of believers have been characterized (with few exceptions,) as belonging to the lower order of society. To this the Apostle refers, (James ii: 5): "Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he has promised to them that love him?"

Says Paul, "the scriptures are able to make us wise unto salvation." Says David, (Ps. iii: 10,) "The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do his commandments." In Deut. iv: 56, we read, "Behold, I have taught you statutes, and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore and do *them*, for *this is your wisdom* and your *understanding* in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is a wise* and *understanding people*."

Who cannot perceive from these quotations, that that which the Lord terms wisdom is obedience to His commandments; and that those who do His will are by Him regarded as wise? It is in reference to this class that the Angel said, "*The wise shall understand.*"

Says David, "The secret of the Lord is with them that fear him, and [illegible] them his covenant," (Ps. xxiv: 14).

Says Solomon, "Whoso keepeth the commandment shall feel no evil thing, and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment," (Eccl. viii: 5).

This accords with Amos, when he says, (Chap iii: 7,) "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." The Lord will not bring upon the world any great catastrophe without first giving premonitions to His Church. For example; The Lord not only revealed the event, but also the time when the flood should come. In Gen. vi: 3, we read, "and the Lord said, My spirit shal not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years" There can be but one of two ideas expressed in this verse. 1. It must refer to the average age of man subsequently to the deluge; or, 2. To the period allotted to *the generation then living*, before they would be destroyed by the flood.

In relation to the former, if we turn to the chronology given in the 11th of Genesis, we are at once convinced that this cannot be the idea intended, since the average age of man after the flood was much more than one hundred and twenty years. Noah lived after the flood, 350 years. The entire life of Shem was 600 years. That of Arphaxad was 438 years. That of Salah 433 years. That of Eber 464 years. That of Peleg. 239 years. That of Reu, 239 years. That of Serug, 230 years. That of Nahor, 148 years. That of Serah, 205 years. That of Abraham, 175 years, (Gen. xxv: 7) That of Isaac 180 years, (Gen. xxxv: 28). That of Ishmael, 137 years, (Gen. xxv; 17). Jacob was 130 years old when he went into Egypt, (Gen. xlvii: 9) and lived there 17 years, (Gen. xlvii: 28) hence, his whole life was 147 years. The life of Joseph was 110 years, (Gen. l: 26). That of Levi, 137 years, (Ex. vi: 16—20). That of Kohath, 133 years. That of Amram, 137 years.

This makes an average of ages from Noah to Amram of 243 years, which is more than twice 120 years. Hence it must refer to the generation then living.

It has been asserted by some, that we have no evidence that the time of the flood was revealed to Noah. But the Lord did inform some one, if not Noah, that man's "days should be an hundred and twenty years," the only legitimate construction of which is, that there should be an hundred and twenty years between the announcement and the flood.

In Genesis v: 32, we read, "And Noah was five hundred years old, and Noah begat Shem, Ham and Japheth." In Gen. vi: 1–3, we read, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh; yet his days shall be an hundred and twenty years."

Now, we are informed that, inasmuch as the Lord declares Noah to have been five hundred years old, (Chap. v: 32) before the hundred and twenty years are named; and as Noah was only six hundred years old when the flood of waters came upon the earth, it follows, that the one hundred and twenty years did not measure the time to the flood; for, says the objector, there could have been but one hundred years between the time when Noah was five hundred years old, and the flood, when he was six hundred years old. To this we reply: If the hundred and twenty years were not given before Noah was five hundred years old — because in the previous chapter he is said to have been of that age before he begat his three sons — by parity of reasoning, we should understand, that Lamech died (v. 31,) before Shem was born, because the subject of his death is introduced before there is anything recorded of the children of Noah. Such however was not the fact, for he lived nearly a century after the birth of Noah's eldest son.

To make this subject more evident, we remark, in verse 30 Lamech is said to have been 777 years old; and in verse 31 we are told he died; then in verse 32 it is said, "Noah was five hundred years old; and Noah begat Shem, Ham and Japheth." Does it therefore follow that Lamech died before the sons of Noah were born, because his death was previously recorded? Certainly not; for he lived almost a hundred years after the eldest one's birth.

The same principle may be seen in Gen. vii: 7—10: "And Noah went in, and his sons, and his wife, and his sons' wives, with him into the ark, because of the waters of the flood. Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. And it came to pass, after seven days, that the waters of the flood were upon the earth."

Here he carries us down to the time when the waters of the flood were upon the earth, and then, (vs. 13-16,) relates the [illegible] but it does not follow, because he speaks of the family of Noah, together with the beasts entering into the ark, (vs. 7-10,) and then introduces the same subject again, after having spoken of the breaking up of the fountains of the great deep, that therefore this was a second entering into the ark, or that they entered in after the deluge commenced.—But we return to the fifth chapter, and remark that the design of this chapter is, to present the geneology of man from Adam to Noah, bringing us down to the very year of the flood; for the death of Methuseleh, which is herein recorded, occurred on the same year on which the flood commenced. He then returns, takes up the history of Lamech, and brings us down to within five years of the flood, when Lamech died. He then passes back to the five hundreth year of Noah, and comes down to the time when he begat three sons.

The next chapter, instead of being a continued history, from the time that Noah was five hundred years old, goes back to the time when men "began to multiply upon the earth," and continues down to the birth of Noah's sons. It is as follows:—

"And it came to pass, when men began to muliply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they *were* fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* unto them; the same *became* mighty men, which *were* of old, men of renown. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man upon the earth, and it grieved him at his heart And the Lord said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord. These *are* the generations of Noah: Noah was a just man, *and* perfect in his generations, and Noah walked with God: and Noah begat three sons, Shem, Ham, and Japheth," (Gen. vi. 1-10).

It must, we think, be apparent to every unprejudiced mind, that the one hundred and twenty years (v. 3,) was given to bound the existence of that generation.—In other words, it was given just one hundred and twenty years before the flood. The question to be settled is not, When did Noah begin to build the ark? or, When did he begin to preach? but, Did the *Lord limit the life of that generation to one hundred and twenty years?* We say, without hesitation, He did. And we con-

ceive no other interpretation would ever have been put upon the passage, were not men disposed to cavil at the truth, and find some subterfuge for believing that the time when our adorable Redeemer shall make His second and glorious appearance, can never be understood till it comes.

On this subject Josephus says: "Now God loved this man (Noah) for his righteousness, yet He not only condemned those other men (giants) for their wickedness, but determined to destroy the whole race of mankind, and to make another race, that should be free from wickedness, and cutting short their lives, and making their years" (that is, the years of the generation then living,) "not so many as they formerly lived, but one hundred and twenty, *He turned the dry land into sea*." (Josephus, b. i. pp. 27, 28.)

B. B. Edwards, Adam Clark, Bishop Usher, and a host of other commentators and chronologists, present the same view on this point. from an investigation of this subject, we are fully convinced, that the year of the flood, (Chap. vi: 3,) and the day, (Chap. vii: 4,) were revealed.

We trust the reader will pardon us for being so minute on this part of the subject. We now proceed to investigate the remaining portion of Daniel xii. "The wise shall understand." But what particularly shall they understand? Evidently the subject that absorbed the attention of the Prophet at this time, namely, the events of the vision, together with the time of their fulfilment.

v. 11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

"The daily sacrifice shall be taken away"—that is, the true worship removed. "And the abomination that maketh desolate set up." This refers to the same power that is brought to view in Chap. vii: 24, 25, Chap. xi. 31, and Matt. xxiv: 15, namely the papal power. This power was established in the sense of the prophecy in A. D. 519. (See exposition of Daniel, ch. vii. and Matt. xxiv.) It was then that the Catholic Church was nationalized, and the mode of faith held by that body adopted as the religion of the Empire.—There is not the least intimation of a space of time intervening between the taking away of the daily, and the establishment of the abomination. When the one is taken away, the other is placed, or set up. The act of placing "the man of sin" in the temple of God, displaces the genuine worship of God. When that power, denoted by "the abomination that maketh desolate," commences its reign, the true worship is suppressed, and the saints, or Church, driven into the wilderness; so that the two events must be synchronous, dating from one and the same point.

"There shall be a thousand two hundred and ninety days." This measurement must commence at the point from which the two events named date. This time we regard as symbolical, a day standing as the representative of a year. For this mode of reckoning we find a precedent established in scripture:

"After the number of the days in which ye searched the land, *even* forty days (each day for a year) shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise," (Num. xiv: 34.)

"For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred nnd ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year, (Ez. iv: 5, 6.)

"In these passages we prove the command of God. We shall also shew that it was so called in the days of Jacob, when he served for Rachel." (William Miller.)

"Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years," (Gen. xxix: 27).

That Daniel followed this rule in the computation of time, is evident from the ninth chapter, in which is presented the seventy weeks, in the division of which we have, (1) seven weeks, (2) sixty-two weeks, and (3) one week. The seven weeks and sixty-two weeks, added together, make sixty-nine weeks, and extend to "Messiah the Prince." In sixty-nine weeks there are 483 days. This period was to [illegible] the going forth of the commandment to restore and to build Jerusalem," and to reach to the crucifixion of Christ, or the cutting off of Messiah.—Between the two points there were more than ten times the number of literal days; but if we reckon "each day for a year," making four hundred and eighty-three years, we find it exactly fulfilled. On turning to Revelation, we learn that the holy city (the Church) was to be trodden under foot "forty and two months." In forty and two months there are twelve hundred and sixty days. This marks the persecution of the Church under the papal rule, and was fulfilled in so many years.

In this chapter, (Dan. xii,) the Angel declares there shall be "time, times, and an half," (or part, marg.) This the prophet did not understand. He then enquires, "What shall be the end of these things? To this the angel replies, (v. 11,) "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination which maketh desolate set up, *there shall be* a thousand two hundred and ninety days."

On turning to history, we find this has been exactly fulfilled. In the year 519 the abomination was set up. The Emperor Justin, by a decree, caused the Catholic faith to become the dominant religion, and the Church became incorporated with the State; but in 1809, just twelve hundred and ninety years after this union, Bonaparte deprived his holiness of his temporalities, since which time the power of the Pope, as a temporal Prince, has been but a second rate power. (See exposition of Dan. Ch. 7, Sec. 2.)

vs. 12, 13. "Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days."

We have here a promise of a special blessing to those that wait.

Says Isaiah, "For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him," (Ch. lxiv: 4).

Says Jeremiah, "*It is* good that *a man* should both hope and quietly wait for the salvation of the Lord," (Lam. iii: 26).

Says Habakuk, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, write the vision, and make *it* plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry," (Ch. ii; 1–3).

Says Paul, "And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves, do groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body," (Rom. viii: 23.)

But how long are we to wait? Answer. Until we come to the thousand three hundred and five and thirty days. Now then if the Lord should appear for the deliverance of His people prior to the close of the thirteen hundred and thirty-five days, it would supercede the necessity of waiting; for assuredly we shall not have to wait, or watch after the coming of our King. If, therefore, there be any propriety or truthfulness in the declaration of the Angel, we must wait and come to the end of the thirteen hundred and thirty-five days in order to receive the blessing promised.

Some have maintained the theory that the days reach to the resurrection, but the Lord will come before the close of this prophetic period. To prove this, they quote the passage in 1 Thess iv: 16; "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." But when men quote such passages to prove that the Lord will come before the days terminate, it clearly shows they are hard pushed for evidence to sustain their theory They seem willing to resort to any subterfuge rather than submit to the truth. The Apostle places this subject in its proper light.—He says: "The Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God: and in Cor. xv: 51, 52, "Behold I show you a mystery; We shall not all sleep, but we shall all be changed· In a moment in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The Greek expression, *en atomo*, here rendered "in a moment," means, we are informed, an indivisible or mathematical point of time; a space so brief that it cannot be divided. Now if the Saviour is to descend With a shout, with the voice of the Archangel, and with the trump of God; and the dead, hearing "the voice of the Son of God," are to be resurrected, and the living saints changed, in a moment, in the twinkling of an eye, at the sound of this last trump, there will be no more time intervening between the descent of the Lord from heaven and the resurrection, than there is between the darting of the electric fluid and the report which accompanies it. It will indeed be "*in a moment, in the twinkling of an eye*."—"But go thou thy way." This evidently refers to Daniel's death; for the next clause reads, "for thou shalt rest." The term "way" occurs in the same sense in Job xvi: 22; "When a few years are come, then I shall go the *way* whence I shall not return." Daniel was to rest in the grave as in Rev. xiv: 13; "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Also in Ps. xvi 9, 10: "Therefore my heart is glad, and my glory rejoiceth; my flesh shall also rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

And again, in Is. lvii: 1, 2, "The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering ahat the righteous is taken away from the evil *to come*. He shall enter into peace: they shall *rest* in their beds, *each one* walking in his uprighness" But how long is he to rest? "*Till the* END BE." The end of what? *The* THIRTEEN HUNDRED AND THIRTY-FIVE *days*.

"For thou shalt rest and stand in thy lot." Thou shalt RISE UP, and stand in thy lot, (Ger. text). Prof. Stuart renders the Hebrew thus: "*Thou shalt stand up* FOR *thy lot*." Now, when is Daniel to stand up for his lot? or when is he to be resurrected? "*At* THE END *of the days*." End of what days? It can be no other than "THE THOUSAND THREE HUNDRED AND FIVE AND THIRTY DAYS." The resurrection of the dead marks the end of those days. The Angel says, "*Go thy way till* THE END BE," and "thou shalt "RISE UP," (Ger. text), "FOR THY LOT," (Heb.) "AT THE END of the days." Thus it is written, and thus it will be fufilled. The '1335 days (years) extend just 45 years beyond the 1290. In the margin of the Bishop's Bible is placed the following note: "In this number, (1335 days,) we have a month and a half added to the former number; viz., the 1290 days. In a month and a half (Jewish time) there are just 45 days, and this added to the 1290, make 1335 days, which we believe will end in 1854.

This brings us to the culminating point in the visions of Daniel. It directs the eye to the zenith of that glory to be revealed at the resurrection of the just, when Daniel, with all the saints, will take the kingdom to possess it "forever even forever and ever." And O, what heavenly attractions cluster around that momentous scene! When we cast a glance over the history of the world, we find the masses of men have been subservient to the aggrandizement of the few; might has exalted itself against right; the earth has been strewed with carnage and deluged with blood. But shall death ever riot on human flesh? Are there no bounds to this ocean of sorrow? no limitation to the curse?—The curse shall be removed from off all the earth, says that voice that commands the billows of ocean, "hitherto shalt thou come and no further." The fiat of Him who controls the winds of heaven, saying, "Peace, be still," has gone forth that the winds of commotion shall be hushed, the jarring elements revert to their primeval order, and discordant principles to their original harmony.

But before this Eden beauty can cover the earth, it must be thrown into the crucible of the divine laboratory, the dross removed, and the pure metal, passing through a mould of beauty and of glory, shall come forth remodelled, a regenerated creation, a new heaven and earth, resplendent with the glory of God and the Lamb. What adds grandeur and enchantment to the whole, is the moral beauty and glory that adorns the place, and fills the earth, as the waters cover the sea.

The saints of old saw this land "afar off;" but we behold it nigh at hand. O, thou tender mother, who hast deposited thy sacred treasure in the dust, the smiling, prattling infant of thy maternal love,—and in doing this thou hast felt that thy nature suffered violence, and as though thy heart strings would break from very grief, —listen to that voice which says to thee, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." The delicate flower has not ultimately perished; its leaves are but folded for the night, to be reopened when the morn of the resurrection shall dawn. Its beauty, and freshness, and fragrance will all return; and transplanted to Eden bowers, it will bloom, in unfading loveliness, a model of [illegible] perfected by the finger of God.

Ye family circles whose number has been broken by the fell destroyer, if your friends have fallen asleep in Jesus, do not "mourn as those who mourn without hope." The day of their redemption draweth nigh; soon the bands of death will be sundered! The righteous dead shall hear the voice of the Son of Man; and they that hear shall live! The eye that has lost its lustre, shall be rekindled amid the blaze of everlasting day! the cheek that is pallid in death, will be mantled with the glow of immortal youth! the frame that is palsied and inert, will be raised in the power of an endless life! And all this beauty, and glory, and joy so soon to come! At the end of the days, they will receive an inheritance among the just, pure and undefiled, and that fadeth not away!

☞The following interesting remarks are taken from a number of the Advent Herald, issued just after the passing of the time when Adventists were expecting the coming of the Lord in 1844:

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed. As God, by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord, with fasting and weeping and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children; they looked to him whom they had pierced, and there was a great mouring in the land—every family apart, and their wives apart; and those who were looking for the Lord, afflicted their souls before him.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially affect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit: and in entering upon the work with all our souls, we could but exclaim, "What were we, that we should resist God?" It seemed to us to have been so independent of human agency, that we could but regard it as a fulfilment of the "midnight cry," after the tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The World's Crisis.

LOWELL, APRIL 12, 1854.

The Battle of Armagedon.

We publish to-day an account of some of the engines of war of '54 invention. As it is the grand Crisis in the world's history, as a different scene is opening from any scene of turmoil and carnage and devastation the world has ever witnessed, the engines of death must be adapted to the awful occasion—the tremendous epoch that is about to burst upon the world. If this is to be "the battle of that great day of God Almighty," and the slain of the Lord are to be many "from one end of the earth even to the other end of the earth," if none are to be left to bury or lament over them, we may expect preparations for that fearful catastrophe that is to deluge the world, will be made in some measure proportionate to the magnitude of the event. We find that when in the providence of God Cyrus was to accomplish a mighty enterprize in the overthrow of the Babylonian Empire, that the mode of warfare was changed. His heavy and destructive chariots of war, his movable towers, his cavalry, &c., constituted a new era in the tactics of the world. So when Alexander went forth to the conquest of the world, his Grecian phalanx with their long pikes and consolidated ranks, the shock of which no power on earth could resist, far excelled the Persians in the art of war.—But when the heavy-armed legions of Rome took the field another revolution was accomplished, and the Grecian phalanx fell before the Roman sword. Again, when the formidable empire of the Turks was to be built up "to slay the third of men," a greater revolution still in the art of human butchery must be effected, and accordingly the explosive element of gunpowder must be put in requisition to send forth its missiles of death from the musket and the cannon's mouth.

But now when the mighty destruction of wicked nations is to come—a destruction over and above all preceding ones as the heavens are higher than the earth—a new mode of warfare must be invented and engines of unparalleled power must be brought into action. To accomplish this the proclamation from the throne of Jehovah goes forth, "Wake up the mighty men." Stir up those men of England, whose mastery has astonished the world, and raised her to the zenith of national glory. Wake up those mighty men—let them apply their inventive genius, their highly perfected mechanical arts—tell them to "prepare war"—their engines of death are wanted. It is to be no retail work—this is to be wholesale dealing.—Let them invent engines of slaughter such as are unparalleled in the works of man. The bow and arrow of the Assyrian will not answer now. Those days of Babylonian warfare are gone by—the Persian lance is not efficient for the mighty havoc of human life—the Roman broad sword is too powerless for the stupendous work—nay, the Ottoman's powder and balls are inadequate—the patent revolver—the modern bomb—the Paixhan gun, are all too harmless for THE BATTLE OF THAT GREAT DAY. Hence all England is moved, laboring night and day with unremitting industry to prepare war, to invent and perfect engines unheard of before—engines that can *paralyze an entire crew on board a man-of war at a single shot*—engines that can *sink a line of battle ship at a blow*—engines that *can set a fleet, village, or city on fire*. It is enough to make the stoutest heart quail. O my God, to what a day are we approaching? O the wail of misery that will roll like a mighty wave over the earth. I must confess that although I have previously felt a sort of peaceful, heavenly serenity, and calm confidence in God, while reading accounts of the preparation for the last conflict; yet when I came to read of the newly invented implements of destruction, my heart seemed to melt. Here, thought I, is the living reality—the awful scene depicted before my eyes, and now I hear the voice of God in his providence calling the mighty men to advance. They, having executed his command to "prepare war," are now directed to come up to the valley of Jehoshaphat, to advance to the scene of action; and accordingly they move, and the conflict is about to begin. O solemn thought! O momentous day!! Let us, beloved Brethren and Sisters, be prepared to escape all those things that are coming on the earth, and to stand before the Son of man.

☞I learn that some exceptions have been taken in reference to the publication of a notice in the Crisis, of a public discussion in Lowell, to be holden between Elder J. Turner, and W. H. Browster, particularly in relation to the sale of the tickets for that occasion. I wish to say, the office of the Crisis had no concern in the sale of these tickets, nor arrangements for the discussion. It was simply inserted by special request of those who were interested in the discussion. It is well known, that in conducting the paper, it has been my great design to avoid all collision and contention with others, and so far as in me lies to live peaceably with all men. If in consequence of these feelings, and a desire to oblige, I may have inserted that by which the tender lambs of the flock have been injured, and the opponents of our faith taken occasion to reproach us with a spirit of speculation, no one can regret the error more than myself; for it has been my most earnest desire from the begining, that nothing may enter the columns of the paper, but that which will nurture the flock unto eternal life. My fervent prayer is, that every line may be a line of light, and every word an expression of truth. It ought however, in justice to be stated, that the expense of the hall (being the largest and most costly in the city) for four evenings, would be one hundred dollars. Had the brethren abroad understood this, and other circumstances, it would have altered the case.

Ed.

Downfall of the "Pillar of Peace." Upon one of the highest cliffs which form the dividing line between Lancanshire and Yorkshire, and which constitutes at that point the "back bone of England," there was erected in the year 1814–15, a tall and massive column of rock, commemorative of the joy which the inhabitants of those wild districts felt at the abdication of Napoleon—a suggestive memorial of the blessings which peace had brought to the two countries which it separated. A large number of persons subscribed to the cost of its erection, and it was called the "Pillar of Peace." A few weeks since, however, as we learn from the London Times, the people of Langfield were alarmed by a loud noise, as of a peal of thunder from the heavens, and on looking towards the summit, they found that their old landmark lay in ruins about its base. An ominous accident.

The falling of "the Pillar of Peace" just at this emergency, although we of course place no dependence on such apparent premonitions of coming events, yet we can hardly feel otherwise than to regard it as an ominous occurrence in providence.

That monument it seems was erected to commemorate the restoration of peace after the wars of Napoleon. It was reared where the four angels commenced holding the four winds, or in other words, when the allied powers began *to "keep the peace of the world*." Now as the angels are about to let go—just as the most terrible armaments the world ever saw, are about sailing *to break the peace of the world*, and commence the final conflict, it is certainly a remarkable fact, that in the providence of God, this tower of remembrance—the Pillar of Peace—should be prostrated to the ground. Said a quaint, but learned Author, Cotton Mather, "He that will observe remarkable providences, will find remarkable providences to observe."

The Improved Art of War. Among the many arts which the conceptions of genius are constantly combining to perfect and develope, is the art of war. Every succeeding generation seems to introduce among us still more powerful and efficient agencies for accomplishing the destruction of our fellow men. A correspondent of the Cincinnati Gazette, writing from England, gives an interesting description of a few of the warlike engines which it is supposed will contribute materially to the successful termination of hostilities in the great European struggle which is probably about to occur.

One of the most terrible of these machines, he says, is Wagner's floating gun—which is simply a long congreve gun, designed to be propelled along the surface of the water in a straight line, on the principle of the rocket, untill it strikes the vessel at which it was directed, when it thrusts into its sides its iron head, containing two pounds of fulminating powder of mercury. When the fire reaches this reservoir, the powder explodes, blowing a hole in the vessel ten or twelve feet in diameter—so large that it cannot be closed up by any ordinary method. This machine, says the writer, has been a long time maturing in the Woolwich arsenals, and is now completed, and ready to go forth on its mission of destruction. It can be made available at a distance far beyond the reach of any other gun, and it is thought will be of service in attacking the Russian fleets when anchored under the unapproachable fortresses of Sebastopol and Cronstad.

The correspondent of the Gazette also says that submarine boats have been so perfected that they can attach a burner to an enemy's ship without incurring the least danger to those who manage them. Large numbers of explosive balls were embarked on board the English fleets, of such a nature as invariably to explode whenever they strike the side of an enemy's ship, scattering on every side devastation, death and flames. Experiments are also being made with an asphyxiating ball, which does not kill, but *paralyzes an entire crew for several hours*, or untill they are made prisoners.

Two small steamboats are building, designed to carry each two enormous Paixhan guns.—These vessels are built in the strongest manner, with oaken walls near six feet thick, covered with a mattrass of cotton one and a half feet in thickness, and this again covered with a sheeting of iron and lead. The roof or upper deck is covered in the same way, so as to allow the bombs of the enemy to glance into the sea without damage. They are designed to be bullet proof, ball proof, and bomb proof.—These ships are to be sent at the proper time into the midst of the enemy's fleet, where they will attack the vessels around them, fore and aft, with bombs thrown between wind and water, at the same time sprinkling them with showers of Greek fire. It is believed that one of these little vessels, operated by the labors of a few determined men, might, under favorable circumstances, destroy an entire fleet of ships.

The English fleet is also largely provided with balloons, intended to carry inflammable materials, to scatter over towns, villages and fleets, when the wind favors such operations: and it is said that another invention, whose results will be still more terrible than any of the above, but of which the construction has not yet been made known, is also about to be sent out to destroy the Russians.

A Certain French Engineer on a vist to Sinope, upon examining some of the wrecks, gave as his opinion that the missiles used in the destruction of the Turkish vessels were of a novel invention, and unlike anything hitherto used in warfare. Some of the spars from the dismantled ships were despatched by him to the French commander, to be duly examined by persons of experience in matters of this nature. Among those present was the captain of one of the frigates, who had, under Louis Phillipe, formed part of the Council of Marine. At sight of the fragments sent for examination by the engineer, he was struck with the remembrance of an invention offered to the minister while he was in the bureaux of marine, and which was rejected at the time, as its employment in war would be contrary to the laws of humanity and honorable warfare. The invention was due to the chemical researches of a M. Fortier, who calls it in his programme, the *boulet asphyxiant* and was discovered in the year 1839 Upon Fortier's offer to communicate the secret to the Minister of Marine, he refused to accept it, alleging the great number of means for the destruction of human life already existing; and there, it seems the matter ended. In 1842 another proposal was made of the same invention, registered in the archives of the Marine as Fortier's "*boulet asphyxiant*,' no longer, however, made by the inventor, but a M. Champion, an individual well known in the annals of Paris life, who had lost and won many fortunes—who had been *fermier des jeux*, speculator on the Bourse, *enfant de la balle*—in short, one of those who deem all means of gain lawful where all have equal chance.

The offer was again refused, upon the same pretext as before, and nothing more was heard of the affair untill it became known that M. Champion had repaired his broken fortunes in Russia. Capt. B—, who had seen the specimens which Fortier had deposited at the Marine in 1839, declares the effect to have been precisely the same as that visible npon the shattered spars of Sinope. The programme of Fortier's invention describes it as liquid fire burning under water, and destroying life by suffocation in all who happen to be within a certain distance of its explosion. The observation made by Capt. B—at the end of the report, which has been sent home, is this:—"If the Emperor of Russia is really in possession of this deadly element of destruction, the combined navies of the whole universe would be powerless against him."

Later from Europe. By the Europa at New York, on Saturday, we have three days later advices from Europe.

The Czar's reply to the demand of France and England, has not been received. Eastern affairs are unchanged.

The London Globe states that Russia consents to recognize the neutrality of Sweden.—It now remains to be seen what Russia intends respecting Denmark.

The Pussian people are earnestly petitioning their government to join the Western powers; the government, however, continues to hang back.

From the Baltic or Black Sea, or from Asia, nothing additional is received. From Omar Pacha's camp, on the Danube, nothing is received excepting continued skirmishes with outposts at Kalafat

An English and French frigate have gone to destroy the Russian blockace at the mouth of the Danube. This will probably be the commencement of hostillties.

The Greek revolution yet lives but languidly. The export of grain is prohibited from the Ionian Islands.

Austria seems inclined to act in concert with the Western powers, but not in any decided or definite manner.

The fear of war produces dullness in all the markets The export of gold had not been quite so heavy. The Bank rate of interest was unchanged.

Lord Raglan was expected to arrive at Constantinople about the 1st of April, so as to coincide as nearly as possible with the arrival of Marshal Arnaud, of France.

In Constantinople a new corps of twenty thousand men is to be formed under the new Imperial Guard.

The latest from Egypt is, that in a short time another corps of twenty thousand horse, will be placed at the disposal of the Sultan.

Omar Pacha, in order to teach some humanity to his irregular troops, has offered a reward for every Russian prisoner brought in alive

Bucharest, March 7 Major Toms, *attache* to the Prince of Schwartzenberg, on the staff of Prince Gortschakoff, for the purpose of surveying the movements of the Russians, has just been recalled by his government. This recall has produced a great sensation among the Russians. It has been considered a first step towards a rupture between Austria and Russia. The Austrian consul has said at Bucharest, that the day on which the Russian army should pass the Danube, the Austrians would pass the Carpathians, for the purpose of occupying Wallachia.

Vienna, Thursday.—Advices from the Albanian frontiers state that Zavellas has been proclaimed commander-in-chief of the insurgents. Souli and the northern coast of Epirus are entirely up in arms. The insurrection now extends to Acro, from the Pindus mountain range to Mezzovo.

The Morning Chronicle's Paris correspondent has received Constantinople letters which represent the attitude of the Greek population in the Ottomon dominions as more and more threatening as regards the power of the Sultan. It is believed the Russians will endeavor to strike a decisive blow on the Danube before the arrival of the allied troops.

Omar Pasha is to have the general direction of the military operations both in Europe and Asia.

The Sultan intends to place at the disposal of the English and French armies, on their landing, 12,000 horses and 18,000 mules.

Vienna, March 20.—Although his Majesty

only returned yesterday morning at 6 o'clock, he in the course of the day granted M. de Meyerndorff a private audience, which lasted full two hours. Of course no one can know exactly what passed, but hints dropped by the Russians induce us to believe the Emperor Nicholas has again given explanations to the Emperor Francis Joseph, and that the stay of Baron Meyerndorff in this city will depend on the line of conduct which this government may resolve on pursuing.

As far as it goes the following most important news is authentic, but it is too incomplete to be forwarded by telegraph. An alliance offensive and defencive has been concluded between Prussia and Austria, which powers will observe a strict neutrality. Prussia has pledged herself to occupy Hungary, in case Austria should be obliged to send the army now concentrated there into the adjoining Turkish provinces or Italy. My informant either did not know or would not say, what counterpledges Austria had given.

Shumla, March 5.—In the night between the 1st and 2d of March, the Russians attacked, with a considerable force, the battery placed by Omar Pasha at Podbashi, in order to check the passage of the Russian vessels on the Danube. Four companies of Turks were immediately ordered to attack them by Ibrahim Pasha, serving under the orders of Mustapha Pasha, who commands the right wing of the Turkish army in the Dobrudscha.

The object of the Russians was to spike the cannons and destroy the works, but in this they were hindered by the vivacity of the Turkish attack, so that after half an hour's engagement they were all obliged to take to their heels on board the ships, in order to avoid being driven into the Danube. In this affair, the Turkish loss was 10 killed and 13 wounded. 80 Russian dead bodies were found in the morning, and as many were drowned. The Russian loss must have been severe.

At Sistow an insignificant affair has taken place. The Russians having attempted to make themselves masters of an island were repulsed, the Turks having lost one man, the Russians loss was also small.

The London Daily News states that at a meeting between the Emperor of Austria and the Russian envoy, on the 20th inst. the latter preferred claims upon Austria of an important character.

[From the London News, of 25th]

The Anglo French Ultimatum.—We have received the following despatch of yesterday's date, from our correspondent at Berlin:

Count Nesselrode has communicated to the English Consuls that the Emperor will give no answer at all to their joint summons.

We have also received the following despatch from Berlin, dated yesterday (Friday):

Russia has acknowledged the neutrality of Sweden.

There is no change in the Danish Ministry.

The Diet was to be closed on the 24th

We have received from our correspondent in Paris, a despatch of yesterday's date, of which the following is a translation:

We are informed from Marseilles, that three divisions of the expeditionary army will have probably embarked by the end of the month, and that the fourth will follow in the first days of April.

It is thought that the French will stop at Gallipolis, and that the English will establish themselves in the Gulf of Enos. After a short time for repose, the Anglo-French army will be despatched either to Adrianople or to the Crimea.

The secret Russian correspondence, recently made public in England, affords, says the New York Post, the most satisfactory glimpse into the *penetralia* of the Czar's cabinet, the world has ever been indulged with.

"We have the Emperor taking Sir Henry Seymour by the button-hole, and telling him, confidentially, that Turkey is sick, mortally sick, will die soon, and the body will smell unless some arrangements are made at once for the disposition of it. That England and Russia can take care of it, if they will put their heads together. Sir Henry intimates a doubt whether Turkey is so sick as the Emperor thinks, but writes home about it. Lord John Russell does not think Turkey so very sick, and is afraid to make any arrangement about the body, for fear it will be found out, and not only aggravate the invalid's distemper, but make trouble with the other powers.

Nicholas sticks to it, however, that Turkey cannot live, that her dissolution would take them by surprise and make trouble, unless England and Russia should come to an understanding He did not want anything in writing.—The word of a gentleman is enough Sir Henry was not accustomed to this imperial pertinacity. He fought shy, and wrote home for instructions, which would excuse him from the necessity of debating the subject any longer with the Czar, their conference having become more embarrassing than complimentary"

CORRESPONDENCE.

Bigelow's Mills,
March 27th, 1854.

Bro. Merriam:—Dear Sir, though a stranger to me personally, yet I know you as a Brother in the Lord. I wish to give, through the Crisis, a little sketch of my visit at South Bend, Kingsbury, Union and Bigelow's Mills.

I found the brethren in all the above places in a good condition, strong in the Lord and the power of his might, rejoicing in hope of speedy redemption. The Lord is working among them mightily, and over one hundred have been converted and baptized during a few months past, under the labors of Brother and Sister Mansfield; and I must say I never saw more intelligent, strong and active converts, than I found there. I was happily disappointed when I got among them, and heard them talk and pray. I had my fears, knowing that Brother and Sister Mansfield were strong on time, expecting the Lord this year, and did not know but that it might be the work of mere excitement. But I found they knew what they were about.—It is true that most of them are strong on time, but at the same time, say they, if the Lord does not come this year, we will wait until he does, for it can't be long.—Brother and Sister Mansfield are constant and persevering in their labors, and God's blessing attends them everywhere they go, and their labors are highly appreciated among the people.

The brethren in this region are to have a great gathering here (if the Lord will) in May, and it is their united request that Bros. Berrick and Couch, or Burnham, should make their arrangements so as to attend with us. I expect to attend the meetings, and we expect it will be the greatest meeting ever held in the West.—It will commence about the 25th of May. Due notice will be given.

You would doubtless like to know how I stand on time. I would say, I am examining the subject critically, and so far as I have gone it is *clear*. I have no argument against it, and have seen none in all that has been written in the Harbinger and Watchman. I believe in what is called "the Age to come," but I don't expect the events of that Age until it comes.

If you please, I will ask those brethren who expect the unwalled villages to be built and inhabited before the Advent, a few questions. 1. Who will build these villages? 2. Will those who build inhabit them? 3. Will those who build and inhabit them have the right of possession? 4. Where will they be built? 5. Who gives the right to build and inhabit? 6. By what law or covenant is this right given or secured? 7. With whom is this covenant made? 8. Where is it made? 9. By whom, or who is the Administrator of this covenant? 10. Is this covenant made with Israel and Judah, which gives them the right to build and inhabit before, or subsequent to the Advent and the end of gentile times? 11. Does not Jesus say that Jerusalem shall be *trodden* down of the gentiles until their times be fulfilled? 12. Is not Jerusalem still under gentile treading down, or power? 13. Will not the times of Christ begin where gentile times end? 14. Are not the times of Christ the times of restitution of all things spoken by the mouth of *all* the holy *prophets* since the world began? 15. Will not God send Jesus at the time of restitution, or shall we have the restitution or any part of it without Christ? and if any, why not all? 16. Is not the buildings of the unwalled villages, by Israel and Judah, and their dwelling safely in them, having cattle and goods, &c., so much of the restitution? If so, Jesus must come first. I propose the above queries not for controversy, but to arrest the minds of my brethren, that they may not look too far for the Advent, and so that day come upon them unawares.

If I settle down on the time, you will hear from me.

Yours, hoping for eternal life when Jesus comes, J. C. Bywater.

Dixon, March 3, 1854.

Dear Bro. Merriam:—I have received the messenger published by you, it seems to be meat in due season. It is cheering to read the letters showing that so many believe the *vision* will soon speak and not *lie*, even this year, 1854. If the chronology is not correct, all the past historical accounts must be incorrect on time, of the fulfilments of events past, viz., taking away the daily, the setting up of the abomination of desolation, 519, the end of 1290 in the year 1809, which leaves 45 years to the end of 1335, which must end in 1854 The Angel said to Daniel, "Go thy way, Daniel, for the words are closed till the time of the end." The time of the end has come—the seal is broken—Daniel, and John with all the redeemed will stand up this year. Paul says, "Now the just shall live by *faith*."—*Now faith* is the ground or confidence of things hoped for. "Let us not cast away our confidence which hath *great* recompenese or reward." We have need of patience; "in the season we shall reap if we faint not." "We are not of them that draw back unto perdition, but of them that believe to the saving of the soul."—Brethren, we are not in darkness that that day should overtake us as a thief. God "has not appointed us to wrath, but to obtain Salvation through Jesus Christ." When the Son of Man shallcome, &c., before him shall be gathered all *nations*. The saints must be previously raised and changed; for the Apostle tells us that the Lord himself descends; Enoch tells us that he will come with his saints to execute judgment. The executive judgment belongs to the saints, see 146th Psalm. Joel 2: 11. "The Lord shall utter his voice before his army," &c. Rev. 19, the armies which were in heaven followed him on horses; and out of his mouth goeth a sharp sword, (or word of command) that with it he should smite the nations. Dear Brethren and Sisters, "cast not away your confidence," but let us "exhort one another so much the more, as we see the day approaching." It does seem it must come this year; and may it be the happy lot of us to obey the Gospel that we may share in its promises, is the prayer of your brother in tribulation and hope of deliverance this year.

Robert Chown.

West Winsted, Apr. 6th, 1854.

Bro. Merriam:—The letters, which are published from week to week in the Crisis, are to me like a warm fire in a cold day, and the greetings of friends in a strange land; and I will not refuse to cheer my pilgrim friends in the same way.

Well, praise the good Lord for the blessed hope, which was never brighter than now. All India's treasures, and gold in mints and mines, with honors of kingly crowns, bear no compasison with the value of the *poorest* of the saints, who *love* the appearing of Jesus. I believe the dividend of the heavenly treasure is about to be made, and "the poor of this world rich in faith," to become heirs of the *everlasting* kingdom.

This *is great pay*, for our little service in the vineyard of the Lord.

How blessed to rise from earth with angels to escort us into the presence of the King of Kings, and Lord of Lords.

"Soon the morning will dawn," to be followed by no night.

Since I last saw you, I have had some blessed seasons with the children of the Lord.

Our meetings at Boston were truly refreshing, and some resolved to desert from the enemy of man, and join the army of the Lord.

The Sabbath meeting in Tremont Temple building, was one long to be remembered on account of the joy among the saints, and the interest manifested by the citizens of Boston, to hear on the subject of the Lord's speedy coming.

Many were unable to find seats, who would have been glad to have heard on the great question now agitating the *world*.

It seemed like the meetings in 1843--4—indeed I think the virgins are truly rising and triming their lamps as specified in the parable of Matt. 25: 7.

Our social meetings were truly heart-cheering to the lovers of Jesus.

My next meeting was at East Lee. In this place, they were unable to find a house large enough to hold the people, and many listened outside, while within every nook and corner was occupied. The house would be filled a long time before the hour of commencement. The Baptist ministers was out to hear, and treated the subject with becoming respect. One of the deacons joined with us heartily in our social meetings. Several rose for prayers, and spoke of their determinations to serve the Lord.

The next week I spent at Worcester, where we had a soul refreshing time from the presence of the Lord. Some from the churches, left their former associations and decided to go with "the sect every where spoken against." Brn S Heath, M. Batcheller, Griggs, Camp and Kimball, were present during some portion of the time, and rendered efficient aid to the interest of the meeting.

I left Bro. Kimball there to continue the meetings another week.

Our brethren remarked, that there had not been so much interest in Worcester, for a number of years. Our social meetings were heavenly feasts.

During the meeting Br. Higgings who had been sick some five weeks, sent for the elders of the church, in compliance with the Apostle Jas. 5: 14, 15, and the promise was verified.

Br. H. had not been dressed for about three weeks, and required *two* to help him off and on to the bed. He was *near* the grave, and the physician thought there was but little hope for him, and it was believed that he had ulcers in his bowels. In a few minutes after praying with him, he arose, dressed himself, and came out into the sitting room where we were, and sat down to supper with the rest of the family.

His companion was reclaimed from a back-sliden state at the same time that he was healed.

Before the close of the meeting at the hall, he met with us and told what the Lord had done for him, to the great joy of the saints.

Your brother in Christ,
M. Grant.

Ballymena has been during the last week the scene of one of those disgraceful riots which are gotten up under the name of Christianity, but which are in spirit the very opposite of the religion of Christ. A party of Navvies from the south of Ireland were brought up by Mr. Dargon to work on the line of railroad now being constructed there. A party of these having attacked a Presbyterian clergyman on a Sunday evening when returning from his services, the whole country was aroused, and these men were indiscriminately attacked, the innocent with the guilty. Some of them were so severely beaten that their lives are despaired of, and others were driven some miles from there, putting a complete stop to the work.

The cholera has broken out in this neighborhood, and fears are entertained that the consequences will be very serious. In the small town of Carrickfergus, on Saturday morning, there were reported fifty cases, some of which proved fatal, and fears are entertained that on the approach of spring its virulence, which has been checked by the severe winter, may greatly increase. In the southern districts of Ireland it is commencing its sad work. With it to aid emigration, poor Ireland is being fast depopulated.

I was gratified to find in the *Daily News* an article relative to the position of Austria in the present struggle, in which the writer takes the ground I assumed in my last letter to the *Journal*, written to you some days before that appeared. Recent events have shown that Austria is not to be depended on, and again I repeat it, England would be better without her, and the thinking men of England, who speak independently of party, agree in this opinion. Very truly, J. B.

Fighting for the Holy Places. The latest news from Syria furnishes a sad commentary upon the state of religion among those who congregate around the places sacred in their historical associations to all Christians.—The whole country is represented as in a state of anarchy, owing to the withdrawal of the troops for the war with Russia, and the Pachas are left without the means of enforcing their authority. The Greek and Latin clergy at Jerusalem have renewed their shameful contests about the Holy Places, while the Turkish officials had not the power to prevent them coming to blows. This time the Latins claimed more than they were entitled to, and the Latin Patriarch and the French Consul (M. Botts) finding themselves under the necessity of yielding to the Greeks, left Jerusalem for Beyrout.

It seems impossible to read without a shudder an account like the above of contention about the Holy Places, those sacred, hallowed spots where the scene of our blessed Saviour's birth, labours and sufferings was laid. The idea that actual violence should there occur seems so foreign from the principles of that religion which breathes "peace and good will to man" that it is a perfect paradox.

I have thought the same in relation to the sacred doctrines connected with the second coming of our Lord. What a monstrous absurdity that those who profess to believe in the immediate coming of Christ, should ever indulge a spirit of animosity and contention toward others who may differ from them on minor points. How astonishing that in reference to the signs that portend his coming in glory there should ever arise a spirit of contention and strife. We hope all will view these subjects too awfully solmen, too sacred and hallowed to admit of any bitter, acrimonious or unholy contention on such glorious subjects, Let us all be awed into silence as it were before the presence of the Supreme Judge. Grudge not one against another brethren, the judge standeth before the door."

For the World's Crisis.

A friend recently called my attention to a remark in the Grand Crisis, on page 73, which is as follows:—"John Wesley and Lorenzo Dow have given the same date (1809), for the breaking of the civil power of the Pope," and enquired, how it could be true, that Wesley gave the year 1809, for the breaking of the power of the Pope, when in fact he died a number of years before it?

In relation to the above, I would say, that, notwithstaning Wesley died before the year 1809, yet according to his calculation, the number 666 (Rev. 13,) which he supposed to commence in A. D 1143, would terminate in 1809, in the taking away of the Pope's temporal power. This fact is not only refered to by Lorenzo Dow but endorsed by him. He says:—"The stripping of the Pope of his temporal power, 1810, which should be effected by an individual from *Asia*—(B—from Acre) and that 666 years from a certain date, viz., 1143, it would take place, which was exemplified, January 1st, 1810." This calculation as we learn from Dow's Work (vol. 2, p. 134,) was first "made in Germany 1724, translated and published 1754, in London, and reprinted to Wesley's notes in America."

In the above, the whole of the year 1809, is embraced in the calculation, or as Dow remarks, it extends to the first of January 1810, when the new government commenced its opperations. F. H. B.

For the World's Crisis.

The Pilgrim.

A stranger, I've lone wander'd here,
Far from my home;
My eyes are dim'd with bitter tears,
Sadly I roam.

Then pilgrim rest thee here awhile,
Why in such haste?
Linger one night in pleasure's bower,
Its sweets to taste.

I may not stop to sleep in this
Enchanted bower,
Too dearly I shall buy the bliss
Of one sweet hour.

I'll travel on through this dark night,
How can I stay
So near my home, where lov'd ones wait
To welcome me!

And yonder sun is sinking down
Low in the west,
The evening shadows urge me on;
I must not rest.

Pilgrim, yon sun will rise again,
Darkness be gone,
Thy feet are worn, rest tired one,
Your journey's long.

'Tis true, my journey has been long,
And rough the way,
Yet oft in barren wilds among
Rivulets stray.

Oasis in the desert's waste
Sometimes I meet,
As o'er the burning sands I haste
My willing feet.

Sometimes the cool soft breezes blow
My brow to fan,
And Angel's round me whisper low
"Good will to man."

Pilgrim, the path is dangerous,
Thou mayest stray,
Without a guide to pilot thee
This lonely way.

I have a chart of all the way,
And, 'though unseen,
A lovely guide attending me,
The spirit's beam.

My chart not only points the way
My bark should steer,
But tells me Jesus comes to reign
On earth this year.

I soon shall join the blood wash'd band,
There I shall rest,
O I would leave this sin-curs'd land,
Home is the best.

And now a chord within my breast
Trembles with hope,
Touch'd by no hand of mine, it thrills
To love's sweet note.

Earth's sorrows now are growing dim
To human sight,
My thorny path begins to shine,
With living light.

Farewell to pain, and sighs, and tears,
No more I'll roam;
How bright the unchanging morn appears;
Welcome sweet home!

Vesta N. Cudworth.

Special Notice.

Bro. Merriam, I wish to say through the Crisis, my Post Office address is Cutingsville, Vt. I. A. Cheney.

Some of the Brethren of Westfield, think that a tent meeting, to commence the first of June, would do good as there never was a meeting of the kind in this place. Bro. Grant, Turner, and Adrian have lectured here, and the people have become interested to have me write to get the suggestions in season before the brethren to give them time to think of it Westfield is a large place, centrally located, 10 miles West of Springfield, on the Western and Canal R. R.—People can come from the four points of compass by Railroad. If this suggestion should meet the minds of the people they can make it known through the Crisis. Bro. Berick, or Couch, or some one else that has a tent, will need to come if we have the proposed meeting.

I would say to the brethren that Dr. S. P. Hubbard, has been appointed Corresponding Secretary of the Advent Church in Westfield.

Chas. Goodrich.

Westfield, Mass., April 3, 1854.

Advent meetings every Sabbath at Lyceum Hall, Lawrence, Mass.

Advent Hymn Books. It has been decided to publish another edition of Hymn Books, they will be ready in about one week. Those who have ordered books will then be supplied.

Bro. Wm. Pullen's P. O. address is Lowell, Mass.

James E. Clark's P. O. address is Waterville, Ct. Will Bro. Clark have the goodness to inform the Crisis what his Post Office address was formerly.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

In sending out eight thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do. tf

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Agency.

Bro Geo T Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Appointments.

Bro. Geo. W Brown appoints to preach in Salem, Mass., on Lord's day, April 16, and in Boston, at Chapman Hall, April 18, through the week and on Lord's day, April 23.

Bro. L. Kimball will preach in Chapman Hall, Boston, on Lord's day, April 16.

Bro. J. Couch will preach at Concord, N. H., April 16

Bro. J. Couch will commence a meeting near my house, Grantham, N. H., Friday, April 14, and continue over the Sabbath.

Geo. F. Fowler.

The Lord willing I will preach at West Hawley, Wednesday and Thursday, April 12 and 13.

At Savoy, April 14, where Eld. M. Cullock may appoint.

At West Charlemont, Sunday, April 16.

Meetings at Hawley and Savoy, evenings at 7 o'clock. Sylvester H. Rice.

The Lord permitting, I will preach at Kennebunk, the 3d Sabbath in April.

At Poland the 4th Sabbath in April.

At New Bedford the 5th Sabbath in April.

At Providence the 1st Sabbath in May.

At Richmond the 2d Sabbath in May.

At Westboro' the 3d Sabbath in May.

Edwin Burnham.

Bro. Western appoints to preach, Sunday, April 16, in Salem, Mass.

Eld. J. Turner is expected to preach at the Chapel in Lowell next Sabbath.

Ephraim Hodges, 2d, will hold a meeting in Portland the third Sabbath in April.

The Lord willing I will meet the brethren at Washington, Ct., April 18, at Cheshire street, April 19, at Southing, April 20.

J. E. Clark.

Bro. S. W. Bishop will be at Manchester, April 19, and stay over the Sabbath.

M. Sweet.

Wm. Still appoints to preach in Colerain, Mass., April 23, where the Brethren may appoint.

I will preach at at Manchester, April 16.

At Carlisle on the last Sabbath of April.

B. P. Manning.

If the Lord will, I will preach at the following places:

Friday, Saturday and Sunday, April 14, 15 and 16, at Chester, Vt., near Bro. Allens.

Thursday, April 20, at Cavendish, Vt.

Saturday and Sunday, April 22 and 23, at Plymouth, Vt, near Mr Butler's.

Tuesday, April 25, at Densmore Hill.

Friday, April 28, and continue over the Sabbath, at Hartford, Vt., near Bro. Liscombs.

Wednesday, May 3, at the house of Josiah Camp, in Thetford, Vt.

Friday, May 5, and continue over the Sabbath, at Copperas Hill.

Week days at 7 o'clock, P. M.

If some one who is acquainted will give me a list of appointments extending still farther north, as far as Guildhall, I will be obliged. If I knew where any of the *flock* lived between these appointments, I would call on them. I hope that the brethren will be faithful in giving our these appointments. Wm. L. Camp.

Conferences.

M. Grant appoints to hold a Conference at Gaylord's Bridge, Ct, at the M. E. Church, commencing on Tuesday evening, April 18 and continuing over the Sabbath.

At Lanesville, commencing Tuesday evening, April 25, at the M E Church, and continuing over the Sabbath.

Eld S. G Matthewson, will hold a conference, the Lord willing, at Providence, R. I., to commence Thursday, April 13th, and continue over the Sabbath C. O. Towne.

Business Items.

☞ Several persons have sent back their papers and wished to have them discontinued, but have forgotten to tell us to what Post Office they were directed. It would cost us a great amount of labor to look over our entire list to find these names. Will those persons therefore be so kind as to inform us where their papers were directed and we will discontinue them.

☞ Persons who wish to have their papers discontinued should always inform us to what Post Office they are sent.

☞ Persons wishing to have their paper changed from one Post Office to another should be as careful to tell us where they are sent, as they are in giving the P O. to which they wish to have them sent, *always mentioning the State.* Inattention to these things makes us a vast amount of unnecessary labor.

☞ Somebody has ordered a Chart to be directed to Plainfield, Mass., and sent three dollars and ten cents to pay for it and, to pay the postage, but they forgot to sign their name to the order. We will send it when we know who to direct to

☞ S Ferren, writing from Me., requests us to have a few copies of the Jubilee Hymn printed. The hymn is in the new Hymn Book. It will cost one dollar to get them printed, but we will get it done if the brother wishes.

☞ Bro. E. Pitson: Your letter was received and the names you sent put upon the book, and we expect the papers have been sent as you ordered. They were directed to Claremont, N. H.

☞ Bro. Cloudman, we have been directing your papers to Durham, Me. It is all right now.

☞ Persons had never ought to send a great amount of change in a letter, and never send copper. The postage is five times the amount of the copper you send. If you wish to send less than one dollar, it is the best way to send postage stamps

☞ If Bro. Robt. H. Perkins will inform us where he lives we will send him the books.

☞ Bro. S. F. Rogers, will you inform us how many more papers you want.

☞ The edition (3,000) of "The Grand Crisis in Human Affairs," is nearly exhausted; and as we intend to issue another edition soon, those who have sold out the work for us would oblige if they will forward the amount soon as convenient, that we may have the means of defraying the expense of the next issue in cash payment.—[Ed.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, \$3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
" "	paper	"	40 "
Wholesale,	cloth	"	\$40 00 per 100
"	paper	"	33 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"Historical Extracts." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price \$2 per 100. tf

Cash Received.

S P Hubbard, J Dickerson, 2d, E Boynton, A Libby, P Hussy, H A Tucker, M Blakesly, M Fogg, J Leggett, B C. Denney, C Hinman, J Leighton, E Smith, L Obear. A Marriman, S P Paine, R B Wood, G W Camp, D Marsh, J T Dennison, S F Hubbard, J A Wright, A K Clark, A Cchase, 2d, B P Chase. J Little, M Welch, J Dammon, C Petteplace, J Blood, J Burgess, E W Miles, S Elwell, E M Haggett, J Levett, E Morrill, E W Prescott, R Merry, F Mitson, S Buzzell, J Buzzell, J C Merrill, \$1 each.

I Chaplin, S Chaplin, Mrs M Robinson, R S Foster, H Piper, F R Wilkins, N Haile, H B Chase, J G Richards, S E Baynes, Mrs W H Dennet, D Glidden, A Glidden, P Masman, H Albright, L Woodruff, H Dorchester, P Bliss, S Swift, C Thurston, H T Pike, 50cts each.

Miscellaneous.—R S Grimes, E Hobart, J Welber, C Wheeler, G White, J Hughes, A Beed, J Kellogg, A Scovel, C Urns, A Benton, S Andrews, 25cts each; W Johnson, I F Winn. M Perkins, Mrs Colby, 50cts each; Y Higgins, 75cts; J Dennet, \$5; H Mcullock, 20cts; D Austin, \$2; S Warner, 87cts; H Hadlock, \$1,37; G Sutton, \$4; C Gifford, \$3; E R Perkins, \$2; W Reed, \$4.

Cash Received for Books.

S Ferren, \$1; E M Smith, \$1; D H Carverly, \$1; D Smart, \$1; N Lazell, \$1; J Corvell, 75cts; J M Bower, \$2; L Obear, \$1; H Mcullock, 80cts; J French, 40cts; G T Adams, \$25; J A Nichols, \$6,27; R E Wood, \$2; A Fox, 60cts; G W Corliss, \$3,40; S Warner, 13cts; H Hadlock, 50cts. O G Smith, \$5; M Grant, \$19; W A Durand, \$1; H Cole, \$1,25; S Bragg, \$5; G Nellis, 30cts; G Sutton, \$1; J D Farnum, \$2; R H Perkins, \$1; S H Spofford, 50cts.

The Pilgrim Band.

BY E. L. HASTINGS.

Tune—Home of the blest.

We're pilgrims here, but we're journeying on—
We seek for a bright and heavenly home,
Where the woes and toils of life are o'er,
And sorrow and pain shall be felt no more;
Where the pilgrim band shall be at peace,
And grief and woe forever shall cease;
Where the Lord himself, with his own right hand,
Shall wipe the tears from the pilgrim band.

We're poor, down-trodden, and oppress'd,
But we're journeying on to a land of rest,
Where the pilgrim's sigh, and the captive's groan,
Shall yield to heavenly music's tone;
Where the bands of death and hell are riven
By the mighty conquering king of heaven,
And glorious immortality
The portion of the saints shall be.

We're looking for a glorious morn—
We're hoping soon to see it dawn;
Then heaven with shouts of praise shall ring
From sleeping saints who shall wake and sing,
Oh! then our toils and tears shall end,
When Christ the Lord from heaven descends;
Then he shall take his people home,
And the pilgrim band no more shall roam.

Exposition of Ez. Chap. 38 and 39.

It is conceded by many of the learned, that there is no part of the Old Testament so difficult to be understood as that of Ezekiel. His prophecies are very obscure, and we are informed by some that the Jews considered them inexplicable. But while we may regard them as difficult to be understood, we cannot, for a moment, regard them as unintelligible. If the prophecies of Ezekiel are a part of God's revealed purpose, they were given for the benefit of the church, and in order that the church may be benefited, they must understand them. That this idea is correct, is evident from Rom. 15: 4, "For whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope." Again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Not only has God promised to give understanding, but we are instructed how to obtain it. Says the wise man, "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thy heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

But to the subject. Many have believed and still do believe, that this prophecy refers to the future, and that the most, if not all of it is to receive an accomplishment prior to the Second Advent of our Lord Jesus Christ; but this we believe to be inadmissible. There are others, however, who believe that it is to receive but a partial accomplishment before the coming of the Lord. But if it is a fact that we are living in the last days, and that the present generation are to witness the glorious Advent of the son of God, if we have seen the signs, or the beginning of them as referred to by our blessed Lord when he says, (Luke 21,) "when ye see these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh," if this is the case, then no such invasion of Gog, can be looked for before his coming. But, it may be asked, why not? I answer, because the events to be realized as brought to view in those chapters, if we may judge from the past developement of facts, would occupy a period of more than a century. But, says one, they might be fulfilled in a year or two, for Gog can come into the land of Palestine certainly within that time. That it is possible that these northern nations can invade Palestine within a year or two, should time continue, (which I have no idea will be the case) we have no doubt; but this is only one among the many circumstances which are to be fulfilled in this prophecy. When is Gog to come against the land? Ans.—When it is brought back from the sword, when the people of Israel dwell in their own land, when they have got cattle and goods, and when they (the Jews) dwell safely upon the mountains of Israel. Do they thus dwell safely at the present time? and if so, do they dwell upon the mountains of Israel? Have they got cattle and goods, &c., &c. Where is the man that will answer these questions in the affirmative?

But, says the objector, I think I understand it; it does not refer to the literal Jew, but to the spiritual seed, i. e., to the Gentile church. But do the spiritual seed, the children of Abraham, inherit the mountains of Palestine? Nay verily. The very land of Israel, the Mount Zion of the Old Testament, is, with the exception of a few scattered Jews, trodden under foot by the Turks, as it has been by the Gentiles ever since the overthrow of the Jewish polity in A. D. 70, and will continue to be trodden under foot until the times of the Gentiles be fulfilled, and this point by the way, has not yet been reached.

But, says another, now you perceive what a difficulty you and others are involved in by preaching that the Lord is coming so soon; but if you will step on to our position, all will be perfectly lucid and plain. Well, Brother, what is the position you occupy? Ans? We believe that the Lord will not come yet for some twelve, fifteen or twenty years; and hence we have ample time for the Jews to return to their own land, to gather cattle, goods, gold and silver; and in addition to this, the prospect is fair for its immediate accomplishment. We think, however, the idea of the Jews returning to their own land, and especially of their regaining such a state of prosperity as is brought to view by Ezekiel, and that in fifteen or twenty years, is altogether *incredible*. But it may be said that God is able to do this, and as he has promised he will certainly perform. We are not at all disposed to limit the Almighty, but this we do say, that the Lord will not do anything contrary to his economy. The question of God's promising to restore Israel (literal Israel) is clear, it is plain; but whether that restoration is in the future is still a question. To sustain the position that the Jews will at some future time return to their own native land, we are often referred to many of the Old Testament prophecies: e. g.—"They shall be gathered from among the nation whither I have driven them;" "they shall build the old waste places;" "they shall dwell in the land that I have given them;" "they shall be no more two nations;" "they shall dwell safely all of them," &c., &c. When is this gathering from the nations? and this dwelling safely to be realized? According to Ezekiel they are to dwell safely when Gog comes into the land of Israel; for it is said, "In that day when my people of Israel *dwelleth safely*, shalt thou not know it"? But this is not all; after Israel has got back to their own land, and have got cattle, and goods, gold and silver; yea while they are *dwelling safely*, having been gathered from the nations of earth; Gog and Magog invade Palestine, come upon the mountains of Israel, and the poor Jew is again defeated in his expectations, the land that was cleansed is again polluted, and he, *poor creature*, is carried into captivity. But, says the objector, the Jews are not to be carried into captivity, but Gog is simply to come into the land of Israel to be defeated. But inspiration talks very differently. Says the prophet (Ezek. 39: 23,) "And the heathen shall know that the house of Israel *went into captivity*." When did they go into captivity? Ans. (verse 26) at the time "*when they dwelt safely in their land*." When did they dwell safely in their land? Ans. (Chap. 38: 8, 14, 15,) When Gog came against the mountains of Israel. What is the result of Gog's coming into the land of Israel? Ans. The Jews are carried into captivity:—the prophet says, Chap. 39: 23–28:

"And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

Therefore thus saith the Lord God; *Now will I bring again* the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there."

Now, in endorsing the position that, before the Lord comes, (1) the Jews must return; (2) They must dwell in the land of Palestine sufficiently long to obtain cattle and goods, gold and silver, and to arrive (according to the general idea) to a state of glory and perfection almost, if not altogether unparalleled in their entire history, and that this is all to be realized prior to the second Advent of Jesus Christ, and then (3) after they have been gathered back to their own land, shall have acknowledged Christ as the true Messiah, their tears wiped away, their land cleansed, the holy mountain sanctified, and the cross instead of the mosque of Omar, reared upon Mount Moriah. After all this, to have Gog come into the land, strip it of its wealth, deface its beauty, desecrate its sanctuaries, murder its inhabitants and scatter fire-brands, arrows and death throughout the entire region, is absolutely *incredible*. We are led to believe that such a view is contrary to the teachings of God's word, inconsistent with the position that God requires His Church to occupy at this period of the world's history, untruthful in all of its main features, highly injurious to the spiritual growth of those who embrace it, and last, but not least, such are under the necessity of saying the coming of the Lord cannot be expected for many years.

It is the opinion of some that Russia is the Gog of Ezekiel, and that she is about to invade the land of Palestine. But suppose this to be true, it does not fulfil the prophecy; for as remarked above, neither the literal, nor the spiritual seed of Abraham possess that land at present, which by the way must be the case, when Gog is said to come into the land. Now as there is no probability of a restoration of the Jewish polity, judging from the word of God, and the present developement of events, and as the signs of the times, as exhibited in the moral, political and physical world indicate the near approach of Jesus Christ; we opine that the prophecies of Ezekiel have been fulfilled, and that there is no connection between Gog's coming into the land of Israel (Ezek. 38 and 39) and the events marked in the last part of the eleventh of Daniel; but that the former *has been fulfilled*, and the latter is *in process of fulfilment*; and with this view we believe that we can obtain a more perfect harmony than in any other way. With this fact before us, we wish to examine the leading features in these two chapters.

Chap. 38: v. 1–4:

"And the word of the Lord came unto me, saying,

Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him,

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords."

The term Gog occurs here as a proper name—that of a prince. He is said to be the *chief prince* of Meshech and Tubal.—The names of nations and countries are to a great extent to be traced to the immediate decendants of Noah. Josephus, in speaking of this fact, says, that "Japhet" (the son of Noah) "had seven sons.—They inhabited so, that beginning at the mountains Taurus" (in Asia) "and Amanus" (modern name Al Lucan) "they proceeded along Asia, as far as the river Tanais," (Don.) "and along Europe to Cadiz;" (a city of Spain in the province of Andalusia) "and settling themselves on the lands they lighted upon, which none had inhabited before they called the nations by their own names." "Magog founded those that from him were *named Magogites*, but who are by the Greeks called *Scythians*." The term Scythia was by the ancients, sometimes applied to the countries lying at the north of the Black and Caspian seas, and at other times to Mongolia and Tartary, hence the distinguishing appellation of European and Asiatic Scythia. [Enc. Amer.]

"Thobel," (Tubal,) says Josephus, "founded the Thobelites, which are now called Iberes," (i. e., Iberians). Iberia was situated in the Southern part of Georgia, a district of Asia, between the Black and Caspian Seas.

"Meshech," says Clark, "was the founder of the Cappadocians, from whom proceeded the Muscovites." Cappadocia is now a province of Turkey in Asia; its modern name is Caramania. Mitchell, in speaking of these nations, remarks:—"Gog and Magog were probably Scythian tribes. Gomer comprised some of the Celtic nations. Togarmah was a district not far from Mount Ararat; in the same region were the kingdoms of Ararat and Minni, as well as Meshech, Tubal and Kir," (p. 194). Again, the same writer remarks: "Gog and Magog, Gomer, Togarmah, and the north, are alluded to, by the Hebrew writers, as regions very remote, and inhabited by warlike nations, riding on horses and striking terror into the surrounding countries by their numbers and fierceness. They are described as eager to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil. * * * These descriptions have been thought to apply to some of the tribes of Central Asia; but the early inhabitants of the regions *east* and *south* of the *Black Sea*, who were always noted for the number of their horses, and their predatory habits, are believed to be the nations meant by the inspired writers," (pp. 193, 194).

Vs. 5–7. "Persia, Ethiopia, and Libya with them; all of them with shield and helmet:

Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: *and* many people with thee.

Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

"Gomer and all his bands." Josephus says that "Gomer founded those whom the Greeks call *Gallatians*, (Galls,) but they were then called *Gomerites*."

"'The house of Togarmah of the north quarters, and all his bands." Calmet refers this to the "Cimmerians, and Turcomanians, with other northern nations."

According to the above facts, it seems to me that no person need mistake the subject in hand. According to Mitchell's ancient Atlas, these nations are located in Asia; Gog and Magog between the Black and Caspian Seas; Tubal, Togarmah and Meshech south of the Caucasian Mountains; and Gomer south and south-west of the Black Sea; all of which localities were north of Palestine.

Vs. 8. "After many days thou shalt be visited; in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them."

When is Gog to come into the land?—Ans. "In the latter years," or, as in v. 16, "the latter days." From the phraseology, "latter days," many have supposed it to refer to the Gospel dispensation; but this by no means follows. "The phrase of the latter days," says Newton, "in the Old Testament, signifies any time that is yet to come, though sometimes it may relate to the times of the Messiah in particular, as it comprehends all future time in general; and hence it is used in prophecies that respect different times and periods. 'I will advertise thee,' (saith Balaam to Balak,' Num. 24: 14.) 'what this people shall do to thy people in the latter days;' but what the Israelites did to the Moabites, was done long before the times of the Messiah. 'I know' (saith Moses, Deut. 31: 29,) 'that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the *latter days*;' where the *latter days* are much the same as the *time after the death* of Moses. 'There is a God in heaven,' (saith Dan. 2: 28,) 'that revealeth secrets, and maketh known to the King Nebuchadnezzar, what shall be in the latter days;' but several particulars are there foretold of the four great Monarchies of the earth, which were fulfilled before the coming of the Messiah. And in like manner these prophecies of Jacob were, many or most of them, accomplished under the Mosaic economy, several ages before the birth of onr Saviour," (pp. 47, 48). It must appear evident, we think, to every mind that the phrase latter days does not necessarily refer to the Gospel dispensation. The connection in which the phrase occurs in the second chapter of Daniel (v. 28), evidently refers to all future time; for the events brought to view there, to take place in the *latter days*, are 1st, The overthrow of Babylon; 2d, The rise and fall of the Medo-Persian Empire; 3d, The rise of the Grecian Monarchy; 4th, Its subsequent divisions; and 5th, The subversion of them by the Romans; all of which are involved, although not all specified in the history of that developement, prior to the first Advent, the first of which took place about seventy years after the prediction, and the last, thirty years before the first Advent. Let us apply the same rule then to the prophecies of Ezekiel, so far as the phrase "*latter days*," or "*years*" is concerned; and there is no difficulty (if the other features of the prophecy are fully met) in respect to the prophecy having a fulfilment prior to the first Advent.

The prophecies of Ezekiel were given about sixteen years after the prophet Daniel interpreted the dream of Nebuchadnezzar, B. C. 587. Ezekiel was in captivity at this time in Babylon. He predicts an invasion of Gog, at a time when Israel is said to dwell safely, hence the prophet recognizes the fact that the Jews were to return. In this captivity of Israel, was fulfilled the prophecies of Moses (Lev. 26. Deut. 28.) Moses had said (Deut. 31: 29) "I know that after my death, ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the *latter days*." The prophecies of Jeremiah and Ezekiel, inform us that the Jews did do evil, and that God brought upon them great and sore judgments. Moses had said (Deut. 28: 53, 54), "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in the seige and in the straitness wherewith thine enemies shall distress thee;

So that the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:" and the prophet Jeremiah informs us that it was fulfilled. He says, (Lam. 4: 10, 11,) "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

The Lord hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof."

The prophet Daniel, when referring to the evil that had come upon the Jews, (Dan. 9,) says:

"Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore THE CURSE *is poured upon us*, and the *oath that is written in the law of Moses the servant of God*, because we have sinned against him.

And he hath confirmed his words, which he spake against us and against our judges that judged us, by bringing upon us a great evil; for *under the whole heaven hath not been done as* HATH *been done upon Jerusalem*.

As *it is* written in the law of Moses, ALL THIS EVIL IS COME UPON US; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth."

Have the Jews ever been gathered back to their own land? Ans.—They have.—On the accession of Cyrus to the Persian throne, he made a proclamation throughout all of his kingdom, granting to the Jews liberty to go to their own land. In Ezra, (chap. 1,) we read,

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the Lord God of Israel, (he *is* the God,) which *is* in Jerusalem."

Not only did the two tribes avail themselves of this privilege of returning to the land of their fathers, but as Josepheus informs us, many of the ten tribes, improved this opportunity of returning to their own land. [B, XI, chap. 5.] Prideaux informs us of the same thing, he says: That "Several also of the other tribes, took the benefit of this decree to return into their own land, for some of them, who were carried away by Tiglath-Pileser, Salmaneser, and Esarhaddon, still retained the true worship of God in a strange land, and did not go into the idolatrous usages and impieties of the heathen, among whom they were dispersed, but joined themselves to the Jews, when by a like captivity, they were brought into the same parts; and some, after all the Assyrian captivities, were left in the land. For we find some of them still there in the time of Josiah, and they suffered the Babylonish captivity, as well as the Jews, till at length they were wholly carried away, the last of them by Nebuzaradan, in the twenty third year of Nebuchadnezzar.—And many of them had long before left their tribes for their religion, and incorporating themselves with their brethren of Judah and Benjamin, dwelt in their cities, and there fell into the same captivity, under the Babylonians. And of all these a *great number* took the advantage of this decree again to *return* and *dwell in their own cities*; for both Cyrus's decree, as well as that of Artaxerxes extended to all the house of Israel. The decree of Artaxerxes is by name to all the people of Israel, and that of Cyrus is to all of the people of the God of Israel, that is, as appears by the text, to all those that worship God at Jerusalem, which must be understood of the people of *Israel* as well as of Judah; for that temple was built for both, and both had an equal right to worship God there. And therefore Ezra, when he returned, in the reign of Artaxerxes Longimanus, sent a copy of the king's decree, whereby that favor was granted him through all Media, where ten tribes were in captivity; as well as through all Chaldea and Assyria, where the Jews were in captivity, which plainly implies, that both of them were included in that decree, and that being a renewal of the decree of Cyrus, both must be understood of the same extent.

And we are told in Scripture, that after the captivity some of the children of Ephraim and Manasseh dwelt in Jerusalem, as well as those of Judah and Benjamin.—And it appears from several places in the New Testament, that some of all the tribes were in being among the Jews even to the time of their last dispersion on the destruction of Jerusalem by the Romans, though then all were comprehended under the name of Jews, which after the Babylonish captivity, became the general name of the whole nation, as that of Israelites was before," [Prid. v. 1, pp. 144, 145].—If it be objected, that, all of the ten tribes did not return, and hence, Israel did not; we reply, that, as God recognized those of the ten tribes which did return as Israel, it must suffice. For Zechariah, who was one of the prophets, and one who returned under the decree of Cyrus, and was in Jerusalem, B. C. 520, about sixteen years after the decree was given, [Ezra 5: 1,] prophesied to the Jews which were then in Judea, under the denomination of Judah and Israel; he says (chap. 8: 13, 15,), "And it shall come to pass, *that* as ye *were* a curse among the heathen, O HOUSE OF JUDAH, and HOUSE OF ISRAEL, so will I save you, and ye shall be a blessing; fear not, *but* let your hands be strong.

To be continued.

Correspondence.

RICHMOND, Me. March 27, 1854.

Bro. Merriam:—I have thought of writing for the Crisis several times, but have thought there were others who could write more to the edifiation of the cause, than I could, so I have hitherto kept back. I will say I am looking for the commencement of "the time of trouble," (Dan. 12: 1), for the second advent of Christ, the deliverence of his people, and the resurrection of the dead, to take place this year.

Everything around bespeaks to me, that the end of all things is at hand. The signs in the sun, moon and stars—"distress of nations with perplexity," "mens' hearts failing them for fear, and for looking after those things which are coming on the earth," "the sea and the waves roaring," the scoffer saying, "where is the promise of his coming?" the perils of these days, with which we are surrounded—the people, and even those professing to be God's watchmen crying, "peace and safety," the nations getting angry and preparing for war, all—all speak to me that we are rapidly approaching a fearful crisis. I do think that those who are looking for, and expecting the appearing of Jesus have good reason to look up and lift up their heads knowing that their redemption draweth nigh. The signs are nearly all in the past, and the next event we are to look for is the commencement of the great battle of Armageddon. Seeing we look for these things, let us be sober, and watch unto prayer.—We should be careful that every word we speak, and everything we do, is in accordance with the will of God, and according to the precepts he has left us on record for our instruction. We have not followed cunningly devised fables. The Lord is coming. Every man must soon hear his final doom. Sinner—Do you know that you are standing in imminent peril; do you know that the sealing angel is doing his last work of sealing the servants of God in their foreheads? O look to these things, examine for yourself—it is for your interest to prepare to meet the scene to which you are approaching. The four angels (Rev. 7: 1) who are holding the four winds are almost ready to let go their hold, and when they let go, the last servant of God is sealed. The winds are already striving to break loose, yet they are making their best efforts to hold on a little longer. It is for your sake, sinner, that they are holding on. It is that a few more souls may be saved from the burning day. Soon it will be said, "He that is filthy, let him be filthy still, he that is holy, let him be holy still," "and behold I come quickly." O Sinner, prepare to meet thy God.

Yours, believing "the year of
Jubilee has come"
GEORGE H. BROWN.

EDENBORO', Feb. 25th, 1854.

Bro. Merriam:—I am satisfied that the "Midnight cry" is now being given, and I praise the good Lord for this glad news.—I have been so firm in the belief of definite time heretofore, and have been disappointed, that I had given up the definite time theory, but thank God he has endowed me with an ordinary capacity, and loving the appearing of Jesus, I cannot reject such incontrovertible testimony. O glory! My heart overflows with joy, my mouth is full of praises to God. Last Lord's day, I preached three times in this place on the *time*, they came many miles to hear, and the truth seemed to impress every heart with solemnity.

Your brother in hope of seeing
the Lord Jesus this year.
JONAS WENDALL.

The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. [illegible] CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. — LOWELL, MASS., WEDNESDAY, APRIL 19, 1854. — NUMBER 14.

☞The above is a sketch of Mitchell's Ancient Map, the design of which, is, to give a true idea of the location of the nations, brought to view in Ezek. 38 and 39. From the Black Sea where Gog is located, to the Caspian Sea where Mitchell has located Magog, there is a range of mountains called the Caucasus mountains. In these mountains are found living at the present time, the Circassians that Russia has been unable to subdue after a war of twenty years. On the west (TURKEY IN EUROPE) and south of the Black Sea (ASIA-MINOR) is Gomer. Togarmah and Meshech are situated in ARMENIA, a province of TURKEY in ASIA. Syria is located east of the Mediterranean Sea, and north of Jerusalem. North-east of Jerusalem may be seen Assyria, Media, Persia, &c.—None of this country (as presented on the map) north of Jerusalem, belongs to Russia, excepting Georgia, which lies between, or at the north of Meshech, and south of Magog, all the rest belongs to Turkey. These countries which are now held by Turkey (in Asia) formerly belonged to Selucus and his successors, kings of Syria.

Exposition of Ezk. chap. 38 and 39.

Continued.

" For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: So again have I thought in *these days* to *do well* unto Jerusalem and to the house of Judah: fear ye not." Those whom the prophet calls (v. 13,) Israel and Judah, are in the eleventh verse called the residue, viz.: remnant, and if the Lord has been pleased to denominate the remnant (which did return) Judah and Israel, why should we demur. The same idea is to be found in Ezra 3, he says:—" And when the seventh month was come, and the CHILDREN of ISRAEL were IN THE CITIES, the people gathered themselves together as one man to Jerusalem." Here then we have a restoration of the Jews to their own land, which commenced about fifty years after Ezekiel uttered this prophecy. Many of the Jews returned subsequently, at various times.

But again. The power brought to view which is to invade the land or mountains of Israel, is said to " come from the *north* parts." The phrase "north parts," "north quarters," " north country," " Families of the north," " king or kings of the north," refers invariably to the nations and countries laying *north* of the *land* of *Palestine*. Or, as Mr Mitchell says, the countries laying SOUTH, and east of the Black Sea.—When Jeremiah is speaking of the nations which were to desolate Jerusalem, he remarks:—(Chap. 1: 14, 15,) " Out of the *North* an evil shall break forth upon all the inhabitants of the land. For lo, I will call all the *families* of the *kingdoms* of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah." The families of the north are none other than the nations of the Chaldeans, Babylonians, Persians, &c., which were under the administration of Nebuchadnezzar. The same idea is brought to view in Chap. 25: 9, " Behold, I will send and take all the *families* of the *north*, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations." The dominion of Nebuchadnezzar at this time extended over those countries laying at the north of Palestine, and subsequently it extended to Lybia. Rotteck, in speaking of Nebuchadnezzar, says:—" Jerusalem and Tyre fell before him; he caused his banners to wave in Iberia, Arabia, Egypt, and Lybia," (v. 1, p. 84.) Many more passages might be cited but we pass to the Medes and Persians, which are also denominated kings of the north. Jeremiah, in speaking of the overthrow of the city of Babylon (Chap. 50: 1–3,) by the Medes and Persians, says,—" The word that the Lord spake against Babylon and against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the *north* there cometh up a *nation against her*, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast."

At the time when Babylon was beseiged by Cyrus, the Persians were in possession of these northern countries, for their dominion extended from the " Ægean sea (Archipelago) to the Euphrates," (Prid. v. 1, p. 136.) In the declaration of Jeremieh (Chap. 51: 27,) when referring to the seige of Babylon these northern nations are again brought to view. He says, —" Call together against her the kingdoms of *Ararat Minni and Ashchenaz*," (provinces of Armenia.) In these quotations we have specifically pointed out three of the principal kingdoms, from which were to issue the armies destined for the conquest of Babylon, viz: Media, Elam or Persia, and Armenia; and from history we learn that the troops from those countries, embodied in the army of Cyrus, constituted the main body of the invading forces.

Again. On the dismemberment of Alexanders Empire, about three hundred years before Christ, these northern countries fell to Selencus, whose dominion extended " from the Euphrates to the Indus (a River of Asia), 'and Oxus' (modern name Gihon) 'and in a brilliant expedition against the Indian king, Sandracotus,' he 'carried his arms as far as the Ganges." At the battle of Ipsus he extended it as far as the Mediterranean.

At the time of his death, his kingdom embraced Macedonia, Thrace, Asia Minor, Syria, Cappadocia, Armenia, Mesopotamia, Assyria, Susiana, Media, Persia, and all the country clear to the Caucassus Mountains. These countries were bequeathed to his successors, under the denomination of the kingdom of Syria, or kingdom of Asia, the metropolis of which was Antioch.

This very kingdom is the one refered to by Daniel, (chap. 11,) under the title of the king of the north. The phrase "king of the north," occurs in verses 6, 7, 11, 13, and 15, six times, and in every case refers to the kingdom of Syria, which embraced the countries between Palestine and the Black Sea, as far as the Caucassus mountains. There are many more places in the Old Testament, that might be refered to, showing, that the phrase " north," as connected with kingdom or people, (more than twenty instances) has reference to the people and countries south and east of the Black Sea, and in not one passage or instance in the Old Testament, where the phrase occurs, (unless Dan. 11: 40, and Ezek. 38: 15, are exceptions) can it be made to refer to Russia? And as the phrase " king of the north," is used six times in the fore part of the eleventh chap. of Daniel, by the angel, and every instance reference is had to Syria, and the countries laying north of Palestine, and south and south east of the Black sea, that this is sufficient of itself (without going to the Hyperborean regions of eternal frost, to find the king of the north) to determine us in relation to the prophecy. If we act on the principle of comparing scripture with scripture, and in more than twenty instances where the phrase " north," as applying to people or kingdoms, as,—Assyria, Chaldea, Media, Armenia, Asia Minor, and Syria,—the countries laying south of the Black and Caspean seas, and all north of Palestine, are refered to, can we, I ask, if the scriptures are to be their own exposetor, refer this phrase " king of the north," to Russia? There would be some show of truth in the position, if Russia possessed the countries south of the Black sea; but as it is, there is not, to our mind, the least shadow of truth in the theory of Russia's occupying this position. Asia Minor, Armenia, Syria, Kourdistan, (Assyria) &c. is at present occupied by Turkey. Russia, to be sure possesses Georgia, but this is but an item compared with the vast dominions of Turkey and Persia, countries laying south of the Black and Caspean seas. But we return to the subject. Verses 10–12. " Thus saith the Lord God; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates. To take a spoil, and to take a prey; to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

The object of Gog's coming into the land of Israel is, to " take a spoil, and to take a prey." It is impossible for us to have a more perfect fulfillment of this prophecy, than that which occured under the Syrian kings, and especially under Antiochus. Let every one divest him or herself of prejudice, and look at he facts connected with this fulfillment. And,—

1st. The prophet declares that the invasion of Gog, is to occur in the latter days, this we have shown referes to any future time. And—

2d. Prior to this invasion, the Jews were to return to their own land; this is implied in the language of the prophet;—" Thou shalt come up against my people of Israel, as a cloud to cover the land;" this we have shown by scripture and history, did take place, and although all of the ten tribes did not return, yet, those who did return, God recognized as Israel, and Judah.

3d. That the term " north quarters," &c., refers to the countries laying north of Palestine.

4th. That Meshech, Magog, Tubal, Togarmah, &c., were the nations inhabiting the countries SOUTH and EAST of the *Black Sea*. And,

5th. That as Russia does not, nor never has possessed these countries, she is not so much as *hinted at* in the prophecy of Ezekiel.

If we look to the history of Antiochus, it seems to me we have a perfect fulfillment. For,

1st. He, in the sense of the prophecy, reigned in the last days, something over four hundred years after Ezekiel prophesied.

2d. The Jews, at the time he reigned, dwelt in their own land,—Palestine.

3d. He reigned over the countries laying north of Palestine.

4th. His dominion extended to the Black and Caspian Seas, over the very countries denominated in the prophesy, Meshech, Magog, Tubal, Togarmah, &c.

5th. Hd did invade the land of Israel.

6th. The great object he had in view in going to Judea was, as the prophet declares, to take a spoil, and to take a prey. In relation to this, the historian remarks: " And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against *Israel* and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof. And the table of the shew bread, and the pouring vessels, and the vials, and the cencers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off, he took also the *silver* and the *gold*, and the precious vessels; also he took the hidden *treasures* which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly, therefore there was a great mourning in *Israel*, in every place where they were." (1 B. Mac. C. 2.)

Prideaux, in speaking of this, says:—that he took from the temple the " value of one thousand eight hundred talents of gold, and made the like plunder in the city, he returned to Antioch, carrying thither with him the spoils of *Judea* as well as of *Egypt*; which, both together, amounted to an *emense treasure of riches*. (2 v. p. 115.)

Again. We read,—And after two years fully expired, he sent his chief collector of tribute into the cities of Judah, who came unto Jerusalem with a *great multitude*; and spake peaceable words unto them, but all was deceit, for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed *much people of Israel*. And when he had taken the *spoils of the city*, he set it on fire, and pulled down the houses and walls on every side. But the women and children took they captive, and *possessed* the *cattle*. (1 Mac. 1). How applicable the inquiry, " Art thou come to take a *spoil*? hast thou *gathered* thy *company* to take a *prey*? to carry away *silver* and *gold*, to take away *cattle* and *goods*, to take a *great spoil*?"

7th. The prophet speaks of his coming against the " mountains of Israel;" and when Josephus refers to this invasion of Judea, he says,—" So this Antiochus got together fifty thousand footmen, and five thousand *horsemen*, and four score elephants, and marched through *Judea* into the MOUNTAINOUS PARTS.

8th. " Sheba," " Dedan," " and the Merchants of Tarshish," are represented as " bargaining for the spoils of the Jews." Agreable to this we read that Lysias, governor under Antiochus, sent three of his generals with " forty thousand footmen, and seven thousand horsemen to go to the land of Judea." " And the *merchants* of the *country* hearing the fame of them, took *silver* and *gold* very much, with servants, and came into the Camp to buy the *children* of *Israel* for *slaves*. (Mac. C. 8.)

9th. The army which is represented as invading the land of Israel, according to the prophesy, was to be made up of various nations. Hence we read that, " Apollonius gathered the *Gentiles together*, and a *great host* out of Samaria, to fight against Israel." And again, " Then forthwith choosing Nicanor, the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of ALL NATIONS under him, to root out the whole generation of the Jews." (2 Mac.)

10th. "Clothed with all sorts of armour." The historian, when speaking of the army under Nicanor, says:—" Maccabeus seeing the coming of the multitude, and the DIVERS PREPERATIONS OF ARMOUR."

11th. The Jews, at the time that Gog comes into the land of Israel, are to dwell in " unwalled villages," (towns). Mark, it is not said that Jerusalem is not to have a wall, but there shall be unwalled villages. This was the condition of the most of those cities in which the Jews dwelt after the Babylonish captivity, as we learn from Est. 9: 19, " Therefore the Jews of the villages, that dwelt in the *unwalled towns*, made the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another." Vs. 17, 18, " Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face." This power is spoken of in Isa., Chap. 10, 11, 14 and 19, under the denomination of the Assyrian. V. 19, " For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel." The term " shaking," is evidently the same as in Isaiah 30: 32,—" And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in BATTLES of SHAKING will he fight with it." V. 20, " So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground."

In the above passage there are some expressions which demand our attention.

1st. The earth is said to shake. This does not necessarily mean the whole earth. The phrase earth sometimes is used for a part, as in Samuel (Chap. 4: 5,) " All Israel shouted with a great shout, so that the *earth* rang again." Again. In Isaiah (Chap. 10: 14,) the Assyrian power is represented as saying, " I have gathered *all the earth*: and there was none that moved the wing, or opened the mouth, or peeped." Again. In Luke (Chap. 23: 44,) we read that " there was darkness over *all the earth*, until the ninth hour." There are other instances in which the term occurs, where, instead of the whole, only a part of the earth is referred to.—The Evangelist Luke, in saying that darkness was over all the earth, evidently referred to the country connected with Judea.

2d. The Lord is represented as being present at the time of this shaking, for it is said, " shall shake at *my presence*."—Precisely the same idea is presented in Isaiah (Chap. 19: 1,) when speaking of the overthrow of the government of Egypt. He says:—" The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall *come into* Egypt: and the idols of Egypt shall be moved at *his presence*, and the heart of Egypt shall melt in the midst of it. Vs. 21–23, " And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." The three last verses of chapter 38, are evidently synonimous with Chap. 39: 3–6, where is brought to view the overthrow of this mighty power. The language here is strong and explicit, but no more so than in many places in the Bible. From the expressions " hailstones, fire and brimstone," many have supposed the prophesy to refer to the end of the world, but it seems to me that we have phraseology as strong, if not stronger than the above, applying to the judgments which came upon Jerusalem. For example, we read in Micah, (Chap. 1: 1–5,) " The word of the Lord that came to Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, which he saw *concerning Samaria* and *Jerusalem*. Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For behold, the Lord *cometh forth out of his place, and will come down*, and tread upon the high place of the earth. And the *mountains* shall be *molten under him*, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israel."

In the above scripture, the phrases, " the Lord cometh forth out of his place," " mountains molten," and " valleys shall be cleft, as wax before the fire," are equally as strong as those in Ezekiel.—Again. In Isaiah 30. 27–33, we have (as we believe) a description of the overthrow of Gog under the name of " *the Assyrian*," he says:—" Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, [I will put hooks into his (Gog's) jaws] causing them to err. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones. For through the voice of the Lord shall the *Assyrian be beaten down* [full upon the mountains of Israel] which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in *battles of shaking will he fight with it*.—For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."

Tophet (Valley of Hinnom) was south-east of Jerusalem. Some have supposed, from the description here given of Tophet, &c., that it related to the overthrow of the Assyrian army under Senacherib. But we are more inclined to the opinion that the Valley of Tophet, or Hinnom, is the same as the Valley of Hamon-gog (Ezekiel 39: 11,) where Gog and all his army were to be burried. Again. In Isaiah (Chap. 14: 24, 25,) we read,—" The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: That I will *break* the *Assyrian* in *my land*, and *upon my mountains* tread him under

foot: [Thou (Gog) shalt fall upon the mountains of Israel. Ezek. 39: 4,] then shall his yoke depart from off them, and his burden depart from off their shoulders."

But as most may agree that the passages above cited, refer to, and synchronize with the overthrow of Gog, we pass to consider whether this part of the prophesy has been fulfilled—whether this power has thus fallen upon the mountains of Israel. We have already referred this prophesy to the Syrian kings, and especially to Antiochus, and his successor, in their wars against the Jews. We believe that no prophesy has been more perfectly fulfilled. In no part of the history of the Church from the time of Joshua, did the Almighty manifest more direct interposition than in the wars waged against the Syrians by the Maccabees.—And if we believe that God was with Gideon, Barak, Sampson, Jephthae, David, &c., when they, by comparatively a handfull of men, defeated the hosts that came against Israel, likewise similar facts, circumstances, and exploits of the Jews at the point of time referred to above, lead us to believe that this was the hand of God.

Prideaux, in speaking of the death of Mattathias (v. 2, p. 125,) and the succession of Judas, remarks, "But this loss was sufficiently compensated by the succession of Judas Maccabaeus, his son, in the same station. For, as soon as his father's funeral was over, he stood up in his stead; and, according as appointed by him, took on him the chief command of those forces which he had with him at his death; and his brothers, and all others that were zealous for the law, resorted to him, till they had made up the number of an army; whereon he erected his standard, and led them forth under it to fight the battles of Israel against their common enemies, the heathens that oppressed them. His motto, in that standard being this Hebrew sentence, taken out of Exodus 15: 11, Mi kamo-ka Baclim Jehovah, i. e. 'Who is like unto thee among the gods, O Jehovah?'" The first conflict of any note was between Apollonius and the army of Judas. Prideaux in speaking of this says: "Whereon Apollonius, who was governor for Antiochus in Samaria, thinking to put a stop to his future progress, got an army together, and marched against him. But Judas, having *vanquished and slain him* in battle, made a *great slaughter* of his *forces*, and *took their spoils*; among which finding the sword of Apollonius, he took it to his own use, and fought with it all his life after." (Ib. p. 128.) "Seron, the deputy-governor of Cœlesyria, advanced to revenge the defeat of Apollonius, but encountering the enemy in the strong pass of Bethhoson, met with the same fate," (Mil. His. of Jews, v. 2, p. 43,) eight hundred of his army being slain. (1 Mac.) "When Antiochus heard of these two defeats, he was moved with great fury and indignation, and therefore in his rage, forthwith sent and gathered together all his forces, even a very great army;" but fearing that he should not be able to defray the expenses of the war, divided his forces; he with a part of them went to Armenia, and Persia, while the remainder were sent under two or three of his generals into Judea. "The vanguard of the Syrian army, amounting to twenty thousand, under the command of Nicanor and Georgias, advanced rapidly into the province: it was followed by the general-in-chief, Ptolemy Macron; their united forces forming an army of *forty thousand foot* and *seven thousand horse*." Judas then assembled six thousand men, and after they had fasted and prayed, which was the custom in the days of the Judges, he, in strict conformity to the law of Moses, "issued out through his little army the appointed proclamation, that all who had married wives, built houses, or planted vineyards, or were fearful, should return to their homes." His force dwindled to three thousand men, while that of his enemies amounted to *forty-seven thousand*. Yet with this small band Judas advanced towards Emmaus, where the enemy lay encamped. "Intelligence reached him that Georgias has been detached with five thousand foot, and one thousand horse, to surprise him by night. He instantly formed the daring resolution of eluding the attack, by falling on the Camp of the enemy. It was morning before he arrived; but, animating his men for the attack, he rushed down upon the Syrians, who, after a feeble resistance, fled an all sides. Judas was as wary as bold, his troops as well disciplined as enterprising. He restrained them from the plunder of the Camp, till the return of Georgias with the flower of the army, who came back weary with seeking the Jewish insurgents among the mountains, where they had hoped to surprise them. To their own astonishment they beheld their own Camp in a blaze of fire. The contest was short, but decisive; the Syrians were defeated, with immense loss;" (Mil. His. of Jews v. 2, p. 44,) there being about three thousand men slain, and the immense booty of the Camp fell into the hands of the Jews. (1 Mac.) Says the prophet, (Ezek. 39: 10,) "they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God." How perfectly was this fulfilled. Again. Judas "hearing that a great force was gathering beyond the Jordan under Timotheus and Baccidas, he crossed the river, and gained a great victory and a considerable supply of arms. Here two of the chief oppressors of the Jews, Philarches and Callisthenes, perished; one in battle, the other burnt to death in a house, where he had taken refuge."—"The next year Lysius appeared in person, at the head of sixty thousand foot and five thousand horse, on the southern frontier of Judea, having perhaps levied part of his men among the Idumeans. This tribe now inhabited a district to the west of their ancestors, the Edomites, having been dispossessed of their former territory by the Nabathean Arabs. Judas met this formidable host with ten thousand men; gained a decisive victory, and slew five thousand of the enemy. Thus on all sides triumphant, Judas entered, the ruined and desolate Jerusalem." (His. of Jews, v. 2, p. 45.)

To be continued.

The World's Crisis.

LOWELL, APRIL 19, 1854.

The Cause and its Progress.

As time is passing, the faith of true Adventists is growing more and more confirmed in the nearness of the coming of Jesus Christ. The cause of truth is acquiring strength every day, scores are falling into the ranks of Zion, and embracing the truth with all the soul. Many are being converted to God in various parts of the country, and our brethren are indefatigable in spreading the light, and in sounding the cry, "Behold the Bridegroom cometh, go ye out to meet him."

The word of the Lord points out this to be the year of the redeemed, when Zion shall be made to rejoice with exceeding joy. Every day the light grows brighter; the sure word of prophecy is unfolding itself in a wonderful manner; and as the signs, which indicate the coming of our Lord to be near, are thickening on either hand, the heart of the weary pilgrim is made to rejoice with joy unspeakable and full of glory.

Every effort which has been put forth to stop the car of Salvation has served to give it an accelerating motion. And every person who has grasped the pen saying, "*I will put it down*," has either darkened counsel with words without knowledge, and hence left the matter worse than when he commenced, or, he has written in a hard censorious spirit, and by doing this, he has extorted the confession from those who did not believe, and they have said:—"whether it be true that Christ is coming or not, we know these men are not right,"—and thus all this effort has been lost upon those who really desire the truth. The fact is "God lives." "It is not by might, nor by power, but by my spirit saith the Lord of hosts." "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." The ways of God are wonderful indeed, and however much men may oppose, his purpose must and will be developed. For,—

His purposes will ripen fast,
  Unfolding every hour;
The bud may have a bitter taste,
  But sweet will be the flower.

Blind unbelief is sure to err,
  And scan his work in vain;
God is his own interpreter,
  And he will make it plain.

The truth of the matter is, God will have the glory. If the instrument He has chosen to perform any part of the great plan does not suffice, he lays it aside, and selects one that will. When men get so great in their own estimation, and so wise in their own conceit, as to feel that they are the bone and muscle of the cause in which they are engaged, and that if they should die, the work in which they are engaged must stop; God shows, by setting them aside, and selecting others in their place, that he is not beholden to them in the least. There have been many just such characters in the Christian Church. Men of no ordinary talent, men, who have done a great amount of good, but forgetting that it was God that worked in them both to will and to do of his own good pleasure, they have at length fallen to rise no more.

The Jewish nation were highly favored for many centuries. God had revealed himself to them in a wonderful manner, but He at length rejected them; not however, until they had departed from the commandment that was delivered to them. God purposes to save men by the foolishness of preaching. He "hath chosen the foolish things of the world, and things which are despised, hath God chosen, *yea* and things which are not, to bring to nought things that are; that no flesh should glory in his presence." He has put "this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Hence if we, as the apostle says, "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God," he may honor us with some humble calling, and by a faithful discharge on our part of the obligation resting upon us, we shall at last be raised to participate in the glory at His right hand. X.

The Time, Times, and a Part.

The angel, in revealing the visions to Daniel, makes an effort to reveal time;—and that effort is fruitless unless time is revealed, and that time must be understood in order to be effectual. There are certain periods given reaching from a given point, to the accomplishment of certain "*wonders*;" and if we can ascertain what those wonders are, and when those periods commenced, we can arrive at correct conclusions respecting the fulfilment of the wonders;—and if we cannot settle those points, these periods might as well not have been given.

The first question in the xii of Daniel, relative to time, is, "How long shall it be to the end of *these wonders*;—viz., every thing that had been previously brought to view—the rise and reign of antichrist,—the standing up of Michael,—the deliverence of God's people, and the resurrection of the dead. Mark the answer. "And I heard the man clothed in linen, which was upon the waters of the river. When he held up his right hand and his left unto heaven, and swear by him that liveth forever and ever, that it shall be for a time, times, and a part (Marg)." But this is not all. We must not consider the answer complete.—"It shall be for a time, times, and a part, *and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished*." Now we see that in the first place, there is a period called a time, times, and a part, and after that has expired, a certain work is to be accomplished called the scattering the power of the holy people. Who are the holy people? Of course they are the Church. Then the power of the Church was to be *scattered after the time, times, and a part expired*. Hence we see that this period cannot reach down to the judgment as some suppose.

The question now arises, how long is the period called a time, times, and a part. We get light on that point in the preceding verses. "And I heard, but understood not." Daniel doubtless listened with the most intense interest to this answer; but it was clothed in mystery too deep for his comprehension. But unwilling to let this propitious moment pass without getting the true time, he anxiously exclaimed, "O my Lord what shall be the end of these things." The angel intimates that the matter is not for him to understand: and says—"Go thy way, Daniel, for the words are closed up and SEALED *until the time of the end*." Then he declares that the wicked shall not undersand, but the wise (those that have spiritual wisdom) shall understand, (i. e., in due time). Then, to partially explain the former mystical expression, and give a date or point from which to start in the calculation, He says, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, set up, there shall be a thousand two hundred and ninety days." This period very clearly is the same as the time, times, and a part, and commences at the same point. This is understood by all to mean 1290 years.

But when he mentioned the other period viz., time, times, and a part, he also gives an indefinite space for the scattering of the power of the holy people;—and in this last expression, he says, "Blessed is he that waiteth and cometh to the thirteen hundred five and thirty days." These periods it is very plain, commence at the same time, but the last is 45 years the longest. This 45 years is doubtless the time that is allotted to the scattering of the power of the holy people.

Hence, we see that the time is given twice, once in a deeply mystical manner without any starting point, to one that was by the side of the river, and once to Daniel himself, in a more intelligible manner, having a noted event in the history of the church as a starting point.

According to our position, this starting point was 519, the termination of the period time, times and a part, was the taking away of the civil power of the pope by Napoleon, which took place just 1290 years from that date. Then the times and laws were taken out of the hand of the little Horn power.

Since that time, the greatest efforts have been made to scatter the gospel to the ends of the earth. 45 years are allotted to this scattering of the power of the Church, and then the thirteen hundred five and thirty years will close. These years are on the verge of expiration. They end this year. *Prepare to meet thy God.*

W. H. P.

For the World's Crisis.

"The wise shall understand." Here we find a declaration that no one can deny;—for it is the word of Jehovah, and that word cannot fail. But the question arises, what is it that the wise will understand? Daniel had heard the question; "How long shall it be to the end of these wonders?" and the answer came from the one which stood upon the waters, clothed in linen, after he had held up his right hand, and his left hand unto heaven, and sware by him that liveth forever, that it should be for a time, times, and an half; or part (Margin). "I heard," says Daniel, "but I understood not: then said I, O my Lord, what shall be the end of these things?—And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand: *but the wise shall understand*." Then we see that it was relative to time, that the Lord informed Daniel, that the wise shonld understand; yea, definite time. There are many of our good and faithful brethren that overlook this great subject of definite time I fear; for while we present the subject before them, they have no confidence in it; yet when asked about their faith in the coming of the Lord they reply, "My faith was never stronger in the coming of the Lord, and that He is nigh even at the door, than at the present." This is no faith in the time of the Lord's coming, unless you make faith and knowledge one and the same thing; for Christ says, "Know that it is nigh." Here is knowledge at sight, but faith is believing something we do not see. O my Brethren, I fear that there is danger here. Many that have no confidence in definite time, but believe in "the nigh even at the door theory," I fear have not "held fast the beginning of their confidence," but have engaged too much in the perplexing cares of this life, and do not regard the admonition of the Saviour as much as they ought, where he says,—"Search the Scriptures," which Paul says, "are able to make us wise unto salvation." Peter also says, "We have also a more sure word of prophecy, wherunto ye do well that ye take heed as unto a light that shineth in a dark place. Knowing this first, that no prophecy of the Scriptures is of any private interpretation." And again remarks Paul, in writing to his brethren, "Whatsoever things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope." As it is definite time that the wise are to understand, we wish to enquire, who are the wise? They are not the wise of this world, or those that are wise in their own conceits. But they are those who feel their ignorance, and apply to the Father, the great Giver of Wisdom, who will give to all that ask in faith liberally, and upbraid none? These are the characters that will understand. Now we wish to say a little upon this subject which the wise are to understand; and we pray for the Holy Ghost to aid and direct, that we may get the truth, and be sanctified (ourselves) by it, and by communicating it to others, be giving meat in due season, that God may be glorified here, and we be saved in the day when He shall make up His Jewels. Paul says, "all scripture given by inspiration of God, is profitable for doctrine" &c. Now in order to have them (the scriptures) profitable, must they not be understood? Certainly they must. For the Lord hath declared that he "doeth nothing, but he revealeth his secret to his servants the prophets:" says the Psalmist (Ps. 25. 14.) "The secret of the Lord is with them that fear him;" and in the other passage we just quoted, Amos 3; 7, "Surely the Lord God will do nothing, but he revealeth his *secret* unto his servants the prophets." We look at the character of God, and we see that in all past ages he has revealed his plan to his servants; and says the Apostle Paul: "He that spared not his own Son, but delivered him up for us all, how shall he not with him, also freely give us all things." Thank God, we have every thing to encourage us in our work of studying the Scriptures of truth, and we may come to a right conclusion. Therefore we will briefly examine some of the evidence. We might take up the subject, and go through with an examination of the vision, and present History to prove the truthfulness of our conclusion: but we say, "To the Law and to the testimony." In the commencement of our article, we remarked that Daniel did not understand the time, times, and a half, therefore he enquired more definitely concerning this matter.—He then receives this answer. "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days"—(Prophetic time.) But what is prophetic time? Ans. A day for a year. Proof.—Num. 14: 34, Ezek. 4: 6, therefore it is 1290 years.—This then gives us the time during which the saints were to be in the hands of this desolating power." The Saviour referring to it says." (Matt. 24: 15,) "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, whoso readeth let him understand." Again, speaking of the days (1290,) He says:—"They shall be shortened, for except those days be shortened, there should no flesh be saved." The Revelator declares, that 1260 days (years,) is the space of time for this power to destroy the saints; and Christ declares, that immediately after those days shall the sun be darkened: therefore, this abomination must be set up 1260 years before May 19, 1780, for then the sun was darkened.

From 519 A. D., to 1780, is 1260 years. We do not count the year 519, because it is from that year, therefore, it includes the year 1779, to make up the whole number. Now what is the conclusion drawn from the above arrangement? It is this; 1290 years was the time that was first specified, during which the saints were to be in the hand of this desolating power. 2nd These days were shortened to 1260, and that period ended as soon as May 17th, 1780. Now if the 1260 ended in 1779, (as some affirm) the 1335 which bring the resurrection, must end 75 years subsequent to 1779, which bring us to 1854.

But I will put it the farthest that it can be placed. No one can reasonably doubt that the tribulation ended May 19, 1780, then as soon as that date, the 1260 years ended; 75 more,—the difference between 1260 and 1335—end as soon as May 19, 1855.—This is as far as we can go and take the Bible for our guide. Here then is the conclusion. Between this, and May 19, 1855, we believe the Lord will make his second appearance among the children of men; and this we regard, "Bible time," glory to God. The 1335 days are written for our learning, which bring us to the end of the world, when Christ will "reward every man as his work shall be;" yet how few there are who regard them, and are willing to believe the word of God.

When the Son of man cometh will he find faith on the earth. O how few will be ready. Brother, gird on the armour, and stand at your post like a faithful sentinel, ready to give the alarm to all around.—Sinners, what must I say to you? The Cry is heard sounding through the land, "Behold the Bridegroom cometh, go ye out to meet him." The virgins are trimming their lamps, and soon Jesus will come, and what will become of you? How will you stand in that trying hour? I warn you to flee to Christ now while it is mercy's hour. Seek Salvation now, lest by delaying you lose your all and have to wail at last when the "harvest is past, and the Summer ended, and you not saved;" my whole being cries out to you, "Escape for thy life" for God will destroy the place.

May the Lord guide both reader and writer into a patient waiting for Christ at the ending of the days, Amen.

Geo. L. Teeple.

Bethel, Conn., 1854.

The Traditional Policy of Russia—The will of Peter the Great.—At the present moment, when events are developing the Policy of aggrandizement which Russia is pursuing, it may be interesting to reprint the following document, which was published in 1818 by the French newspaper La Presse as an authentic copy of the Political Will of Peter the Great. Whether genuine or not, it cannot be denied, in view of recent disclosures, that it is a pretty accurate programme of the career on which Russia has entered:

THE TESTAMENT OF PETER THE GREAT OF RUSSIA.

In the name of the Holy and invisible Trinity, we, Peter the First, to all our descendants and successors to the throne and Government of the Russian nation:

Having by the great God of whom we received our existence, been also endowed with the gift of prescience, we view the Russians as called, in the course of future event, to the general dominion of Europe.

This opinion is founded on the fact, that the other European nations have reached a state of old age next to caducity, toward which they are journeying with giant strides; hence, it follows, that they should easily and undoubtedly be conquered by a people young and new, when it shall have acquired its strength and vigor. We view the invasion of the East and West countries by the North as a periodical movement, decreed among the arcana of that Providence that regenerated the Roman people through the invasion of the barbarians.

The emigration of the polar men are like the flood of the Nile, which comes at certain periods to fertilize the exhausted lands of Egypt. We found Russia a rivulet, and leave it converted into a river, and my successor will find it a sea, destined to fertilize impoverished Europe, and its waves will break down all opposing dykes, if my descendants have but the wisdom to direct the current.

To this end I leave the following instructions, which are recommended to their attention and constant observance:

1 To have the Russian constantly at war, that the soldiery may be always disciplined and always ready for action. Allow the nation no rest, but for the replenishing of the treasury, organizing the armies, and choosing the opportune moment for attack; making in this manner, peace serve war, and war serve peace, in the interests, aggrandizement and prosperity of Russia.

2 To attract, by all possible means, the most efficient and celebrated military officers in Europe during war, and the highly educated, scientific men of all countries, in time of peace, that the Russians may enjoy the advantages of other countries without loosing their own identity.

3 To take part, on all occasions, in the disputes and contentions among the States of Europe, especially those of Germany; in which, as the nearest, we are the most directly interested.

4 To subdue Poland; foment there continual rivalries and disturbances; gain their nobles by bribery; influence their diets, and, by intrigue, take action in the election of their kings: form partisan cliques, and for their protection send them Muscovite troops, to remain in the country until the moment of complete occupation. If the neighboring powers make opposition, quiet them at once by dismembering the country; and giving to each a part.

5. To take what we can from Sweden, and make any attack by her a pretence for subjugation. For this, separate her from Denmark, and likewise Denmark from Sweden, and foment with care, all animosities and rivalries between them.

6. To select wives for the Russian princes among the princesses of Germany, for the multiplying of family alliances conciliate interests, and by them will unite Germany to our cause, and increase our influence in that country.

7. To attend assiduously to forming an alliance with England for our commerce the assistance of that power we most need for the purpose of building up a maritime force, and she will be of the greatest service in supplying us with her gold in exchange for our lumber and other productions. Continual intercourse with her merchants and sailors, will accustom ours to navigation and commerce.

8. Extend ourselves unceasingly toward the north, the whole length of the Baltic, and likewise to the south by the Black Sea.

9. To take every possible means of gaining Constantinople and the Indies, (for he who rules there will be true sovereign of the world) excite war continually, in Turkey and Persia, establishing fortresses on the Black Sea; get the control of the sea by degrees and also of the Baltic, which is a double point necessary to the realization of our project; accelerate, as much as possible, the decay of Persia;—penetrate to the Persian gulf—re-establish, if it be possible, by the way of Syria, the ancient commerce of the Levant! advance to the Indies, which are the great depot of the world. Once there we can do without the gold of England.

10. Obtain and carefully cultivate the alliance of Austria; support (apparently) her ideas of future dominion over Germany; excite animosities and rivalries among her princes—thus causing each party to claim the assistance of Russia, and exercise over this country a species of protection that will prepare for future dominion.

11. Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople, (having excited war among the old States of Europe,) by giving to Austria a portion of the conquest, which afterwards will or can be reclaimed.

12 Unite within your borders all the disunited or schismatic Greeks now scattered in Hungary and Poland, making ourselves their centre, establishing beforehand an independent church by a species of autocracy and sacredotal supremacy.

13. Sweden dismembered, Persia subdued, Poland subjected, and Turkey conquered, our armies united, and the Black Sea and the Baltic guarded by our ships-of-war, it will be necessary to propose separately, and with the greatest secrecy, to the court of Versailles, and afterwards to that of Vienna, to divide with them the empire of the universe.

If one of the two accept this offer so flattering to their ambition and self love, let her serve to annihilate the other, commencing a contest, the issue of which cannot be doubtful; and Russia may take possession of all the East and a great part of Europe.

If both nations should refuse the offer made by Russia, (which is not at all probable,) it will be necessary to excite quarrels among them, which will engage them in a war with each other. Then Russia, improving the decisive moment, advances her troops (assembled beforehand) on France and Germany at the same time. Two squadrons proceed—one by the sea of Azof, and the other by the port Archangel—filled with Asiatic hordes under the convoy of our armed ships in the Black Sea and the Baltic. Advance by the Mediterranean and the ocean, inundate France on one side, while Germany is unindated on the other—and, these two countries conquered, the rest of Europe will pass under the yoke without firing a gun. Thus may and should be effected the subjugation of Europe.

Bro. Merriam:—I here give you an account of the meeting held at New-Haven, Conn., by Elds. F. H. Berick and E. Burnham. The attendance and attention were very good, from the commencement to the close. Not any disturbance in any form what ever. The lectures were both interesting and profitable. There have been no lectures in this city on the subject of the Advent since '44. The people were prejudiced against the Advent, especially the *time*; they knew nothing of the blessed hope: they had been informed that Millerism was a great delusion, and that it was very wicked to preach the *time*. I have learned since the meeting, many of those who were so bitter have changed their minds, some say it is truth, others it looks like the truth, and some have nothing to say. New Haven is stirred up (so to speak,) on the subject of Christ's coming.

And it is the opinion of the Brethren that a company will go up from New Haven to meet the Lord in the air. The following important items of their discourses were clearly and faithfully shown, by the Bible and history—namely, the rise of the man of sin—the papacy or little horn, (Dan. 7) to be in 519 A. D. and at this point of time commenced the 1260 years of tribulation upon the Church of God, as recorded in Matt. 24: 29, and Rev. 12: 6, 14. Also that this point of time (519) dates the commencement of the 1290 years as recorded in Dan. 12: 11. According to this all could see that the 1260 years carry us to 1779, where the tribulation ended, and toleration was granted to the poor heretics, so called.

That the 1290 years did end A. D. 1809, where the Dominion of the Pope was taken away. All that I have heard and read against the above position, *has no weight on my mind.* I am settled and grounded, that the position of Bro. F. H. B. on the time of the rise of the little horn is *correct;* hence add to 1809, forty five years, and it makes out the 1335 years Dan 12: 12, carrying us to 1854.

In conclusion, the effect of the meeting is good, many a soul is rejoicing in the speedy Advent of our blessed Lord, others are investigating the subject, and enquiring are these things so? In short, bless the Lord that those two faithful Watchmen ever came to New Haven. The people are anxious to hear more on the subject.

Jas. E. Clark.

Dear Brothers and Sisters:—I thank the Lord that he is still calling on poor sinners to seek a refuge from the awful storm which is about to burst upon this wicked and thoughtless generation. O, is it true that our deliverer is coming this year? Yes, I beleive it. He will soon come to gather his faithful children home from this dreary land. I beleive that we soon shall be in that kingdom that shall never end.—I pray the Lord that we may all meet there. Oh sinners seek salvation before it is too late, before the door of mercy is forever closed against you. O what a lamentable cry there will be in that great day! sinners will cry for rocks and mountains to to fall on them, to hide them from the wrath of the lamb. May God speed the message of his glorious and speedy coming even unto the ends of the earth. Brothers and sisters be faithful untill the Lord comes.—Your sister expecting redemption this year.

Caroline A Phelps.

Famine in Norway. The Chicago Daily Tribune, says that the news lately received from Norway, is of a very alarming character. In a great portion of that country, there is a scarcity of food. The sufferings of the people in consequence, are as great, if they do not exceed, those which the people of Ireland endured in the year 1847. The Tribune says:

"In the most fruitful seasons in Norway, there is never more than a bare sufficiency. It is comparatively a barren country, very mountainous and rocky; there are a few fertile spots, scattered here and there among the mountains and hills, and these few acres require much labor to clear them of the stones and gravel. Such patches as these constitute the farms of Norway.—Never more than a bare subsistence can be gathered from them. It is said by them who know, that about one million barrels of grain have to be imported annually—most of it from the Russian provinces. At this present time, the consequence of the troubles in the East, the export of grain is entirely prohibited by the Emperor of Russia. All over Europe, particularly in the western parts, there is a great scarcity. A very small quantity has this year been received in Norway, and in consequence, there are hundreds of families among the poor, who are destitute of bread. Barley, which is generally used by the lower classes, is, according to the latest accounts, worth $10 per barrel, of our currency;—Rye $12 per barrel. Common laborers' wages are but 25 or 30 cents a day."

The Norwegians of this country, are making preparations to aid their countrymen at home.

War in good earnest at last.

The English and French governments have made their formal declaration of war, and the manifesto of Queen Victoria, as well as the Emperor Napoleon, was responded to by the members of both legislatures, with the most united and enthusiastic feeling conceivable. Indeed it seems there never was a war in which nations engaged with more hearty good will, than the present conflict. It is said nothing else is talked of in England, either in public or private. Have they not drank "the cup?" Are they not "moved and mad" because of the word which the Lord has sent among them? Are they not filled with the fury of war? "Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the word which I will send among you," Jer. 25: 27. They have for a considerable time been drinking in the elements of wrath, they are now beginning to vomit forth their rage and violence, and soon they will fall to rise no more. The startling news by the late arrivals, would have received more particular notice, but having been absent from the city for my health, opportunity for writing has been wanting.

TEN DAYS LATER FROM EUROPE.

By the Hermann, at New York, yesterday morning, and by the America at Halifax yesterday afternoon, we have ten days later advices from Europe—dates to the 1st inst. The news is of the deepest interest. We learn that war has been officially declared by England and France against Russia—that the two former powers have intimated their intention of refusing to issue letters of marque against the commerce of their foe—probably because she has none—and that Russia as yet withholds her intentions in the premises, although the advantages privateering will afford her in crippling the commerce of her opponents may yet induce her to resort to this questionable means of civilized warfare. The Czar having returned unanswered the last proposition of the allied powers, Her Britanic Majesty has issued the following declaration of war:—

Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, having been compelled to take up arms in support of an ally, is desirous of rendering the war as little onerous as possible to the powers with whom she remains at peace. To preserve the commerce of neutrals from all unnecessary obstruction, Her Majesty is willing for the present to waive a part of the belligerent right appertaining to her by the law of Nations; but it is impossible for Her Majesty to forego the exercise of her right of seizing articles contraband of war, and from preventing neutrals from bearing the enemy's despatches. And she must maintain the right of a belligerent to prevent neutrals from breaking any effective blockade which may be established with an adequate force, against the enemy's forts, harbors or coasts; but Her Majesty will waive the right of seizing the enemy's property, laden on board a neutral vessel, unless it be contraband of war. It is not Her Majesty's intention to claim the confiscation of neutral property not being contraband of war, and on board the enemy's ships. And Her Majesty further declares that being anxious to lessen as much as possible the evils of war, and to restrict its operations to the regularly organized forces of the enemy, it is not her present intention to issue Letters of Marque for the commission of privateers. Dated March 28, 1854.

On the same day, the Legislature at Paris received a message from the Emperor Napoleon, declaring that Russia had placed herself in a state of war with France. The Emperor Napoleon's announcement was received in both Chambers with extraordinary enthusiasm.

The French Government announces that it will not grant letters of marque to American vessels. Admiral Sir Charles Napier's fleet anchored off Kiel on the 27th. Eighteen thousand Russians crossed the Danube on the 23d. Thirty-five thousand crossed at Matschin without molestation. A skirmish occurred between the Russians and Turks on the bridge of the island of Turtukeh. The Turks having destroyed the bridge, 200 Russians were precipitated into the water.

The Duke of Parma was stabbed by an assassin, and died next day. The Duke of Portland is dead.

The war is to be in strict accordance with a treaty between the Porte, France and Britain, signed on the night of March 12th, embracing five articles.

First—England and France engage to support Turkey by force of arms, until the conclusion of a peace that shall secure the independence and integrity of the Sultan's dominions.

Second—That the Porte shall not conclude a peace without the consent of the allies.

Third—that the allies shall evacuate the Turkish territories after the war.

Fourth—This treaty to remain open for the adhesion of the other powers of Europe.

Fifth—Turkey guarantees to all subjects of the Porte, without distinction of creed, perfect equality in law.

Several protocols are attached regulating the details. Meanwhile the campaign has begun in earnest.

On the 23d, a Russian detachment, under Prince Gortschakoff, forced the passage of the Danube, above Tuksa, and captured eleven guns, two hundred prisoners, and occupied Tulksa, and several forts on the right bank.

On the 24th, General Luders began the preparations for the seige of Matschin.

On the 23d, the Russians also attempted to cross the Danube at Olenitza, when a desperate battle ensued, and the Russians were repulsed. The carnage was dreadful. The Russians lost 3000 men. The Turks were themselves so badly cut up, that they had to retire to their entrenchments. It will be seen, however, that the Russians have effected a passage at three points.

On the very day when the Russians commenced to cross the Danube, Omar Pacha had intended to attack the Russian head-quarters at Pojana. The plan of the battle was drawn up, and the entire force was put under the command of the French Colonel Dieu, but the Russian movement disconcerted the plan.

A despatch from Omar Pacha dated the 5th, says, "The Russians have lost all desire of attacking Kalafat, and purpose crossing the Danube at other points." Omar Pacha is prepared. He has 40,000 men in the right wing, with a line of works connecting the Dodrudscha with Silistria and Shumla.

The British steamer Sampson reports by telegraph, that the Russians were abandoning their forts on the east coast of the Black Sea.—Souchum Kale was in flames, and the Circassians were plundering it.

The allied fleets remained at Beicos Bay.—There were rumors, not creditable, of Turkish preparations to attack Sebastopol.

The British frigate Retribution found Sulina, the mouth of the Danube, impassable.

Admiral Sir Charles Napier's fleet, at last accounts, 29th, was again under way, the supposed destination being the Island of Aland.—Kiorge Bay is named as the rendezvous.

Lord Bloomfield, the British minister at Berlin, telegraphed to Sir Charles Napier the declaration of war, with instructions to commence hostilities.

The Russians are making strong preparations for hostilities in the Baltic. All houses in Cronstadt not capable of defence are pulled down. New batteries are everywhere erecting, and 200 additional gun-boats are ordered forthwith. The Czar with his sons are personally superintending the preparations. Discontent prevails in Finland against the Russians. Some arrests have been made.

Accounts from Greece are unfavorable. The Turkish Minister had demanded his passports, and left Athens. The Greek insurrection was reviving; but the Turks hold the fortress, and have 8000 troops in Epirus. They have as yet had only one or two unimportant rencontres with the insurgents.

An Anglo French occupation of the country was not improbable. Envoys were daily expected at Athens with the final commands of the English and French government. It was given out that several nobles have joined the insurrection.

Fifteen thousand French troops have already embarked; the remainder will be in Turkey by May 1st. 40,000 were landed at Gallipoli on the 17th.

It was reported that the British land force will be increased 30,000 men. The first division of the expeditionary force is being rapidly forwarded from Malta and Constantinople.

The English cavalry regiments are to march through France from Boulogne to Marseilles, thence by steam to Gallipoli.

The Sultan has betrothed his daughter, the princess Munireh, to Ilhama, the eldest son of the Viceroy of Egypt.

The overland mail has reached London, bringing dates from Calcutta to February 19th, and Kong Kong to the 11th.

Trade at Calcutta was fair. Indigo had fallen. Exahrnge was declining.

Shanghae was still in possession of the patriots. The rebel army was wintering near Pekin. Exchange on Shanghae and Canton was falling.

Great Britain. It was rumored that Lord Aberdeen would resign, but the Globe, the Government paper, contradicts the report.

Parliament had moved an address to the Queen in answer to the declaration of war, assuring her of the nation's firm determination to cooperate in vigorous resistance to the projects of Russia, whose further aggrandizement would be dangerous to the peace of Europe.

In the House of Lords, the Earl of Malmsbury asked if it was true that the Russian fleet had left Sebastopol, to operate on the coast of Circassia. Earl Clarendon replied that Government was not so informed.

The Russian ships from Sebastopol were reported near Perekof, north of the Black Sea. The allied fleets were at Beicos Bay, Admiral Lyons having just returned from a cruise.

In the House of Commons, the Attorney General gave an opinion that the sale of Russian ships to neutral parties, if bona fide, would be protected in law. He further stated that Great cannot and does not forego the right of search of neutral vessels for articles contraband of war.

The bill to double the Income Tax had passed the House of Commons.

A banquet was to be given to the Earl of Elgin by persons connected with Canada. Lord John Russell will preside.

France. The French government makes a similar announcement with the British, respecting the commerce of neutrals. Also, will not at present issue letters of marque.

The Minister of France reports that ninety thousand persons have subscribed to the loan, the subscription amounting to 467,000,000 of francs, being twice as much as wanted.

The Minister of Marine has addressed a circular to the Chamber of Commerce, highly applauding the United States for refusing letters of marque. The greatest activity prevailed in fitting out the expeditionary army.

Spain. The following is telegraphed from Madrid, 25th:

"The Queen has amnestied all prisoners implicated in the Lopez invasion of Cuba."

Italy. The Sardinian government loan of seven million dollars is sanctioned by the Legislature.

The Duke of Parma having been assasinated, his duchess has assumed the Regency, during the minority of her son Robert. The Ministry has resigned. Baron Ward has been ordered to quit the country forever. His expulsion pleases the people.

Switzerland continues perfectly quiet as to foreign politics. Austria and Russia have not commitsed themselves by any overt act.

Denmark. The King has made no change in her ministry.

Latest by Mail.—Paris, Friday. It is reported that Austria is more inclined to approach the policy of the Western powers. This report coupled with the rise in the English consols, caused a rally to occur at the Bourse.

The rupture between the Porte and Greece is complete.

Constantinople, March 20. The Retribution and Caton had returned to Beicos without having freed the mouth of the Danube. It is supposed that a stronger expedition than was at first supposed necessary would be required for that purpose;

War was formally proclaimed at the London Royal Fxchange, on Friday, in the presence of the civic authorities.

Three Days Later from Europe.

By the Collins steamer Arctic, at New York, yesterday, we have three days later advices from Europe—dates to the 5th inst. Our advices by this arrival are highly exciting, and savor strongly of gunpowder. The Russian troops have succeeded in capturing several Turkish strongholds, and are managing the campaign with an adroitness and finesse that have disconcerted the plans of the allies. If the Czar be afflicted with madness, as the English papers aver, there seems to be much method in it. The French Emperer reminds Austria of her declaration that she would consider the passage of the Danube by the Russians a cause of war—and Austria will therefore be compelled to show her hand. Prussia is also called upon to define her position. In fine, there appears that all the great European powers will, sooner or later,, become involved in the grand contest.

Hirsova was taken by the Russians on the 28th of March. No details are given as yet.—The Russians had also taken the strong position of Babahagh, and are thus masters of the Upper Dobudscha. It is reported that Isaktchi was captured by the Russians on the 27th.

4000 Russians were reported to have left Sebastopol in five steamers, to aid in Prince Gortshakoff's operation beyond the Danube. The Turks were throwing reinforcements into Varna, and the British fleet was cruising off that coast. The late Russian movements have changed the entire plans of the campaign.

Sir Charles Napier with 22 ships is anchored off Moen Island, in the Baltic. A portion of the Russian fleet is frozen in at Revel. Shipments of troops from France and Great Britain go on rapidly. France has already shipped 20,000 and England 10,000.

Nothing important from Asia. Zarif has been appointed to the chief command in Asia. The appointment is viewed favorably. The aspect of the Greek insurrection is unchanged.—A telegraph despatch says the Czar has sent a letter to the king of Prussia saying contemptuously—"when the allies have emancipated the Christians, and evacuated the Turkish waters, he will evacuate the principalities."

At Constantinople the Grand Mufti and Rejat Pacha have been dismissed, and successors appointed more friendly to the allies. The combined fleets entered Beycos Bay on the 25th.—On the 30th of March the Circassians, by a mistake, fired on the steamers Sampson and Cague. The Greek Minister, Meteac, had received his passport, and all foreign Greeks and also Russians were to be sent from Turkey.

The members of both Houses of Parliament went into procession to present a cordial address to the Queen in support of the declaration of war.

It is said that Napoleon has written to the Emperor of Austria reminding him of his promise to regard the crossing of the Danube by the Russians as a *casus belli.* France has loaned ten millions francs to Turkey. The house of Leroy de Chabroi, the eminent Paris bankers, has failed. The Central Jewish Consistory of France has petitioned the Emperor to extend the privileges about to be obtained for the Christians in Turkey, to the Jews who may be subjects of the Sultan.

Austria still wavers. Prussia makes no sign.

Lord John Russell stated in Parliament that the British Government had sent a communication to the United States respecting the Black Warrior seizure, but up to then there had been no report from Mr Crampton.

It is positively asserted that the Russians have landed 4000 troops from Sabastopol and seized on the large island of Dumares, below Tultscha; also, that a Russian fleet of thirteen ships had attacked Varna. Public feeling is considerably excited in Constantinople, which causes disquiet to the Government.

The Russians are razing all the fortresses in Dobudscha. The general tenor of the news is unfavorable to the Turks. The London Daily News has accounts from St. Petersburgh, stating that the war is very unpopular among the classes. The Russian loss at Tutukal is said to be from 2,000 to 2,500 men.

It is stated that Omar Pacha had anticipated the Russian advance into Dobrudscha, and that the Ottoman force there was falling back according to orders upon Trajans wall which is well fortified, and where the Russians will have to encounter about 60,000 Turks.

According to reliable accounts from Berlin, the Czar's letter to the king of Prussia contains no tangible concession to the European Powers.

The Agram Gazette states that a courier had arrived from St. Petersburgh, with positive orders for the Montenegrans to attack the Turkish Province of Hershova. Russian couriers are passing in rapid succession between Russia and Montenegro. Fifteen packet ships are fitting out at Liverpool for conveyance of troops.

There is an unprecedented number of emigrants, chiefly Irish, waiting for a conveyance to America. The price of a steerage passage has advanced to as high as £5 10s

Continental advices regard the occupation of the Lower Danube by the Russians as a definite measure.

Advices of the 25th from Odessa say that the entire Russian fleet left Sebastopol with, it was believed, the intention of attacking Varna.

There are rumors of treachery on the part of the Turkish commanders of the different fortresses which have fallen into the hands of the Russians.

Omar Pacha had marched 20,000 men to strengthen his position between the Russians and the Balkans. A new levy of 80,000 men has been proposed in France.

The ship Plavis, Glover, from Antwerp, bound ostensibly for Montreal, was captured and brought to the Downs, loaded with arms for the Greek insurgents. A council of Austrian Generals was summoned to meet at Vienna, among them the Bau Jellalich. It is stated that Hirsova held out three days before capitulating.

The Czar will not go to the principalities.

The Russians, fearing Osel Island would be the first point of attack, have placed a strong garrison there of some 30,000 men.

The troops now leaving England go direct for Constantinople, without stopping at Malta. Ten Turkish steamers are at Alexandria, embarking Egyptian troops.

Advices from Trebizond report that the Russians are concentrating their forces at Askalzick. Operations are directed against Kars.—20,000 troops are concentrating at Sivas.

Persia was tranquil.

Advices from Greece say that the king and Queen left Athens for the frontier.

The French Admiral Der Fenan, sailed from Constantinople in a steam frigate, with an energetic note to king Otho, demanding suppression of the hostile movements which have originated in his territories.

The vote on the address to the Queen of England was unanimous in both Houses.

Sir John Franklin's name was struck off the book of the British Navy, as he was given up for dead.

Mazzini is reported to be in Switzerland.—Several Italians were arrested in Paris with proclamations exciting an insurrection in Lombardy.

A despatch of the 31st from Vienna, says that when Baron Bess returns from Berlin, an imperial manifesto may be expected, "that though Austria disapproves of the movements of Russia, she is resolved to remain neutral, with the rest of Germany, and that an army of 70,000 Germans will make that neutrality respected. Baron Meyendorf has been informed that Russia expects nothing beyond neutrality from Austria.

The Danish Government issued a declaration defending articles contraband for war which include horses, timber for construction of vessels, tar, copper sheathing, sail cloth, canvass, hemp and cordage, but not coals. No Danish pilots allowed to serve on board the vessels of the belligerent powers.

The Soldier of the Cross.

Am I a soldier of the Cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?
No, I will glory in his name,
And spread abroad his holy fame,
And serve the great Redeemer,
O He's the Friend for me.

Must I be carried to the skies,
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?
No, I must fight for my dear Lord,
And love his people—trust his word,
And gain his approbation.
O He's the Friend for me.

Are there no foes for me to face,
Must I not stem the flood,
Is this vile world a friend to grace,
To help me on to God?
This world is a delusive ground,
In Christ true peace and rest are found,
And holy consolation.
O He's the Friend for me.

Sure I must fight, if I would reign;
Increase my courage Lord,
I'll bear the toil, endure the pain,
Supported by thy word.
Thy word affords me sweet delight,
And faith sustains me in the fight,
And I, through Christ, shall conquer.
O He's the Friend for me.

Thy saints, in all this glorious war,
Shall conquer though they die,
They see the triumph drawing near,
And seize it with their eye.
They keep the promise in their eye,
Expect the final victory
Through grace and faith in Jesus.
O He's the Friend for me.

That joyful day will soon appear,
And all thine armies shine,
Combin'd to serve the Saviour dear,
And own the glory thine.
How high in bliss the saints will soar,
What music sweep the heavenly shore,
With love and praise to Jesus.
O He's the Friend for me.

Ralph Merry, Sen.

Magog, C. E., March 9, 1854.

Obituary.

Died, in Surry, Maine, March 28, our beloved sister Julia Smith, aged about 43 years She has left a companion and ten children, who deeply mourn her loss. Her sickness was only three days, but her sufferings were very severe. She retained her reason until the last moment, and then sweetly fell asleep in Jesus, without a struggle or a groan. She was a believer in the speedy coming of our Lord; she formally belonged with the Methodists; but about two years ago she embraced the Advent doctrine, and has since been a faithful follower of our Lord. She was truly an example to all,—a living epistle, read and known of all men. We miss her much in the house of prayer, we see her vacant seat; but, thank the Lord, we do not mourn as those that have no hope. Our loss is her gain, we believe her inheritance is sure, and she is free from sorrow and care. She knew that her end was approaching and was perfectly resigned to the will of the Lord, her work was done and well done. O how heavenly to look upon a dying saint, and see them calmly sink to rest. Bro. N. G. Reed delivered a discourse from first Cor. 15: 19, and the afflicted friends were comforted with the prospect of meeting her this year. She exhorted her companion to be faithful, assuring him that he would meet her soon. O may he heed her dying request, and with their children be an unbroken family in the kingdom.

A. D. Wood.

Fallen asleep in Jesus, Bro William Tibbets, of North Hermon, aged 92 years, on the 29th of March. Bro. T was brought into the enjoyment of the blessed hope at the early age of 18 years, from which time he has ever manifested his love for the Savior, and notwithstanding the infirmities brought on by age and disease, until the day of his death his hope seemed to grow brighter and brighter; and the day before he died, Bro. Dorr went to visit him, and he eagerly enquired when the Lord was coming? Upon being informed that the Lord was coming the present year, he exclaimed with a full soul, "Bless the Lord whether I live or die, I am the Lord's." I attended the funeral and preached from Isaiah 40: 5-7.

S. Bragg.

Died, April 3d, James Frederick, infant child of Seth T. and Abigail M. Holt, aged 13 months. After but a short illness of lung fever, the little sufferer fell a victim to him that had the power of death. The bereaved ones do not mourn as those who have no hope, but with the consoling hope of seeing their little one coming from the land of the enemy, and restored with Rachel's children, to their own border, even the present year. Bro Dammon attended the funeral and preached from John 11: 35,—"Jesus wept."

S Bragg.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
"	"	paper	40 "
Wholesale, cloth		"	$40 00 per 100
"		paper "	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"Historical Extracts." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F H Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Special Notice.

Bro. Merriam, I wish to say through the Crisis, my Post Office address is Cutingsville, Vt.

I. A. Cheney.

Some of the Brethren of Westfield, think that a tent meeting, to commence the first of June, would do good as there never was a meeting of the kind in this place. Bro. Grant, Turner, and Adrian have lectured here, and the people have become interested to have me write to get the suggestions in season before the brethren to give them time to think of it. Westfield is a large place, centrally located, 10 miles West of Springfield, on the Western and Canal R. R.—People can come from the four points of compass by Railroad. If this suggestion should meet the minds of the people they can make it known through the Crisis. Bro. Berick, or Couch, or some one else that has a tent, will need to come if we have the proposed meeting.

I would say to the brethren that Dr. S. P. Hubbard, has been appointed Corresponding Secretary of the Advent Church in Westfield.

Chas. Goodrich.

Westfield, Mass., April 3, 1854.

Advent meetings every Sabbath at Lyceum Hall, Lawrence, Mass.

Bro. Wm. Pullen's P. O. address is Lowell, Mass.

James E. Clark's P. O address is Waterville, Ct. Will Bro. Clark have the goodness to inform the Crisis what his Post Office address was formerly.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

☟ ☟ ☟ ☟ ☟ ☟ ☟

3. At the head of all letters write the date, *never failing to give the STATE,* and also County, if written from the Middle, Western or Southern States.

☝ ☝ ☝ ☝ ☝ ☝ ☝

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis,* or, *Order for books,* as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

In sending out eight thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do. tf

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Appointments.

Bro. Geo. W Brown appoints to preach in Boston, at Chapman Hall, April 18, through the week and on Lord's day, April 23.

The Lord permitting, I will preach at Poland the 4th Sabbath in April.

At Providence the 1st Sabbath in May.

At Richmond the 2d Sabbath in May.

At Westboro' the 3d Sabbath in May.

Edwin Burnham.

Bro. S. W. Bishop will be at Manchester, April 19, and stay over the Sabbath.

M. Sweet.

Wm. Still appoints to preach in Colerain, Mass., April 23, where the Brethren may appoint.

I will preach at Carlisle on the last Sabbath of April. B. P. Manning.

If the Lord will, I will preach at the following places:

Saturday and Sunday, April 22 and 23, at Plymouth, Vt, near Mr Butler's.

Tuesday, April 25, at Densmore Hill.

Friday, April 28, and continue over the Sabbath, at Hartford, Vt., near Bro Liscombs.

Wednesday, May 3, at the house of Josiah Camp, in Thetford, Vt.

Friday, May 5, and continue over the Sabbath, at Copperas Hill.

Week days at 7 o'clock, P. M.

If some one who is acquainted will give me a list of appointments extending still farther north, as far as Guildhall, I will be obliged. If I knew where any of the *flock* lived between these appointments, I would call on them. I hope that the brethren will be faithful in giving our these appointments. Wm. L. Camp.

I will preach at New Durham, N. H., where the brethren may appoint, Sunday, April 30.

At Clarke's meeting-house, in Barnstead, Wednesday, May 3d, afternoon and evening.

At Lake Village, Sabbath, May 7th.

J. Couch.

J. S. Gordon will preach in Portland, Me., Friday evening, April 21, and continue over the Sabbath if desired.

At Windham, evenings of 24th and 25th.

At Poland, evenings of 26th and 27th.

At East Bowdoinham, at school-house, Friday evening, 28th.

At Richmond, Sunday, 30th, in the Umberhind neighborhood.

Providence permitting I will preach at Northfield Farms, Sabbath, April 23d.

At Winchester, evenings of the 26th, 27th, and 28th.

At Vernon, Sabbath, April 30.

Sylvester H. Rice.

The Lord willing I will meet with the Brethren in South Hope, Thursday evening, April 27th.

In Rockland, Saturday evening, April 29th, and remain over the Sabbath.

S. K Partridge.

The Lord willing, I will preach at Salem, Mass., Thursday evening, April 20, and continue over the Sabbath. J. Weston.

By leave of Providence I will meet with the Brethren in Carlisle on next Lord's day, at the Spalding school-house. An opportunity will then be presented for attending to the ordinance of baptism. J. Merriam.

Conferences.

M. Grant appoints to hold a Conference at Gaylord's Bridge, Ct., at the M. E. Church, commencing on Tuesday evening, April 18 and continuing over the Sabbath.

At Lanesville, commencing Tuesday evening, April 25, at the M. E. Church, and continuing over the Sabbath.

Brethren Edwin Burnham and F. H. Berick will hold a Conference, the Lord willing, at Providence, R. I., in the Baptist Tabernacle, on Stuart st., commencing Wednesday evening, May 3d, and continuing over the following Sabbath. L Kimball.

Business Items.

☞ The edition (3,000) of "The Grand Crisis in Human Affairs," is nearly exhausted; and as we intend to issue another edition soon, those who have sold out the work for us would oblige if they will forward the amount soon as convenient, that we may have the means of defraying the expense of the next issue in cash payment.—[Ed.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ Bro. J. Adrian's P. O. address is Pleasant Valley, Ct. 2w

Cash Received.

Bro Florentine, O Cargill, J Cargill, D Palmer, R Avory, S Terry, L Lord, Jacob Bean, J P Sanders, S A Proctor, N D Wright, J Noks, T B Potter, C Lathrop, E B Sherman, J E Mudget, E Churchill, L Houghton, S Stone, M Nearing, J Scott, S Gerrish, J Powers, J Whitier, R Hill, M Heath, A Friend, A Macomber, D Dearborn, $1 each

S G Mathewson, J Clark, J Viner, G Elder, J Hall, D Varney, J G Smith, Mr Flowers, E Sawyer, H Johnson, L Bickmer, A K Dudley, E J Dudley, S Buckley, G Stephens, R C Lord, J Hull, H A Hayes, A H Bennett, D Bean, T M Lighton, A Blood, H Burage, J H Whittier, R P Cotton, S B Cotton, 50cts each.

J A Hazen, M Hazen, R Richards, A Friend, J Runnalds, C S Lloyd, P Kibbee, D Spaulding, L Winslow, S Knight, J Rand, J Athington, A Friend, R Robbins, 25cts each.

Miscellaneous.—A Gage, $3; W Farrow, $1,50; I Andrews, Jr., $3; E S Patridge, $1,50; H Lewis, 65cts; C E Osborn, 45cts; J Hyde, $11; R Files, $2.

Cash Received for Books.

S G Mathewson, $4,50; W C Peck, $1; H Shackford, $5; E C Church, $3; N W Jossman Jr., $1; L Hart, $2,40; E W Griggs, $5; C W Sargent, $1; S K Partridge, 50cts; H V Davis, $11.

And it is the opinion of the Brethren that a company will go up from New Haven to meet the Lord in the air. The following important items of their discourses were clearly and faithfully shown, by the Bible and history—namely, the rise of the man of sin—the papacy or little horn, (Dan. 7) to be in 519 A. D. and at this point of time commenced the 1260 years of tribulation upon the Church of God, as recorded in Matt. 24: 29, and Rev. 12: 6, 14. Also that this point of time (519) dates the commencement of the 1290 years as recorded in Dan. 12: 11. According to this all could see that the 1260 years carry us to 1779, where the tribulation ended, and toleration was granted to the poor heretics, so called.

That the 1290 years did end A. D. 1809, where the Dominion of the Pope was taken away. All that I have heard and read against the above position, *has no weight on my mind.* I am settled and grounded, that the position of Bro. F. H. B. on the time of the rise of the little horn is *correct;* hence add to 1809, forty five years, and it makes out the 1335 years Dan 12: 12, carrying us to 1854.

In conclusion, the effect of the meeting is good, many a soul is rejoicing in the speedy Advent of our blessed Lord, others are investigating the subject, and enquiring are these things so? In short, bless the Lord that those two faithful Watchmen ever came to New Haven. The people are anxious to hear more on the subject.

JAS. E. CLARK.

Dear Brothers and Sisters:—I thank the Lord that he is still calling on poor sinners to seek a refuge from the awful storm which is about to burst upon this wicked and thoughtless generation. O, is it true that our deliverer is coming this year? Yes, I beleive it. He will soon come to gather his faithful children home from this dreary land. I beleive that we soon shall be in that kingdom that shall never end.—I pray the Lord that we may all meet there. Oh sinners seek salvation before it is too late, before the door of mercy is forever closed against you. O what a lamentable cry there will be in that great day! sinners will cry for rocks and mountains to to fall on them, to hide them from the wrath of the lamb. May God speed the message of his glorious and speedy coming even unto the ends of the earth. Brothers and sisters be faithful untill the Lord comes.—Your sister expecting redemption this year.

CAROLINE A PHELPS.

FAMINE IN NORWAY. The Chicago Daily Tribune, says that the news lately received from Norway, is of a very alarming character. In a great portion of that country, there is a scarcity of food. The sufferings of the people in consequence, are as great, if they do not exceed, those which the people of Ireland endured in the year 1847. The Tribune says:

"In the most fruitful seasons in Norway, there is never more than a bare sufficiency. It is comparatively a barren country, very mountainous and rocky; there are a few fertile spots, scattered here and there among the mountains and hills, and these few acres require much labor to clear them of the stones and gravel. Such patches as these constitute the farms of Norway.—Never more than a bare subsistence can be gathered from them. It is said by them who know, that about one million barrels of grain have to be imported annually—most of it from the Russian provinces. At this present time, the consequence of the troubles in the East, the export of grain is entirely prohibited by the Emperor of Russia. All over Europe, particularly in the western parts, there is a great scarcity. A very small quantity has this year been received in Norway, and in consequence, there are hundreds of families among the poor, who are destitute of bread. Barley, which is generally used by the lower classes, is, according to the latest accounts, worth $10 per barrel, of our currency;—Rye $12 per barrel. Common laborers' wages are but 25 or 30 cents a day."

The Norwegians of this country, are making preparations to aid their countrymen at home.

War in good earnest at last.

The English and French governments have made their formal declaration of war, and the manifesto of Queen Victoria, as well as the Emperor Napoleon, was responded to by the members of both legislatures, with the most united and enthusiastic feeling conceivable. Indeed it seems there never was a war in which nations engaged with more hearty good will, than the present conflict. It is said nothing else is talked of in England, either in public or private. Have they not drank "the cup?" Are they not "moved and mad" because of the word which the Lord has sent among them? Are they not filled with the fury of war? "Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the word which I will send among you," Jer. 25: 27. They have for a considerable time been drinking in the elements of wrath, they are now beginning to vomit forth their rage and violence, and soon they will fall to rise no more. The startling news by the late arrivals, would have received more particular notice, but having been absent from the city for my health, opportunity for writing has been wanting.

TEN DAYS LATER FROM EUROPE.

By the Hermann, at New York, yesterday morning, and by the America at Halifax yesterday afternoon, we have ten days later advices from Europe—dates to the 1st inst. The news is of the deepest interest. We learn that war has been officially declared by England and France against Russia—that the two former powers have intimated their intention of refusing to issue letters of marque against the commerce of their foe—probably because she has none—and that Russia as yet withholds her intentions in the premises, although the advantages privateering will afford her in crippling the commerce of her opponents may yet induce her to resort to this questionable means of civilized warfare. The Czar having returned unanswered the last proposition of the allied powers, Her Britanic Majesty has issued the following declaration of war:—

Her Majesty the Queen of the Uuited Kingdom of Great Britain and Ireland, having been compelled to take up arms in support of an ally, is desirous of rendering the war as little onerous as possible to the powers with whom she remains at peace. To preserve the commerce of neutrals from all unnecessary obstruction, Her Majesty is willing for the present to waive a part of the belligerent right appertaining to her by the law of Nations; but it is impossible for Her Majesty to forego the exercise of her right of seizing articles contraband of war, and from preventing neutrals from bearing the enemy's despatches. And she must maintain the right of a belligerent to prevent neutrals from breaking any effective blockade which may be established with an adequate force, against the enemy's forts, harbors or coasts; but Her Majesty will waive the right of seizing the enemy's property, laden on board a neutral vessel, unless it be contraband of war. It is not Her Majesty's intention to claim the confiscation of neutral property not being contraband of war, and on board the enemy's ships. And Her Majesty further declares that being anxious to lessen as much as possible the evils of war, and to restrict its operations to the regularly organized forces of the enemy, it is not her present intention to issue Letters of Marque for the commission of privateers. Dated March 28, 1854.

On the same day, the Legislature at Paris received a message from the Emperor Napoleon, declaring that Russia had placed herself in a state of war with France. The Emperor Napoleon's announcement was received in both Chambers with extraordinary enthusiasm.

The French Government announces that it will not grant letters of marque to American vessels. Admiral Sir Charles Napier's fleet anchored off Kiel on the 27th. Eighteen thousand Russians crossed the Danube on the 23d. Thirty-five thousand crossed at Matschin without molestation. A skirmish occurred between the Russians and Turks on the bridge of the island of Turtukeh. The Turks having destroyed the bridge, 200 Russians were precipitated into the water.

The Duke of Parma was stabbed by an assassin, and died next day. The Duke of Portland is dead.

The war is to be in strict accordance with a treaty between the Porte, France and Britain, signed on the night of March 12th, embracing five articles.

First—England and France engage to support Turkey by force of arms, until the conclusion of a peace that shall secure the independence and integrity of the Sultan's dominions.

Second—That the Porte shall not conclude a peace without the consent of the allies.

Third—that the allies shall evacuate the Turkish territories after the war.

Fourth—This treaty to remain open for the adhesion of the other powers of Europe.

Fifth—Turkey guarantees to all subjects of the Porte, without distinction of creed, perfect equality in law.

Several protocols are attached regulating the details. Meanwhile the campaign has begun in earnest.

On the 23d, a Russian detachment, under Prince Gortschakoff, forced the passage of the Danube, above Tuksa, and captured eleven guns, two hundred prisoners, and occupied Tulksa, and several forts on the right bank.

On the 24th, General Luders began the preparations for the seige of Matschin.

On the 23d, the Russians also attempted to cross the Danube at Olenitza, when a desperate battle ensued, and the Russians were repulsed. The carnage was dreadful. The Russians lost 3000 men. The Turks were themselves so badly cut up, that they had to retire to their entrenchments. It will be seen, however, that the Russians have effected a passage at three points.

On the very day when the Russians commenced to cross the Danube, Omar Pacha had intended to attack the Russian head-quarters at Pojana. The plan of the battle was drawn up, and the entire force was put under the command of the French Colonel Dieu, but the Russian movement disconcerted the plan.

A despatch from Omar Pacha dated the 5th, says, "The Russians have lost all desire of attacking Kalafat, and purpose crossing the Danube at other points." Omar Pacha is prepared. He has 40,000 men in the right wing, with a line of works connecting the Dodrudscha with Silistria and Shumla.

The British steamer Sampson reports by telegraph, that the Russians were abandoning their forts on the east coast of the Black Sea.—Souchum Kale was in flames, and the Circassians were plundering it.

The allied fleets remained at Beicos Bay.—There were rumors, not creditable, of Turkish preparations to attack Sebastopol.

The British frigate Retribution found Sulina, the mouth of the Danube, impassable.

Admiral Sir Charles Napier's fleet, at last accounts, 29th, was again under way, the supposed destination being the Island of Aland.—Kiorge Bay is named as the rendezvous.

Lord Bloomfield, the British minister at Berlin, telegraphed to Sir Charles Napier the declaration of war, with instructions to commence hostilities.

The Russians are making strong preparations for hostilities in the Baltic. All houses in Cronstadt not capable of defence are pulled down. New batteries are everywhere erecting, and 200 additional gun-boats are ordered forthwith. The Czar with his sons are personally superintending the preparations. Discontent prevails in Finland against the Russians. Some arrests have been made.

Accounts from Greece are unfavorable. The Turkish Minister had demanded his passports, and left Athens. The Greek insurrection was reviving; but the Turks hold the fortress, and have 8000 troops in Epirus. They have as yet had only one or two unimportant rencontres with the insurgents.

An Anglo French occupation of the country was not improbable. Envoys were daily expected at Athens with the final commands of the English and French government. It was given out that several nobles have joined the insurrection.

Fifteen thousand French troops have already embarked; the remainder will be in Turkey by May 1st. 40,000 were landed at Gallipoli on the 17th.

It was reported that the British land force will be increased 30,000 men. The first division of the expeditionary force is being rapidly forwarded from Malta and Constantinople.

The English cavalry regiments are to march through France from Boulogne to Marseilles, thence by steam to Gallipoli.

The Sultan has betrothed his daughter, the princess Munirch, to Ilhama, the eldest son of the Viceroy of Egypt.

The overland mail has reached London, bringing dates from Calcutta to February 19th, and Kong Kong to the 11th.

Trade at Calcutta was fair. Indigo had fallen. Exahrnge was declining.

Shanghae was still in possession of the patriots. The rebel army was wintering near Pekin. Exchange on Shanghae and Canton was falling.

Great Britain. It was rumored that Lord Aberdeen would resign, but the Globe, the Government paper, contradicts the report.

Parliament had moved an address to the Queen in answer to the declaration of war, assuring her of the nation's firm determination to cooperate in vigorous resistance to the projects of Russia, whose further aggrandizement would be dangerous to the peace of Europe.

In the House of Lords, the Earl of Malmsbury asked if it was true that the Russian fleet had left Sebastopol, to operate on the coast of Circassia. Earl Clarendon replied that Government was not so informed.

The Russian ships from Sebastopol were reported near Perekof, north of the Black Sea. The allied fleets were at Beicos Bay, Admiral Lyons having just returned from a cruise.

In the House of Commons, the Attorney General gave an opinion that the sale of Russian ships to neutral parties, if bona fide, would be protected in law. He further stated that Great cannot and does not forego the right of search of neutral vessels for articles contraband of war.

The bill to double the Income Tax had passed the House of Commons.

A banquet was to be given to the Earl of Elgin by persons connected with Canada. Lord John Russell will preside.

France. The French government makes a similar announcement with the British, respecting the commerce of neutrals. Also, will not at present issue letters of marque.

The Minister of France reports that ninety thousand persons have subscribed to the loan, the subscription amounting to 467,000,000 of francs, being twice as much as wanted.

The Minister of Marine has addressed a circular to the Chamber of Commerce, highly applauding the United States for refusing letters of marque. The greatest activity prevailed in fitting out the expeditionary army.

Spain. The following is telegraphed from Madrid, 25th:

"The Queen has amnestied all prisoners implicated in the Lopez invasion of Cuba."

Italy. The Sardinian government loan of seven million dollars is sanctioned by the Legislature.

The Duke of Parma having been assasinated, his duchess has assumed the Regency, during the minority of her son Robert. The Ministry has resigned. Baron Ward has been ordered to quit the country forever. His expulsion pleases the people.

Switzerland continues perfectly quiet as to foreign politics. Austria and Russia have not commitsed themselves by any overt act.

Denmark. The King has made no change in her ministry.

Latest by Mail.—Paris, Friday. It is reported that Austria is more inclined to approach the policy of the Western powers. This report coupled with the rise in the English consols, caused a rally to occur at the Bourse.

The rupture between the Porte and Greece is complete.

Constantinople, March 20. The Retribution and Caton had returned to Beicos without having freed the mouth of the Danube. It is supposed that a stronger expedition than was at first supposed necessary would be required for that purpose;

War was formally proclaimed at the London Royal Fxchange, on Friday, in the presence of the civic authorities.

Three Days Later from Europe.

By the Collins steamer Arctic, at New York, yesterday, we have three days later advices from Europe—dates to the 5th inst. Our advices by this arrival are highly exciting, and savor strongly of gunpowder. The Russian troops have succeeded in capturing several Turkish strongholds, and are managing the campaign with an adroitness and finesse that have disconcerted the plans of the allies. If the Czar be afflicted with madness, as the English papers aver, there seems to be much method in it. The French Emperer reminds Austria of her declaration that she would consider the passage of the Danube by the Russians a cause of war—and Austria will therefore be compelled to show her hand. Prussia is also called upon to define her position. In fine, there appears that all the great European powers will, sooner or later,, become involved in the grand contest.

Hirsova was taken by the Russians on the 28th of March. No details are given as yet.—The Russians had also taken the strong position of Babahagh, and are thus masters of the Upper Dobudscha. It is reported that Isaktchi was captured by the Russians on the 27th.

4000 Russians were reported to have left Sebastopol in five steamers, to aid in Prince Gortshakoff's operation beyond the Danube. The Turks were throwing reinforcements into Varna, and the British fleet was cruising off that coast. The late Russian movements have changed the entire plans of the campaign.

Sir Charles Napier with 22 ships is anchored off Moen Island, in the Baltic. A portion of the Russian fleet is frozen in at Revel. Shipments of troops from France and Great Britain go on rapidly. France has already shipped 20,000 and England 10,000.

Nothing important from Asia. Zarif has been appointed to the chief command in Asia. The appointment is viewed favorably. The aspect of the Greek insurrection is unchanged.—A telegraph despatch says the Czar has sent a letter to the king of Prussia saying contemptuously—"when the allies have emancipated the Christians, and evacuated the Turkish waters, he will evacuate the principalities."

At Constantinople the Grand Mufti and Rejat Pacha have been dismissed, and successors appointed more friendly to the allies. The combined fleets entered Beycos Bay on the 25th.—On the 30th of March the Circassians, by a mistake, fired on the steamers Sampson and Cague. The Greek Minister, Meteac, had received his passport, and all foreign Greeks and also Russians were to be sent from Turkey.

The members of both Houses of Parliament went into procession to present a cordial address to the Queen in support of the declaration of war.

It is said that Napoleon has written to the Emperor of Austria reminding him of his promise to regard the crossing of the Danube by the Russians as a *casus belli.* France has loaned ten millions francs to Turkey. The house of Leroy de Chabroi, the eminent Paris bankers, has failed. The Central Jewish Consistory of France has petitioned the Emperor to extend the privileges about to be obtained for the Christians in Turkey, to the Jews who may be subjects of the Sultan.

Austria still wavers. Prussia makes no sign.

Lord John Russell stated in Parliament that the British Government had sent a communication to the United States respecting the Black Warrior seizure, but up to the time there had been no report from Mr Crampton.

It is positively asserted that the Russians have landed 4000 troops from Sabastopol and seized on the large island of Dumares, below Tultscha; also, that a Russian fleet of thirteen ships had attacked Varna. Public feeling is considerably excited in Constantinople, which causes disquiet to the Government.

The Russians are razing all the fortresses in Dobudscha. The general tenor of the news is unfavorable to the Turks. The London Daily News has accounts from St. Petersburgh, stating that the war is very unpopular among the classes. The Russian loss at Tutukai is said to be from 2,000 to 2,500 men.

It is stated that Omar Pacha had anticipated the Russian advance into Dobrudscha, and that the Ottoman force there was falling back according to orders upon Trajans wall which is well fortified, and where the Russians will have to encounter about 60,000 Turks.

According to reliable accounts from Berlin, the Czar's letter to the king of Prussia contains no tangible concession to the European Powers.

The Agram Gazette states that a courier had arrived from St. Petersburgh, with positive orders for the Montenegrans to attack the Turkish Province of Hershova. Russian couriers are passing in rapid succession between Russia and Montenegro. Fifteen packet ships are fitting out at Liverpool for conveyance of troops.

There is an unprecedented number of emigrants, chiefly Irish, waiting for a conveyance to America. The price of a steerage passage has advanced to as high as £5 10s

Continental advices regard the occupation of the Lower Danube by the Russians as a definite measure.

Advices of the 25th from Odessa say that the entire Russian fleet left Sebastopol with, it was believed, the intention of attacking Varna.

There are rumors of treachery on the part of the Turkish commanders of the different fortresses which have fallen into the hands of the Russians.

Omar Pacha had marched 20,000 men to strengthen his position between the Russians and the Balkans. A new levy of 80,000 men has been proposed in France.

The ship Plavis, Glover, from Antwerp, bound ostensibly for Montreal, was captured and brought to the Downs, loaded with arms for the Greek insurgents. A council of Austrian Generals was summoned to meet at Vienna, among them the Ban Jellalich. It is stated that Hirsova held out three days before capitulating.

The Czar will not go to the principalities.

The Russians, fearing Osel Island would be the first point of attack, have placed a strong garrison there of some 30,000 men.

The troops now leaving England go direct for Constantinople, without stopping at Malta. Ten Turkish steamers are at Alexandria, embarking Egyptian troops.

Advices from Trebizond report that the Russians are concentrating their forces at Askalzick. Operations are directed against Kars.—20,000 troops are concentrating at Sivas.

Persia was tranquil.

Advices from Greece say that the king and Queen left Athens for the frontier.

The French Admiral Der Fenan, sailed from Constantinople in a steam frigate, with an energetic note to king Otho, demanding suppression of the hostile movements which have originated in his territories.

The vote on the address to the Queen of England was unanimous in both Houses.

Sir John Franklin's name was struck off the book of the British Navy, as he was given up for dead.

Mazzini is reported to be in Switzerland.—Several Italians were arrested in Paris with proclamations exciting an insurrection in Lombardy.

A despatch of the 31st from Vienna, says that when Baron Bess returns from Berlin, an imperial manifesto may be expected, "that though Austria disapproves of the movements of Russia, she is resolved to remain neutral, with the rest of Germany, and that an army of 70,000 Germans will make that neutrality respected. Baron Meyendorf has been informed that Russia expects nothing beyond neutrality from Austria.

The Danish Government issued a declaration defending articles contraband for war which include horses, timber for construction of vessels, tar, copper sheathing, sail cloth, canvass, hemp and cordage, but not coals. No Danish pilots allowed to serve on board the vessels of the belligerent powers.

The Soldier of the Cross.

Am I a soldier of the Cross,
A follower of the Lamb,
And shall I fear to own his cause,
Or blush to speak his name?
No, I will glory in his name,
And spread abroad his holy fame,
And serve the great Redeemer,
O He's the Friend for me.

Must I be carried to the skies,
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?
No, I must fight for my dear Lord,
And love his people—trust his word,
And gain his approbation.
O He's the Friend for me.

Are there no foes for me to face,
Must I not stem the flood,
Is this vile world a friend to grace,
To help me on to God?
This world is a delusive ground,
In Christ true peace and rest are found,
And holy consolation.
O He's the Friend for me.

Sure I must fight, if I would reign;
Increase my courage Lord,
I'll bear the toil, endure the pain,
Supported by thy word.
Thy word affords me sweet delight,
And faith sustains me in the fight,
And I, through Christ, shall conquer.
O He's the Friend for me.

Thy saints, in all this glorious war,
Shall conquer though they die,
They see the triumph drawing near,
And seize it with their eye.
They keep the promise in their eye,
Expect the final victory
Through grace and faith in Jesus.
O He's the Friend for me.

That joyful day will soon appear,
And all thine armies shine,
Combin'd to serve the Saviour dear,
And own the glory thine.
How high in bliss the saints will soar,
What music sweep the heavenly shore,
With love and praise to Jesus.
O He's the Friend for me.

RALPH MERRY, Sen.

Magog, C. E., March 9, 1854.

Obituary.

Died, in Surry, Maine, March 28, our beloved sister Julia Smith, aged about 43 years. She has left a companion and ten children, who deeply mourn her loss. Her sickness was only three days, but her sufferings were very severe. She retained her reason until the last moment, and then sweetly fell asleep in Jesus, without a struggle or a groan. She was a believer in the speedy coming of our Lord; she formally belonged with the Methodists; but about two years ago she embraced the Advent doctrine, and has since been a faithful follower of our Lord. She was truly an example to all,—a living epistle, read and known of all men. We miss her much in the house of prayer, we see her vacant seat; but, thank the Lord, we do not mourn as those that have no hope. Our loss is her gain, we believe her inheritance is sure, and she is free from sorrow and care. She knew that her end was approaching and was perfectly resigned to the will of the Lord, her work was done and well done. O how heavenly to look upon a dying saint, and see them calmly sink to rest. Bro. N. G. Reed delivered a discourse from first Cor. 15: 19, and the afflicted friends were comforted with the prospect of meeting her this year. She exhorted her companion to be faithful, assuring him that he would meet her soon. O may he heed her dying request, and with their children be an unbroken family in the kingdom.

A. D. WOOD.

Fallen asleep in Jesus, Bro William Tibbets, of North Hermon, aged 92 years, on the 29th of March. Bro. T was brought into the enjoyment of the blessed hope at the early age of 18 years, from which time he has ever manifested his love for the Savior, and notwithstanding the infirmities brought on by age and disease, until the day of his death his hope seemed to grow brighter and brighter; and the day before he died, Bro. Dorr went to visit him, and he eagerly enquired when the Lord was coming? Upon being informed that the Lord was coming the present year, he exclaimed with a full soul, "Bless the Lord whether I live or die, I am the Lord's." I attended the funeral and preached from Isaiah 40: 5-7.

S. BRAGG.

Died, April 3d, James Frederick, infant child of Seth T. and Abigail M. Holt, aged 13 months. After but a short illness of lung fever, the little sufferer fell a victim to him that had the power of death. The bereaved ones do not mourn as those who have no hope, but with the consoling hope of seeing their little one coming from the land of the enemy, and restored with Rachel's children, to their own border, even the present year. Bro Dammon attended the funeral and preached from John 11: 35,—"Jesus wept."

S BRAGG.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.
" " paper	"	40 "
Wholesale, cloth	"	$40 00 per 100
" paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Special Notice.

Bro. Merriam, I wish to say through the Crisis, my Post Office address is Cutingsville, Vt.

I. A. CHENEY.

Some of the Brethren of Westfield, think that a tent meeting, to commence the first of June, would do good as there never was a meeting of the kind in this place. Bro. Grant, Turner, and Adrian have lectured here, and the people have become interested to have me write to get the suggestions in season before the brethren to give them time to think of it. Westfield is a large place, centrally located, 10 miles West of Springfield, on the Western and Canal R. R.—People can come from the four points of compass by Railroad. If this suggestion should meet the minds of the people they can make it known through the Crisis. Bro. Berick, or Couch, or some one else that has a tent, will need to come if we have the proposed meeting.

I would say to the brethren that Dr. S. P. Hubbard, has been appointed Corresponding Secretary of the Advent Church in Westfield.

CHAS. GOODRICH.

Westfield, Mass., April 3, 1854.

Advent meetings every Sabbath at Lyceum Hall, Lawrence, Mass.

Bro. Wm. Pullen's P. O. address is Lowell, Mass.

James E. Clark's P. O. address is Waterville, Ct. Will Bro. Clark have the goodness to inform the Crisis what his Post Office address was formerly.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

☞ ☞ ☞ ☞ ☞ ☞ ☞

3. At the head of all letters write the date, *never failing to give the STATE,* and also County, if written from the Middle, Western or Southern States.

☞ ☞ ☞ ☞ ☞ ☞ ☞

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis,* or, *Order for books,* as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

In sending out eight thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do. tf

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Appointments.

Bro. Geo. W Brown appoints to preach in Boston, at Chapman Hall, April 18, through the week and on Lord's day, April 23.

The Lord permitting, I will preach at Poland the 4th Sabbath in April.
At Providence the 1st Sabbath in May.
At Richmond the 2d Sabbath in May.
At Westboro' the 3d Sabbath in May.

EDWIN BURNHAM.

Bro. S. W. Bishop will be at Manchester, April 19, and stay over the Sabbath.

M. SWEET.

Wm. Still appoints to preach in Colerain, Mass., April 23, where the Brethren may appoint.

I will preach at Carlisle on the last Sabbath of April. B. P. MANNING.

If the Lord will, I will preach at the following places:
Saturday and Sunday, April 22 and 23, at Plymouth, Vt, near Mr Butler's.
Tuesday, April 25, at Densmore Hill.
Friday, April 28, and continue over the Sabbath, at Hartford, Vt., near Bro Liscombe.
Wednesday, May 3, at the house of Josiah Camp, in Thetford, Vt.
Friday, May 5, and continue over the Sabbath, at Copperas Hill.
Week days at 7 o'clock, P. M.
If some one who is acquainted will give me a list of appointments extending still farther north, as far as Guildhall, I will be obliged. If I knew where any of the *flock* lived between these appointments, I would call on them. I hope that the brethren will be faithful in giving our these appointments. WM. L. CAMP.

I will preach at New Durham, N. H., where the brethren may appoint, Sunday, April 30.
At Clarke's meeting-house, in Barnstead, Wednesday, May 3d, afternoon and evening.
At Lake Village, Sabbath, May 7th.

J. COUCH.

J. S. Gordon will preach in Portland, Me., Friday evening, April 21, and continue over the Sabbath if desired.
At Windham, evenings of 24th and 25th.
At Poland, evenings of 26th and 27th.
At East Bowdoinham, at school-house, Friday evening, 28th.
At Richmond, Sunday, 30th, in the Umberhind neighborhood.

Providence permitting I will preach at Northfield Farms, Sabbath, April 23d.
At Winchester, evenings of the 26th, 27th, and 28th.
At Vernon, Sabbath, April 30.

SYLVESTER H. RICE.

The Lord willing I will meet with the Brethren in South Hope, Thursday evening, April 27th.
In Rockland, Saturday evening, April 29th, and remain over the Sabbath.

S. K PARTRIDGE.

The Lord willing, I will preach at Salem, Mass., Thursday evening, April 20, and continue over the Sabbath. J. WESTON.

By leave of Providence I will meet with the Brethren in Carlisle on next Lord's day, at the Spalding school-house. An opportunity will then be presented for attending to the ordinance of baptism. J. MERRIAM.

Conferences.

M. Grant appoints to hold a Conference at Gaylord's Bridge, Ct., at the M. E. Church, commencing on Tuesday evening, April 18 and continuing over the Sabbath.

At Lanesville, commencing Tuesday evening, April 25, at the M. E. Church, and continuing over the Sabbath.

Brethren Edwin Burnham and F. H. Berick will hold a Conference, the Lord willing, at Providence, R. I., in the Baptist Tabernacle, on Stuart st., commencing Wednesday evening, May 3d, and continuing over the following Sabbath. L KIMBALL.

Business Items.

☞ The edition (3,000) of "The Grand Crisis in Human Affairs," is nearly exhausted; and as we intend to issue another edition soon, those who have sold out the work for us would oblige if they will forward the amount soon as convenient, that we may have the means of defraying the expenses of the next issue in cash payment.—[ED.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ Bro. J. Adrian's P. O. address is Pleasant Valley, Ct. 2w

Cash Received.

Bro Florentine, O Cargill, J Cargill, D Palmer, R Avory, S Terry, L Lord, Jacob Bean, J P Sanders, S A Proctor, N D Wright, J Noka, T B Potter, C Lathrop, E B Sherman, J E Mudget, E Churchill, L Houghton, S Stone, M Nearing, J Scott, S Gerrish, J Powers, J Whitier, R Hill, M Heath, A Friend, A Macomber, D Dearborn, $1 each

S G Mathewson, J Clark, J Viner, G Elder, J Hall, D Varney, J G Smith, Mr Flowers, E Sawyer, H Johnson, L Bickmer, A K Dudley, E J Dudley, S Buckley, G Stephens, R C Lord, J Hull, H A Hayes, A H Bennett, D Bean, T M Lighton, A Blood, H Burage, J H Whittier, R P Cotton, S B Cotton, 50cts each.

J A Hazen, M Hazen, R Richards, A Friend, J Runnalds, C S Lloyd, P Kibbee, D Spaulding, L Winslow, S Knight, J Rand, J Athington, A Friend, R Robbins, 25cts each.

Miscellaneous.—A Gage, $3; W Farrow, $1,50; I Andrews, Jr., $3; H S Patridge, $1,50; H Lewis, 65cts; C E Osborn, 45cts; J Hyde, $11; R Files, $2.

Cash Received for Books.

S G Mathewson, $4,50; W C Peck, $1; H Shackford, $5; E C Church, $3; N W Jenson, Jr., $1; L Hart, $2,40; E W Griggs, $5; C W Sargent, $1; S K Partridge, 50cts; H V Davis, $11.

Life in a future world.

A life in the future world,
A home that ne'er shall cloy,
A home where the saints shall sing,
And swell the rapturous joy.
Here the whole creation groans,
With sighs and plaintive moans,
Lord, let thy kingdom come,
And gather the faithful home.

CHORUS.

The Prophet's sought this home,
But died without the sight,
As pilgrims here they roamed,
And never saw the light.

Great God in mercy hear,
The remnant now they cry,
Compassionate their tears,
And save them lest they die.
O let the trumpet sound,
And all the saints awake,
And, with bright glory crowned,
The new possession take.

O let the North give up,
The East and West obey,
The South her daughters bring,
Thy sons from far away.
Let the earth give up her slain,
The sea resign her dead,
And all the saints appear
Triumphant with their Head.

There on those flowery plains
Our bodies ne're shall tire,
But in melodious strains
Redeeming love admire.
Come, Jesus, quickly come,
Nor let thy car delay,
O speed thee down the sky,
Come, Saviour, come away.

A Voice of Warning!

"He that hath an ear, let him hear."—Rev.

Fellow traveller to the judgment; you have heard about the second coming of Christ, to judge the world, and the *time* of his coming. But have you investigated the subject for yourself? If you have not, then you are unprepared to decide upon the subject; a wise man, suspends judgment until he has heard the evidence. And I wish to bring before your mind some evidence, which is unimpeachable, that proves we are living upon the last crumbling sands of time, and are hearing the last message of mercy, to a dying world that is hastening on with rapidity to the judgment.

The subject that I wish to bring before you, is the time of Christ's coming to judge the world, and raise the dead. I intreat of you dear reader, to give this subject a thorough investigation, for it involves the interests of all mankind. The evidence that I bring on this subject, is from inspired witnesses; and we may rely upon it with perfect confidence.

The question was propounded to our Lord, (Matt. 24 : 3) "When shall these things be, and what shall be the sign of thy coming, and the end of the world?"—"And Jesus answered and said, "There shall arise false Christs'. 2d, "There shall be wars, and rumors of wars." 3d, "Nation against nation, and kingdom aangainst kingdom." 4, "Then shall they deliver you up to be afflicted, and shall kill you." 5, "And many false prophets (or teachers) shall arise, iniquity shall abound, and the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved."

We learn by this testimony, that the events here brought to view, are to transpire in their chronological order; commencing in the days of the Apostles, and extending to the end of the world. Now let us examine, and learn what event is being fulfilled in our day; then we can determine what event to look for next. The first event is the rise of the false Christs. We learn from "Buck's theological Dictionary," that, between the second and seventeenth century, there were about twenty five false Christ's that arose; hence we have passed the first event. 2d, "Wars and rumors of wars." This was fulfilled just prior to the breaking up of the Roman Empire. 3d, "Nation against nation, and kingdom against kingdom." This was accomplished between A. D. 356, and 500. 4th, "Then they shall deliver you up to be afflicted, and shall kill you." This commenced to be fulfilled in A. D. 519, when the Church was delivered up unto the hands of that power, symbolized by the little horn of Dan. 7: 25, and this syncronizes with the power denominated the Abomination of desolation, Dan. 11 : 31, 33, "Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days." 5th, "False prophets (or teachers) shall arise, and iniquity shall abound, and the love of many shall wax cold." These teachers were to come (as seen in verses 22, 23,) immediately after the days of tribulation. This has certainly been fulfilled since the tribulation ended, which took place in A. D. 1779, just prior to the darkening of the sun in 1780. We have only to cast our eye over the history of the church for the last seventy five years; and we see a striking fulfillment of this prediction; in the rise of false teachers, as the Shakers, Mormons, Spirit rappers, and many others,—that have lowered the standard and compromised the truth, to please the world loving professors; and in consequence of these teachers promulgating their false doctrines, the love of many has waxed cold. "But he that shall endure unto the end, the same shall be saved." Readers, are we not living in the days when iniquity abounds? Look at the pleasure parties and picnics, church lotteries, countenanced by the teachers of the present day. Are these in accordance with the teachings of our Lord found in Luke 14 : 12–15? Look again, at the increase of crime, for the last few years, and you see the fulfillment of scripture. The next event that is to transpire, is the coming of the Lord to judge the world. Oh! let us endure unto the end!

Now lest we should be mistaken in regard to the time in which we live, let us heed the instruction of our Lord given in verse 15, "When ye therfore shall see the Abomination of desolation spoken of by Daniel the prophet, whoso readeth, let him understand." In order to understand when Christ is coming, he (Christ) informs us that we must read what Daniel has recorded about the abomination of desolation, and understand that. Now let us have Daniel's testimony. Dan. 11 : 31–33, "And armies shall stand on his part; and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and shall place the abomination that maketh desolate. And they that understand among the people shall instruct many; yet they shall fall by the sword, by flame, by captivity and spoil, many days."

We learn by this testimony, that when the abomination of desolation is set up, there is to be a persecution of the Church, many days This must be the abomination of desolation that Jesus refers to, for his testimony agrees with Daniel's, in regard to a persecution following the setting up of the abomination of desolation.—Matt. 24 : 21, "For there shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be." Now let us see if Daniel gives us any instruction in regard to the end, in connection with the abomination of desolation. From verse 31 of chapter 11, to the 3d verse of chapter 12, we have a history of events as follows: 1st. A persecution of the Church for many days.—2d. The king of the South and the king of the North. 3d. Michael's standing up, and the time of trouble. 4th. And many of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. The last event here brought to view, is the resurrection of the dead. Chap. 12 : 6, "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here the question is asked, How long it shall be to the end of the wonders, or to the resurrection of the dead, which is the last event named in the wonders.—The answer is given by an angel under oath, and it must be true. He says (v. 7), "It shall be for a time, times, and a half, (or part;) and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel said he heard but did not understand, and he inquired, (v. 8), "What shall be the end of these things?" The angel answers, (v. 11,) "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days, (or years*). Blessed is he that waiteth, and cometh to the 1335 days (years.) But go thou thy way, till the end be; for thou shalt rest and stand in thy lot at the end of the days."

Hence, in the foregoing testimony of Daniel we learn: 1st, That when the abomination of desolation is set up, there is to be a tribulation, such as there never was before. 2d, That the 1290 years are given to measure the abomination of desolation and persecution. 3d, That from the time that the abomination of desolation is set up, there is to be 1335 years to the resurrection of the dead, or, 45 years from the time that the 1290 end, to the time that Daniel is to stand in his lot.

Now let us have Christ's testimony in regard to the tribulation. Matt. 24: 15, 21, 22, "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; whoso readeth let him understand; * * * For then shall be great tribulation, such as was not since the beginning of the world, to this time; no, nor ever shall be. And except these days (years) should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened."

The tribulation here spoken of could not have been at the destruction of Jerusalem, as many suppose, from the fact that it was to be the greatest that ever was, or ever should be, And at the destruction of Jerusalem there was only about eleven hundred thousand perished. While under the papal persecution there was about fifty millions put to death, in every way that men or devils could invent. Hence, the days of tribulation here spoken of are the days of the abomination of desolation, which days, are the 1290 that measure the Papal power. Now Jesus says that those days of tribulation were to be shortened, or no flesh would be saved; and his testimony is true. But as yet he has not informed us how long they shall be after they are shortened. It was about A. D. 33 when he said they should be shortened.—There would be no propriety in saying the days should be shortened, unless he referred to a definite number of days; and the days that he refers to are the 1290 days of the abomination of desolation, during which the saints were being put to death.

Some sixty years subsequent to the time when Jusus said the days should be shortened, John had a Revelation, "Which he declares to be the Revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass; and he sent and signified it by his angel unto his servant John," (Rev. 1 : 2.) The apostle refers to this very tribulation of the Church. He says, (Rev. 13 : 5,) "There was given unto him (the beast) a mouth speaking great things and blasphemies; and power was given unto him to continue (margin, make war) forty and two months." V. 7, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." What do we learn from this testimony? Ans. We learn that there is a power, symbolized by the beast having a mouth and speaking great things, that puts the saints to death for a period of 42 months, or 1260 years. The same time is referred to in Chapt. 12 : 6, 14, when the woman, or true Church, flees into the wilderness, from the face of a persecuting power. This is the same tribulation that is spoken of by Daniel and Christ. Again. The apostle informs us that the tribulation is to be 42 months, or 1260 years; and it must be 42 months, otherwise his testimony is not reliable.

It may be asked how we know that John refers to the same tribulation that Daniel and Christ does? Ans. It is known to be the same from the fact, that the Bible has not spoken of but one great tribulation on the Church; and that is brought to view in connection with the abomination of desolation spoken of in Dan. 11: 31, 32, 12: 11, 7: 25. Matt. 24 : 15.

From John's testimony, we learn that the days of tribulation were 1260 years after they were shortened; hence they were shortened just 30 years—1260 from 1290, leaves 30, hence it is seventy-five years, from the time that the tribulation ends, to the resurrection, or the end of the 1335 years; for 75 added to 1260 make 1335: when Daniel must stand in his lot. The next point that we wish to find, is where the 1260 end; if we can establish this point, we can tell where the abomination was set up, and where the resurrection will take place. The abomination of desolation must be set up 1260 years before the tribulation ends; and from the time that the tribulation ends, we cannot have more than 75 years, before the resurrection.—Jesus has informed us in Matt. 24: 29, That, "Immediately after that tribulation the sun shall be darkened, and the moon shall not give her light." It must be evident to any one that will read with an unprejudiced mind, that the darkening of the sun marked the end of the 1260 years of tribulation. When was the sun darkened? Ans. May 19th, 1780, there was a remarkable fulfilment of this prediction of our Lord; and in reference to the facts and dates, there can be no place for doubts, for aside from historical accounts, there are thousands now living who can attest thereto. They say the darkness was so intense that candles had to be lighted at noon day, and although the moon had fulled only the night previous. The Rev. Mr Tenney, of Exeter, N. H. when speaking of the darkness of the night, says: "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."

In the month of May, 1780, there was a terrible dark day in New England, when all faces seemed to gather blackness, and the people were filled with fear. (Tract No. 379, Am. Tract Society.) "The 9th of May, 1780, was a remarkable dark day; candles were lighted in many houses; the birds disappeared; it was the general opinion that the day of Judgment was at hand." (Pres. Dwight's His. Coll.)

"The dark day of May 19, 1780.—The sun rose and shone clear for several hours; at length the sky became overcast with clouds, and by ten o'clock the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings. The darkness continued through the day; and the night, till near morning, was as unusually dark as the day." (Gage's His. of Rowley, Mass.)

Much more testimony might be adduced on this point if it was necessary. We have testimony from persons of undoubted veracity, that the sun was darkened, not only in New England, but also in other parts of the world. This remarkable phenomenon cannot be accounted for on any astronomical, or philosophical principles of reasoning. *God said it should be so, and it was so.*

This event shows that the 1260 years of tribulation ended as early as 1779, consequently, 75 years more bring us to the end of the 1335, which ends in 1854, when the resurrection will take place, according to this calculation, and the testimony of the three inspired witnesses. ☞ See Diagram.

What have we proved by the testimony of Daniel, Christ and John? Ans. We have proved, 1st. That there is to be 1335 years from the time the abomination of desolation is set up, to the resurrection of the dead.

2nd. That from the time the abomination is set up, there is to be 1260 years of tribulation on the Church.

3d. That the darkening of the sun, May 19, 1780, marks the end of the tribulation; which ended as early as 1779, consequently, 75 years more make up the 1335; which end in 1854, when Daniel and all of the righteous will come forth to everlasting life.

"WHAT! The great day of the Lord. It comes sure and rapidly! Its heralds are not to be mistaken. That day of wrath and woe—the day of storm and thunder—that day of Judgment is just up on the world. *Sinner, proud presumptious sinner!* O, why will ye die? Why despise the costly ransom paid for thee?—Why lift thy puny arm against Omnipotence? Why arrive hot, and out of breath at destruction? O, turn and live, mercy waits for thee, thy Redeemer bids thee come. Hasten to thy only refuge! "Tarry not in all the plain, escape for thy life, lest thou be consumed!" O haste!!

J. HEMMENWAY.

Clinton, Mass.

For the World's Crisis.

"Many will say unto me in that day, Lord, Lord, have we not prophecied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—[Matt. 7 : 22, 23.

From various texts it is evident that such scriptures as the above are to have a partial or preparatory fulfilment before the Advent. It is in this sense only that the exhortation to remember Lot's wife can have an application this side of Christ's coming. But in order to be profited by the above scripture, we are to inquire, In what sense is it to have a fulfilment before the Advent? Plainly, only in the sense of a proud retort to the reproving preaching of the true servants of Christ.—Doctrines will be extensively advocated, showing the corruptions of the popular churches, and the fabulous nature of their teachings; which will call forth a retort, by referring to the many revivals that have attended the labours of the popular ministry, the extensive benevolent enterprises that have followed their efforts, &c.

But such a plea will avail them nothing; it will only serve to convince the truly righteous that the Advent will immediately follow; for they see by the unerring word, that the event is to be indicated by such a state of things. The plan of God in the gospel work requires such a preaching against the popular churches as will call forth an opposition of the above kind, even to such a degree as to enforce such plea and retort by persecuting measures; for the closing truths of this dispensation, when rejected, will speedily serve to blind their minds to a degree, to cause them to become drunken with the satanic spirits that will go forth coincident with such preaching. They will say, "My Lord delayeth his coming;" and by associating with the armies of satan, will become smiters of the true servants of God, and will be found in that condition when Christ shall come, as the following scripture clearly proves:

"But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

The text follows Christ's sermon on the mount; hence, the doctrines of that sermon are necessary to be strictly preached and practiced, in order to escape the present reproof of Christ through his ministers, and the final and hopeless reproof of his coming; for the verse just preceding the text clearly shows this. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

To be accepted of Christ then, when he comes, we must understand, proclaim and practice the truth that his coming is just at hand, together with the doctrines of Christ in general, We can never be excused from performing the whole requirements of Christianity, until the master has come. Paul charged Timothy to "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. It is such only who will receive the reproofs of the worldly religionists of the present time.

Are we walking in all the commandments and ordinances of the Lord's house blameless? While we believe in the immediate appearing of Christ; do we seek to know and do the will of God in other respects? We must not only shape our service to God in harmony with the immediate coming of Christ, but we must also seek to know what that service is, in all respects; lest we have a zeal not according to knowledge, and like God's ancient people be cut off with all the enemies of Christ.

We can grow in grace or favor with God only by obeying his word; and that word equally demands of us a growth in knowledge as a growth in grace. To grow in grace and in the knowledge of our Lord Jesus Christ, is necessary to a perfect serving of him. We must not only know Christ with respect to his character as a quickly coming judge and king, but as the great and perfect teacher of righteousness, with regard to his character in every respect. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

H. BARRINGER.

CHESHIRE Apr 3d 1854.

Br Merriam:—

Through your columns I would communicate a few lines to the waiting pilgrims. I do thank and praise God with all my heart, that there is still a little company, who, retain faith in the ever glorious hope of the coming of our blessed Lord and Saviour Jesus Christ, and the everlasting kingdom of God, soon to be established under the *whole heaven.* According to the present state of things, the next great event will be when the stone will smite the Image on the feet, and the kingdoms of this world will become the kingdom of our Lord and his Christ, and then it will be given to the people of the saints of the most High, and they will possess it forever, even forever and ever. My soul replies, "Amen; even so, come Lord Jesus" and come quickly." And "knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed."

"The night is far spent, the day is at at hand, let us therefore cast off the works of darkness and let us put on the armor of light."

Who among us will abide the day of his coming, and who, will stand when he appeareth? I do praise the Lord, that "we have not followed cunningly devised fables." The Lord himself has led us out here; to him be all the glory. Evidences overwhelming, and signs there is no mistaking, proclaim that the kingdom of God will immediately appear. There are some who profess to be looking for the soon coming of Jesus, and still regard the signs given by our Saviour in Matthew 24th, as being in the future, when in fact they are in the past; But such a view casts a dark shadow over our pathway, and instead of the signs being a light to our path, they become darkness, and consequently we should be unable to give our lattitude and longitude. I do believe that time and events are in advance of us. God's word is a chart, to guide us clear down to the end. O, glory to God, I am glad that we are not left in darkness, that that day should overtake us as a thief. I am glad that the year of the redeemed is come. I love the time, and we have the evidences presented that we may *know* where we are to day. I do praise God, that I was willing in the day of his *power*, that I believed he would come in '44. I am glad the prophet Habakkuk said write the vision, and though it tarry wait for it. I am glad that the Lord has said, that to every purpose there is *time* and *judgment*, and the wise man's heart *discerns* both. Everything tells us that Jesus is just ready to come; "But of the times and seasons, brethren, ye have no need that I write unto you, for ye know that the day of the Lord so cometh as a thief in the night." It is upon the wicked. that it will so come for they do not know any thing about it; "but ye, brethren, are not in darkness, that that day should overtake you as a thief." Why? Because we are looking for just such a day as that, and the signs and times are fulfilled—thank the Lord. I am glad we have got ears to hear, eyes to see, and hearts to understand and to receive the truth. O, my brethren, be faithful, remembering that *the time* is an important point in our faith. Every body, almost, professes to believe the Lord will come some time; but the time of his coming, is what separates us from them. I do believe, that we shall realize the event, for which we have so long been looking, this present year. I am glad that we have got almost home. Glory to Jesus! the night is almost gone, which separates our Fathers children—yes, it is almost gone, and the glorious morn begins to dawn; the land is just ahead—spread every sail to the breeze, and the old ship Zion will move onward towards her haven home. We have got a most heavenly crew on board, and they clap their hands and shout hosannahs to the Son of David. they are all in complete unison one with the other. This is such a company as I like to be in. Yours looking for a glorious deliverance, with all the blood-washed army this year.

E. WOOD.

WILLIAMSTOWN, March 3, 1854

Bro. Merriam:—The word of the Lord seems to take effect. The world will soon be warned, the work done, the good servants rewarded, and all the dear ones at home. "O how I long to see that day." Our confidence will have "great recompense of reward." Little do people realize the worth of true faith at this time.—The trial of it will soon be found unto praise, and glory, and honor, at the appearing of Jesus Christ. The Lord loves that child that is not afraid to venture on his word. O it is good to find here and there one that dares to do it. And O how ready the Lord is to seal such with the holy spirit of promise, the earnest of their inheritance, until the redemption of the purchased possession. Let us be faithful a little longer, then how his smile will recompence for this short moment of suspense. When the Lord turns again our captivity we shall be as those that dream.

M H. THAYER.

PROPHETIC PERIODS---1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. . . . . 519.

1260 years of tribulation.—Rev. 11 : 2, 3, and 12 : 6, 14, and 13 : 5. The sun darkened May 19, 1780, to show its termination. ☞ 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. 1809. Napoleon takes away the civil power of the Little Horn.

Fall of the Stars 1833.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. . . . . 1854.

☞ THE END. ☜

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7 : 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7 : 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12 : 6, 14—11 : 2 and 13 : 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end" 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

*This time we regard as symbolic, a day standing as the representative of a year. For this mode of reckoning we find a precedent established in the scripture. See Numb. 16 : 34, Ezk. 4 : 5, 6. Dan. 9 : 25.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. — LOWELL, MASS., WEDNESDAY, APRIL 26, 1854. — NUMBER 15.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . *27 Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis,* Lowell, Mass."

Exposition of Ezek. chap. 38 and 39.

Continued.

The next year Judas hearing how the neighboring nations were confederating with the intent to destroy the whole race of the Jews; he immediately marched to that part of the country called Acrabattene, and there slew of the Edomites no less than twenty thousand men. "From thence he led them against the children of Bean, another tribe of the Edomites, that had been very troublesome to them; and, having beaten them out of the field, shut them up in two of their strong fortresses; and, after having besieged them there for some time, at length took them both, and put them to the sword, who were above twenty thousand more." (Prid. v. 2, p. 142.) "After this Judas passed over Jordan into the land of the Amonites where he had many conflicts with the enemies of the Jews; and, having slain great numbers of them, took Jazar, with the villages belonging thereto, and then returned again into Judea." Timotheus, governor of those parts, hearing of the success of Judas, gathered a large army, and invaded Judea. The Jews, after recommending their cause to God, engaged their numerous enemies with courage and vigor, and overthrew them with great slaughter, there being then slain of them twenty thousand and five hundred foot, and six hundred horsemen. About this time the Jews who dwelt in the cities of Gilead, were closely pressed by a strict seige. Whereon Judas and Jonathan immediately falling on Bassora, surprized the city, and having slain all the males, taken their *spoils*, and freed their brethren who were there imprisoned for slaughter, set the city on fire; and then, marching all night from thence to Dathema, came thither the next morning, "just as Timotheus and all his forces were storming the place; whereon falling on them behind, they put them all to the route, for being surprised with this sudden and unexpected assault, and terrified with the name of Judas, they were seized with a panic fright, and therefore immediately flung down their *arms* and fled; and Judas slew of them in the pursuit about eight thousand men. After this, Judas took Maspha, Casphon, Maked, Basor, and all the other cities of Gilead where the Jews were oppressed; and having thereby delivered them from the destruction designed for them, he treated all those places in the same manner as he had Bassora, that is, slew all the males, took their *spoils*, and set the cities on fire, and then returned to Jerusalem." Simon's success was not inferior to that of Judas, for he slew about three thousand of the enemy and took their spoils. (Prid. v. 2, pp. 143, 144.) Soon after this, Lysius besieged Bethsura, with a force of eighty thousand foot, twenty thousand horse, and thirty-two elephants. But Judas, with his little army, fell upon him and slew of his army, eleven thousand foot, and sixteen hundred horsemen, and put all the rest to flight. (Ibid.) Soon after this Timotheus came against Judas with one hundred and twenty thousand foot and two thousand horse, but the Jewish leader and the band that was with him were again victorious: and he slew of his enemies thirty thousand. "A great part of the rest of the vanquished army fled to Carnion, where Judas pursuing them, took the place; and whereas many of them thereon fled to the temple of Atargatis, which was in that city, thinking there to find safety, he set fire to it, and burnt it with all that were therein; and then, with fire and sword desolating the rest of the city, there slew in the whole, twenty five thousand more of Timotheus's forces that had taken refuge in it. And then gathering together all the race of Israel that were in the land of Gilead, or any of the parts adjoining, he carried them with him, on his return to Judea, in the same manner, and for the same reason, that Simon had the Israelites of Galilee the year before, and, for the same end as he did, planted them in the desolate places of the land of Judah. On his way to Jerusalem, he took the city of Ephron, and slew "twenty five thousand persons, took their spoils, and razed their city to the ground." "After this, Judas, carrying the war into the southern parts of Idumæa, smote Hebron, and all the towns thereof; and, after having dismantled this city, then the metropolis of Idumæa, he passed from thence into the land of the Philistines; and, having taken Azatus, formerly called Ashdod, he pulled down their heathen altars, burnt their carved images, and took the spoils of the place; and having done the same to the rest of the cities of that country over which he had prevailed, he led back his men, *loaded with the spoils* of their enemies, again into Judea." [Prid. v, ii, p. 146, 147.] At the battle of Caphussalama, Nicanor, the general of Antiochus lost five thousand men, and subsequently his whole army, which at first consisted of thirty five thousand, were all cut off to a man.

Who can read the foregoing historical facts, without being impressed with the language of Zech. 12 : 8,—He says,—"In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the Lord before them."

Never was scripture more perfectly fulfilled. From the history of the wars of the Maccabees, we learn that between *two* and *three hundred thousand* of their enemies were slain, and this, by comparatively a handful of Jews. This to be sure, was not done in one battle; it required many; but never was there a time when "lofty patriotism, adventurous valor, daring and sagacious soldiership, generous self devotion, and inextinguishable zeal of heroic men in the cause of their country and their God," were more clearly developed.

From the very commencement of the career of Judas Maccabees, to the close, the Jews were favored with the aid of the Almighty. And in the language of Ezekiel, they did go over the cities of Israel, and burn the weapons with fire. Cities were razed to the ground, armies were defeated, terror and desolation were spread throughout the ranks of the enemy, who in their hasty flight, threw down their weapons, and left their engines of war, (as they did in many cases) to be fired by the victorious Jews. At this time was fulfilled the prophecy of Zechariah 12 : 3.

"And in that day will I make Jerusalem a burdensome stone for all people;—all that burden themselves with it *shall be cut in pieces*, though all the people of the earth be gathered together against it.—In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will *smite* every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the Lord of hosts their God. In that day will I make the *governors of Judah like an hearth of fire among the wood*, and like a *torch of fire in a sheaf; and they shall devour all the people round* about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem."

Again: In chap. 9 : 12–17, we have a description of this complete triumph of the Jews over their enemies. Says the prophet:—

"Turn you to the strong hold, ye prisoners of hope; even to day do I declare *that* I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirldwinds of the south.—The Lord of hosts shall defend them; and they shall devour and subdue with sling stone; and they shall drink *and* make a noise as though wine; and they shall be filled like bowls, *and* as the corners of the altar. And the Lord their God shall save them in that day as the flock of his people; *for they shall be* as the stones of a crown, lifted up as an ensign upon his land. For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids."

In the above expressions "bent Judah," "filled the bow with Ephraim," "and raised up thy sons, O Zion, against thy sons, O Greece," we get the idea that there is to be a conflict between the Jews and Grecians; and in the foregoing historical testimony, touching the wars of the Maccabees, we have a perfect fulfilment. The only reason why the Jews made a league with the Romans, was to get rid of the oppression of the Grecians; Hence, in the first B. of Mac. 8 : 1, we read;—"Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them." Sent ambassadors (vs. 17, 18) "to Rome, to make a league of amity and confederacy with them, and to entreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude."

Another item that demands our attention is, the seven years, during which they were to burn the weapons with fire. We have already referred to the prophecy of Zech. 12, where it is said, that the Lord "will make the governors of Judah like an HEARTH OF FIRE among the wood, and like a TORCH OF FIRE in the sheaf," &c.; we have also noticed the great destruction of their enemies, the burning of the engines of war, the overthrow of cities, and the complete triumph of the children of Israel. The seven years are to be dated from where the Jews, after the desolation of their city, began to stand up for their rights; this was B. C. 167. In the commencement of the year B. C. 177, Antiochus invaded the land of Judea, and on this occasion happened the martyrdom of Eleazar, and of the mother and her seven sons, referred to by Josephus, Prideaux, and others. After Antiochus had, as he supposed, settled the affairs in Judea, he returned to Antioch. Then it was that Mattathias, with his little band, took the field and opposed the edicts of the king. Prideaux, in speaking of this, says:—"Mattathias having thus gotten such a company together, as made the appearance of a small army, came out of his fastnesses, and took the field with them;—and, going round the cities of Judah, he pulled down the heathen altars, caused all male children whom he found anywhere without circumcision to be circumcised, cut off all apostates that fell into his hands, and destroyed all the persecutors wherever he came." From this date, (B. C. 167,) seven years will carry us to the death of Alcimus "the great troubler of Israel," as Prideaux calls him, which occured B. C. 160. This event put an end, comparatively, to the war; and left the Jews in possession of the land of Judea. Prideaux, in speaking of this, remarks:—"When Bacchides saw that Alcimus was dead, for whose sake he came into Judea, he returned again to Antioch, and the land had quiet from all molestation of the Syrians for two years. It is most likely Demetrius had by this time, received the letters that were sent to him from the Romans, in behalf of the Jews, and thereupon gave Bacchides orders to surcease his vexations of that people; and that it was in obedience to those orders, that, on the death of Alcimus, he took that occasion to leave that country;" and although he returned two years after, with a design to seize the Jewish leader, Jonathan; yet in this, he was wholly defeated, after which, he never came into the land of Judea.

Here then, we have a perfect fulfilment of this part of the prophecy; for, from B. C. 167, when Mattathias commenced his opposition to the edicts of Antiochus, (probably about the middle of the year,) to the death of Alcimus, B. C. 160, when Bacchides was recalled by Demetrius, in consequence of the league made with the Romans, is seven years, during which they (the Jews) were to "spoil those that spoiled them, and rob those that robbed them." In the first Book of Maccabees, when the historian is speaking of Judas, he says: "He pursued the wicked, and sought them out, and burnt up those that vexed his people. Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand. He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed forever. Moreover he went through the cities of Judah, destroying the ungodly out of them, and turning away wrath from Israel." In these acts of Judas, and his brethren, the Jews, we have a fulfilment of verses 17–20, "And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.—And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.—Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God."

The above is evidently a repetition of what is brought to view in verses 2–10 and implies a general slaughter of the enemies of the Jews; just such a slaughter as Josephus relates when speaking of the overthrow of the army under Nicanor, he says:—"Judas also pursued them, and slew them, and gave notice by the sound of the trumpets to the neighboring villages that he had conquered the enemy; which, when the inhabitants heard, they put on their armor hastily, and met their enemies in the face as they were running away, and slew them, insomuch that not one of them escaped out of this battle, who were in number nine thousand."

The burying of Gog, and all his multitude, may be understood as literal, or figurative. There is nothing against the idea of its being figurative; for, in the most literal prophecies in the bible, there are more or less, expressions, which are always regarded in this light. For instance, in Rev. 20, which many regard as literal, we have the terms "*angel, key, chain,* &c. which are regarded as symbolical; while the terms "resurrection," "thousand years," "and reigning with Christ," are supposed to be literal. The fact is, the language implies, that, their enemies shall be defeated, and the land released from their domination In the 32. chapter where the prophet is speaking of the overthrow of Egypt, he says:—"Thus saith the Lord God; I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net. Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the vallies with thy height. I will also water with thy blood the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee. In verse 11, he says: "Thus saith the Lord God; the sword of the king of Babylon shall come upon thee." In verse 21, the dead are represented as speaking to the Egyptians thus:—"The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword. Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:"—verses 26, 27, "There *is* Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living. And they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords *under their heads*, but their iniquities shall be *upon their bones*, though *they were* the terror of the mighty in the land of the living." The above language is highly figurative: for the phrases, "gone down to hell," "laid their swords under their heads," "iniquities shall be upon their bones," cannot with any propriety, be understood literally. Nor can we understand every phrase in Ezekiel as literal: for while it is possible for the fowls to devour the carcasses of men and beasts, it is not at all probable that they will literally devour or eat chariots, which they are said to do in that connection. We believe the simple idea is, as remarked above, that the enemies of the Jews, or, a great number of them were to be slain; after which, the land was to be cleansed.

There is an abundance of historical testimony to show that the land was cleansed subsequently to the overthrow of the forces of the Syrian king. Prideaux, in speaking of Jonathan after he had made the league with Bacchides, who promised never to invade Judea again, says: "Whereon Jonathan settled in peace at Michmash, a town lying to the north of Jerusalem, at the distance of nine miles from it, and there governed Israel according to the law, cut off all who apostatized from it, and RESTORED AGAIN JUSTICE and RIGHTEOUSNESS in the land, and reformed, as far as he could, all that was amiss in Church or State." (V. 2, p. 170.) Josephus, in speaking of the same, says: "Then did Jonathan take the opportunity of this quiet state of things, and went and lived in the city of Michmash, and there governed the multitude, and punished the wicked and ungodly, and by that means purged the nation of them." (Book xiii, chap. 1.) At this time was fulfilled Zech. 13 : 2, "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land."

Bishop Newton, in speaking of the Jews at this time, says: "But the Jews in a little time, under the conduct of the Maccabees, recovered their *liberties*, and *established* their *religion* and *government* in GREATER SPLENDOR and *security than before*. Seven months would be none too much time for the accomplishing of this work; and although, it is no where said in history, that, they were just seven months in burying the multitude of Gog; yet, as the other points in the prophecy have been so completely fulfilled, we believe this has been also. We know that the Jews did, after the Babylonish captivity, make the Valley of Hinnom, which lay South-east of Jerusalem, or, as Ezekiel says: (v. 11,) "east of the sea," the "common receptacle of the filth, &c., of the city, in which fires were *continually* kept burning, to consume the carcasses of animals, executed criminals, &c." And what place, more fitting, could the Jews have chosen, in which, to inter the multitude of the carcasses, and bones of their enemies than this valley? The prophet calls it the "the valley of Hamon Gog," namely; the "MULTITUDE OF GOG." In the Septuagint it reads: "I will give unto Gog a place of *renown*, a *tomb* in Israel, the *burial-place* of them that approach the sea," &c., viz.: the "Valley of Hinnom;" and thus it is rendered in the margin of the Septuagint.

After this overthrow of Gog, the Jews were to be reinstated in their own land; the prophet says:—"Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God."

Rotteck, in speaking of the Jews, remarks:—"The Jews, driven to desperation, revolted, (3816,)" (from Antiochus), "under the command of Mattathia and his heroic sons, and an independent Jewish state was formed anew. For, the grey hero himself, with a little resolute band, and, after him, his magnanimous brothers, Judas, Jonathan, and Simon, repulsed, in many battles, the Syrians, elevated by exploits the courage of the nation, which gradually subjected itself to their direction, particularly when Jonathan was invested with the pontifical dignity. The terrible distraction of the Syrian kingdom favored the undertaking of the Maccabees; the family of Mattathias was thus called from Judas' surname Macab, the hammer. It is also called the Asmonean, of which several interpretations are given; and Simon obtained (3841), under the title of an *Ethnarch*, (prince), complete liberation from the tribute hitherto paid, and from the dominion of the house of Seleucus. His son, Hyrcanus, established the freedom, which was again exposed to danger, and confirmed his power by SUBJECTING the SAMARITANS and IDUMÆANS. The successors of this brave prince called themselves kings; and their power became, by the rapidly rising population of the country, which was continually enlarged by successful wars, as GREAT AS IN THE TIME OF DAVID AND SOLOMON, the WEALTH of the CAPITAL STILL GREATER." (V. 1, p. 198).

Prideaux, in speaking of Hyrcanus, says: He "took the advantage of the disturbances and divisions that thenceforth ensued through the whole Syrian empire, not only to ENLARGE his TERRITORIES by seizing MEDEBA, SAMEGA, and SEVERAL OTHER PLACES in SYRIA, PHŒNICIA, and ARABIA, and ADDING them to HIS DOMINIONS, but also, after this, or "from this time, to make himself absolute and WHOLLY INDEPENDENT. For, after this, neither HE, nor ANY of HIS DESCENDANTS owned any further dependence on the kings of Syria, but thenceforth WHOLLY FREED THEMSELVES FROM ALL MANNER of HOMAGE, SERVITUDE, or SUBJECTION, to them." (V. 2, pp. 201, 202).

Josephus says, that Hyrcanus subdued ALL of the IDUMEANS; and in chap. 15, B. xiii, when referring to Alexander's administration, he says: "Now at this time the Jews were in possession of the following cities that had belonged to the Syrians, and Idumeans, and Phœnicians; at the Sea-side, Strato's Tower, Apollonia, Joppa, Jamnia, Ashdod, Gaza, Anthedon, Raphia, and Rhinocolura; in the middle of the country, near to Idumea, Adora, Marissa; near the country of Samaria, Mount Carmel, and Mount Tabor, Scythopolis, and Gadara; of the country of Gaulonitis, Seleusia, and Gabala; in the country of Moab, Hesbon, and Medaba, Lemba, and Oronas, Gelithon, Zara, the Valley of the Celices, and Pella; which last they utterly destroyed, because its inhabitants would not bear to change their religious rites for those peculiar to the Jews. The Jews also possessed others of the principle cities in Syria, which had been destroyed."

The foregoing historical facts warrant us in believing that those prophecies, which relate to the Jews inhabiting their own land again, have been completely fulfilled. For instance, Ezek. 36: and especially in the first eleven verses, we read;—"Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord; thus saith the Lord God; because the enemy hath said against you, aha, even the ancient high places are our's in possession; therefore prophesy and say, thus saith the Lord God; because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: therefore, ye mountains of Israel, hear the word of the Lord God; thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; therefore thus saith the Lord God; surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the

Lord God; behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: therefore thus saith the Lord God; I have lifted up mine hand, surely the heathen that *are* about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel;—for they are at hand to come. For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: aud ye shall know that I am the Lord." Let each person read the entire chapter at his leisure, and compare it with the foregoing facts.—Again. Says the prophet: (Obed. 17–21.) "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

(Continued.)

The World's Crisis.

LOWELL, APRIL 26, 1854.

Exposition of Rev. 10.

Continued.

I had intended to give an exposition of this chapter previously, but ill health and a multitude of engagements prevented.—In a previous number of the Crisis, I endeavored to explain the beautiful symbols of the first verse as having reference to the proclamation of the Advent doctrine in 1843.

V. 2. "And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth."

"And he had in his hand a little book open." The word rendered, "*little book*" more appropriately signifies a roll of parchment, such as the Hebrews were in the habit of writing on in ancient times. On such a roll doubtless Daniel wrote his prophecy. The word rendered "*open*" is not like the English word an adjective, but a participle, and is rendered by Prof. Whiting "*opened*," implying that it had been closed, but was now *opened*. Says Barnes, "the word here used means, properly, to open or unclose in respect to that which was before fastened or sealed." • • • • "This would find a fulfilment if some such facts as the following should occur: if there had been any custom or arangement by which *knowledge* was kept from men, or access was forbidden to books or to some one book in particular; and if something should occur by which that which had before been kept hidden or concealed, or that to which access had been denied, should be made accessible. In other words, this is the proper symbol of a diffusion of knowledge, or of *the influence of* A BOOK *on mankind*. The fact that it was in the *hand* of the angel.—All that seems to be implied in this, is, that it was now *offered*, or was ready to be put in possession of John—or of the church—or of mankind. It was open, and was held out, as it were, for perusal."

Daniel was commanded to "shut up the words and seal the book, even to the time of the end." In the time of the end, after the fulfilment of the events under the sixth trumpet, which we believe closed up in 1840, the Angel appears with the "little book," or roll of parchment *opened*. The visions of Daniel include prophetic periods that reach to the end of the world;—the message of the Angel was in relation to the end of time as declared by God's servants, the prophets, of whom Daniel was one. Inasmuch, therefore, as the subject matter of both are the same, and Daniel was expressly told to seal up the vision even to the time of the end, and at that time the Angel appears with the parchment opened, it seems evident that the sealed book of Daniel and the opened book of the Angel are identical.

V. 3. "And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices."

The power of the Advent doctrine is strikingly presented by the figure of a roaring lion. The lion being king of the forest, there is nothing so terrific to the beasts of prey as the sound of their monarch's voice. They tremble and fly for shelter from the all-devouring jaws of this monster of the desert. How strikingly emblematical of the terror which was felt by the sinner from the annunciation of the judgment approaching. How alarming was the idea to those who were backslidden from God! The hypocrite in Zion was panic stricken by this tremendously startling report of the watchmen. If there ever was a God in any thing, there surely was in the proclamation of this message. If ever the divinity was manifest among men, illuminating the understanding, arousing the conscience and alarming the rebel, it was when the proclamation of the Redeemer's coming in '43 was announced. Strength from on high was abundantly communicated to its advocates. The glory of the Lord shone around them as it did around the shepherds on Bethlehem's plain;—the channels of grace, reaching from heaven to earth, were open; and a communication full and free, was enjoyed; the weak were made strong in the Lord; the slow of speech, eloquent; the unintelligent, learned in the Scriptures and resistless in argument. The voice of God was heard in this message, in thunder-tones; and there was a power and a glory attending the proclamation of this doctrine, that stamped on the work the impress of the divinity.—It is true that opponents may have since derided and trampled under foot the heaven born, soul-thrilling doctrine; but *then* almost every enemy was either melted or silenced. Indeed, we think it evident that if the power and demonstration of the spirit that accompanied the word was not a full and perfect demonstration that God was moving the Church and calling out the virgins for a specific work, in fulfilment of His word, then no such demonstration can ever be made in the economy of grace.

"Seven thunders uttered their voices." As seven is what is termed a perfect number in Scripture, I suppose by seven thunders is meant all the thunders of heaven. It is as if he had said all the artillery of the skies was discharged at once; i. e., there were in the moral heavens thunder-peals that caused every thing to tremble at the sound. Verses 5–7:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

There is a clear and distinct enunciation in these verses of the Angel's message. It is uttered in the most emphatic, solemn and impressive manner conceivable, and under the sanction of an oath, that "TIME SHALL BE NO LONGER," or as some critics render it, "there shall be no longer *delay*." If the roaring of this lion, or the bursting of seven thunders expresses the proclamation of the Redeemer's coming in '43, then the declaration of the Angel may represent that although under the first proclamation there was a failure, and a disappointment on the part of the Church represented by the tarrying of the Bridegroom in the Parable of the virgins, and the tarrying of the vision in Habakkuk, and the prolonging of the days, and apparent failure of the visions in Ezek. 12, (which disappointment John was forbidden for wise reasons to record,) yet that there should be NO MORE DELAY, but the seventh trumpet would now sound, and probationary time cease.

Vs. 8–10. "And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

Another striking symbol is pesented in these verses, viz.: that of *eating the little book*. We often speak of devouring a book, i. e. reading a volume with avidity and close attention. The figure here used expresses clearly the idea of laying hold with earnestness on the truth of God—reading, understanding, believing and obeying the truth, obtaining a clear apprehension of the doctrines contained, with a willingness to embrace and defend the same, and thus to declare our faith to the world. Having digested the contents of the little book, they become incorporated with our moral being, make a part as it were of our spiritual nature, and are acted out in our intercourse with society around. As natural food gives vigor to the animal frame so does the word of God feed and nourish the soul unto eternal life.

There is a beautiful illustration of this subject in a parallel passage of Ezek. 2. 6–10 and 3: 1–4. "And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house; open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.—And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." In this passage it is evident that by eating the roll of parchment, or little book, he was strengthened and prepared to go and speak unto the house of Israel with the words of the Lord.

So now by not only reading as we did in 1843 the contents of the little volume, but by devouring and digesting the same, and coming to a more full and perfect understanding of the whole subject, we are prepared to publish the tidings to the house of Israel and announce the coming judgment to the world. This is now, according to our faith, being fulfilled in the proclamation of the midnight cry, and the time of our Saviour's appearing at the judgment, which we believe will be accomplished in 1854.

To be Continued.

Faith and Obedience.

There has been much written upon the subject of faith, during the few years past, and while some have made the matter plain, others have so mystified it, as to make it appear an exceedingly difficult thing to live by faith, walk by faith, stand by faith, overcome the world by faith, and be saved by the grace of God, through faith.

We see by the prominence given to this subject in the Word of God, that it is faith which balances the scale, upon which our salvation turns; for it lies at the very foundation of obedience. We must possess true faith, in order to right action.

We intend to illustrate this subject, and make it plain, so that all can see its importance, and understand the nature of that faith which overcomes, and without which we cannot please God.

All the worthies spoken of by Paul in the 11th of Heb., overcame by faith, and this faith adapted itself to the changing circumstances in which God's people have ever been placed. To illustrate:

Abel's faith embraced the promise of a sacrifice that would be made for the sins of the world, and shadowed it forth by offering a slain lamb; and thus pleased God. Noah, in addition to this faith, must believe God when he told him that he would send a flood of waters to destroy the inhabitants of the earth, because of their wickedness, and obey him by building an ark for the preservation of himself and his family. By this "he condemned the world and became the heir of that righteousness which is by faith." While he was evincing his faith in God by his works, the antediluvians manifested their unbelief by their works. He preached that the flood was coming, while he went forward in the work of preparing the ark in which to take refuge when the flood of waters should be upon the earth. The people whom he warned believed not, and therefore went on with their avocations as usual, building and planting, until the fountains of the great deep were broken up, and the windows of heaven were opened, and the deluge swept them all away.

Lot was warned of the destruction that was coming upon the cities of the plain, and directed to escape to the mountains. He believed God—warned his sons-in-law, and fled out of the city with his wife and two daughters, the only ones who believed the message.

God said to Abraham, "I will make of thee a great nation;" and, "In Isaac shall thy seed be called." He evinced his faith in the promise, by his cheerful obedience to the command; "Take thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering." He knew that God's word could not fail of its full accomplishment—therefore if Isaac was slain, Isaac would be raised again to life.

When the children of Israel were groaning under the Egyptian yoke, and Moses was sent to deliver them, it became their duty to believe his message, aud obey the instructions which he gave them from the mouth of the Lord.

When the destroying angel was about to pass through the land of Egypt and slay all the first-born of the people, the Israelites were commanded to sprinkle blood upon their door-posts, if they would escape the same judgment; they believed God, obeyed the requisition, and not one among them was slain. How would it have been with them if they had reasoned thus, "O we believe Moses has been sent of God to deliver us from our bondage—and whenever the plagues have been sent upon the Egyptians, we have been preserved from them. God well knows who we are, and there is no need of our putting blood upon our door-posts; we are his peculiar people and he will take care of us." Would they have been preserved if they had neglected the performance of that act of obedience?

In their journey to the land of promise, they must move when the pillar of cloud moved, and rest when that rested. It was necessary for them to adapt their faith and obedience to the changing circumstances which every day were developed—not to give up their faith in past revealings of the Divine will, but add thereto what belonged to their present condition. And thus we find when they came to Kadeshlarnea, the border of the promised land, they were driven back again into the wilnerness—there to wander and perish for the space of forty years. It was not because they doubted the promises made to their fathers, neither for lack of faith in the miracles that had been wrought for them in the land of bondage, and in the wilderness, but because they doubted the ability of God to subdue the giants and tall sons of Anak, break down their strong walls, and give them possession of the land of Canaan. It truly seems strange, that after such glorious manifestations of the Divine power in opening before them the waters of the Red Sea—raining manna from heaven for their sustenance—and bringing water out of the flinty rock for their thirst, they should now doubt his faithful word! It is no wonder that God should be grieved at their hardness of heart, and "swear in his wrath that they should not enter into his rest."

But thus it has ever been—man has always possessed "an evil heart of unbelief in departing from the living God"—it is the "easily besetting sin" which we are commanded to "lay aside," in order to "run with patience the race set before us." And thus we might trace it down through each successive generation of the Church, and still find the same principle developed.

At the first advent of Christ there was a more important change in the Divine economy than any which had preceded it; there were far greater developments of the plan of salvation, and that which was once essential in its observance was now entirely done away, viz.: the Old Covenant, with all of its attending rites and ceremonies. It had been obligatory upon the people of God; they could not please him without strict obediance to all of its laws, but now Christ has come—the Antetype of the type—the substance of the shadow—the Mediator of the New Covenant, established on better promises—The types and shadows were now valueless—the Old Covenant had vanished away and with the change of the Priesthood, there was of necessity a change of the law.

The spotless lamb might be offered, but the altar could no longer sanctify the gift—the consecrated Priest, from the tribe of Levi, might sprinkle the blood of the slain beast around the altar—he might take of the blood of the sin-offering with his finger and put it upon the horns of the altar—he might take of the fat of the lamb, and burn it upon the altar, and thus make atonement for the sin of the Jewish worshipper, but it availed nothing—the sin yet remained unpardoned: and why? Let John the Baptist reply. As he stood with two of his disciples, looking upon Jesus as he walked, he saith, "*Behold the Lamb of God!*" Here was now the only true sacrifice for sin—the Lamb slain from the foundation of the world. The High-Priest might still enter within the vail, into the Holy of Holies, and there sprinkle the blood before the Mercy-Seat, an offering for himself and the errors of the people—it was but mockery, after the way into the holiest of all had been made manifest and Christ had become the High Priest of good things to come, by a greater and more perfect tabernacle, and the shedding of his own blood, without which there was now no remission.

It may be plainly seen from this, that it was essential for the justification of the Church, that she should adapt her faith and obedience to all of the unfoldings of the Divine ecocomy of grace; and in order for her to do this, it was necessary for her to be well instructed in the law and the prophets, that they might understand the design of the first, and not rest therein, but consider that it was only a school-master to bring them to Christ; and the teachings of the latter, that they might clearly comprehend the manner and time of his Advent, when the ministration of death was to be done away, and the ministration of the spirit with its excelling glory commence—when they were no longer to be under tutors and governors, but to receive the adoption of sons.

But did they have this knowledge? The history of the Jewish Church shows conclusively that they did not. What though the Scriptures of their prophets were read every Sabbath-day in their synagogue?—they fulfilled them in condemning the Messiah, and thereby forfeited their title to the kingdom. They trampled under foot the Son of God—they counted the blood of the New Covenant, wherewith he was sanctified, or consecrated for the Priesthood, an unholy thing, they had done despite to the spirit of his grace—and nothing remained for them but a certain fearful looking for of judgment and fiery indignation, seeing they had rejected the only sacrifice for sin. Truly it is a fearful thing to fall into the hands of the living God.

Perhaps it will not be unprofitable to briefly review the sad history of the fall of the Jewish nation, as drawn by the pen of Inspiration, and see if we can learn the cause.

There was an indefinite expectation of the Messiah about that time, in the minds of many; but few, there were, who had a clear understanding of the manner and time. He came not, however, *unannounced*. A good old Simeon, and the aged prophetess, Anna by name, were waiting for him in his temple. The eastern Magi saw his star, and shepherds, upon Judea's plains, heard the glad announcement from an angelic host, and hastened to pay homage to the babe of Bethlehem.

Before him went forth an Harbinger, crying in the wilderness, "Prepare ye the way of the Lord, and make his paths straight!" He was the one predicted by the prophet, saying, "Behold I will send my messenger, and he shall prepare the way before me." (Luke 7: 27.) He was the Elijah who was to come, as is evident from the testimony of the angel to Zacharias, when speaking of the birth of John: "And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, (or Elijah) to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Said Jesus to his disciples, in reply to their question, "Why then say the scribes that Elias must first come. Elias verily cometh first, and restoreth all things; and how it is written of the Son of man that he must suffer many things, and be set at naught. But I say unto you that Elias is come *already*, and they knew him not, but have done unto him whatsoever they listed, (or pleased.) Then the disciples understood that he spake unto them of *John the Baptist*."

It seems evident from this, that certain of the Scribes objected to the fact of Christ's being the predicted Messiah, the promise that Elijah, the Prophet, should first come, which, when explained by the Angel, meant, the *spirit* and *power* of Elijah. The disciples, it seems, did not know exactly how to meet this objection, and referred it to Christ, who shewed them that the prophecy had already been fulfilled.

The prophecies had been wrested from their appropriate place, and darkened by the traditions and fables of the Scribes and doctors of the law, so that instead of looking for the promised heir of David's throne to come in the humble manner predicted by the Prophets, they expected a glorious messenger to go before him and announce his advent, and that he would be manifested in all the grandeur of an earthly monarch. But O how different from their lofty expectations was the nature of his manifestation! Who was pointed out to them by John, as the one whose way he had been sent to prepare? A NAZARENE of humble birth, who had been associated with his father in the employment of a *carpenter*. "What," say they, "is this the promised seed, who is to bruise the serpent's head? Is this the Prophet spoken of by Moses, whom we are to hear in all things? Is this the predicted heir of David's throne, who is to deliver us from the hand of our enemies, and reign over the house of Jacob forever? Is he the one whom Isaiah denominates the "Everlasting Father, the Mighty God, the Prince of Peace?" Do you pretend to say that this *Galilean* is the Christ, when the Scriptures say that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

"As for this man, we know whence he is. Joseph, the carpenter, is his father, and his brethren are all with us, but when Christ cometh, no man knoweth whence he is."

Was their reasoning sound—their objections valid? They were not; they evinced thereby their "lack of knowledge" respecting what the Prophets had written concerning Christ. Did Christ come in the manner predicted? He did. Was he manifested at the *time* specified by Daniel the Prophet? He was. Might they have understood it? They might. Is proof of this wanted? We will give it. The first gospel preached by Christ, was *definite time*. "Give us your proof," says one. We will. Turn to Mark 1: 14, 15,—"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled, and the kingdom of heaven is at hand!* Repent ye and believe the *gospel!*" The gospel, then, that Christ preached, was *time*, was it not? "Yes," says one, "but it was not *definite* time." How could any other than a *definite* period of time, have a fulfilment? Turn to Gen. 29: 27. Jacob had agreed to serve Laban a week of years for Rachel. Laban gave him Leah instead, and when Jacob objected, he said to him "*Fulfil her week*, and we will give thee Rachel also," &c. Would her week be fulfilled until the full expiration of seven years? All must see that it could not.—Daniel had said from the mouth of the Angel, that it should be sixty-nine weeks (of years) unto Messiah, the Prince.—Would the time be fulfilled until the expiration of the full term of years? It would not. What says Paul in his letter to the Galatians? "When the *fulness of the time* was come, God sent forth his Son, &c. (Gal. 4: 4.) Fulness signifies completion, when any thing is filled up. It was not, therefore, until the prophetical weeks of years extending to Messiah the Prince, were fulfilled, that he could be manifested. The Prince, or heir to the throne of Israel, came at the time predicted; consequently the kingdom of heaven was at hand; and this was the gospel motive to *repentance*. Said an individual, a day or two since, "I think they make the Second Advent too prominent. I should like it better if they would preach *repentance*." What ought they to present as the motive to induce men to repent? inquired I.—"Why, that they must believe in Christ or be lost, and that they are going to die." I asked him what Christ presented as the motive when he entered upon the work of the ministry? He could give nothing any more definite than this: that they must repent or be damned. I repeated to him the first message of Christ, the gospel of the kingdom, and the duty connected therewith, and then asked him what cause was assigned by Christ for the rejection and fall of the Jewish nation. He said he could not tell any specific reason given. Truly, there is as much darkness in the Gentile church relative to what the Scriptures teach, as there was in the Jewish, although the perusal of them need not be confined to the synagogues.

The salvation or rejection of the Jewish nation, turned upon their faith or unbelief in this *time message*. Is proof of this desired? We have it at hand. Hear the Saviour, as he gazes with weeping eyes on loved Jerusalem, and pronounces its awful doom. "Because," says he, "thou *knewest not the* TIME *of thy visitation*." Might they have known? If they could not have known, it surely was unjust to condemn them for their ignorance.

If they had believed the testimony of their prophets, they would have believed Christ; and if they had believed Christ, they would have known the time; and if they had known the time, they would have accepted of Christ for their King; the diadem would have been placed upon his head,—the prostrated throne of David would have been re-established, and the Jewish nation, redeemed from the hands of their enemies, would have been established in the land promised to their fathers.—But now these things were forever hid

from their eyes. God did not *ordain* that Christ should become a stumbling-block, and rock of offence to the house of Israel; but he *foresaw* that it would be thus, and caused it to be recorded by the pen of Inspiration for the instruction and warning of the Gentile church.

To be continued.

We extract the following items from the London "Evening Mail."

"A good deal of curiosity exists as to the manner in which the Ulemas and the fanatical party in Turkey will receive the reforms and immunities proposed by the Ambassadors in favor of the Christians.—I believe that, in accordance with the new rights of the Christian subjects of the Porte, property is subject to the same laws and the same imposts with Mussulmans as non-Mussulmans. The special impost on the latter is the capitation tax—the Kharatasch or Karatadji, but from which ecclesiastics, women, children, and the infirm are exempt. The Kharatasch being in the commencement a tribute imposed by the conqueror on the conquered, and its being still a mark of degradation, must be absolutely suppressed, and the Sultan is clearly disposed to change that tax, which presses exclusively on the Christians, into a personal contribution applicable to all Ottoman subjects, no matter of what religion they may be. The right of possessing land is not enjoyed by the Christian subjects of the Porte. This disqualification will, it is said, also be removed. It may be necessary to observe that a similar law is said to exist in Servia against strangers, without reference to religion, and in the Danubian Principalities against the Mussulmans. Mixed tribunals already exist in Turkey, in which Christians are permitted to give testimony, each making his deposition before the tribunals after having previously made oath in conformity with the faith to which he belongs. This oath, it appears, will be suppressed, and in future every subject of the Ottoman Empire will be free to give his testimony in courts of justice, both before the Mussulman as before the mixed tribunals. It appears that the Sultan was prepared to relieve the Christians from the Kharatasch if they consented to military service, and that they have taken some time to reflect.—Civil and political equality cannot fail to result from the admission of all the Ottoman subjects to the honor of defending their common country. At all events the alliance of France and England will be productive of important changes in Turkey. The Emperor Nicholas demanded for the Christians rights which must have withdrawn them from the sovereignty of the Sultan. France and England demand for the Christians rights which will raise them to the rank of citizens of the Ottoman Empire from the degraded condition of *Rayas*.

The following "Order of the Day" has been addressed by Omar Pasha to the troops at Kalafat:—"GENERALS OF DIVISION AND BRIGADE, SUPERIOR AND SUBALTERN OFFICERS, NON-COMMISSIONED OFFICERS, CORPORALS, AND SOLDIERS OF THE IMPERIAL ARMY.

"The stronghold of Kalafat, which you have conquered with so much courage, has suddenly become of the greatest importance for our cause. In your hands rests the honour of the country.

"If, with your usual bravery, you remain firm in that post, if you are ready, in its defence, to shed the last drop of your blood, it will be impossible to calculate all the advantages that will result from your heroism.

"If, on the contrary, the enemy should succeed in gaining possession of your entrenched camp (may God save us from that immense calamity), it would be in the eyes of the entire world a blot on Mussulman honor. His Imperial Majesty, the Sultan, our Most Gracious Sovereign, confides entirely in your well-known courage.

"Soldiers! Can I rely upon you?—With that extraordinary courage, which I have so often seen you display; with your devotedness to His Majesty, with your love of country, you will not say, our entrenchments are terminated, nothing more remains for us to do.

"Soldiers! You will not be deterred by fatigue from augmenting still more the strength of the entrenchments of your camp. If the Russian army attacks you, you will fight to the last extremity, and overcome that implacable enemy, with the assistance of the Almighty, and the help of the Prophet. Should the enemy even carry one of your redoubts, without receding one step you will attack them with the bayonet and drive them out of it.

"Soldiers! If you fall, supreme happiness awaits you above. If you conquer, you will acquire here below the esteem and admiration of the entire world, whose eyes are fixed upon you.

"Shumla, 30 Djemasijul, year 1270."

The employment of the electric telegraph in connection with the military operations of the allied armies in the East is said to have been suggested by the Electric Telegraph Company, and to be under the serious consideration of the authorities both here and in France. It cannot be doubted that most important advantages would be gained by the use of such an agent, where time and the earliest intelligence and the facilities for rapidly concentrating troops upon particular points are all of such immense consequence. We should be indeed inexcusable if we did not supplement the bravery and discipline of our soldiers by all the aids that modern science and the resources of the country place within our reach. Of these the electric telegraph is certainly one of the most powerful, and, if turned to full account, it may exercise almost as decisive an influence over the fortunes of a campaign as the screw-steamer in our fleets.

The passage of the Danube by the Russians, which is now beyond question, still surprises and still engrosses the public attention. It surprises the public mind, because it is a step taken in direct opposition to the reiterated wishes of the German Governments, and especially of Austria, and further, because it appears most likely to superinduce a more decided and a hostile policy on the part of the latter. The 22d March, at day-break, the passage commenced on the Lower Danube, and it continued until sundown, which induces us to think there must have been large forces to cross the river; the Vienna newspapers speak of 40,000 men, with 140 pieces of artillery, but these figures are regarded as exaggerated by military men here. The Lower Danube is observed, (rather than defended) on the Turkish side by three small fortresses: Matschin, opposite Braila, Toultscha, opposite Ismail, and Isatcha, situated between these two; the Russians passed upon all three of these points simultaneously, over four bridges established on moored rafts. General Luders conducted the operation, under the direction of the General in-chief, Prince Gortschakoff, and of General Schilders, *Chef d'Etat Major*; besides two divisions of his own corps, he has with him the Division Outschakoff, belonging to the three corps commanded by Gen. Ostensacken. At four o'clock, A. M., the Russian batteries established below Braila, opened a heavy fire on the Turkish entrenchments above and below Matschin, which lasted until sundown.—The 23d, the Russians recommenced the firing, but the Turks did not return it very vigorously; then six Russian battalions, with four pieces of artillery, crossed the river on fourteen large boats, under protection of the Danube flotilla, to land below Matschin, where they placed themselves in position while the engineers threw a bridge across the Danube. The Turks directed their fire until night against the "Pruth" steamship, the bridge building, and the boats employed in it, but without a great result; during the night they evacuated their entrenchments, leaving twenty dead behind them. The Russians acknowledge a loss of twenty dead and thirty wounded; among the latter is Gen. Dabroaski of the Topographical Corps, who lost a leg.

The building of the bridge of Matschin was directed by Gen. Schilders, and the passage of the river by Gen. Kotzebue.—While this passage was being executed, Gen. Luders crossed, with six battalions, at Galatz, and Gen. Outschakoff, with thirteen battalions near Ismail, both on boats. The former met with no resistance, and he advanced two hours' march into the enemy's country. The bridge constructed near Galatz being completed, twenty-six battalions crossed over on it, with the artillery and the cavalry. Upon this point, Gen. Outschakoff had to overcome an obstinate resistance, having to cross the river opposite Toultscha in its greatest width, under a heavy fire. The Turkish redoubts were taken by assault: the Russians took possession of 11 cannons, and made 150 prisoners, among whom are a colonel and several officers. The Russians acknowledge their loss to be 300 dead and wounded. At Braila, Galatz and Toultscha, the Russians have established permanent bridges. The column from Braila, immediately invested Matschin. Gen. Outschakoff's division occupied the small village Toultscha but not the fort, and Gen. Aurep coming from Galatz took before Isatcha an intermediate position. Thus the three Turkish fortresses of the Lower Danube are blockaded. The Ottoman troops being in too feeble numbers on this advanced line to oppose a greater resistance to much larger forces, retired on Baba-Dagh, a small fortress situated ten leagues to the southward, and near the Lake Rassim, and in a mountainous country. This operation of the Russians is regarded by military men as a *purely defensive one*, forced on them by fears of the allied fleets and the attitude Austria is taking. The telegraph has communicated despatches to us which state that the Russians continue to advance further into the interior, and have taken Isatcha, Hirsowa and Babadagh, and were advancing into the Dobrudscha. The Russian Head Quarters have been established in Hirsowa. Prince Paskiewitsch quitted Warsaw on the 31st March; he will reach Bucharest the 4th of April.—[Paris Correspondent of the Boston Atlas.

THE ECLIPSE. On Friday, the 26th of May next, there will occur an annular eclipse of the sun, which will be visible in Massachusetts. It will commence at 33 minutes past 4 o'clock in the afternoon and continue two hours and four minutes—or until about 23 minutes before 7 o'clock. In this eclipse, the apparent diameter of the moon compared with that of the sun, will be about as 18 to 19—and consequently some nine-tenths of the sun will be covered. The path of the eclipse will cross the western part of the Atlantic ocean, Massachusetts, Maine, New Hampshire, Vermont, New York, Upper Canada, Lake Superior, Northwest and Washington Territories, and thence through the southern edge of British America to the Pacific Ocean. The central line of the eclipse will enter New England near Portsmouth, and its path will extend sixty-two miles on either side. Boston will fall within its path To those on the central line the sun will appear, during the middle of the eclipse, like a huge circle of light—the moon covering every part except a very narrow rim on the outside. In Boston the appearance will be much the same, only the ring of light will be wider on one side than on the other. The central path of the eclipse will be from Kittery, opposite Portsmouth, in a northwesterly direction, through the towns of Dover, Barrington, Pittsfield, Canterbury, Franklin, Hill, Grafton, and Lebanon. The eclipse will however, be visible, to a greater or less extent, in all parts of North America excepting Gautemala and the southwest part of Mexico. It will, also be visible in Iceland, Greenland, Northern Russia, parts of Sweden and Norway, the eastern part of Asia, the West Indies, and in the northern countries of South America.

One of the peculiarites of the human constitution is, a desire to pry into the future; and hence the success with which soothsayers, astrologers, and all sorts of divines, have practised on the simplicity of mankind. Such being the fact, it is somewhat remarkable that so little has been made of the one book which professes to deal with the future—the Sacred Scriptures. It is anything but surprising, that a small portion of the Christian Church should have addicted themselves to prophetic inquiry; the surprise is rather that this has been done by so few. Somehow, even good and Christian men have learned to sneer at the "Students of Prophecy," rather than to admire them. There is undoubtedly a blessing connected with the reading and hearing of the words of prophecy, and the keeping of the things which are written therein. It has, nevertheless been deemed sufficient answer to all arguments for the study of the mystic page, that prophecy was not given to enable man to show his foreknowledge, but to demonstrate that of the Most High. This is true: but the truth closely examined does not support the assumption. To interpret the mind of God is not to become a rival intelligence, and to aim at exercising the gift of prophecy.—[British Banner.

CORRESPONDENCE.

SOUTH ORRINGTON, ME., March 25, 1854.

Bro. Merriam:—I am very thankful to God for his long-suffering which the Apostle Peter requires us to account salvation; and indeed so it is, for in this last time God is pleased to bless the preaching of the word to the salvation of those who believe. While the Midnight Cry is sounding, Armageddon's day rolls on, and the judgment approaches; the virgins are arising and trimming their lamps, and sinners are flocking to Christ, that they may find a hiding-place from the storm which is approaching. We have had a series of meetings in this place for the last week, and it has pleased the Lord to add his blessing. Instrumentalities though feeble, the Lord has owned, and made the truth borne in earthen vessels, indeed effectual. Twenty-eight are rejoicing in hope of seeing the Lord this year, 1854, the majority of whom are young converts, together with some small children, who I doubt not the good Lord has blessed. The Lord is blessing the children of my advent brethren who have sacrificed all upon the truth of his coming,—for which I thank him.—The interest still continues. Blessed be God. O how blessed it is to see the people getting ready for the Judgment, while the nations are already getting angry, and the evil servant is smiting! May the Lord assist you in your arduous labors. The Crisis is a welcome visitor in places where I have been, the contents of which are devoured with great delight. Praise God from everlasting to everlasting, for his mercy endureth forever, for "the Midnight Cry in mercy sounds," and this year we will arrive at home! O brethren, "go ye out to meet Him!" None will do it only those who are there for that purpose.

The Lord be with and save us for His name's sake. Amen. Waiting for Jesus,

J. HOWELL.

FISHERVILLE, N. H., Apr. 10, '54.

Bro. Merriam:—I do truly feel that we are living in a solemn and awful time.—We are almost at the judgment, and our fellow mortals are rushing on to that day to perish forever. But I feel to praise the Lord for his mercy to the children of men, that He is giving them an opportunity to prepare for the great day of His wrath; but there will be few that will be saved.—The midnight cry is sounding. The virgins are rising and trimming their lamps, and going out to meet their coming King. The Lord is giving the truth to the people in this place. The people are convicted that the Lord is coming according to the cry. The little flock in this place are being revived in the spirit of their minds, and some of the dear lambs that have been scattered by the enemy, are being sought out and brought back to the fold. Praise the Lord forever. Some are giving their hearts to God, and believing in the cry. Others are convinced these things are so, and say if the Bible is true, the Lord will come.—I desire they will follow the light of God's Word, and seek the aid of the spirit of God, which will guide them into the truth. We have had some extra meetings. The presence of the spirit of the Lord has been manifested in the preaching of the word and setting it home to the hearts of the people. They will not go to the judgment unwarned. My prayer to God is that the seed that has been sown, may bring forth fruit to the glory of God. I feel and believe that the last notes of warning are being given to the world. The spirit of truth is setting the message home to the sinner's heart: if rejected, he is lost forever. My heart's desire and prayer to God is, that my fellow mortals would embrace the truth and be saved in God's everlasting kingdom, and His name have all the glory, Amen.

Yours in hope of the Kingdom,

C. B.

Bro. Merriam:—I have long been satisfied, that many Brn. did not read Dan. 12: 8, with the right emphasis, and consequently did not get the meaning of the last clause.

The question is asked in v. 6, "How long shall it be to the end of these wonders?" i. e., How long shall it be before the resurrection of the dead, and the shining of the saints in glory, The length of time is given in v. 7, by symbolic numbers. Daniel says: "I heard, but I understood not." And Daniel asks: "*What* shall be the end of these things?" Many say, Daniel did not ask *when*—the time—but *what*—the events. If they would reflect a moment, they would see their mistake.

Daniel heard the length of time, but he did not understand it. Now if a person tells me something, and I do not hear distinctly or understand, I ask again, *What* did you say? putting the emphasis on the word *what*, and ending with the rising inflection, and by this, showing that I did not understand the answer, and wished to have the same answer repeated. This was evidently Daniel's wish, and he as readly asked "*When*," as was asked in verse 6.

J. W.

IMPORTANT DISCOVERY. - Great guns, *boulles asphyxiants*, liquid fire, Paixhan's and Warner's long ranges, and other human contrivances, for shortening life and the duration of war, being in great repute just now, we give the following interesting communication from a writer in Paris, describing the application of an important French invention to naval warfare:

"The great invention of the day, the submarine navigation of Dr. Payerne is about to be put in practice at Cherbourg, the company purchasing the invention having volunteered to cleanse that harbor, free of expense to the government. The secret consists in the discovery of a means whereby artificial air may be produced in sufficient quantity to enable a crew of fourteen men to breathe freely beneath the water for the space of four hours. A curious experiment has been already made at Marseilles, where Dr. Payerne, in company with three sailors, went to the bottom in presence of hundreds of spectators, and rose at a considerable distance and climbed the port-holes of a man-of-war without being perceived by the crew. Many experiments are about to be tried of the efficacy of this novel means of attack. A submarine fleet of small boats, each to contain a crew of twenty men, is already talked of as being about to be organized for the Black Sea. It seems that no intimation whatever is given, by the slightest ruffle on the surface, of the approach of one of these vessels. The apparatus invented by Dr. Payerne, enables the wearer, moreover, to move about with perfect ease at the bottom of the sea, and great anticipations are formed of the immense benefit to be derived in submarine history from the adoption of this new method of becoming acquainted with the hitherto unknown mystery of the ocean. However, it is not a bad reflection on the spirit of the age in which we live, to remark, that the first application of this tremendous power, which should take rank with the electric telegraph, as proof of the wondrous perseverance and ingenuity of man, has been in use for the supply of oysters from Granville for the halls of Paris."

A BATTLE IN THE BALTIC may shortly be expected; indeed, in all human probability, ere this the British fleet under Sir Charles Napier has exchanged shots with the Russians. The first point of attack was to be the island of Aland. An *on dit* in the fleet affirms that an officer high in command ventured, in a conference with Sir Charles Napier, to argue against attacking, Aland, saying that great carnage must occur in such an attack by ships without troops, there being about seven thousand Russian soldiers in the garrison on the island. The answer of Admiral Napier is stated to have been very characteristic—"If you think so, you had better go home again."

LATER FROM EUROPE. By the Asia, at New York, yesterday, we have three days later advices from Europe—dates to the 8th inst.—and highly important intelligence relative to the war.

Liverpool, 8th, 9 A. M. The London Gazette contains an order in council, dated April 7th, stating that Russian merchant vessels which, at this date, shall be in any of her Majesty's ports in the Indian territories, under the government of the East India Company, or within any of her Majesty's foreign or colonial possessions, shall be allowed 30 days from the time of publication of this order for loading and departing; and if met at sea by any of her Majesty' ships, shall be permitted to proceed, if upon examination it shall appear that their cargoes were taken on board before the expiration of the above term, provided they have not on board any officer in the naval or military service of the enemy, or any article prohibited or contraband of war, or despatches to the Russian Government; also, that any Russian vessel which, prior to the 29th of March, shall have sailed from any foreign port for any of her Majesty's Indian territories or colonial possessions, shall be permitted to enter such port or place and discharge their cargoes, and afterwards depart without molestation, and that any such vessel if met at sea by any of her Majesty's ships, she shall be permitted to continue her voyage to any port not blockaded.

Berlin, Friday evening. The English and French Governments entirely reject the propositions of the Czar in his letter to the King of Prussia. It is now rumored that Austria will make the crossing of the Danube by the Russians a *casus belli*. A despatch from Berlin says that the negotiations between Austria and Prussia were not then closed, but that Prussia had joined in the protocol signed at Vienna on the 3d of April between Great Britain, France, and Austria.

Sir Charles Napier's fleet was still at Kioge Bay. Navigation was open to St. Petersburg. The allied fleet entered the Black Sea to effect a movement in conjunction with Omrr Pasha, and have steered for Varna.

No battle had yet taken place on the Baltic. As soon as hostilities commence in the Baltic, the Empress of Russia, with the Court, will remove to Moscow. The Russians dismantled their fortresses on the Island of Aland. The Russians are razing all the fortresses in the Dobrutseha. Their position is considered critical, and reinforcements are called for.

England.—In the House of Commons, on Friday, Lord John Russell confirmed the statement that Austria was concentrating troops on the frontier of Servia, but as negotiations were still pending, he could not state what course Austria would pursue. The 26th of April is appointed a National fast day throughout Great Britain.

Spain.—A serious movement of the artisans had taken place. A riot occurred at Barcelona on the 13th. The military were called out, and several citizens killed.

Turkey.—Mustapha Pasha is advancing his troops in three lines in the direction of the Trajan Wall. On the 27th the fleets were between Batchik and Varna. The Turks have beaten Gen. Górtschakoff in Bessarabia, and forced him back. They have also crossed the Danube at Nicopolis and Rustchuk. The Turks were falling back in good order on the Trajan Wall.

Agency.

Bro Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Business Items.

☞ As we have ordered another edition of "The Grand Crisis in Human Affairs," and are obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price, 50 cts.
Wholesale, $40 00 per 100

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents if prepaid; otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F H. Berick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

The new edition of Advent Hymn Book are now ready for sale. Those in want of Hymn Books, will please send in their orders.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.

Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Appointments.

The Lord permitting, I will preach
At Providence the 1st Sabbath in May.
At Richmond the 2d Sabbath in May.
At Westboro' the 3d Sabbath in May.

EDWIN BURNHAM.

I will preach at Carlisle on the last Sabbath of April. B. P. MANNING

If the Lord will, I will preach at the following places:

Friday, April 28, and continue over the Sabbath, at Hartford, Vt., near Bro Liscombs.

Wednesday, May 3, at the house of Josiah Camp, in Thetford, Vt.

Friday, May 5, and continue over the Sabbath, at Copperas Hill.

Week days at 7 o'clock, P. M.

If some one who is acquainted will give me a list of appointments extending still farther north, as far as Guildhall, I will be obliged. If I knew where any of the *flock* lived between these appointments, I would call on them. I hope that the brethren will be faithful in giving out these appointments. WM. L. CAMP.

I will preach at New Durham, N. H., where the brethren may appoint, Sunday, April 30.

At Clarke's meeting-house, in Barnstead, Wednesday, May 3d, afternoon and evening.

At Lake Village, Sabbath, May 7th

J. COUCH.

J. S. Gordon will preach at Poland, evenings of April 26th and 27th.

At East Bowdoinham, at school-house, Friday evening, 28th.

At Richmond, Sunday, 30th, in the Umberhind neighborhood.

Providence permitting I will preach at Winchester, evenings of April 26th, 27th, and 28th.

At Vernon, Sabbath, April 30.

SYLVESTER H. RICE.

The Lord willing I will meet with the Brethren in South Hope, Thursday evening. April 27th.

In Rockland, Saturday evening, April 29th, and remain over the Sabbath.

S. K PARTRIDGE.

Edwin Burnham is expected to preach at Fall River, Mass., on Sunday, April 30th.

The Lord willing, I will meet with the Church in Salem, April 30. E. WHITNEY.

There will be a meeting, the Lord willing, at North Sutton, N. H., commencing Saturday, April 29th, and continue over Sunday. Bro. J. W. Brittan will attend by request.

JOHN F. DAVIS.

By leave of Providence, M. W. Corliss and C. M. Allen will hold a meeting at Wolfsboro', N. H., commencing Friday, May 5th.

The Lord willing, I will meet with the brethren at Great Falls, N. H., on Sunday next.

J. MERRIAM.

The Lord willing, I will preach at Boston, Mass., Sunday, April 30, and at Nashua, N. H., Sunday, May 7. J. WEBBER.

Conferences.

Brethren Edwin Burnham and F. H. Berick will hold a Conference, the Lord willing, at Providence, R. I., in the Baptist Tabernacle, on Stuart st., commencing Wednesday evening, May 3d, and continuing over the following Sabbath. L. KIMBALL.

M. Grant appoints to hold a Conference at Fairhaven, Mass., commencing on Sunday, May 7th, and continue through the week.

Special Notices.

Advent meetings every Sabbath at Lyceum Hall, Lawrence, Mass.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensable of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

In sending out nearly nine thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do. tf

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Wm. B. Rose's P. O. address is Southwick, Mass.

Bro. James E. Clark's P. O. address is *New Haven, Ct.*, instead of Waterville, Ct., as we published through a mistake. 2w

Bro. Merriam, will you please say to Bro. Grant, through the Crisis, that we will expect to see an appointment for this place (Newark) from him as soon as possible.

JOHN BROWN, for the Brethren.

If the Lord will, there will be a Grove Meeting at *Union Mills, LaPort Co., Indiana*, to commence on the 25th of May at 10 o'clock, A. M., and continue over the Sabbath, and as much longer as may be thought best. Brethren F. H. Berick, J. Couch, and J. C. Bywater are expected to be present to preach the word. All who wish to hear on the time of our Lord's coming we hope will avail themselves of this opportunity. A general invitation is given to ministering and lay brethren scattered abroad throughout Southern Indiana, Michigan, Illinois. Come up, brethren, in the name of the Lord and hear for yourselves, then judge.

Brethren coming from east or west via Michigan Central Road, will take the New Albany and Salem Road and stop at Haskel's corner, 7 miles to the meeting. Brethren coming from east or west via Southern Road, will stop at Laport, 10 miles to the meeting. All those who leave the cars at the abovenamed places, on the 24th, will find conveyance to the meeting, free of charge. In behalf of the Brethren.

D. R. MANSFIELD.

Bigelow's Mills, LaPort Co., Ind, April 12, 1854. tf

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

Bro. I. Adrian's P. O. address is Pleasant Valley, Ct. 2w

Cash Received.

H C Couch, F Robinson, J Bliss, J B Richman, C Hammon, E Brown, N A Durfee, L A Brown, J W Barnard, W Atkins, G Mathews, G Hall, L M Wheeler, Z Smith, D B Ross, A Friend, J Woodruff, S Woodruff, B Hopkins, L A Moore, D Trumbull, W Cowdry, G French, D Cabot, C H Clark, J Douglass, L L Howard, A Furgurson, L Ashley, J K Paine, E G Sprague, J Pease, J C Gilman, E Smith, E Milliken, Mrs P Crane, J Taylor, 2d, A Gifford, T Carpenter, S S Folsom, $1,00 each.

R Webb, Miss R L Clark, S Dennison, E Burnham, H Smith, D Lock, S P Adams, J Adams, E Winn, W Lewis, S K Rayers, A Webster, Laura Allard, S Palmer, R Green, E Turner, R Brown, A Prescott, W O Hough, J M Cate, J F Edgerly, N Furbur, J F Gilkey, E Gardner, A Reed, M R Robinson, M L Pease, S Hale, Wm. Sweet, M G Wise, 50 cents each.

D H Hilton, Mrs J Whitney, H Haskins, J Batchelder, 25 cents each.

Miscellaneous—J Leonard, $10; H Pratt, $2; J F Bates, 81 cts; B Lord, $2; A friend in Canada, $13; J Clark, 80 cts; S Wolsey, 40 cts; W McCulloch, 20 cts; from the brethren in Newark, $5; L L Tuttle, $2,50; J Morrison, $1,37; L B, $2; I Dammon, $3,75; J Pinkham, $2; J M Chickering, $2; D S Gould, $2; A friend, $2; N Jordan, 33 cts; D Bowe, 33 cts; B Moses 34 cts; B Fifield, 40 cts; G McNeal, 75 cts; J Burkit, $1,75; M A Hicks, $2; A K Clark, $2; S O Welch, $2.

Cash Received for Books.

J P Ongley, $4; S Leonard, $15; J J Johnson, $4,40; A Fuller, $2,20; C W Richardson, $2; S Woolsey, 60 cts; L A Moore, $1; W Sweet, 75 cts; J Morrison, 60 cts; T S Axe, $1; J F Gilkey, 50 cts; J Jones, 50 cts; J S Richards, $1; B Fifield, 40 cts.

Hymn.

Strangers, o'er earth we're roaming,
Lonely ones,
The haughty world not knowing
Jehovah's sons.
But when our crowns we wear,
And a bright kingdom share,
There, in the new earth fair,
We'll weep no more.

We're "children of the Highest,"
Though despised,
Our rich inheritance
Unseen, unprized;
Not yet it doth appear,
While we are wand'ring here,
What glory we shall bear,
When gained our Home.

Waked in our Saviour's likeness
Satisfied,
We'll range the blissful regions
By His side.
Trials will then be o'er,
And we shall "die no more."
Death's mighty conqueror,
We wait for Thee.

Where cloudless skies are beaming
Soon we'll be;
Our King in glorious beauty
Soon shall see.
While sweetest anthems swell,
All His rich grace we'll tell,
And near His throne we'll dwell
Forevermore.

S. M. T.

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

By J. Couch.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

In order to understand correctly the ideas conveyed by any author, we need to understand the subject according to the application made by the writer himself. The circumstances under which this expression was uttered by our Saviour, were the following: It appears that Jesus had visited Jerusalem, and while He was leaving the city, the disciples called His attention to the temple and the buildings connected with it, to which He replied, "See ye not all these things? Verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down."—Jesus then repaired to the mount of Olives, where He passed the ensuing night. In private conversation the disciples inquired of Him, "WHEN shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The idea involved in this question was an inquiry in relation to the *time* when these events should transpire, and not in relation to the agent to be employed in the execution of the work. Jesus answered their question, and the answer of course corresponds to the import of the question. As expositors are not agreed in relation to the bearing of the question, the subject may be understood by a critical analysis of the reply, which Christ gave to the question. Therefore if the disciples wished to be informed when Jerusalem was to be destroyed, as it was by the Roman army under Titus, the answer would be such as would shew them when the *Roman invasion* would take place; but we find the answer gives the events connected with His second coming, and the end of the world. He portrays first the events that would transpire at a period remote from the event in question, saying, Many shall come professing to be Christ, and nation would rise against nation, &c. But these events were not to be in immediate proximity to that event, in relation to the time of which they had inquired. By reference to Buck's Theological Dictionary, it will be seen, that the first false Christ of any note appeared in the reign of Adrian, in the second century. In respect to the rising of nation against nation, the first war which the Church could recognize as a fulfilment of the prediction, was the same war in which *Jerusalem itself was destroyed*; so that when these wars were accomplished, it could not be said, that the destruction of Jerusalem was yet in the distant future. He next proceeds to shew what events would occur in immediate connection with that great event, with regard to which their inquiries were made.

1. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; THEN SHALL THE END COME." The Gospel of the kingdom was a time message to the Jewish nation, shewing the appointed time had arrived for them to receive the kingdom, (Mark 1: 14, 15.) "Now after that John was put in prison, Jesus came into Gallilee, preaching the Gospel of the kingdom of God, and saying THE TIME IS FULFILLED, and the kingdom of God is at hand; repent ye and believe the Gospel." This message was limited to the Jewish nation and to their territory; but inasmuch as the Jews rejected it, the kingdom was taken from them to be given to another nation. Therefore Jesus says, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matt. 21: 43.) The nation here referred to, was the Christian Church. Peter, speaking to his brethren, says, "Ye are a chosen generation, a royal priesthood, an holy *nation*." (1 Pet. 2: 9.—This people, (the Gentile Church,) to whom the kingdom would be given, also must have the Gospel of the kingdom preached to them, shewing that the time appointed for them to receive the kingdom had come; and as the Gentile Church are among all nations, it must consequently be preached in all the world, as that was in the land of Israel. The exhibition of Christ's coming and kingdom was connected with this proclamation to the Jews, as shewn by Christ, when He says, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand."—(Matt. 10: 5–7.) "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the son of man be come." (Matt. 10: 23) And again, "Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him."—(Matt. 16: 28, and 17: 1–3.)

It appears therefore, that the coming and kingdom of Christ would occur in connection with the proclamation of the kingdom; and as the Jews rejected the proffered kingdom, it could only appear *in miniature* in connection with the message to the Jews.

That the transfiguration was a representation of the second Advent of Christ, and the establishment of His kingdom at the end of the world, is evident from 2. Pet. 1: 16–18; "For we have not followed cunningly devised fables, when we have made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." Jesus, in shewing the connection of these events, and giving the event which should happen in immediate connection with His second Advent, says; "And this Gospel of the kingdom, (the proclamation that the time is fulfilled,) shall be preached in all the world, (as that was in the land of Israel,) for a witness unto all nations, (as that was to the Jews,) and then shall the end come, (represented by His transfiguration.) We perceive from this, that the Saviour was shewing his disciples when the world would end, and not when Jerusalem would be destroyed.

2. The Savior also predicts that the sun should be darkened, and the moon should not give her light, and the stars should fall from heaven, and the powers of the heavens should be shaken. He then shews them, that in connection with these events, they should "see the Son of man coming in the clouds of heaven;" and that when these signs of his coming had been seen by the Church, they might then know that it (Mar. He) (not the destruction of Jerusalem,) was near even at the doors, with as much certainty as, we may know when summer is near by the putting forth of leaves on the fig-tree. He then says; "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." He however informs them, that when the event should come, it would be as it was in the days of Noah. But we inquire, in what respect it should be as it was in the days of Noah. As He was speaking of *the knowledge of the time* of that event, we may conclude He refers to the same fact in relation to His second coming. The Savior shews this by His own application: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." (Matt. 24: 38, 39.) What did they know not until the flood came? It was that, which they did know when the flood came, of which they had no previous knowledge.—It could not be their acts of eating and drinking, &c, for this they did know before the flood came. Therefore it could be nothing of which Jesus was speaking, but *the knowledge of the time.* Jesus says, in this particular, His second Advent shall be as it was in the days of Noah. And as He shows us the fate of those that knew not then, we may discover our own danger, if found in the same ignorance at the coming of Christ. Therefore Jesus foreseeing the danger in which the Church would be involved, and having shown them that they could not understand the time until the signs appeared, (for He says, "THEN *know*,") exhorts them to watchfulness in order that they might discern the signs of His coming. The importance of this subject He illustrates by the following comparison. A man having goods in his house which a thief had purposed to steal, and learning when the thief would come, would keep his goods; but not knowing when the thief would come, his house would be broken open, and his goods stolen. That the knowledge of the time of Christ's second coming may be obtained by watching, is evident from Rev. 3: 3, "If, therefore, thou shall *not watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

From this argument of our Savior, it appears, that, He was instructing the disciples in relation to the time of His second Advent and the end of the world, and not in relation to the destruction of Jerusalem or any other event.

But we return to the scriptural sentiment first quoted, viz. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.") As the abomination of desolation is involved in the answer of our Savior to the disciples, it is of course presented in order to assist the Church in understanding *the time* of His coming. The Saviour does not make a direct application of the abomination to the time of the Advent, but directs us to Daniel, from whose prophecy the desired information may be obtained; and then exhorts us to read and understand it. As Christ taught the Church in his answer to the disciples that the time of His Advent could not be definitely understood until the signs should appear, but that it then would be understood as Noah understood the time of the flood; and as the definite time was not given by Christ, the Church might expect to find it in some other portion of the divine word: and as He directs us to no other testimony but to that of Daniel, we may expect to find it given in connection with the history of the abomination. We therefore, agreeably to the direction of our Savior, refer to Daniel, in order to get instruction on the subject of the abomination.

But in what portion of the book of Daniel shall we obtain the information desired? Evidently in that portion which gives the history of the abomination to which He referred. But does not Daniel speak of *more than one* abomination? He does.—To which of the abominations, then, does the Savior refer? He must have referred to that particular abomination which corresponds to the description He gives of it. The Savior shows, by using the definite article "*the*," that it is a particular abomination which is designated by some distinctive mark, or characteristic. To illustrate the subject: I say to a friend, "read the book lying upon the stand." If there are several books, he would not know which one was referred to, therefore the article "*the*" would be improperly used. But if I say "read the book with gilt cover," and there is but one of that description, the term would be properly used. We therefore conclude that one particular abomination is referred to by the prophet. But when we refer to Daniel, we find him (ch. 9: 27,) speaking of a number of abominations thus: "For the overspreading of *abominations* He shall make it desolate." Here he is speaking of the desolation of Jerusalem. As Daniel does not in this passage define a particular abomination, but refers to a class of abominations, we are not authorised from this text, or context, to say that one of these is the one referred to. We inquire, therefore, what particular relation these abominations sustain to the desolation of Jerusalem. It is evident from the text, they are the *procuring cause* of Jerusalem's desolation, but not the *agencies* themselves by which Jerusalem was to be desolated: for the expression, 'he shall make it desolate,' shews that "*he* (the Prince of the Covenant,) is the desolating agent of Jerusalem's destruction, while the abominations here spoken of are simply the procuring cause, in consequence of which, the city was to be desolated.

That Jerusalem was to be destroyed, because of the abominations of the Jews, is clear from Ezek 6: 11,12—"Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is beseiged shall die by the famine: thus will I accomplish my fury upon them."

We find Daniel in another passage speaking of an abomination (ch. 12: 11,) "And from the time *that* the daily *sacrifice* shall be taken away, and the abomination which maketh desolate set up, *there shall be* a thousand two hundred and ninety days." Here Daniel alludes to a particular abomination, using the definite article, "*the*," as did the Saviour. But is this the abomination of which Jesus speaks? It is if we can find in this abomination that which corresponds to the gilt-covered book in our illustration; or in other words, if we can find the peculiar properties, which are distinctive marks, or characteristics of the abomination referred to by our Saviour. Jesus speaks of the abomination in connection with desolation, not as a *principle*, but as an *agent*; for he shews that it will "STAND in the holy place." Daniel says, "the abomination that MAKETH desolate." In this particular idea, viz. that the abomination is a desolating *agent*, we find there is a perfect correspondence between Christ and Daniel. Again, as Christ was answering the question of His disciples in reference to the time of His second Advent, whatever instructions He gives must be appropriate to the subject in question; and as we have already shewn, He taught the disciples, that the Church did not then understand the time, but in the last generation they would understand it as Noah understood the time of the flood; and as He did not give the time in answer to the disciples, we may expect it will be found in some other revelation made to the Church; and as the Saviour refers us to no other source of information, upon this subject, except to Daniel's prophecy, and to that portion of it, in particular, which relates to the abomination, therefore we may expect, when we find the abomination in Daniel referred to by the Saviour, we shall find the revelation of the time of the second Advent. In connection with the abomination spoken of by Daniel, the prophet gives us certain chronological periods, one of which reaches to the resurrection of the dead; and an understanding of these periods depends on an understanding of the setting up (or standing) of the abomination. Therefore we find Daniel treating upon the same subject when he introduces the abomination, that Christ was treating of when He introduces the abomination; and to shew this fact still clearer, the Saviour taught the disciples, that the time could not be understood until the last generation came upon the stage; and the Angel informs Daniel that the phrophetic periods connected with the abomination were to be sealed up until the time of the end, which implies that in the time of the end they would be unsealed, at which time the angel says, "the wise shall understand." The Saviour exhorts the Church to "*watch*" (that they might understand) and says, "whoso readeth," (this subject in Daniel,) "*let him understand*." From these considerations it appears, that there is a glorious harmony on this subject as presented by Christ and Daniel, shewing it is the will of heaven that this subject, involving the time of Christ's second coming, should be understood.

Now, beloved Brethren and Sisters, we have divine authority for our encouragement in seeking to understand the word in relation to the time of the glorious appearing of the great God and our Saviour Jesus Christ. The prophetic periods are inseparably connected with the rise of that abomination which is to desolate the church and wear out the saints of the Most High; and those periods incontrovertibly extend to the standing of Daniel in his lot, and the resurrection of all the righteous dead. Glory to God for the blessed, soul-cheering light that beams on this subject through the medium of the prophetic vision; and blessed be His name, that the seal has been broken that covered these periods as with a vail; and now, in the time of the end; now, in the last generation, after the signs have been given, we have the glorious privilege of understanding the record in relation to these momentous subjects, in which our final salvation is involved. Let us then, as we come to examine the periods of Daniel and John, and the history of the abomination with which they are connected, seek the holy unction from on high—the heavenly eye-salve, that we may see, and know, and understand the teachings of the oracles on this subject.—A correct understanding of the whole matter depends on a correct understanding of the abomination; and may the Lord direct us in our investigations, that we may be found among the wise who shall understand, and obey the command of our blessed Saviour, "whoso readeth" (Daniel) "let him understand."

To be continued.

PROPHETIC PERIODS—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. . . . . 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. — 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. — Napoleon takes away the civil power of the Little Horn. 1809. — Fall of the Stars 1833.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. . . . . 1854. — THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

Samuel Page.

Buchanan, March 27, '54.

Bro. Merriam:—Permit me to express my thanks to you, and by you through the Crisis, to those dear brethren that have manifested their christian benevolence and godly charity in publishing and circulating your weekly and heart-cheering visitor, "the World's Crisis."

Although I do not at present endorse all the views that is advocated by the Crisis, but the spirit of kindness that charcterizes its pages, I can but highly approve of, my brother. But especially do I rejoice in beholding the harmony and beauty that is in the prophetic numbers, as arranged and explained by brother F. H. Berick and others that participate with him. None, it seems to me, that love God's word, and believe in its authenticity, can help admiring the beauty and harmony that is now manifested in, and that cluster around those sacred numbers. Already has the presentation of those numbers had a more general effect where they have been presented, than either the preaching of '43 or '44 did: for then many would mock, despise and scoff at all the evidence that was presented, (*although many believed to the saving of their souls*). But now, wherever these numbers are presented in a connected manner, entire congregations are chained for days, and that almost in breathless silence, to listen to the subject. I have not yet met the first case, where the person has been found, that has stood up and refuted these things. Some have attempted to but have had to yield to the force of truth, or quit the field vanquished.

No one could have been more firmly established against these things than I thought myself to be: and last fall, when I learned that Brn. Berick and Couch were coming west, and that they intended to visit Buchanan, my arrangements were made for going to Illinois to preach the word before I left. However, I gave a number of lectures in Buchanan on the subject of time, or rather against the time questions, and then warned the church against being led into what I called fanaticism.

Bro. Couch came to Buchanan the day I started, I stated to him honestly that I had no sympathy with the time question, and that as far as I had examined the subject, I considered it unsustanied by scriptural argument. I acknowledged however, that their arrangement of numbers was probably correct, but the event to transpire at the end of these numbers, I believed would be the removal of the special curse from the Abrahamic land, together with the drying up of the river Euphrates (Turkish power) and the subversion of certain other powers named in Dan. 11 chap., Jer. 25 chap. Ezek. 38, 39 chaps, &c, that these were the scenes that were to transpire at the end of these chronological periods, and that we should be brought into the time called 'quickly,' (a little while), in which time we might have to wait a number of years before the Bridegroom would come. One of the main evidences that I predicated my views upon, was Gabriel's instruction to Daniel 12 chap. 13 v., as follows: "Go thou thy way till the end be, for thou shalt rest, and *stand in thy lot at the end of the days.*" In examination of what I considered very able criticisms on the above scriptures, I had supposed that it should have been rendered thus; thou shalt stand in thy lot AFTER the end of the days. Having imbibed these views, I felt prepared to to meet all the arguments that could be offered. But I meant to prove all things according to the skill God had given me. To do so, therefore, as soon as brother Berick's work was published, entitled "the Grand Crisis in Human Affairs." I procured a copy as soon as possible, for the purpose of understanding his arguments, so as to know how to meet them; and as I progressed in the examination, my objections and difficulties were removed one after another, until the light has become so conspicous, beaming forth through these combined numbers of prophecy, that as an honest man and a watchman, I must join my voice in concert to warn the world, and proclaim the coming of the Lord at the end of the 1335 days. I have been a little particular, Brother Merriam because I thought likely that the dear saints in the East, and other places where I have labored in times past, would like to know something of the process by which I have come to a knowledge of and belief in the truth. I have mourned much since '43, and 4, thinking that we should probably never have any more light on time than we had had; but glory to God, dear children, when we were a lonely band, weary and worn, and sad, our path almost obscured, the virgins slumbering and sleeping, none among us that knew how long the time of the Bridegroom's tarrying would continue; at that critical moment, when the night was dark and dreary, a watchman faithful to his God and the people, looked forth upon the scene to watch for tokens of the promised day of deliverance, he seems to see by the lamp of truth and the signs of the times, that the promised day is breaking, the shadows are fleeing away and the morning is about to be ushered in. He lifts his warning voice, gives the midnight cry—the slumbering virgins are aroused from their slumbers, watchmen that have been stupid and drowsy, and saw no signs of the approaching morn, are now arising and echoing the cry behold he cometh! The thrilling cry is spreading, the tidings are rolling on, behold the day of deliverance is at hand, and soon, my dear brethren, those of us that have given each other the parting hand in grief, will meet to part no more. The message is affecting wonders in this western country. I shall do what I can to sound the alarm to the world, until Jesus comes, or I go to rest as Daniel did. We are truly grateful to you Bro., that you still remember us so much as to send us the Crisis.

Your Brother in trbulation,
waiting for deliverance at
the revelation of Jesus.
Yates Higgins.

Orrington, March 6th. 1854.

Bro. Merriam:—I would say a few words through the Crisis, especially to the lonely portion of the flock scattered among the mountains. Being satisfied by evidence sufficient that this is the year for the gathering of the saints, I can say, "be of good cheer" ye lonely ones, you have the same God, the same Bible, the same evidence in respect to the position of thetrue Church: also the prayers of God's children, and especially the prayer of the Head of the Church recorded in John 17th. While you are deprived of many privileges that others enjoy of assembling with those of like faith, remember in a few months or weeks your privileges will be equal with theirs in a land of rest. Blessed thought! almost there—but Oh! how carefully ought we to live. Let us beware of deceptive spirits—search for the truth—let it suitably effect all of your actions, and even your thoughts. Then your conversation will be right, which is highly important. Oh we must be "without spot, or wrinkle, or any such thing."

Brethren, the Midnight Cry is doing a good work for us in Orrington, as well as in other places. Last evening a number deliberately confessed their faith and desire to make preparation for the coming kingdom. To day eleven were baptized. The interest is still in progress.

While by the side of the water, looking over the assembly, thought I, how gladly you would all embrace such an opportunity when too late.

Only a little from this, all will be over.—Reader, "prepare to meet thy God."

Newell N. Wood.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. 31 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, MAY 3, 1854. NUMBER 16.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

Exposition of Ezek. chap. 38 and 39.

(*Concluded.*)

It may be remarked, that, the above scriptures could not be fulfilled at the time claimed by this position; for the Jews do not now possess the land, whereas, the prophets declare, that when the children of Israel are gathered back, they shall possess the land forever. To this we reply, that the same idea is inculcated throughout the Bible; but it is always on condition that they (the Jews) obey the Lord their God. This is evidently the true position, and, however much it may be doubted, it stands as an unchangeable principle. How could any person look for a restoration of the Jews, subsequently to the Babylonish captivity, whether before or after the advent of Christ, unless the promises and threatenings of Jehovah are conditional? Says Jeremiah, when speaking of the overthrow of the Jews:—"O my mountain in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shalt discontinue from thine heritage that I gave thee; and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn for ever."

Surely, if God's anger burn *for ever*, against the Jews, they never will return. But says the objector, "it don't mean forever;" then, when [illegible] says they shall return to their own land, and shall not be plucked up again forever, this is to be understood in the same sense. Again, the prophet says:—"Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence: and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

How, we ask, are the Jews, or Israel, to be favored by the Almighty again; if, the overthrow of their city, by the Babylonians, is to result in an EVERLASTING *reproach*, and a PERPETUAL *shame*? But, says the objector; God has promised to restore Israel; true, but, has he not also threatened them with *everlasting* reproach? and is not the one, as positive as the other? The fact is, God's promises and threatenings to the children of men, are conditional: and in the 18 Chap. of Jeremiah, this principle is clearly presented. He says:—"*At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*: if that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it*; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

In the presentation of this subject we have shown, we believe, a fulfilment of the prophetic word. Let each, and every one, compare the historical testimony presented with the prediction, and see, if there has not been a perfect accomplishment. The subject is worthy of our consideration. In the foregoing article we have shown, as we believe, 1. That the nations brought to view under the denomination of Gog, Magog, Meshech, Tubal, &c., were located north of Palestine, and south of the Black, and Caspian seas. 2. They did invade the land of Israel. 3. That, it was in the *latter days*, in the sense of the prophecy. 4. It was after the return from Babylon; and, when the Jews *dwelt* in their *own land*, that Gog came against them. 5. All the time of the invasion, the Jews were in possession of *gold* and *silver*, *cattle* and *goods*, agreeably to the prophecy. 6. They dwelt (after the captivity,) to a considerable extent, in *unwalled* villages. 7. That Antiochus, and his successors, together, with their generals and armies, ruled over the nations represented by Magog, Meshech, Tubal, Togarmah, Gomer, &c., and, that they did, in the most signal manner, fulfil the prophecy, in their war against the Jews. 8. The ostensible object of Antiochus, in invading the land, and that of Apolonius, his general, was, to get "silver and gold"—"to take a *great spoil*."—This fact is clearly set forth in the following remark of Josephus; he says: "But for Antiochus (Epiphanes) he had no just cause for that *ravage* in our temple that he made; *he only came to it when he* WANTED MONEY, without declaring himself our enemy, and attacked us while we were his associates and friends. * * * This is attested by many worthy writers; Polybius of Megalapolis, Strabo of Cappadocia, Nicolaus of Demascus, Timagenes, Castor, the Chronologer, and Apollodorus, who all say, that it was out of Antiochus's want of money that he broke his league with the Jews, and *despoiled their temple* when it was FULL *of* GOLD *and* SILVER." 9. That the attempt to root out the generation of the Jews, by this mighty power, met with a most signal defeat. 10. That the Jews, during a campaign of seven years, from B. C. 167, did destroy thousands of their enemies, burnt their engines and weapons of war, razed their cities and fortresses to the ground, and did, in the language of the prophet, "spoil those that spoiled them," and "rob those that robbed them." 11. That God did, in a special manner, aid them in thus defeating their enemies. 12. That after this overthrow of their enemies, the land was cleansed, by removing the idols, carcasses, and bones of their enemies, and restoring the true worship of God. 13. They subdued the neighboring nations,—as the Idumeans &c. 14. Their kingdom became as great as in the days of David, and Solomon; and the wealth of their capital, still greater. Having, as we believe, sustained the foregoing points, we must as a matter of truth, regard the prophecy as in the past.

There are some points in this quotation from Obadiah to which I wish to call particular attention. It is claimed by many that the restoration of Jacob, Joseph, Israel, as specified by the prophet Obadiah, is to take place in the future, or, in what is, by some of our brethren, called the age to come. But there is no necessity of referring this prophecy to the future; it has all been fulfilled, every identical feature of it. But you may inquire where is the proof of its fulfilment, for we cannot believe without evidence? Well, let us for a moment look at the main features of this prophecy.

1st. It is declared that "*on Mount Zion shall be deliverance*," &c. We have shown in the historical testimony, to which we have called the reader in this article, that God did deliver his people from the Babylonish captivity, and that subsequently, they prevailed over their enemies, regained their independence, beautified Mount Moriah—the Zion of God and the glory of Israel, and inhabited it as in the days of old.

2d. *Jacob is to prevail against Esau*, &c. The children of Esau dwelt in what is called in the Bible, "Mount Seir," or "Idumæa," and subsequently to the Babylonish captivity, and in the days of the Maccabees, they were subjected by the Jews. In the first book of Maccabees, we read:—"Then Judas fought against the children of Esau in Idumæa at Arabattine (Akrabattine), because they besieged Israel; and he gave them a great overthrow, and abated their courage, and took their spoils." Newton, in speaking of this, says: "Judas Maccabæus attacked and defeated them several times, 'killed no fewer than twenty thousand' at one time, and 'more than twenty thousand' at another, and took their chief city 'Hebron, and the towns thereof, and pulled down the fortress of it, and burnt the towers thereof round about.'" Again, "At last his nephew, Hyrcanus, the son of Simon, took other of their cities, and reduced them to the necessity of embracing the Jewish religion, or of leaving their country and seeking new habitations elsewhere, whereupon they submitted to be circumcised, and became proselytes to the Jewish religion, and ever after were incorporated into the Jewish Church and nation." (p. 41.) In this complete overthrow of the Edomites, was fulfilled the prophecy of Ezekiel 25: 12–14, "Thus saith the Lord God; because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore thus saith the Lord God; I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword. And I will lay my vengeance upon Edom by THE HAND OF MY PEOPLE ISRAEL: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord God." It was at this time that the Edomites ceased to be a distinct nation, and as Newton says: "the very name was abolished and disused about the end of the first century after Christ."

3d. The Jews were to possess the mountains of Esau; or, in the language of the text: "And they of the south shall possess the mount of Esau; and they of the plain the Philistines; and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead." Now this text was fulfilled, and as we have before remarked, Josephus says:—that Hyrcanus subdued ALL of the IDUMEANS; and in chap. 15, B. xiii, when referring to Alexander's administration, he says: "Now at this time the Jews were in possession of the following cities that had belonged to the Syrians, and Idumeans, and Phœnicians; at the Sea-side, Strato's Tower, Apollonia, Joppa, Jamnia, Ashdod, Gaza, Anthedon, Raphia, and Rhinocolura; in the middle of the country, near to Idumea, Adora, Marissa; near the country of Samaria, Mount Carmel, and Mount Tabor, Scythopolis, and Gadara; of the country of Gaulonitis, Seleusia, and Gabala; in the country of Moab, Hesbon, and Medaba, Lemba, and Oronas, Gelithon, Zara, the Valley of the Celices, and Pella; which last they utterly destroyed, because its inhabitants would not bear to change their religious rites for those peculiar to the Jews. The Jews also possessed others of the principle cities in Syria, which had been destroyed."

4th. "The kingdom shall be the Lord's," &c. This expression of the prophet, has determined many to believe that the kingdom referred to God's everlasting kingdom; but this we believe is inadmissable. The phrase, "kingdom," as used by the prophet, is not, however, as some have supposed, of a spiritual character or nature, but substantially and really a kingdom, the sovereign authority of which is directed by the Lord. The people of Israel, or the Jews, under the direction of the Lord, are, by the prophets, called sometimes a kingdom, at other times a heritage. David, in speaking of the Jews under the figure of a vine, as illustrative of God's mercy and care for his people, says:—"Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river."

It may be well to remark that the descendants of Jacob were, for a long time, under the immediate direction of the Almighty, both in their religious and civil government; and in this respect they differed from all the nations of the earth. This theocratic form of government continued for many years, at least, from the days of Moses to the time of Samuel, or, until Saul was chosen king. And even then, the Lord did not give up the supreme government; "he was still KING in *Israel*, and the king, so called, was only the vicegerent or deputy of the Lord," and hence David, when chosen to be king over Israel, is recognized as deputed, or entrusted with the sovereign power under the direction of the Almighty. The remark of Abijah, (2 Chron. 13: 5–8,) sets this matter in its true light. He says:—"Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt? Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender-hearted, and could not withstand them. And now ye think to withstand the KINGDOM OF THE LORD *in the hand of the sons of David*," &c. Here the fact is, recognized that the kingdom is still the Lords, notwithstanding David is the king. And thus it continued down to the Babylonish captivity, when the Jews were scattered among the nations, and their land was desolate for seventy years; after which, God remembered his covenant, and restored them to their own land. In this restoration we have a perfect fulfilment of Zech. 8. He says:—"Thus saith the Lord: I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called, a city of truth; and the mounted of the Lord of host, the holy mountain. Thus saith the Lord of hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of Lord of hosts; behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of hosts; let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built.—For before these days there was no hire for man, nor any hire for beast: neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not." X.

Review of the Week.—Our latest advices from Europe are to April 8th. By these we learn that the Russian forces have crossed the Danube in great numbers, though at points much nearer the mouth of the Danube than her first attempts indicated to be her purpose; and that now nearly the whole region of country north of the great fortifications at Varna and Shumla, the keys of the Balkan mountains, is now in the hands of the Russians, who are reported to have some 50,000 soldiers on the Eastern or Turkish side of the Danube. The object of the Russians in making this movement is not very obvious. Some apprehend that the object is to make a desperate push on Constantinople before the allies can reach the theatre of war; but it would seem most probable that they were desirous of drawing the Turks into an engagement and striking a blow before the auxiliary troops should arrive. The ground which the Russians now occupy on the right bank of the Danube, is said to be unhealthy and unsafe—the space between the river and the sea being cut up by pools and marshes. At Oltenitza the Russians were defeated with a terrible slaughter in attempting to cross the river. Kalafat is still retained by the Turks, and all attempts to force that strong hold seem to be abandoned, for the present at least. The Turks have still a numerical force along the Danube nearly equal to the Russians, and their strong-holds are yet untaken at Shumla and Varna, where they will doubtless make a determined resistance. In fact, it may be the plan of the Turkish commander to allow the Russians to advance without much opposition to the neighborhood of these strong fortifications, and to concentrate his troops there for a determined struggle. Our very latest accounts from the Danube mention that, in some encounters between the contending parties, the Turks were successful at points higher up the river than those at which the main body of the Russians crossed. Whatever may be the intentions of the contending parties, their relative position is now (or rather was at our last advices) such as to excite the liveliest interest in all who feel any solicitude for the ultimate result of this fearful struggle. In the meantime the course of Austria is watched with great solicitude by all parties. She has raised her army to a war footing, and has large masses near the frontiers, prepared to act as circumstances may seem to require.—Her intimation to Russia with reference to crossing the Danube, is thought to be nearly equivalent to a purpose to take sides with Turkey, if Russia persisted in advancing over the borders of that country.—[Boston Traveller.

Romanism in Nova Scotia.

[A subscriber of ours in Yarmouth, Nova Scotia, sent a few copies of the *Advent Herald* to the son of a Romanist. It seems that the Roman priest got hold of them and burnt them; for the Father of the young man being aged, and unable to read or write, the letter dated Halifax, February 22, was undoubtedly written by the priest. The following account of the matter we find in the *Christian Messenger*.]

"Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly.—And while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny the men, whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered. Pagan has been dead many a year. And as for the other, though he be yet alive, he is, by reason of age and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."—[Pilgrim's Progress.

DEAR BRETHREN:—Some time since I sent you a notice of the baptism among us of a young man formerly a Romanist.—A few weeks after his baptism he went home to his relatives, residing in your city. I had given him letters to our Baptist brethren there, and urged him to write as soon as he could. Weeks passed on, and we heard nothing, except a loose rumor that our convert had gone back to his old profession. This we could not believe.—Still we were anxious for distinct information. In this state of things the friend with whom the young man had resided here, and through whose influence he had first been led to read the Bible for himself, forwarded a few lines, begging a letter and tidings. These lines accompanied some numbers of the *Advent Herald*, which papers contained chronological tables touching the history of the Papacy. These papers, with their accompanying lines, fell into hostile hands. Thereupon the letter, a copy of which I now forward, was transmitted to the writer of those lines. It purports to come from the father of our young friend. It looks more like the fabrication of a priest. Its intention is, to cut off communication between him who had so lately escaped from the toils of the Papacy, and those who cared for his best interests. It has not had its desired effect, however.—It has only supplied another illustration of our glorious dreamer's picture. "Grinning" is here, and "biting of nails;" but the joints of the giant are "crazy and stiff," and "he cannot come at" *our* pilgrim. He is now housed in one of your city churches, where the Lord keeps him! Yes! if indeed he be his, he will do so.—For I have an entire confidence with the writer of the Halifax letter, that "a child of the eternal church—will never be forsaken," though my notions of the whereabouts of that church are vastly different from his. But to the letter. It is an extraordinary production. Let it be read and pondered with due reverence.

Yours very truly, J. DAVIS.

Yarmouth, March 23, 1854.

[COPY]

HALIFAX, Feb. 22, 1854.

Sir:—I am in receipt of a letter of yours, addressed to my son, which I confess has filled me with surprise and indignation. I had little thought, when he went to Yarmouth, at your request, that you would take advantage of his youth and inexperience, to tamper with his faith. I suppose you triumph in the thought of having "converted a papist." But let me assure you, that your pious labors have been chaff before the wind. Permit me also to inform you, that the admirable newspapers you sent him (in which it is hard to say whether knavery or lunacy predominates,) have been regularly committed to the flames, as unworthy the perusal of any enlightened Christian, or indeed of any pure-minded person in the possession of his senses. Let me advise you, Sir, not to distress yourself about the reception found from his "Catholic friends;" as they could not feel for a moment any prejudice against him for listening to such an eloquent expounder of the "Bible" as yourself. You must have a strange idea of Catholics, and a still stranger one of truth, if you fancy that a child of the Eternal Church would really exchange a substance for a shadow, and conform blindly to your *fantastic creed*. Oh no! God suffers [not] his work to be done by the devil; and however, I as a parent, may regret that —— should for a *moment*, have fallen into the snare laid for him, still I exult in the thought that a true Catholic, whose pure and simple faith is in the Most High, will never be forsaken, nor his seed and generation forever. I feel that I am wasting words. For, with your real or affected honor of "papists," you can scarcely believe that truth and purity of purpose exist amongst us. However, where the devil has cast his spells, obstinacy and ignorance are proverbial. To relieve your anxiety about the "Bible," I may tell you it accompanied the newspapers; as we Catholics cannot receive the lying versions of Luther, and his worthy successors.

I suppose you think with the rest of your enlightened brethren, that "poor benighted papists" have no Bibles. You think no doubt, like your friend of the "*Advent Herald*," and no doubt your knowledge of Church history is just as accurate as his. However, Sir, before I conclude, let me give you a friendly advice. It is, not to aim at *converting papists*; for they will listen to you in patience, and laugh at you for your pains.—I also beg not to be troubled by any future communication from you, as it can lead to no pleasant results. Indulge in your error, [illegible] into it; for you will only drive yourself deeper into it. My son has now the benefit of his legitimate advisers; and I assure you bestows not a thought on the zealous *Apostles* it was his diversion to have met in Yarmouth.

Once more requesting that the correspondence which I reluctantly commence shall end here,

I remain your obedient servant,

Yarmouth. M——.

—[Advent Herald.

☞ The Boston Atlas gives the following view of the military resources of the two governments of Turkey and Russia extracted from sources of information which it deems reliable.

Turkey, whose forces have been thoroughly re-organized, and stand now upon a nearly equal footing with the best equipped armies of Europe, has at her disposal more than 280,000 infantry; of whom 100,000 are regulars, and at least 20,000 regular cavalry, to which must be added the various squadrons of irregular horse, amounting at the lowest estimate to 30,000 more. Previously to the seizure of the Principalities, she possessed 400 pieces of artillery, and since the outbreak of hostilities care has been taken to increase this number. With these 300,000 Turks will presently be associated 100,000 men, the flower of the French and English armies, and this united force will be further supported by the allied fleet of 3000 guns in the Euxine, to say nothing of the troops under the command of Schamyl, in the Caucasus, which for twenty years have destroyed a Russian army regularly every twelvemonth.

Let us now enquire what Russia can oppose to this mighty combination. This author reduces the 910,000, represented in the official reports as the numerical force of the army, and which is magnified into the incredible number of 2,000,000 by the Berlin "Kreuz-zeitung," to 577,537, of which but 400,000 are available. Of these 577,000 men Russia requires on the Danube, the shores of the Black Sea, and in the Caucasus at least 400,000, in order to oppose the 400,000 Turkish, English, French, and Circassian troops, and will, moreover, experience the greatest difficulty in concentrating more than 100,000 upon any given point. An entrenched camp at Fokschany will be necessary to cover their retreat from the Principalities; a numerous corps of observation must remain before Kalafat; Odessa and Cherson must be strongly garrisoned; the Crimea will need a strong force, at least 25,000 to 30,000 men, to protect it from an Anglo-French surprise, and from the Kuban-Caucasian army not a soldier can be spared. We have hitherto spoken simply of the southern Russian frontier, and the immediate theatre of war in the

Danubian provinces. If we now concede to the Czar an additional force of 200,000 men, it is difficult to understand how he will be able to provide for the defence of the western boundary of his empire. At least 50,000 men will be required for the occupation of Poland, lest the enthusiasm prevailing there in favor of the "orthodox destroyer" of its liberties should assume an inconvenient form of manifestation; and in Courland, Livonia and Esthonia, 50,000 men will not suffice to defend those territories from being overrun by any disembarking force. The garrisons established in Cronstadt and St. Petersburg demand large reinforcements of tried troops; and, lastly, Finland and Lapland must not be left unguarded, partly on account of the English fleet under Sir Charles Napier, and partly on account of the Swedes and Norwegians, who might possibly be disposed to take advantage of so favorable an opportunity to recover possession of the territory, of which they have been so basely robbed.

In point of strength and physical force, Russia is no match for her opponents.—The active co-operation of Prussia and Austria alone can make the contest equal; and to this the Western Powers have it in their power to evoke a counter-demonstration, which would resemble an earthquake. For England, as the champion of the independence and liberties of Turkey, cannot now retreat; her name, her history, her honor, nay, her existence, are at stake.

The World's Crisis.

LOWELL, MAY 3, 1854.

Exposition of Rev. 10.

(Continued.)

V. 11. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."—The word rendered "*again*" means again once more, or another time. The word rendered "*before*" means literally "*upon.*" Whiting translates it "*concerning.*" This appears evidently to be its true meaning. It is to prophesy in relation to the various kingdoms of the world. We are therefore in the second prophesying to look for some developement of prophecy in relation to the nations of the earth.

In '43, and '44, no such special development was realized. We could not then say that a time of trouble was actually impending among the governments, such as never was since there was a nation;—hence, but little was heard on the subject at that time. There seemed to be a sort of vacuum in the evidence of the immediate coming of Christ on that [illegible] were not mustering their forces, and marshalling their armies for one mighty, universal conflict, as at present. But now at the time of the second proclamation, when the virgins go out to meet the Bridegroom, the nations move, the tocsin of universal war is sounded, and the belligerent powers of earth are forming into line of battle. Such are the developements among the angry nations, that a spirit of interpreting the word in relation to its prophetic bearing on the final conflict, is abroad in the Church, and they prophesy, or discourse concerning "many peoples, and nations, and tongues, and kings." Ch. 11: 1. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein."

One of the principal causes of failure on the part of Bro. Miller's reckoning, was the evident mistake he made in relation to the taking away of the daily sacrifice. I have been informed the error into which he was led was brought about in this way. Being a critical Bible student, his method of arriving at the true meaning of scripture was, to let the Bible interpret itself. He, therefore, in all passages difficult of interpretation, consulted his Concordance in reference to the principal terms contained in those passages, and thus endeavored to obtain light by comparing scripture with scripture. If he could not find the desired elucidation, his next rule was, to take those terms that stood in immediate connection with the principal terms, and consult his Concordance in relation to them. In respect to the subject of "the daily sacrifice," he could obtain no light; but on looking out the expression "*taken away*," his eye lighted on the following passage. "For the mystery of iniquity doth already work; only he who now letteth, (hindereth) will let (hinder) until he be *taken out of the way*, and then shall that wicked be revealed," &c. Here the idea is conveyed, that some power, or influence stood in the way of the developement of that wicked, destructive, persecuting power that was to wear out the saints. Bro. Miller at once concluded, that it was paganism at Rome which prevented the rise of the little horn of papacy; and believed, that when the pagan rites ceased at Rome, the daily sacrifice would be taken away. He, therefore, undertook to determine when Paganism ceased to be the religion of the Roman Empire, and the result of his investigations was, that the last of the ten kingdoms was converted to Christianity in A. D. 508, and that this prepared the way for the papacy, which accordingly was set up by the decree of Justinian passed in 533, and as he believed carried into effect in 538. Thus making his calculations on a wrong basis, the result was a failure.

But let us inquire, for a moment, what is meant by the daily sacrifice. It is evident the translators of the septuagint version regarded it as the daily offerings at the temple. This has been the view entertained on this subject by expositors generally till the time of Bro. Miller. Let us turn to Daniel 8. Speaking of the work of desolation, the prophet says v. 10. "And it cast down some of the host, and of the stars to the ground, and stamped upon them." The host represents the children of God, and the stars the Preachers of the Gospel, as in Rev. 1: 20, where it is said, "the seven stars are the Angels of the seven Churches." Thus far then the acts of the little horn power are acts of desolation, by which persecution is carried on against the saints, and the Preachers of the Gospel. "Yea, he magnified himself (v. 11) even to the prince of the host." He assumes the prerogative of Christ to govern the Church, or in other words, "the man of sin sitteth (ruleth) in the temple(Church) of God," and "by *him*," (THE ABOMINATION OF DESOLATION) "the daily sacrifice was taken away, and the place of the sanctuary cast down." If this sanctuary be interpreted of the Jewish economy, it involves the worship of the true God, if of the Christian economy it still has allusion to genuine worship; so that in either case it destroys the worship of God. And in as much as the casting down of the sanctuary is connected with the taking away of the daily, it is clear that there is no allusion here to the conversion of the heathen—to the spread of the Gospel—or any Christian enterprise what ever. It is altogether a work of desolation—an abolition of the rights of worship—and a persecution of the saints of God.

Again v. 12. "And an host was given him against the daily sacrifice by reason of transgression, and it *cast down* THE TRUTH." Who cannot discern, from this expression, that in contending against the daily sacrifice or worship of God having a host on his side, or arms standing on *his* part, it cast down TRUTH, and not the doctrine of Devils, or worship of the heathen?

To be Continued.

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

BY J. COUCH.

(Continued.)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

We now inquire, what may be understood by the term abomination as used in the scriptures. In a scriptural sense, the term generally refers to *idolatry*. Webster says, abomination may mean *idols*, or *idolatry*. We find it used in the scriptures referring to idolatrous *worshippers*, to the *idols* worshipped, and to the *character* of the worship. "For all that do these things are an abomination unto the Lord." (Deut. 18: 12.) This passage refers to the worshippers as an abomination. "And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about." (Ezek. 8: 9, 10.) The prophet here evidently refers to the *idols* used in their worship. "Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these. And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs towards the temple of the LORD, and their faces toward the east; and they worshipped the sun towards the east. Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose." (Ezek. 8: 15—17.) In this passage, the prophet presents the *worship itself* as an abomination. From these quotations it appears, that the term "abomination," is used to designate idolatry, either in reference to the character of the worship, or the worshippers. By applying these principles to the expression of the Saviour, "When ye therefore see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," and to the terms used by Daniel, to which the Saviour alluded, we learn that they referred to an association of idolatrous worshippers whose distinguishing characteristic is its *work of desolation.*

We now inquire, how an understanding of the abomination of desolation can assist the Church in understanding *the time* when this dispensation will end, and Christ make His second appearing, for which purpose the subject was presented by our Savior to the minds of His disciples. This idea is very clearly seen in Daniel, when he presents the fact that the chronological periods, which shew when the resurrection will take place, are dependent on a certain developement in the history of this power for their commencement. Consequently a knowledge of the time of the resurrection, which is to occur simultaneously with the Second Advent, is dependent on a knowledge of certain changes in the history of the abomination of desolation.

Some admit the position we have taken upon this point to be scriptural, but affirm that there have been so many similar changes in this organization, that it is impossible to determine at which particular era the periods commenced. But the possibility of understanding the history of this power so perfectly as to make a correct application of the prophetic periods, is clearly taught in the scriptures of truth.—It is not dependent on the intellectual ability of man; neither is it affected by the numerous mistakes that men have made in relation to the history of this power; for it is based solely on the DECLARATION OF GOD.

The Lord has assured us in His word, that the revelation of divine truth which He has made, is expressly for the benefit of man; and that he is benefited by it only so far as he *understands* the truths revealed. Therefore Jesus says: "he that received seed into the good ground, is he that heareth the word and *understandeth it*, which also *beareth fruit*." By which we learn that in order to bring forth fruit, we must *understand the word*. Paul shews clearly the purpose of God in revealing to us the truths of His word, when he says; "Whatsoever things, were written *aforetime* were written FOR OUR LEARNING," (Rom. 15: 4.) Again; the Apostle says, [illegible] God, and is *profitable* for doctrine," &c., (2 Tim. 3: 16.) The passages here quoted perfectly establish these principles; 1. That the scriptures were given by inspiration of God, therefore must be profitable to the believer; for all communications, proceeding from a source of infinite benevolence, must be designed for the benefit of man. 2. That the scriptures, in order to be profitable to us, must be understood. 3. That the purpose of God in giving a revelation to mankind was, that it should be *understood*. We may therefore conclude that if any portion of the word is never to be correctly apprehended, God is defeated in His purpose of benefiting man by that portion of the word.

We find in the prophecy of Daniel, that certain chronological periods are given which point to the resurrection of the dead. For what purpose were these periods given? Was it to establish the fact, that there would be a resurrection of the dead?—Was it to prove the certainty of a coming judgment, and revelation of the Savior at the second Advent? No, those great truths are proved by moral evidence: they rest on the simple declaration of the word, and not on mathematical problems. For what purpose then were they given? Simply to teach *the time when* those events would transpire. Therefore the only benefit which the Church can receive from them is, that of *learning the time* when the events connected with the periods should occur.

As this subject is a portion of divine truth, it must come under the general principles which God has laid down to be applied to His word.

The Lord, foreseeing that men would cavil at His word, and deny the possibility of understanding the record in relation to this subject, and thus attempt to defeat the object for which the prophecy was given, in order to make the idea clear and plain beyond controversy, has not only given the general principle applicable to all prophecies, shewing that they may be understood, but has exhorted us expressly to understand this particular subject as presented by Daniel, and Daniel in connection with the same subject says expressly, "THE WISE SHALL UNDERSTAND."

But some may say that chronographers do not agree in their testimony in relation to dates, and that there is an uncertainty in relation to the records of history, so that the events presented in the prophecy cannot be definitely understood. Shall we therefore take the ground, that the statement of the angel was *false*, and that the opposite position is *true*? Which shall we believe, God, or man? An understanding of the prophecies implies an understanding of the events revealed in the prophecies. In understanding the prophecy relating to the abomination, we shall of course understand what constitutes the abomination, and the different changes in its history spoken of in the prophecy.

When a portion of revealed truth is understood, the events given will be understood as perfectly and definitely as it is revealed; and those events will be understood as early in their history as a knowledge of them will be beneficial to the Church. All *prophetic truth* is designed to become *practical* to the Church, when a knowledge of the events revealed is obtained; therefore the time for all prophetic events to be known, may be determined by the relative position which the Church occupies in relation to those events.

It was not necessary e. g. for Noah to understand the events of the flood, until the time came for him to make special preparation for that catastrophe. Neither was it necessary, that the children of Israel should understand the manner of their deliverance from Egypt, until the time came for them to make a preparation for their departure; because a knowledge of that event could be of no benefit until the time came for the nation to be moved to action in regard to it. But if the action of the Church in respect to an event, come not before the occurrence of that event, then a definite knowledge of it may not be obtained until the event shall transpire. When however the time of an event is revealed, it must *always* be understood BEFORE the event transpires, because the Church could not be benefited by a knowledge of the time, *after* the event had taken place. Therefore Solomon says: "The wise man's heart discerneth both time and judgment: because to every purpose there is time and judgment." In this passage a man is represented as wise on account of being in readiness for the events of judgment; and this readiness evidently depends on an understanding of the time and event to occur. This subject has been practically demonstrated at different periods in the history of the Church, as in the case of Noah, of Lot, the first advent of Christ, &c.

As we have endeavored to establish several important principles relating to divine [illegible] point in question, we will now proceed to examine the subject, applying those principles agreeably to divine instruction. As we have shewn that the abomination is an idolatrous people, and that it is a desolating agent, it must be an *association of idolatrous worshippers*. The first important development in this power is, its being "*set up*."—(Dan. 12: 11.) The expression "set up" shews that an individual, or people previously subordinate, is exalted to supremacy as in Hosea, 8: 4—"They have *set up* kings, but not by me;" and in 2 Sam. 7: 12, "I will *set up* thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." If therefore the abomination of desolation referred to an organizatian of idolatrous worshippers, there must be a time in their history, when they were exalted to supremacy in the sense of the prophecy, at which time the prophetic periods will commence.

In Dan. 11: 31, we find the same power referred to, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate." The term "place", indicates a particular position in which it is exalted. By a reference to the passage in Matthew, which we took as a starting point, we find the Saviour shews that the abomination was to "STAND" (be exalted) "in the HOLY PLACE." In the days of Paul, the Thessalonian brethren had received the impression that the coming of Christ was immediately to be expected, but the Apostle knowing this power must first be developed, and recognized by the Church, shews them the second Advent of our Lord could not take place until this persecuting agent, whom he denominates "the man of sin," had been revealed. And he proceeds to shew there must first be a falling away, before the exaltation of the man of sin. By reference to Dan. 11: 30, we find, that a certain class of people would "forsake the holy covenant;" or Gospel of Christ; therefore they must be comprised of a backslidden, or *apostate Church*, which harmonizes with the representation of Paul. Daniel informs us that the government of which he was speaking, (the government of Rome,) would have intelligence with this apostate Church. The word intelligence, according to Webster, is derived originally from *intelligo, to understand*; and he adds, "the primary meaning of understand is generally to *take*, or *hold*, as we say TO TAKE ONE'S IDEAS, or meaning." Whenever the scripture refers to a government, it of course refers to government acts; therefore when the government has an understanding with the apostate Church, or in other words, receives its ideas or faith from the Church, it establishes the same by government acts. Daniel teaches us that the government occupying this position would establish the abomination in the sense of the prophecy. Paul shews us this power would be *exalted (or set up*, as expressed by Daniel,) and that he would be exalted in the place of, or acting for God.

What is it to be exalted in the place of God, or to act for God, in the sense of the prophecy? It appears from the expression of Paul, that he would act for, or as God, in the *temple* of God, therefore he will assume to exercise the prerogatives of God in *the temple.*

We now inquire what is meant by the temple of God. It could not have been the temple at Jerusalem, because God had forsaken it as the seat of the divine administration, after which his government was exercised in another place, which the Apostle calls the temple of God. In 1 Cor. 3: 16–17, we read, "Know ye not that ye are temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Eph. 2: 21–22—"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Thus it appears that the Apostle called the Church the temple of God, so that under the Christian dispensation *the temple of God is the Church.*—Eph. 1: 20–22—"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the Church." This passage clearly teaches that the Church should submit to the government of Christ, without regard to the governments of this world, when the demands of earthly powers conflict with those of her sovereign Head. Again: "Eph. [illegible] submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church; and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing." This passage shows, that as in the family relation the wife is to submit to the government of her husband, so the Church is to submit to Christ as her Lord and lawgiver in all things. Therefore when the man of sin takes his seat in the temple of God, he will assume the prerogative of God to govern the Church by legislative enactments, in the place of Christ, the legitimate ruler of the Church.

As the abomination is a desolating agent, we inquire, in the next place, *what it will desolate*. By a reference to Daniel 11, we find that when the abomination is established, "*the people that do know their God* shall be strong, and do exploits; and such as understand among the people shall fall by sword, and by flame, by captivity and by spoil, many days" This passage shows in the first place, that the abomination would desolate *the people of God*; in the next place, it shows the manner in which the desolation would be accomplished.—1. By the *sword*; i. e., various implements of shedding blood. 2. *Flame*, which implies that many would be burned at the stake. 3. By *captivity*, which implies that they would be incarcerated in prisons or dungeons, by which their lives would be destroyed; and 4. By *spoil*, i. e., by the confiscation of their goods. The Prophet, after having given the character of the persecution, shows that it was to continue for an appointed time. If this abomination spoken of by Daniel, is the same as that to which Christ refers in Matthew, and its location, as given by Daniel, the same as that given by the Saviour, we may expect to find the Church in tribulation, as described by Daniel, when this power is revealed; and to continue in that tribulation an *appointed number of days*.

By reference to the language of the Saviour in Matthew, we find Him speaking of a great tribulation, in connection with the abomination; and the people suffering this tribulation, He denominates "*The elect*," as appears from the expression, "For the elect's sake, those days shall be shortened." But did the Lord show us that this tribulation would continue for a definite length of time? I understand He did, for He tells us "those days shall be shortened."

What may we understand by the expression, "those days shall be shortened"? We can only understand that they were made shorter than before; therefore they must have had a definite length, both before and after they were shortened; for how can we say that a period is made, e. g., ten days shorter than before, unless it had a definite length? Suppose, for instance, a culprit were condemned to imprisonment for an indefinite length of time; the jailor receives orders from government to shorten his imprisonment thirty days; when would the prisoner be released? We perceive from this illustration, that an indefinite period of time cannot be shortened; and the same principle will apply in every case.—Therefore the tribulation must have had an appointed length, which was susceptible of being shortened.

But some may object to the idea that the Saviour referred to the days spoken of in Daniel, inasmuch as they were given by divine appointment, and therefore could not be altered. But as we find God has acted upon this principle in other instances, we would not deny the possibility that the same principle may be carried out in this case.

In the case of Nineveh's destruction, the time appointed for that event was afterward altered; so also in the case of Hezekiah's death. In these instances, we find God has exercised the prerogative to *change an appointed time*; and we see no reason why the same principle may not apply in this case. Therefore the length of the persecution must have been previously appointed. This corresponds with the tribulation given in Daniel, both having an appointed number of days for their continuance.

We now inquire, was it the *same people* suffering this tribulation? Daniel says it was "the people that *do know their God*." Jesus shows that it was *the elect*. All will admit that the people referred to by Daniel were the true people of God. Jesus says, in connection with this subject, the Angels shall be sent forth to "gather together His elect from the four winds, from one end of heaven to the other." In this passage, the people of God are evidently referred to. Paul says in reference to the Jewish nation, "Israel hath not obtained that which he seeketh for, but *the election* hath obtained it." Peter, in writing to his brethren, says, "*Elect* according to the foreknowledge of God, through sanctification of the spirit." These passages clearly prove that Christ and the Apostles *denominated Christians the elect*. As Christians are the only people "that do know their God," this must be the same class referred to by Daniel as suffering tribulation.

We now inquire, if this persecuting power can be found in any other connection in the book of Daniel. By reference to the 7th of Daniel, we find a persecuting power symbolized by one of the horns of a beast, and this power making war on the saints. If this is the same power denominated "the abomination that maketh desolate," in the 11th and 12th of Daniel, we shall be able to identify it as possessing the same characteristics, and performing the same work. In the 11th of Daniel, we find the abomination associated with the civil government of Rome. In the 7th chap. the horn, symbolizing this persecuting power appears on the head of the beast representing the Roman Empire; therefore, in this particular, they correspond.

The people persecuted in the 11th ch. of Daniel, are the people of God—the people persecuted by this horn of the 7th ch., are "the saints." In this particular, also, there is a perfect correspondence. From the 11th of Daniel, we learn that the time the tribulation connected with the abomination was to continue, was *previously appointed*. From the 7th, we learn that the time during which the saints were to be worn out, *was also appointed*; and this is the only appointment in the Scripture, which could have been referred to.

From these facts, it appears evident that the eleventh horn of the fourth Beast, (ch. 7) is the same great persecuting power as "the abomination that maketh desolate," spoken of in chapters 11th and 12th, and referred to by the Saviour.

To be continued.

Extracts from the London Evening Mail of April 14:

The great object of European statesmen at the present moment is to avoid, at well nigh any cost, the outbreak of a war of opinion or of principles. As long as the conflict can be confined within the narrow area of a mere territorial aggression, we know more or less what its general character and results must be. That which we have most carefully to ward off is an open antagonism between rulers and subjects in those portions of continental Europe which are still under despotic sway. This is the opinion, we believe, of moderate and sober-minded men in every portion of the civilized world. It is not that

they wish well to the cause of despotism, but that they dread to give Europe up to fire and sword on the mere chance of a result not quite intolerable. Therefore it is that the proceedings of the Prussian and Austrian Courts are at this moment scanned with the deepest anxiety, for the present is a season in which Emperors and Kings must act with moderation and good faith, or accept the hazards of a very hypothetical future. The turn of the table is all against them if they provoke the contest, and therefore it is our earnest hope—we may add, our firm expectation—that the German potentates will see their true interests, and adhere to the cause of justice and order. Beyond the Alps, we grieve to say, the prospect is not so reassuring. Italy is one of the tenderest points of the European State-system, and, if things are to be maintained in their present groove, the Kings and statesmen of that Peninsula must take careful cognizance of the signs of the times. Is it not enough that half a million of men will soon be in arms upon the banks of the Danube—that the provinces of Asia which surround the Black Sea are given up to the guerilla warfare of a half-trained soldiery—that the Czar of Russia has called up his barbarous levies from the steppes and mountains of his vast territory—that Austria is already gathering the forces of the empire on her south-eastern frontier—that the disciplined bands of Prussia are awaiting the summons to arms—that France is ready to continue the traditions of her great Emperor with or without a moment's notice—and that, in conjunction with Great Britain, she has already despatched her fleets to the Euxine and the Baltic, and that some of the choicest levies of these two great nations have already been forwarded to the seat of war? Is there not enough of menace in all this, and must an Italian potentate choose such a moment for adding to the general confusion? Surprising and startling as such an announcement must be, it is our painful duty to record the fact that an Italian potentate has chosen the present time for attempting a *coup d'etat* and adding to the general confusion of the world. True it is that Monaco does not count among the great European Powers, and that at the general congresses of nations her voice has not been raised with great effect; but men who are accustomed to watch the vicissitudes of human affairs and the rise and fall of empires must be prepared to admit that, under favorable circumstances, Monaco might become a great and influential Power.

"It is rumored at Orsova," says the *Ost. Deutsche Post*, "that the Russians have begun to construct a bridge across the Danube opposite the Servian quarantine at Radujevatz." The sentence is a short one, but, if the information it contains be correct, it is one of the most important it has ever fallen to my lot to write. If the Russians cross the Danube at Radujevatz, and the Austrians do not immediately effect a passage of the Save and occupy Servia, it will be that their courage has failed them. The object of the vast concentration of troops on the south-eastern frontier is a double one; it is to prevent the Russians from taking possession of Servia, and to keep the inhabitants of the Turkish provinces lying on the Austrian frontiers from sharing in the revolutionary movement which Russian agents are intent on provoking.

The War.

The preparation having been made for the scene of slaughter, it appears by the last arrival, that the orders are given for the onset both in the Baltic and in the Black Sea, we may expect now the war will commence in serious earnest, and by the next arrival we may expect to hear tidings that will remind one of the expression of Scripture 2 Kings, 21: 12, "Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle."

Seven Days Later from Europe.

The Arabia, from Liverpool, arrived at Halifax, Tuesday, with dates to the 13th April.

On the 9th, the protocol re-defining the integrity of the Ottoman territory was signed at Vienna by the four powers, including Prussia; but simultaneously therewith Prussia introduced into her mutual alliance treaty with Austria conditional limitations which would render the treaty a dead letter, and which Austria refused to accept. The military arrangements arising out of the proposed treaty have been referred to a Commission, presided over by the Prince of Prussia.

It has been announced, via Southampton, that Chevalier Bunson, the Prussian Minister at London, was recalled, for which no reason was assigned, but the whole story is since contradicted.

Hanover sides with the Western Powers.—All the minor states, except Bavaria, do the same, and will support Austria in forcing Prussia to declare herself, should the subject come before the Federal Diet.

The *Independence Belge* announces positively that a treaty of permanent alliance, "offensive and defensive" has just been signed between France and England, independently of the treaties of the present war.

The Turkish Government have offered all Greeks who will not consent to place themselves under the exclusive protection of the "Porte," permission to leave the Turkish territory within 15 days from March 30th. This expulsion, it is said, was determined on by the advice of the representatives of the Powers.

Sir Charles Napier left Kioge Bay, in the Baltic, for Gothland, in consequence of a report that some of the Russian ports were open, and that a Russian squadron was off Faroe.

Admiral Bruat will replace Admiral Hamelin, in the Black Sea, for the purpose of giving Admiral Dundas the chief command of the combined fleets, while Gen. St. Arnaud, the French General, was to have the command of the combined land force.

The allied fleets, in the Black Sea, were at Kavadana Bay, March 26th, 8 French line-of-battle ships anchored east of Varna, and further east were ten English line-of-battle ships and six steamers. All the marines of the fleet were to land and protect Varna. Admiral Dundas had signalized his cruisers, "Take, burn and destroy everything." His fleet were in communication with the Turkish land force.

Prince Paskivitch arrived at Bucharest on the 5th of April. Gortschakoff retains the command of the army, but subject to Paskivitch's orders. The latter is invested with the same powers he had in Poland.

On the 20th of March an important attack was made on Kalafat and a sanguinary encounter took place for some four hours. The Russians were routed and pursued for a considerable distance. From March 20th to April 2d there were some engagements of greater or less severity.

It was reported that an important battle was fought near Rassova, which continued from April 2d to 4th. Result unknown; but doubtless some fighting did occur; the details, however, are unknown.

The Turks purposely left a free passage for the Russians to Hirsova, but then attacked them in the rear, and, after a hard fight, one-half of the Russians were cut to pieces—the remainder being obliged to re-cross the Danube. No date is given.

The Turks had evacuated the fortress of Chernovodi, in the Dobrutscha, which was shelled by the Russians. It was further stated, without date, that 30,000 Russians had crossed at Galatz without opposition: All these accounts are however very confused; as are also other rumors of the sinking of two or three British armed vessels by the Russians.

Gen. Canrobert, with 3000 French troops, arrived at Constantinople on the 3d of April.—The declaration of war by France and England was known in Turkey and caused immense enthusiasm. There is a report of the death of the French Col. Dieu, on a reconnoisance. He was a meritorious staff officer of Omar Pasha. St. Petersburgh was illuminated and a 'te deum' sung for the passage of the Danube.

The Greek insurrection had made no progress. An Austrian note of remonstrance had been forwarded to Athens, holding the Greek Government liable for all mischief that may arise through the insurrection.

In England everything was very dull, in consequence of the Easter Holiday. Parliament not in session. Wednesday, 26th, was appointed a National fast day. The farmers were complaining of the dry weather. The Duke of Cambridge, Lord Raglan, and the English staff arrived at Paris on the 11th, and were cordially received by the Parisians. The Emperor gave them a grand review of 25,000 men. The Duke carried a friendly autograph letter from Her Majesty Queen Victoria to the Emperor. The English staff embarked from Marseilles for the East.

On the 10th a farewell dinner was given at the "Trois Freres Proveneaux." Over 100 Americans were present. Consul McRae presided, and Messrs. Corbia, Munroe, Dorr and others acted as Vice Presidents. Mr Mason and other members of the diplomatic corps were invited guests.

Reports from Madrid state that Mr Soule has received instructions to demand reparation for the Black Warrior affair. On the 5th and 6th the Spanish Government made the needful apology, and a pecuniary recompense beside, also censuring the Captain General for his conduct.

The ministerial crisis in Denmark continued. It is telegraphed from Italy that Prince Demonaco and his aid-de-camp have been imprisoned in the Fort of Villa Francha at Nice.—Several arrests have been made at Menton, arising from the recent revolt. The trial of the assassins of Count Rossi is terminated. Col. Grandoni and three others are condemned to death.

From Bombay it is said that Dost Mahomed has offered an Affghan alliance against Russia and Persia. News from Burmah is unfavorable. An insurrection had broken out at Bassin. Japan is said to have been opened to foreign trade by the Russians. The American fleet had not yet reached Nagasaki. Gold has been discovered in Ceylon. There is nothing of material importance from China. The markets in England are favorably reported of.

Latest.

LATER FROM EUROPE. By the Pacific, at New York, yesterday, we have seven days later intelligence from Europe,—dates to the 19th ult. It will be seen by the following telegraphic despatch, that the allied fleets are about to attack Sebastopol—that the Russian forces have entered the heretofore neutral territory of Servia—that Sir Charles Napier is making preparations for a grand attack on the Russian ports in the Baltic—that all Russia is in a state of blockade—and that no great battle has yet occurred on the Danube.

A large Russian force was said to have entered Servia. All the Russian ports were reported to be blockaded. Admiral Napier's whole fleet had gone Eastward to attack the Russian fleet. Navigation was open in the Black Sea, and the allied fleets had sailed direct with the intention of attacking Sebastopol.

By advices of the 6th of April, it is understood that sanguinary skirmishes occurred daily on the Danube. Omer Pasha was said to be waiting the arrival of the allied armies before he would make a general attack.

The reports of the Austrians having entered Servia are not confirmed. England and France have entered into a treaty "offensive and defensive." The recall of the Prussian Minister from London was on personal, not political grounds.

APPLETON, April 4, 1854.

I rejoice and praise God that I have been made acquainted with those to whom it is the Fathers good pleasure to give the kingdom—the believers in the speedy coming of the Lord. The fire of devotion and love to God was kindled to a flame in my soul. I rejoice that error and superstition is vanishing away before the light of eternal truth. Glory to God, the day of the Lord will come, when this polluted earth will be purified, and brought back to its original beauty as it came from the hand of its Maker. Then Christ will be glorified in all his saints. The children of light will then stand on the fair plains of Paradise, in the kindom prepared for all that believe in, and love His appearing. I expect then to join the happy throng who have been washed and purified by the blood of the Lamb, there to raise our hearts and voices in tuneful melody, to chant the songs of angels. Glory to God in the highest. O I praise God this world is not my home. O what is all this world to me? Soon the hopes of earth will disappear before the light of eternal certainty. We shall then be delivered from the cares and troubles of this earthly life. Glory to God, while I write I do believe and feel it in my soul that soon we shall be made equal to the Angels in heaven. Jesus will give us life and immortality, and then we shall die no more. But where, O where will the ungodly and the unbelievers appear? They cannot, they will not have a resurrection to life and immortality. It cannot be said they die no more; but they must suffer the second death, must be destroyed with an everlasting destruction.

That we may be in readiness when the Lord comes to be admired by all them that believe, O may the truth so shine into our hearts that we may love the doctrines of Christ, and rejoice in the prospect of God's coming kingdom, when His will will be done on earth as it is in heaven. Then and not till then, will the prayers of all the saints be answered, the last enemy destroyed, and the kingdom given to the saints to possess it forever and ever. May the Lord assist us, and sanctify the Church that it may be presented to the Father holy and without spot. O how happy I have been since I have been interested in these great and important truths. I feel that I am ready and willing to give up all and follow Christ. O that all might be enlightened in the great truths of the gospel. Blessed be God, the light is shining; may the true light shine in all our hearts, that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

G. PEASE.

THE EASTERN WAR. The following is an extract of a letter from an American citizen now in Europe, received by a gentleman in this city by the last steamer.—[National Intelligencer.

Paris, March 28, 1854. I have seen a letter from Constantinople giving a most deplorable account of Turkey, her finances, &c. "She is dying," as the Emperor Nicholas truly said, and cannot survive much longer. The very treaty made with France and England granting many privileges to the Greeks, if no other cause existed, would be enough to cause her dissolution. The long encampment of the Moslems in Europe is to be broken up, and if Russia does not now succeed five years will gradually accomplish it. If peace took place, the disbanding of two or three hundred thousrnd troops (mere Arabs) would cause universal wretchedness. They will be scattered and have to return without pay, nearly naked; will plunder the Christians and cause general insurrections. The latter number eleven millions of people of different religion to their Moslem masters, who are only three millions. Be assured that Nicholas has not made this leap without looking before him, and secrets of State will soon be divulged which will astonish Europe.

You cannot over-estimate the deplorable condition of Turkey. The vile hound slavery and degredation of the once great Greek empire is worse than anything ever heard of in history. Italy, during the invasion of Alaric, "the Scourge of God;" Rome, whilst in the possession of the terrible Genseric, by murder, plunder and desolations of every kind, never suffered worse than the miserable Greeks, under the iron rule of their Moslem masters, for the last four hundred years. Recollect the capture and massacre of Scio, so late as 1822, and the treatment of men, women, and children on that occasion, and hear the Greek ladies, as I recently have, tell of what they as children then witnessed. The tocsin of vengeance, however, about being sounded, the soil of Turkey will be manured by the blood both of the Greek and the Moslem; but the latter must decamp.

It will be war of religion, and the Turks will flock to the standard of the Prophet. Agriculture is totally neglected; even simple as they live, there will be no culture of the earth, and all will go to certain destruction. The Russians will beat them as easily as we did the Mexicans, with one fourth the number of disciplined troops contending with a comparatively unarmed rabble calling on Mahomet in the hour of battle. The English and French troops may garrison the Balkan mountains, Constantinople, and all strong places, so as to prevent them from falling into the hands of the Russians, though it would not surprise me if these dear friends should fall out even before the conflict is over, and still more probable after it is closed. I look upon the situation of England as critical. She has much to dread and but little to hope for from the present war, in the way of permanent success. She may do great injury to Russia, but it will soon be repaired under her wonderful emperor, but the recollection and result will in the end prove injurious to England.

THE ARMIES IN TURKEY. War has already sounded her deadly clarion, and soon the soldiery of the three most formidable European nations are to meet on the absurdly called "field of glory." This combination of two great European nationalities against the Russians offers rather fearful odds, not to count the numerous volunteers of other western races filling the Turkish camp.

It is now for the first time that the Russian is to exchange blows with the Englishman. Both of them have some common characteristics. Steady, stubborn, quiet and cool under the deadliest fire, neither runs forward at the start with the furious impetus which characterizes the French, Poles or Italians, but both English and Russians persevere to the last, whether in success, or whether the tables are turned against them, and almost never disband in utter rout and confusion. The English corps is formed of choice men of colossal frame and of great bodily strength—all qualities to tell fearfully in a close contest. The English soldiers are furnished with the best quality of fire-arms, and their artillery is efficient and well served.

The English army, so far at least as the common soldier is concerned, represents most completely the ancient spirit common to European armies. They do not inquire about the moral value of the cause for which they are to fight, and are therefore not roused by it to enthusiasm; but they loyally go into the fire for the honor of their Sovereign, their standard, the delusion of military honor, from the habit of discipline, and finally, in obedience to the will of the nation, communicated to them by the order of the day.

The Russian Soldiers, on the other hand, are brought into this war in a state of excitement, either genuine or artificial, but nevertheless existing. In their minds it is a national and religious question; and the unsuccessful beginning of the Danubian campaign, has, we may be sure, only irritated them most violently. The Russians, generally, people as well as soldiers, are incited even more by defeats suffered than by victories won. Disaster awakens their slumbering spirit more than triumph.

The Russian army has the worst of equipments, and especially of arms, compared with the two others, but the artillery is well provided for. The muskets are on the old principle, and some of them even have the old flint locks, though the recent inventions are now being introduced in the Guards and the corps of grenadiers who are to defend the Baltic shores. The Russian Generals are most of them too old, and some are not fit for the posts which they occupy. Luders and Liprandi, however, distinguished themselves in the Polish campaign, and there may be among the inferior grades some men of capacity who will break through and become eminent in the course of the war. Schilder, who belongs to the new men, some time ago gained a prominent position. But the Russian Army of the Danube will possess, at least in the beginning of the campaign, a numerous and well appointed cavalry, outnumbering by far that of the allies. It will also have the advantage of unity of command, so absolutely necessary for any success whatever in military undertakings, and the attainment of which will very likely be the cause of serious difficulty in the opposite camp. There the question is still to be decided whether Omer Pasha or the French Marshal is to be the Generalissimo. And then the directing influence of the combined diplomacy, with that of rivalries between nationalities and chiefs, is likely to weaken rather than to strengthen the energy which can alone give an impulse to decisive operations.

Behold the Bridegroom cometh!

Hark! what sound is this I'm hearing;
  Peace and joy it brings to me;
On the breeze it comes so cheering,
  That it causes grief to flee.
Soon he comes—the cry is speeding,
  And it gives a certain sound;
Now the household it is feeding,
  While the scoffer walks around.

While he says my Lord's delaying,
  The good servant feeds his sheep
With the truth that God has spoken,
  (And his word he sure will keep,)
Saying to the world around him,
  Now "Behold the Bridegroom come,"
Soon in Glory you will meet him,
  While the sinner meets his doom.

I will speed thee—news so cheering
  That it makes me now rejoice—
I will go, and nothing fearing,
  'Till I hear the Savior's voice,
Saying to me come up higher,
  Enter in and be at rest.
Then I'll shout above the fire,
  And sit down with all the blest.

GEORGE L. TEEPLE.

Bethel, Feb. 17, 1854.

MORE DESTRUCTIVE ENGINES OF WAR. A writer in a New York paper speaks of a new kind of bomb which has been invented by a Scotch engineer, and which, if it answers the high expectations entertained of it, will prove a most efficient engine of destruction in the war with the Russians. In ordinary cases the bomb is put into the mortar. In the new invention the mortar is put into the bomb; that is to say, the mortar is capped with a cylindric bomb, in the same manner as one would cover his finger with a thimble. In this way the mortar can throw a bomb as heavy as itself for a considerable distance. These enormous projectiles, which are pointed at the outer end, always fall upon the point and explode by percussion, upon striking the object at which they are aimed. It is estimated that a single bomb of this description will be sufficient to blow up a magazine or destroy a man-of-war. In one instance, where one of them was fired by way of experiment. it tore a cavity in the earth where it alighted, fourteen feet in depth by by twenty feet in diameter. Many of those implements are now being constructed for the English ships, although none were completed in time to be sent to the Black Sea with the fleets.

The same writer states that electricity will be converted into a powerful agent for carrying on the war. Large cylinders filled with explosive substances have been prepared, which will be buried in evacuated fortresses, or left on board of ships which in a time of danger, have been abandoned by the crew. The last party leaving the ship, or fortress, carry with them a metallic wire, covered with gutta percha, one end of which is attached to the cylinder of powder, and while the enemy are exulting in their triumph, a spark from an electric batterry is shot along the wire and a terrible explosion follows, blowing the lifeless bodies of the enemy high into the air.

☞ Letters from the seat of war represent the Russian force on the Danube as amounting to 200,000 men. The Turkish strength is about half this amount.

Appointments.

The Lord permitting, I will preach
At Providence the 1st Sabbath in May.
At Richmond the 2d Sabbath in May.
At Westboro' the 3d Sabbath in May.

EDWIN BURNHAM.

The Lord willing, I will preach at Great Falls, N. H., Sunday, May 7. J. WESTON.

Brother D. B. Moulton will preach at Nashua, N. H., May 7, the Lord permitting.

JOHN DUNBAR.

If the Lord will, I will preach at the following places:

Friday, May 5, and continue over the Sabbath, at Copperas Hill.

North Haverhill, N. H., Friday, May 12, and continue over the Sabbath.

Swiftwater, Monday, Tuesday and Wednesday, May 15, 16 and 17.

Sugar Hill, Thursday, May 18, and continue over the Sabbath

Whitefield, Tuesday, May 23, and longer if desired.

Week days at 7 o'clock, P. M., *precisely*.

Come brethren; the Lord is at hand.

If there are other places in the North, where the brethren wish to hear the truth, please address a line to me at some of my appointments, in season. *Remember* that the *poor* shall have the gospel *Continue in prayer*.

WM. L. CAMP.

Bro. J. Turner is expected to preach on the 20th of Rev. at the Chapel in this place on the 2d Sabbath in May.

Bro. S Heath is expected to preach at the Chapel in this City next Sabbath.

Bro. J. Cummings, the Lord willing, will preach in Chapman Hall, Boston, on Lord's day, May 7, Bro L. Kimball, May 14.

Providence permitting, I will meet the brethren at the following places:

Jawbuck, Ct., Saturday evening, May 6
Warehouse Point, Ct., Sunday, May 7.
Springfield, Mass., evening of May 8.
Westfield, Mass., evening of May 9.
Russel, Mass., evening of May 10.
S. Worthington, Mass., evening of May 11.
Cheshire, Mass., evening of May 12, and continue over the Sabbath.

All letters for me may be directed to Cheshire, Mass, till May 12th. Brethren in Hawley, Savoy, Charlemont, Greenfield, Gill, &c., will be visited in this tour if the Lord permit, and due notice will be given. H. PRATT.

I will preach at Lake Village, Sabbath, May 7th J. COUCH.

By leave of Providence, M. W. Corliss and C. M. Allen will hold a meeting at Wolfsboro', N. H., commencing Friday, May 5th.

Conferences.

There will be a Conference at Bro. E. S. Walkers, in Belchertown, Mass., commencing May 5, and holding over the Sabbath. All the lovers of truth are invited to come up to the feast. Bro. I. Adrian will be present to give the household their portion of meat in due season. E. S. WALKER.

Providence permitting, Brethren Bishop and Sweet will attend a Conference at East Northwood, N. H., commencing May 2, at 6 o'clock P. M., and continueing over the Sabbath.

SAMUEL GARISH.

Brethren Edwin Burnham and F. H. Berick will hold a Conference, the Lord willing, at Providence, R. I., in the Baptist Tabernacle, on Stuart st., commencing Wednesday evening, May 3d, and continuing over the following Sabbath. L. KIMBALL.

M. Grant appoints to hold a Conference at Fairhaven, Mass., commencing on Sunday, May 7th, and continue through the week.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Special Notice.

PROVIDENCE, April 29, 1854.

Brother Merriam:—We have a good work going on in the name of the Lord we trust. From two, our numbers have been augmented to fifty, or more; several were baptised by Brother Mathewson last Sabbath, and several more are to be baptised soon. Oh, bless the Lord, all ye his people for so good and so great a work as He has done and is still doing for us in this place.

Wishing to put all obstacles out of the way of our ministering Brethren visiting this place, to preach to us as the Lord may direct, we have appointed Dr. C. O. Town as Corresponding Secretary. For the Brethren,

J. M. WATERS.

If the brethren abroad, who are not favored with much preaching, will inform me where they live, I will bring them the bread of life if the Lord will

My P. O. address is Bridgewater, Vt.

S. B. MUNN.

The new edition of Advent Hymn Book are now ready for sale. Those in want of Hymn Books, will please send in their orders.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis*.

2. Over all communications not designed for the public write, *Private*.

3. At the head of all letters write the date, *never failing to give the* STATE, and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. address in a *legible hand*.

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensable of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the pathway of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

In sending out nearly nine thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do.

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Wm. B. Rose's P. O. address is Southwick, Mass.

Bro. Merriam, will you please say to Bro. Grant, through the Crisis, that we will expect to see an appointment for this place (Newark) from him as soon as possible.

JOHN BROWN, for the Brethren.

If the Lord will, there will be a Grove Meeting at *Union Mills, LaPort Co., Indiana*, to commence on the 25th of May at 10 o'clock, A. M., and continue over the Sabbath, and as much longer as may be thought best. Brethren F. H. Berick, J. Couch, and J. C. Bywater are expected to be present to preach the word. All who wish to hear on the time of our Lord's coming we hope will avail themselves of this opportunity. A general invitation is given to ministering and lay brethren scattered abroad throughout Southern Indiana, Michigan, Illinois. Come up, brethren, in the name of the Lord and hear for yourselves, then judge.

Brethren coming from east or west via Michigan Central Road, will take the New Albany and Salem Road and stop at Haskel's corner, 7 miles to the meeting. Brethren coming from east or west via Southern Road, will stop at Laport, 10 miles to the meeting. All those who leave the cars at the abovenamed places, on the 24th, will find conveyance to the meeting, free of charge. In behalf of the Brethren.

D. R. MANSFIELD.

Bigelow's Mills, LaPort Co., Ind., April 12, 1854.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

Bro. James [illegible] Clark's P. O. address is New Haven, Ct.

Business Items.

☞ There was probably some mistake in crediting the money sent by Bro. Samuel C. Berry which was credited in paper No. 6. We think it is all right on his part.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have ordered another edition of "The Grand Crisis in Human Affairs," and are obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price, 50 cts.
Wholesale, $40 00 per 100

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents if prepaid; otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different historians, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $3 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Cash Received.

J Turner, F W Dow, J A Varney, T Taylor, J Clough, B Steere, E King, L P [illegible], Porter, S Garish, N Bisbee, W Ordway, W Mc Kinny, J Downing, E Roberts, F [illegible], B Hall, W Casey, S Whipple, [illegible], Holt, O Adams, J Guile, E A Goodell, H W Gates, A K Clark, C Ford, N Downs, S Hall, P Gardner, W Cross, $1 each.

Bro Meder, M Thompson, J Huckett, L Garland, H Tuttle, a friend —— [illegible], J Burbank, J Tennant, L Miller, A Bohon, M Seavy, E W Benham, H Slater, G Nellis, N Keen, J Schlager, 50 cents each.

C Murphy, L Webb, M T Andrew, E Champlin, J Taylor, J L B, E Robbins, F Gragen, S Meserve, Postmaster, Mattapoisett, 25 cts each.

Miscellaneous—From brethren in [illegible], N. H., $5; J Vose, $2; J W [illegible], $3; A friend, $3; A friend, $2; [illegible], $3; W D Spear, $3; [illegible], $2; H [illegible], $3; C Baylor, 75 cents; M Young, 90 cents; Geo. T. Adams, from the brethren in Boston, $30.

Cash Received for Books.

G L Raymond, $3; W Clark, $1; J C King, $5; T Fox, $4.50; J Nichols [illegible]; E [illegible], 50 cts; [illegible]; G T Adams, $10.[illegible]

For the World's Crisis.

"The faith of the just shineth more and more unto the perfect day."—Prov. 4: 18. "But evil men and seducers shall wax worse and worse."—2 Tim. 3: 13.

Earnestly, more earnestly, the Christian is praying,
O come, blessed Jesus, come quickly and save
Thy poor scattered exiles in banishment straying,
And loved ones that slumber within the deep grave.

Closer, still closer, God's children are clinging,
To the dear blessed Bible, the unerring guide;
Its depths they are sounding, its bright jewels gleaning,
And dare not, and will not, its righteous tests hide.

Colder, still colder, old time's winds are blowing,
And shud'ring we pass through the world's chilling throng;
Though strong in our bosom the life-flame is glowing,
The flesh oft recoils, while the heart is still warm.

Brighter, still brighter, the pure word is shining;
The lamp, sure prophetical lamp, is lit up;
Its garlands of truth 'round the holy are twining,
And bright'ning their pathway, all radiant with hope.

VESTA N. CUDWORTH.

Charlemont, Mass.

Faith and Obedience.

Continued.

As we trace the history of Christ, we are struck with the oft repeated expression, "*That the Scriptures might be fulfilled*," showing conclusively that "the testimony of Jesus is the spirit of prophecy." A study of the prophecies was therefore needful in order to understand their development in the life of Christ, and no one, well instructed in these, could have failed in their application. The manner and place of his birth—the time of his manifestation to the world—the miracles which he wrought—his entrance into Jerusalem riding upon a colt—his betrayal by one of his own disciples—the king under whose reign he would be crucified—the piercing of his hands and feet, and side—the offering him vinegar to drink mingled with gall—the division of his garments, and casting lots for his vesture—the crucifixion of the thieves with him—his burial in Joseph's tomb—his resurrection on the third day—and ascension into heaven, *all*, ALL had been distinctly marked, and was literally accomplished.

But who believed all this evidence?—Who heard him gladly? The pious Pharisees, who made "broad their philacteries," by the number of the passages of the law which they had attached to their garments? Those who made long prayers at the corners of the streets, that they might be heard of men, and sounded a trumpet before them when they gave alms, that they might be seen of men? Those who wore close hoods or bonnets with which to cover their faces, lest they be contaminated by beholding the wickedness around them? Those who loved greetings in the markets, and chose the highest seats in the synagogues, and to be called of men Rabbi? Those who compassed sea and land to make one proselyte to their religion—paid tithes of mint, anise and cummin, but omitted the weightier matters of the law, judgment, mercy and faith? Those who made clean the outside of the cup and the platter, while within they were full of uncleanness? Those who builded the tombs of the prophets and garnished the sepulchres of the righteous, saying, "If we had lived in the days of our fathers we would not have been partakers with them in the blood of the prophets," and yet when God sent unto them wise men, prophets and scribes, yea, and his own Son, they scourged, crucified, stoned and persecuted them from city to city? Were these the men who received the doctrines of Christ? No, they made them void by their tradition. Were these the men who become his disciples? No, they said "we be Moses' disciples, and these men who know not the law are accursed." Were these the men who were convinced by his miracles? No, they said, "He casteth out devils by Beelzebub, the prince of devils. Were these the men who shouted "Hosanna to the Son of David!" when he rode into Jerusalem? No, they said, "We will not have this man to reign over us." Were these the men who endeavored to deliver him from death? No, they said, "Let his blood be on us and on our children."

Were these the men who were convinced by his resurrection? No, they bribed the soldiers to say, "His disciples came by night and stole him away," and then persuaded the governor to believe the falsehood, and secured the life of the soldiers. We repeat the question, Who believed his message? We reply, *A few fishermen.* Who heard him gladly? "*The common people.*"

Who were they that with great power gave witness to his resurrection? One of these was called Peter, a fisherman, who, only a few days before, was heard denying with oaths and curses that he was ever a disciple of the dispised Nazarene. "Poor fellow, at one time he had so much confidence in himself, and his faith was so strong in Jesus of Nazareth being the Son of God, that he strongly affirmed that though all men should forsake him, yet he would prove faithful to him. And at another time he thought he had faith enough to walk on the water; but he soon found he was mistaken; for he began to sink, and would have been drowned for his presumption, if some one had not rescued him. And he was so sure that that Nazarene was the King of the Jews that he went all through tho country prebching that the kingdom was at hand, but when that impostor was put to death for his blasphemy, like an honest man he gave it up, and went back to his fishing boat, and that was the best place for him and his brother-fishermen, who, ignoramuses as they were, pretended to know all about the prophecies and the prophetic periods, but it is evident now that they were wise above what was written, for it has all proved a failure, and we were right after all."

Thus we might suppose the haughty Scribes and Pharisees reasoned when they saw Jesus securely laid in the tomb, and the government seal placed upon it; and judge how great must have been their surprise and indignation when the sound reached their ears that Peter, with the rest of the disciples, had again given up their fishing-boats and were engaged in preaching that Christ was alive again, and they had seen and been with him forty days, and that he then went up into heaven.—"Why," say they, to quell the excited feelings of the people, "the very idea is absurd—and have not the soldiers themselves testified that the disciples came at night, when they were asleep, and stole away his body; and now, to conceal their mortification, instead of making an humble confession of their mistake, they have fixed up this fine story about His coming to life, and that He told them before he died that He should be raised from the dead the third day; but they had quite forgotten it until since his resurrection. They will have it that David referred to that when he said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption;" but it is all perversion—the Psalmist meant himself, for he says expressly, "*my soul.*" This trying to shield themselves from mortification, and cover up their mistakes by taking refuge under prophecy, is extremely inconsistent; and they are so uncharitable too; they accuse us of being the betrayers and murderers of the Son of God, and say that we cannot be saved unless we repent and acknowledge all they have preached to be true. It is very strange that if their Master was raised from the dead and has been with them for forty days that none of us have seen him.—Why, I should have thought that he would have come to us the very first thing, and thus convinced us that he was indeed the Christ. I do not wonder they got up the story that he had gone off into heaven; for they must needs see that we could not admit, for a moment, that he was still on the earth and nobody know anything about it but his followers. We know that God spake unto Moses—we know that he gave us the law from heaven amid the thunderings and lightnings of Sinai—we know that he led our fathers through the wilderness by a pillar of cloud by day and a pillar of fire by night, and gave them possession of the land of Canaan. We know that God has wrought many miracles for us and given us great victories, and caused us to have a name far above all the nations of the earth. He has promised us a King to reign on David's throne forever in great glory and splendor, and that all the heathen should bow down before us and be our servants. When Christ comes he will do all this for us, for the mouth of the Lord hath spoken it." We think we do not come very far short of the truth, when we suppose that those unbelieving Jews thus reasoned among themselves and endeavored to lead the minds of the people away from those great truths which the disciples were engaged in proclaiming.

MARY D. WELLCOME.

To be continued.

PROPHETIC PERIODS—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, the Saints given unto the hand of the Little Horn. 519.	1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination.	1779.	☞ THE END. ☜
	1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn.	Napoleon takes away the civil power of the Little Horn. 1809. Fall of the Stars 1833.	
	1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. 1854.		

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

CORRESPONDENCE.

NEW LEBANON, N. H.

Brother Merriam:—Being separated from my brothers and sisters of the like precious faith, who are looking for that same blessed hope, the glorious appearing of our Savior; it cheers my heart—it brightens my pathway to hear from the little flock scattered up and down in the world, living in the midst of a proud church and surrounded by a wicked world. I feel to thank God for the "Crisis." To me it is like a fountain of water in a dry and thirsty land. I feel like the prophet, that I am surrounded with briers and dwelling in the midst of scorpions, yet I fear no evil; for he that "hath his way in the whirlwind" will not leave nor forsake me till I see him whom my soul loves. Oh, children of the living God, press onwards; we are nearing home—the home of the redeemed, the home of saints and angels. Oh, I long to be there. Cheer up, waiting pilgrim, "the morning cometh and also the night." Yes, the resurrection morning, with its bright glories, is near at hand: "it hasteth greatly." Then those, who now sleep in Jesus, will come forth from their dusty beds;—and we, together with them, shall be caught up to meet the Lord in the air.

But a long dark night awaits the ungodly—a night that knows no morn—no sparkling stars will cheer that gloomy night—no rising sun dispel the darkness. Oh, sinner! if you will not have this man, Christ Jesus, to reign over you, you must die to live no more forever.

Oh, may we, who profess to love the appearing of Christ, be "preserved blameless unto his coming and kingdom."

Your brother, looking for
Jesus this year,
HARRISON M. CULLOCK.

CHARLEMONT, MASS, April 19, 1854.

Bro. Merriam:—It is a solemn thought, that we have entered the last year of time, and faith in God's word, (time given in Daniel) says, *this year* the sleepers in Christ, must be redeemed from the bondage of the grave; and we that are alive (as St. Paul, has written) be changed.—Yes, *this year* "we have not followed cunningly devised fables," but the word of God; and we know *that* will stand: not one jot or tittle of it will fail till all be fulfilled. The kingdoms of this world are numbered, and almost finished; their glory has departed; they are weighed in the balances of truth, and found wanting. The vision is unsealed, and they are now accountable for its light. This Edom (the red land,) is dyed with the blood of Prophets, and Apostles, which has long since cried (like Abel's) from the ground; and their blood will soon be disclosed, and earth no longer cover her slain. And when the dead are raised, great Babylon must come into remembrance, that the Lord may reward her double according to her works; for, "she is drunken with the blood of saints, and the blood of the martyrs of Jesus, and God will give her blood to drink." But the nations of the earth do not know, they will not consider; their visions of peace, and their day dreams of aggrandizement have lulled them into a sleep, from which they will never awake; yea, "they will drink and swallow down, and be as though they had not been." They are already inventing instruments for their own destruction; and as this war will embrace the great mass of mankind, their weapons must be accordingly made for wholesale murder; the shroud must be large enough for a winding sheet for a world. O how would God's children now tremble at the prospect of bloodshed that is before them, were it not for the word; but praise God, we can go to the testimony and read the destiny of this nation, and all the nations of the earth; that a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.—"Only with thine eyes shalt thou behold and see the reward of the wicked." And thus we are kept in perfect peace, whose hearts are stayed on God in these perilous times. The position of the church now is truly one of deep interest; it is a trying one, but thank God it is safe. Millions are now looking upon Zion, saying, "let her be defiled, that our eye may look upon Zion." Yea, they watch for our halting. The disappointment of '44 makes them bold; and the snare is set, and their willful blindness will hide it, for "in vain is the net spread in the *sight* of any bird;" but ah they see not that the scripture's *cannot* be broken. There must be a tarrying time; bless God, there is *but one.*—The vision will speak; it will not lie. The Church hold's on to the promise with a trembling hand; but it is the grasp of faith, *unyielding faith.* She will rise to sink no more. O who would not be a wise virgin in 1854? She will realize her inheritance this year, and the earth will be fitted up, a *home for the redeemed.* There has been a general rising and trimming of lamps; and the Church *are* being purified, and made white and tried. I see it, I feel it, knowledge *is* increasing, and the watchmen will soon be found seeing eye to eye. The Lord will bring *again* Zion, as on the day of *penticost*; and it will be *here*; there will be no need of watchmen in glory, for it shall be a peaceable habitation; "not one of her stakes shall ever be removed;" nothing shall enter into it "that defileth, or maketh a lie;" no slave ship with oars will sail on that peaceful river, but the redeemed shall walk there. *Hallelujah*—A few months in the past, I could (like one that was healed gradually, in olden time) see men as trees walking; but while I have searched the scriptures, they have been opened to my understanding; while I have mused the fire has burned, and I can no longer hold my peace. I must speak that I may be refreshed. I would not ask a clearer position; I would not ask a more sure word of prophecy, How can I stumble with such light? The secret of the Lord *is* with them that fear him. Now, Brethren, we have tasted of the good word of God, and a little of the power of the world to come; and if we should fall away, we could not be renewed; we should be justly damned. May God help his children, for "the godly man ceaseth, the faithful fail from among the children of men." I know God has done all for his vineyard, that could be done; he is waiting to be gracious; his locks are wet with the dews of the night. He is the way, the truth, and the life." "I pray you in Christ's stead, be ye reconciled to God."

I still feel thankful to God for the Crisis. O how glad I have been, as I have watched, *fearing* I should see something hard, cruel, some bitter retort; but thank God, I have watched invain. All is *love*, the brethren have a mind to work, (not quarrel,) and the wall will be builded. It seems they court peace, by one common consent. As my eye rested on Bro. H. Pratt's article, and many others, I could not help exclaiming,

Welcome, thrice welcome, thou truth-freighted paper,
Which points to a *Crisis* that surely will come;
A steady flame burns on this love-lighted taper;
Thrice welcome, bright star, to my heart and my home.

From your unworthy sister,
looking for redemption this
year according to the word,
VESTA N. CUDWORTH.

DEEDS CREEK, KOSCIUSKO CO, IND., March 26, 1854.

BRO. MERRIAM:—Your little sheet, entitled "The World's Crisis," has been kindly sent to my address; and I thank you for the favor of perusing some of the evidences of the Lord's near approach. In the fall of, '44, I confidently expected the coming of the Bridegroom on the 10th day of the 7th month, but, with many others, was sadly disappointed. Since that time, I have been trying to investigate the word of the Lord, and to preach, as I learned from that great source of truth. I have given considerable more attention to the doctrine of life and immortality through Christ alone, than to the study of historical prophecy of late; so that a definite announcement with regard to the coming of the Messiah, demands a careful investigation on my part, with reference to the evidences relied upon for proof. I thought that we could come to no more definite conclusions, than the fulfilment of remaining prophecies, item by item, would warrant; but I have no disposition to oppose my brethren who look for the Lord this year. Indeed, the more I reflect, the more the conclusion impresses me that the Lord is soon to come. In Rev. 16: 12—15, we have events demonstrative of the near approach of our Lord. The waters of the mystical Euphrates have been evaporating for years, and seem now upon the very point of drying up under the scorching influences now exerted upon them. And the unclean spirits too are gathering the Kings of the earth and of the whole world to the battle of that great day of God Almighty. What voice is addressed to the children of God when these predictions are fulfilling? Let us hear with solemn attention. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." History, Chronology, and signs in both heaven and earth, proclaim with emphasis, "Behold He cometh!" If we survey the professed church, what a spectacle! How like the inspired description See 2 Tim. 3: 1—8. How much iniquity cloaked under a form of godliness! Where then are we! *In the last days*! What an effort to become rich, and live in pleasure upon the earth. See James 5: 1—8. Where then are we? *In the last days*! *The coming of the Lord draweth nigh*! *The Judge standeth at the door*! What scoffing at the doctrine of Christ's second coming. See 2 Pet. 3: 3, 4.—Where then are we? *In the last days*! No place is assigned in the "sure word" for the ascendency of democratic principles, that fond delusion of worldly men.—God has given Republicanism a fair trial in these United States. And can any one claim that this form of government, should it become universal, is calculated to meet the necessities of the world? Alas, the iniquities of this government send up a cry like the grievous sins of the cities of the plain for speedy divine intervention! Gen. 18, 19 chs. Wo to our legislators for their iniquitous compromises in that day. No place is found, on the other hand, for another despotism to sway an universal sceptre, and oppress the nations, as the Monarch of the North anticipates. No, a whirlwind sweep over certain countries, into the glorious land, and he falls before him whose right it is to reign. Glory to God, the fifth universal government is not another earthly despotism, not a slave-holding republic, but a glorious Theocracy under the administration of God's Anointed Son. But when does this power stalk with such strides over opposing lands to the glorious holy mountain? *At the time of the end, just before Michael stands up, and the resurrection occurs*! What days end here? 1335! O glorious hope of the child of God. The dead, who have died in the Lord, now come forth, changed from corruption to incorruption, from mortality to immortality, from weakness to power, from deformity to glory, and from the image of the earthy to the image of the heavenly; while those who are alive and remain, or wait and come to the 1335 days, are changed in a moment, and caught up with them to meet the Lord in the air, to be forever with the Lord. Are the brethren, who send forth the Crisis, correct in adjusting their days viz 1260, 1290, and 1335 to the historical eras of 519, 1779, 1809, and 1854? If so, may we all understand and prepare to meet our Lord in peace, and be found of him, without spot, and blameless. I intend to carefully investigate this subject, and watch the course of events.

Yours, for the Kingdom,
S. A. CHAPLIN.

DIGEDEQUASH, Charlotte Co., Prov. of N. B.

Through the mercy of God, we still live, and are striving to give the last note of warning, as opportunity affords. We spent Sat. Feb. 18th, and Sunday 19th, and Monday 20th, with the friends in Oldtown, Me. We left Oldtown Tuesday 21st for Brewer, where we tried to preach to a small congregation in the evening; next day in company with Elder Reed we held meetings three times. It was truly a solemn and profitable season. On the morrow, Thursday 23d, we left for Hermon in one of the severest snow storms I ever rode in. But through the goodness and mercy of our heavenly Father we arrived in safety at the Pilgrim home of Bro. and Sr. Geo. Brackett. Seldom if ever, more thankful to sit by a comfortable fire side, than on this occasion, and we were glad to rest for one evening. On friday evening we held a prayer meeting in the new Chapel. Saturday the next day, in the afternoon, we preached the first sermon in the Chapel. And on Monday, after trying to break the bread of life to the dear saints twice on Saturday, and three times on Lord's day, we left on Monday afternoon for the Province of New Brunswick.

On Thursday morning somewhat rested, we again set forth, when after a drive of 30 miles we reached Upper Milltown, on the St. Croix river. Crossing over the bridge, we put up for the night on the English side, in Queen Victoria's dominion. The next night we tried to preach in the Bethel meeting house, on the Restitution. The next day, Saturday, March 24, we held a meeting beneath the roof of Malcom M'Farlin, father of Bro. Duncan M'Farlin, of Oldtown, Me. On Sunday, March 5th, we were enabled to set forth the reasons of our hope to an interesting congregation, in the morning, afternoon and evening, also last night in the Baptist meeting house, at the rolling dam on the Digedequash river. Here is a great field, and an open door. The Macedonian Cry is being raised in every direction. O that God in mercy would raise up, qualify and thrust out into the field faithful laborers, in this last moment of time. Thanks and adoration to God; we are nearly through. Every day brings us nearer and nearer the haven of eternal repose. O rest—sweet, sweet rest—never did the lines of Montgomery the poet, breathe a sweeter fulness to my longing heart than now:

"While in this body pent, absent from thee I roam;
Yet nightly pitch my moving tent, a day's march nearer home."

Ere I close I wish to say a few words concerning the church at North Hermon. Their number increased to such an extent within a few months, the school house would not contain the congregation. A request was made to the town for the privilege of enlarging it at the expense of the church, which was disregarded, when they concluded to put up a temporary building: and in 17 days from the time they commenced framing the building, they had a house 32 by 40 feet, enclosed, plastered and seated, with two stoves placed therein.

The language of Nehemiah vi: 16th, came forcibly to my mind, also the latter part of the 6th verse of the iv chapter.—I was forced to the conclusion, at the close of the Lord's day, Feb. 26th, that if they never have the privilege of holding another conference ere they shall be called to their reward, the precious season enjoyed, and the large attentive congregation that had the privilege of hearing on that occasion, were sufficient to amply repay them for their labors of love, in erecting that house. Thus an opportunity of hearing was afforded, which otherwise they never could have enjoyed. God bless them and all the saints scattered abroad, Amen.

Thy Bro. in glorious hope,
S. S. BREWER.

March 7, 1854, the year of Jubilee.

BATH, N. H., March 24, 1854.

Brother Merriam:—I am much interested in the "Crisis," and when I have received one number, I can hardly wait for the next. Ever since the first received, I have felt a desire to write for its columns. I am well aware that I possess but one talent, and that a small one. Duty prompting me, I dare not like that "slothful servant, dig and hide in the earth" that which I have received from God. I bless God, that the sound of the "Midnight Cry" has ever saluted my ears. And my prayer is, that it may be wafted on every breeze; that as many as can, may hear the good news and glad tidings of our coming Lord.—Thanks be to God; "He is nigh, even at the door." Soon He will come in the "clouds of Heaven," and we shall see Him as He is. O, glorious day! O, blessed hope to the saints! My heart bounds with joy when I think that the children of God will soon get home to their Fathers house, to part no more.

We have a little band of Advent believers here in this place; not more than six or eight of us at the most. We have to struggle hard, but the God of Daniel is on our side; and we are not discouraged.—We are looking for better days; and most earnestly pray, that some of the faithful watchmen of Zion may come this way and help us. Brethren, our case is an urgent one. We want to see sinners converted, and backsliders reclaimed. Brother E. Burnham was here last fall; and the bread that was then thrown out upon the waters, we think with an extra effort, might be gathered in.

Any of the brethren coming this way, will please to make a stop at swift-water, Village.

Yours, expecting immortality and never ending rest, in the kingdom of our God,
L. M. COLLINS.

LOUIS NAPOLEON, it seems, is preparing to pounce on Austria in earnest. The Washington Star has private advices which say that Louis Napoleon has distinctly notified the Emperor of Austria, that if he shows the slightest disposition to side with Russia in the war, he (the French Emperor) will raise the standard of revolt in Hungary and Lombardy.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASS., WEDNESDAY, MAY 10, 1854. | NUMBER 17.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

BY J. COUCH

(Continued.)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

As symbols are used in Daniel to represent the governments and powers presented in his visions, it will be necessary, in order to ascertain what people are presented as the persecuting organization, to have an interpretation of the symbols.

The four Beasts are declared to be four kings or kingdoms; therefore they represent the people associated in four secular governments. The fourth Beast is interpreted to represent the fourth kingdom; consequently it must be the last in the order of time. These governments are evidently Babylon, Medo-Persia, Greece and Rome. As the Roman Beast appears with ten horns, the horns are evidently symbols of something connected with its history. The Angel interprets these horns to represent ten kings (kingdoms) out of this kingdom.

These are represented as existing, not *consecutively*, but *simultaneously*; therefore the Roman Empire must be divided into *ten contemporary kingdoms*. As in the 8th of Dan. the Grecian Beast is represented as having one horn, and this horn is explained to be the first king; this shows that the entire empire was under one government; but when this was "broken, four came up for it," at which time the empire was divided into four governments.—Therefore when the Roman Beast has ten horns, it must be divided into ten governments. But Daniel saw in vision another horn coming up among the ten. From this it appears, that the Roman Empire must be divided into eleven governments. The eleventh horn he represents as being the persecuting power under consideration. From these facts we learn, that the Roman government connected with those "that forsake the holy covenant" in the eleventh of Daniel, was *one of the divisions* of the Roman Empire, and NOT THE ROMAN EMPIRE IN ITS UNDIVIDED STATE.

As the ten horns represent ten kingdoms, the eleventh horn must also represent a kingdom; for the Angel says, "the ten horns are ten kings, and another shall rise after them." The word, "another," shows that the eleventh is classed with the ten. If I were speaking of beasts, and should say there were ten sheep and another, the eleventh must be of same class with the ten, and therefore a sheep.—Therefore, as the Angel says, "the ten horns are ten kings (kingdoms) and another shall rise after them," the eleventh must be of the same class, and consequently *a king*, or kingdom.

Therefore it appears, that the eleventh horn must represent the same kind of government represented by the other ten.—Although the prophecy shows it is like the other ten in respect to its class, or kind, yet it is also possessed of distinctive peculiarities. The distinctive characteristics of this symbol are, 1. It appeared *more stout* (or stronger) than the others. 2. It had *organs of vision* which the others had not. 3. It had "*a mouth speaking* great things," which the others had not. 4. It *plucked up three of the first horns by the roots*. 5. It *made war on the saints and wore them out*. 6. He shall think to *change times and laws*.

We now inquire, where did these kingdoms exist?

The horns came out of the fourth Beast, which represents the Roman Empire; consequently the kingdoms must have arisen on the Roman territory. Therefore we may expect to find a kingdom, corresponding to the description of the prophecy, upon the Roman territory, after ten others had arisen.

We learn from history, that as early as the latter part of the fifth century, ten kingdoms had arisen on the territory of Rome. These ten kingdoms, as given by Mede, are 1 Britons, 2 Saxons, 3 Franks, 4 Burgundians, 5 Wisigoths, 6 Sueves, 7 Vandals, 8 Alemanes, 9 Ostrogoths, 10 Greeks.

But the prophecy shows us there would be eleven kingdoms. On turning to history, we find that Dacia was a province of the Roman Empire, and that its territory, at this time, was not occupied by either of the above named governments, but by the Gepidœ, as an independent kingdom.—This completes the number given by the prophet. The principal objection to this arrangement of the ten kingdoms have been adduced in reference to the Alemanni. The objection to considering the Alemanni one of the ten kingdoms is, that they did not retain their kingly form of government and independence sufficiently late in their history to constitute them one of the ten. We do not deny that they had been humbled by the Franks, and that they did not retain their independence as formerly; but still we understand they enjoyed their own government, administered by their own rulers, and were a distinct people until the middle of the sixth century.

Says Gibbon: "But the spirit of a martial people outstripped the timid counsels of the Court; two brothers, Lothaire and Baccelin, (Leutharius and Batilinas), the dukes of the Alemanni, stood forth as the leaders of the Italian war; and seventy-five thousand Germans descended in the autumn from the Rhetian Alps into the plain of Milan." (Gib. v. 4, p. 276).—Again: "They followed the coast of the Mediterranean and the Adriatic as far as Regium and Otranto, and the extreme lands of Italy were the term of their destructive progress. Buccelin was actuated by ambition, and Lothaire by avarice.—The former aspired to restore the Gothic kingdom; the latter, after a promise to his brother of speedy succors, returned by the same road to deposit his treasure beyond the Alps." (p. 277).

"Baccelin and the greatest part of his army perished on the field of battle in the waters of the Vulturnus, or by the hands of the enraged peasants; but it may seem incredible, that a victory, which no more than five of the Alemanni survived, could be purchased with the loss of fourscore Romans." (p. 279). This battle was fought in A. D. 554.

"The Gallic territories, which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions, under the government of official and at length hereditary dukes. (Gib. v. 3, p. 573).

Says Bishop Newton, in his comments on the kingdoms symbolized in Daniel's prophecy: "By kingdom meaning any government, state or polity in the world, whether monarchy, or *Republic*, or *what form soever*."

Taking Bishop Newton's definition of a kingdom, we inquire whether the Alemanni were a kingdom in the first half of the sixth century? Gibbon says: "after they were conquered by Clovis, they enjoyed their own peculiar institutions under the government of official and at length of hereditary dukes." Howell says: "IN THEIR CIVIL GOVERNMENT they conformed themselves much to that of the Franks." Again, speaking of two of their rulers, he says: "*they were of vast authority and power amongst the Franks*, WHOM INDEED THEY GOVERNED. With these facts before us, can we dispute the idea that they had a government?—Not, unless we dispute the testimony of historians. Therefore Newton could call them a kingdom.

Many learned Expositors contend, that the ten kingdoms symbolized by the ten horns, were the *first* ten which did arise in the Roman territory after the Imperial government was broken. Mede maintains that they had arisen as early as A. D. 456. Newton, in commenting on this prophecy, and quoting from Mede, remarks, that he was so correct, in his interpretations, that some supposed him divinely inspired.—Bishop Newton maintained that these ten kingdoms might be found at different periods in the Roman history subsequently to their first developement; therefore he quotes Mede to show that they existed in the fifth century; he shows himself also that they existed in the ninth century, and quotes other authorities to show that they were in existence at still later periods.

Our next object will be to ascertain which of the eleven kingdoms was the kingdom identified in the prophecy as making war on the saints for "a time, times and the dividing of time." We have before alluded to the distinctive characteristics of this little horn, viz.: 1. It is more stout (or strong) than his fellows. 2. It had organs of vision. 3. It had a mouth speaking great things. 4. It plucks up three of the first horns by the roots. 5. It makes war on the saints. 6. It shall think to change times and laws. We now look for these several characteristics; and if we can find one of these eleven kingdoms on the Roman territory, having each and all of the characteristics clearly developed, by which we identify the little horn, it must be the kingdom represented by the symbol: for inasmuch as these distinctive marks are given by the prophet on purpose to designate the power, it follows of course, that there can be no other one possessing those peculiar features, otherwise the distinguishing marks given by the prophet are of no avail. If two of the horns should be found possessing the same characteristics as brought to view by the prophet, the prophetic delineation could be no guide to us in our researches after truth on this subject. Again as this horn is to be stouter than his fellows, i. e. this kingdom stronger than either of the others, it is absolutely impossible that more than one of the kingdoms can correspond to the prophetic description. We therefore conclude, that if we can find which of the eleven was the most powerful kingdom, we can identify the government symbolized by the little horn.

In reference to this point, all history teaches, and those who are informed on the subject admit the fact, that the Grecian kingdom was far more powerful in its fleets and armies, and more extended in its territory, than either of the other kingdoms. But if the Grecian kingdom be the one presented in the prophecy, it follows, by consequence, that it must have all the other characteristics described; and we proceed to inquire, secondly, whether it had properties symbolized by the eyes of the little horn.

2. The term "*eyes*" in scripture is used in a figurative sense to denote the perception of the mind. As the visual organ gives a distinct idea of the form, colour, magnitude and other properties of objects around us, so the spiritual perceptions of the mind give us a definite idea of the objects pesented in the word of God. Ps. 19: 8, "The commandment of the Lord is pure, enlightening the eyes." From this passage it appears, that the commandments of God enable us to perceive the various duties devolving on us in the different relations of life. Eph. 1: 18, "The eyes of your understanding being enlightened, that ye may know" *(clearly perceive, understand)* "what is the hope of His calling; and what the riches of the glory of His inheritance in the saints."—The term "*eyes*" in this passage denotes the perception of the mind, enabling us through the medium of the word, to obtain a clear and distinctive idea of the objects and blessings of the saints' inheritance. We therefore conclude that God presents "*eyes*" as a symbol to represent the spiritual discernment which is a prominent characteristic of the Church.

John, in his prophetic visions, saw four beasts representing the Church in four different stages of her history, "full of eyes before and behind," and "within."—As these beasts were full of eyes before and behind and within, eyes represent a prominent characteristic of the Church.—It appears, therefore, that the Church will have a clear understanding of the dealings of God with her in the past, and will perceive the dangers and blessings pointed out on the prophetic chart in the future, and the duties and responsibilities connected with the developement of present truth. Therefore we may expect to find the government referred to professing to understand spiritual things, and establishing them by its government acts. The Greek government not only professed thus to *understand* spiritual things, (i. e. the faith of the Church,) but also ENFORCED THE SAME UNDERSTANDING (CREED) upon the subjects of the government by legislative enactments.

3. We now inquire what is represented by "*a mouth?*" We understand it to be a symbol of the instrumentality through which God speaks, or conveys instruction to man. By a reference to Ex. 4: 16, we find, that God declares, that Aaron should be "*mouth*" for Moses, and Moses should be in the place of God to Aaron; because Aaron became the instrument through which Moses spake to Pharaoh and the people. Therefore any man, or association of men, that speaks for God, may be said to be *mouth for God*. In accordance with this view, the Lord says to Jeremiah; "If thou take forth the precious from the vile, thou shalt be as *my mouth*." But when the mouth of this horn speaks, instead of speaking *for* God, and in harmony with the plan of heaven, it will speak *against* God, or contrary to the divine economy; i. e. it will teach unscriptural doctrines contrary to the Gospel, which will be established by the enactments of this government; because all the acts presented in the symbol must be governmental acts. On turning to history we find the Greek kingdom, professing to understand the doctrines of the Church, DID ESTABLISH THOSE DOCTRINES AS A RELIGIOUS CREED BY LAW.

4. What is intended by the little horn's plucking up three of the first horns by the roots? The Angel says, by way of explanation, "he shall subdue three kings." Observe the prophet does not assert, that the three horns shall *be broken*, which might imply a reduction of their power to a tributary condition, but that they should be "PLUCKED UP BY THE ROOTS," which teaches an entire overthrow and annihilation of the three kingdoms, so that they would not be like the kingdom of Nebuchadnezzar. which had its roots left "with a band of iron and brass," giving an opportunity for a growth and developement of the same power again. By examining history we learn, that the Greek government did subdue three of the ten kingdoms according to the representation of the prophecy: viz.: the Vandals in A. D. 534, the Goths in A. D. 553, and the Alemanni in A. D. 554. The Greek Emperor effected an entire subjugation of those nations, and an *extinction* of those governments according to the prophecy.

5. This power is to make war on the saints. Any government that wages war on another government, or class of people, does so from the fact that they will not submit to terms of its dictation. As the class of people warred against are Christians, the war is made on them as such, and consequently it must be a *religious war* waged by an intolerant government. Having already shown that the government, being represented as having eyes and a mouth, would profess to understand divine things, and teach them as the Church of Christ, it is evident it must be an politico-ecclesiastical government. We learn from history, that the Greek government did nationalize the creed of one Church, which it deemed orthodox, incorporating the same into the laws of the empire to the exclusion of all others—that it did throw its shield of protection over one denomination of Christians, as legal worshippers, to the exclusion of other sects upon whom it waged a war of extermination.

6. "He shall think to change times and laws." In what respect does this government change times and laws differently from the others, so that it would become a distinguishing characteristic of the government? By reference to what has been said above respecting the eyes and mouth of the little horn, it will be seen that this government will profess to understand ecclesiastical affairs, and to establish the same by law; therefore we may expect to find this government changing ecclesiastical laws for the government of the Church by which they changed the times and seasons of worship. We find that the translators of the Septuagint rendered the term, which is translated laws, in the singular number, "*law*," instead of "*laws*;" and Prof. Stewart, who was a distinguished Hebraist, explains it as having reference to the *divine law*. Hence if we can show that the Greek government changed the law of Christ for the government of the Church, it will exactly correspond to the representation of the prophecy. By a reference to 2 Thess. 2, we find, that the "man of sin," (little horn), sitteth in the TEMPLE OF GOD, showing himself that he is God; i. e. he assumes the divine prerogative to legislate for the Church in the place of God. That the Greek kingdom perfectly fulfilled this point in the prophecy we shall prove from history hereafter.

Having ascertained what civil government it was that had intelligence with a class of men who had forsaken the holy covenant, (i. e. an apostate Church,) we now proceed to inquire what particular ecclesiastical organization or Church was referred to in the prophecy. By a reference to Rev. ch. 13, we find a power presented to John symbolized by a Beast coming up out of the sea. We recognize this as the same power presented in the 7th of Daniel under an emblem of the little horn. We so understand it because its characteristics are the same.

1. "There was given unto him a mouth speaking great things." It was not the mouth of a lion, because that has not the organs of speech; but of a man, therefore he says "there was given unto him a mouth." The little horn also had a mouth.

2. The Beast spake "great things"—the horn spake "great things."

3. The Beast spake "*blasphemy against God*"—the horn spake "*great words against the Most High*."

4. The Beast "*made war with the saints*"—the horn "*made war with the saints*."

5. The Beast *overcame the saints*—the horn *prevailed against them* (the saints).

6. The Beast makes war *forty and two months*—the saints were given into his hand (i. e. they were to be persecuted by the little horn) for *time, times and the dividing of time*. These characteristics being the same in both, clearly show the identity of the Beast and little horn.

Again in the vision of the 17th chapter of Rev. the same Beast is presented to the eye of John. That this Beast represents the same power is evident from the following considerations:—It was "*full of the names of blasphemy*"—that of the 13th chapter, "*opened his mouth in blasphemy*"—it had *seven heads and ten horns* as had the Beast of the 13th chapter:—it "*was drunken with the blood of the saints*," while that of the 13th chapter "*made war on the saints*."

But it may be said the Beast of the 13th chapter "had *a mouth* given unto it" with which it could speak, while no such thing is affirmed of the beast presented in the 17th chapter. We however find that a Woman was seated upon this Beast possessing both the organs of vision and of *speech*.

We have found that eyes and a mouth represent prominent characteristics of the Church; we now inquire what is symbolized by the *Woman?* By reference to the 12th chapter we learn, that the symbol of a Woman is used as an emblem of the Church; therefore we conclude that the Woman seated upon the Beast in the 17th chapter is the same as the "*mouth*" given to the Beast in the 13th chapter, and the same as the "*eyes and mouth*" in the little horn of Dan. 7th.

To be Continued.

☞ Having read with interest the following excellent tract from the pen of Bro. J. Cummings, and felt my own spirit refreshed by it, I thought, if it were inserted in the Crisis, it would be meat in due season to the household.—ED.

Geo. Storrs' Flat Rock.

A short time ago while I was at Suncook, I had an opportunity of looking over Bro. Paine's old Advent papers, which are so valuable and profitable to examine in these times of peril, while so many are departing from the faith. Among those papers, I found a little sheet, published at New York, Oct. 4, 1844, from which I extract the following, from the pen of Geo. Storrs. Too high an estimate cannot be put upon it. The principles are correct. It is just the position the church must stand upon, when the Master comes. The passing of the time has nothing to do with the position the Church must be found in when the Lord does appear.

If it was necessary that the people of God should stand out with such confidence in 1844, providing the Lord had come, it certainly will be necessary that they stand in such confidence when he does come.—The position cannot be denied; and may the good Master strengthen us to *leave all* for Christ and his kingdom. Here is the extract:

"How shall we be ready for that day? Believe God's truth, and venture out upon it, by a strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day—the same entire consecration to God, and deadness to the world.

I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince, that at a given time he will send a splendid steamer to carry all persons whom he shall find there, with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there, drifts away from them, and they look after them no more, but are watching for the arrival of the steam ship. They have no doubt of the truth of the promise, and risk all upon it. Others, who come there, think it is enough that they are on the rock. But they would be "*wise* and *prudent*," so they make their craft, or boats, fast to the rock, because, "*If* the steamer *don't* come, we shall be without any thing to get to land." Hence, they are going to be *prudent*, and not to run too great a risk. "According to *thy faith* be it unto thee," had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they *see* the steamer coming. It appears in sight; but now it is too late to let go their boats without their being discovered: and besides, the same *prudence* would dictate now that they do not let their boats float away till they are *certain* that they are not mistaken in the approaching vessel. Now it comes so near, they cannot possibly cut loose without being discovered. What is the evidence that you had implicit confidence in the promise of the arrival of the steamer? Our boats are cut loose, and have floated away from us, so that we could not possibly get to land, and must have perished, if the steamer had not arrived, for it is a rock where no other vessel ever passes. 'This is enough,' cries the Commander of the steam vessel; '*come on board*; such confidence shall not be disappointed.' Those who had kept their boats made fast to the rock, now crowd round, and strive to get on board the steamer. The Commander asks, 'What mean these boats I see made fast to the rock yonder, or whose boats have only been cut since I arrived in sight?' They answer, 'we thought we would be *prudent*, so that *if* the steamer did not arrive, we might have something to get *back* to land with.' 'You made provision for the flesh, then,' cries the Commander, 'did you, and so doubted my word? *According to thy faith be it unto thee.* The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief.'—'*SO THEY COULD NOT ENTER IN, BECAUSE OF UNBELIEF!*'—Oh, awful state of despair!

Cut your ropes, now, brethren · let your boats float off out of sight;—yea, make haste before the 'sign of the Son of Man appear.' Then it will be too late. Venture *now*—and venture *all*. Oh, my heart is pained for you, while I see you hesitate. Oh, make haste, I beseech you—don't dally—push off that boat, or you are lost; for, 'WHOSOEVER SHALL SEEK TO SAVE HIS LIFE SHALL LOSE IT.' So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you, *O MAKE HASTE*—let go every boat by which you are now calculating to escape to land '*IF* it don't come.' That '*IF*' will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—'Get thee hence, Satan,' said he. 'Then the devil leaveth him, and behold angels came and ministered unto him.' So it will be with you, when you have gained this triumph.

One word to those who would escape with their lives and be received of their Lord when he comes. Stop not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. If you find those who are honestly inquiring on the subject, treat them kindly, but especially direct them to God, who only can help them in this late hour. Pray always, and watch continually. The Lord will come and WILL NOT TARRY. My faith is a thousand fold stronger than it was two weeks ago. I feel that it would

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. — LOWELL, MASS., WEDNESDAY, MAY 10, 1854. — NUMBER 17.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN.

BY J. GOUCH

(Continued.)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

As symbols are used in Daniel to represent the governments and powers presented in his visions, it will be necessary, in order to ascertain what people are presented as the persecuting organization, to have an interpretation of the symbols.

The four Beasts are declared to be four kings or kingdoms; therefore they represent the people associated in four secular governments. The fourth Beast is interpreted to represent the fourth kingdom; consequently it must be the last in the order of time. These governments are evidently Babylon, Medo-Persia, Greece and Rome. As the Roman Beast appears with ten horns, the horns are evidently symbols of something connected with its history. The Angel interprets these horns to represent ten kings (kingdoms) out of this kingdom.

These are represented as existing, not *consecutively*, but *simultaneously;* therefore the Roman Empire must be divided into *ten contemporary kingdoms*. As in the 8th of Dan. the Grecian Beast is represented as having one horn, and this horn is explained to be the first king; this shows that the entire empire was under one government; but when this was "broken, four came up for it," at which time the empire was divided into four governments.—Therefore when the Roman Beast has ten horns, it must be divided into ten governments. But Daniel saw in vision another horn coming up among the ten. From this it appears, that the Roman Empire must be divided into eleven governments. The eleventh horn he represents as being the persecuting power under consideration. From these facts we learn, that the Roman government connected with those "that forsake the holy covenant" in the eleventh of Daniel, was *one of the divisions* of the Roman Empire, and NOT THE ROMAN EMPIRE IN ITS UNDIVIDED STATE.

As the ten horns represent ten kingdoms, the eleventh horn must also represent a kingdom; for the Angel says, "the ten horns are ten kings, and another shall rise after them." The word, "another," shows that the eleventh is classed with the ten. If I were speaking of beasts, and should say there were ten sheep and another, the eleventh must be of same class with the ten, and therefore a sheep.—Therefore, as the Angel says, "the ten horns are ten kings (kingdoms) and another shall rise after them," the eleventh must be of the same class, and consequently *a king*, or kingdom.

Therefore it appears, that the eleventh horn must represent the same kind of government represented by the other ten.—Although the prophecy shows it is like the other ten in respect to its class, or kind, yet it is also possessed of distinctive peculiarities. The distinctive characteristics of this symbol are, 1. It appeared *more stout* (or stronger) than the others. 2. It had *organs of vision* which the others had not. 3. It had "*a mouth speaking* great things," which the others had not. 4. It *plucked up three of the first horns by the roots*. 5. It *made war on the saints and wore them out*. 6. He shall think to *change times and laws*.

We now inquire, where did these kingdoms exist?

The horns came out of the fourth Beast, which represents the Roman Empire; consequently the kingdoms must have arisen on the Roman territory. Therefore we may expect to find a kingdom, corresponding to the description of the prophecy, upon the Roman territory, after ten others had arisen.

We learn from history, that as early as the latter part of the fifth century, ten kingdoms had arisen on the territory of Rome. These ten kingdoms, as given by Mede, are 1 Britons, 2 Saxons, 3 Franks, 4 Burgundians, 5 Wisigoths, 6 Sueves, 7 Vandals, 8 Alemannes, 9 Ostrogoths, 10 Greeks.

But the prophecy shows us there would be eleven kingdoms. On turning to history, we find that Dacia was a province of the Roman Empire, and that its territory, at this time, was not occupied by either of the above named governments, but by the Gepidæ, as an independent kingdom.—This completes the number given by the prophet. The principal objection to this arrangement of the ten kingdoms have been adduced in reference to the Alemanni. The objection to considering the Alemanni one of the ten kingdoms is, that they did not retain their kingly form of government and independence sufficiently late in their history to constitute them one of the ten. We do not deny that they had been humbled by the Franks, and that they did not retain their independence as formerly; but still we understand they enjoyed their own government, administered by their own rulers, and were a distinct people until the middle of the sixth century.

Says Gibbon: "But the spirit of a mastial people outstripped the timid counsels of the Court; two brothers, Lothaire and Baccelin, (Leutharius and Batilinas), the dukes of the Alemanni, stood forth as the leaders of the Italian war; and seventy-five thousand Germans descended in the autumn from the Rhetian Alps into the plain of Milan." (Gib. v. 4, p. 276).—Again: "They followed the coast of the Mediterranean and the Adriatic as far as Regium and Otranto, and the extreme lands of Italy were the term of their destructive progress. Buccelin was actuated by ambition, and Lothaire by avarice.—The former aspired to restore the Gothic kingdom; the latter, after a promise to his brother of speedy succors, returned by the same road to deposit his treasure beyond the Alps." (p. 277).

"Baccelin and the greatest part of his army perished on the field of battle in the waters of the Vulturnus, or by the hands of the enraged peasants; but it may seem incredible, that a victory, which no more than five of the Alemanni survived, could be purchased with the loss of fourscore Romans." (p. 279). This battle was fought in A. D. 554.

"The Gallic territories, which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions, under the government of official and at length hereditary dukes. (Gib. v. 3, p. 573).

Says Bishop Newton, in his comments on the kingdoms symbolized in Daniel's prophecy: "By kingdom meaning any government, state or polity in the world, whether monarchy, or *Republic*, or *what form soever*."

Taking Bishop Newton's definition of a kingdom, we inquire whether the Alemanni were a kingdom in the first half of the sixth century? Gibbon says: "after they were conquered by Clovis, they enjoyed their own peculiar institutions under the government of official and at length of hereditary dukes." Howell says: "IN THEIR CIVIL GOVERNMENT they conformed themselves much to that of the Franks." Again, speaking of two of their rulers, he says: "*they were of vast authority and power amongst the Franks*, WHOM INDEED THEY GOVERNED. With these facts before us, can we dispute the idea that they had a government?—Not unless we dispute the testimony of historians. Therefore Newton could call them a kingdom.

Many learned Expositors contend, that the ten kingdoms symbolized by the ten horns, were the *first* ten which did arise in the Roman territory after the Imperial government was broken. Mede maintains that they had arisen as early as A. D. 456. Newton, in commenting on this prophecy, and quoting from Mede, remarks, that he was so correct in his interpretations, that some supposed him divinely inspired.—Bishop Newton maintained that these ten kingdoms might be found at different periods in the Roman history subsequently to their first developement; therefore he quotes Mede to show that they existed in the fifth century; he shows himself also that they existed in the ninth century, and quotes other authorities to show that they were in existence at still later periods.

Our next object will be to ascertain which of the eleven kingdoms was the kingdom identified in the prophecy as making war on the saints for "a time, times and the dividing of time." We have before alluded to the distinctive characteristics of this little horn, viz.: 1. It is more stout (or strong) than his fellows. 2. It had organs of vision. 3. It had a mouth speaking great things. 4. It plucks up three of the first horns by the roots. 5. It makes war on the saints. 6. It shall think to change times and laws. We now look for these several characteristics; and if we can find one of these eleven kingdoms on the Roman territory, having each and all of the characteristics clearly developed, by which we identify the little horn, it must be the kingdom represented by the symbol: for inasmuch as these distinctive marks are given by the prophet on purpose to designate the power, it follows of course, that there can be no other one possessing those peculiar features, otherwise the distinguishing marks given by the prophet are of no avail. If two of the horns should be found possessing the same characteristics as brought to view by the prophet, the prophetic delineation could be no guide to us in our researches after truth on this subject. Again as this horn is to be stouter than his fellows, i. e. this kingdom stronger than either of the others, it is absolutely impossible that more than one of the kingdoms can correspond to the prophetic description. We therefore conclude, that if we can find which of the eleven was the most powerful kingdom, we can identify the government symbolized by the little horn.

In reference to this point, all history teaches, and those who are informed on the subject admit the fact, that the Grecian kingdom was far more powerful in its fleets and armies, and more extended in its territory, than either of the other kingdoms. But if the Grecian kingdom be the one presented in the prophecy, it follows, by consequence, that it must have all the other characteristics described; and we proceed to inquire, secondly, whether it had properties symbolized by the eyes of the little horn.

2. The term "*eyes*" in scripture is used in a figurative sense to denote the perception of the mind. As the visual organ gives a distinct idea of the form, colour, magnitude and other properties of objects around us, so the spiritual perceptions of the mind give us a definite idea of the objects pesented in the word of God. Ps. 19: 8, "The commandment of the Lord is pure, enlightening the eyes." From this passage it appears, that the commandments of God enable us to perceive the various duties devolving on us in the different relations of life. Eph. 1: 18, "The eyes of your understanding being enlightened, that ye may know" *(clearly perceive, understand)* "what is the hope of His calling; and what the riches of the glory of His inheritance in the saints."—The term "*eyes*" in this passage denotes the perception of the mind, enabling us through the medium of the word, to obtain a clear and distinctive idea of the objects and blessings of the saints' inheritance. We therefore conclude that God presents "*eyes*" as a symbol to represent the spiritual discernment which is a prominent characteristic of the Church.

John, in his prophetic visions, saw four beasts representing the Church in four different stages of her history, "full of eyes before and behind," and "within."—As these beasts were full of eyes before and behind and within, eyes represent a prominent characteristic of the Church.—It appears, therefore, that the Church will have a clear understanding of the dealings of God with her in the past, and will perceive the dangers and blessings pointed out on the prophetic chart in the future, and the duties and responsibilities connected with the developement of present truth. Therefore we may expect to find the government referred to professing to understand spiritual things, and establishing them by its government acts. The Greek government not only professed thus to *understand* spiritual things, (i. e. the faith of the Church,) but also ENFORCED THE SAME UNDERSTANDING (CREED) upon the subjects of the government by legislative enactments.

3. We now inquire what is represented by "*a mouth*?" We understand it to be a symbol of the instrumentality through which God speaks, or conveys instruction to man. By a reference to Ex. 4: 16, we find, that God declares, that Aaron should be "*mouth*" for Moses, and Moses should be in the place of God to Aaron; because Aaron became the instrument through which Moses spake to Pharaoh and the people. Therefore any man, or association of men, that speaks for God, may be said to be *mouth for God*. In accordance with this view, the Lord says to Jeremiah; "If thou take forth the precious from the vile, thou shalt be as *my mouth*." But when the mouth of this horn speaks, instead of speaking *for* God, and in harmony with the plan of heaven, it will speak *against* God, or contrary to the divine economy; i. e. it will teach unscriptural doctrines contrary to the Gospel, which will be established by the enactments of this government; because all the acts presented in the symbol must be governmental acts. On turning to history we find the Greek kingdom, professing to understand the doctrines of the Church, DID ESTABLISH THOSE DOCTRINES AS A RELIGIOUS CREED BY LAW.

4. What is intended by the little horn's plucking up three of the first horns by the roots? The Angel says, by way of explanation, "he shall subdue three kings." Observe, the prophet does not assert, that the three horns shall *be broken*, which might imply a reduction of their power to a tributary condition, but that they should be "PLUCKED UP BY THE ROOTS," which teaches an entire overthrow and annihilation of the three kingdoms, so that they would not be like the kingdom of Nebuchadnezzar, which had its roots left "with a band of iron and brass," giving an opportunity for a growth and developement of the same power again. By examining history we learn, that the Greek government did subdue three of the ten kingdoms according to the representation of the prophecy: viz.: the Vandals in A. D. 534, the Goths in A. D. 553, and the Alemanni in A. D. 554. The Greek Emperor effected an entire subjugation of those nations, and an *extinction* of those governments according to the prophecy.

5. This power is to make war on the saints. Any government that wages war on another government, or class of people, does so from the fact that they will not submit to terms of its dictation. As the class of people warred against are Christians, the war is made on them as such, and consequently it must be a *religious war* waged by an intolerant government. Having already shown that the government, being represented as having eyes and a mouth, would profess to understand divine things, and teach them as the Church of Christ, it is evident it must be an politico-ecclesiastical government. We learn from history, that the Greek government did nationalize the creed of one Church, which it deemed orthodox, incorporating the same into the laws of the empire to the exclusion of all others—that it did throw its shield of protection over one denomination of Christians, as legal worshippers, to the exclusion of other sects upon whom it waged a war of extermination.

6. "He shall think to change times and laws." In what respect does this government change times and laws differently from the others, so that it would become a distinguishing characteristic of the government? By reference to what has been said above respecting the eyes and mouth of the little horn, it will be seen that this government will profess to understand ecclesiastical affairs, and to establish the same by law; therefore we may expect to find this government changing ecclesiastical laws for the government of the Church by which they changed the times and seasons of worship. We find that the translators of the Septuagint rendered the term, which is translated laws, in the singular number, "*law*," instead of "*laws;*" and Prof. Stewart, who was a distinguished Hebraist, explains it as having reference to the *divine law*. Hence if we can show that the Greek government changed the law of Christ for the government of the Church, it will exactly correspond to the representation of the prophecy. By a reference to 2 Thess. 2, we find, that the "man of sin," (little horn), sitteth in the TEMPLE OF GOD, showing himself that he is God; i. e. he assumes the divine prerogative to legislate for the Church in the place of God. That the Greek kingdom perfectly fulfilled this point in the prophecy we shall prove from history hereafter.

Having ascertained what civil government it was that had intelligence with a class of men who had forsaken the holy covenant, (i. e. an apostate Church,) we now proceed to inquire what particular ecclesiastical organization or Church was referred to in the prophecy. By a reference to Rev. ch. 13, we find a power presented to John symbolized by a Beast coming up out of the sea. We recognize this as the same power presented in the 7th of Daniel under an emblem of the little horn. We so understand it because its characteristics are the same.

1. "There was given unto him a mouth speaking great things." It was not the mouth of a lion, because that has not the organs of speech; but of a man, therefore he says "there was given unto him a mouth." The little horn also had a mouth.

2. The Beast spake "great things"—the horn spake "great things."

3. The Beast spake "*blasphemy against God*"—the horn spake "*great words against the Most High.*"

4. The Beast "*made war with the saints*"—the horn "*made war with the saints.*"

5. The Beast *overcame the saints*—the horn *prevailed against them* (the saints).

6. The Beast makes war *forty and two months*—the saints were given into his hand (i. e. they were to be persecuted by the little horn) for *time, times and the dividing of time*. These characteristics being the same in both, clearly show the identity of the Beast and little horn.

Again in the vision of the 17th chapter of Rev. the same Beast is presented to the eye of John. That this Beast represents the same power is evident from the following considerations:—It was "*full of the names of blasphemy*"—that of the 13th chapter, "*opened his mouth in blasphemy*"—it had *seven heads and ten horns* as had the Beast of the 13th chapter:—it "*was drunken with the blood of the saints,*" while that of the 13th chapter "*made war on the saints.*"

But it may be said the Beast of the 13th chapter "had *a mouth* given unto it" with which it could speak, while no such thing is affirmed of the beast presented in the 17th chapter. We however find that a Woman was seated upon this Beast possessing both the organs of vision and of *speech*.

We have found that eyes and a mouth represent prominent characteristics of the Church; we now inquire what is symbolized by the *Woman?* By reference to the 12th chapter we learn, that the symbol of a Woman is used as an emblem of the Church; therefore we conclude that the Woman seated upon the Beast in the 17th chapter is the same as the "*mouth*" given to the Beast in the 13th chapter, and the same as the "*eyes and mouth*" in the little horn of Dan. 7th.

To be Continued.

☞ Having read with interest the following excellent tract from the pen of Bro. J. Cummings, and felt my own spirit refreshed by it, I thought, if it were inserted in the Crisis, it would be meat in due season to the household.—ED.

Geo. Storrs' Flat Rock.

A short time ago while I was at Suncook, I had an opportunity of looking over Bro. Paine's old Advent papers, which are so valuable and profitable to examine in these times of peril, while so many are departing from the faith. Among those papers, I found a little sheet, published at New York, Oct. 4, 1844, from which I extract the following, from the pen of Geo. Storrs. Too high an estimate cannot be put upon it. The principles are correct. It is just the position the church must stand upon, when the Master comes. The passing of the time has nothing to do with the position the Church must be found in when the Lord does appear.

If it was necessary that the people of God should stand out with such confidence in 1844, providing the Lord had come, it certainly will be necessary that they stand in such confidence when he does come.—The position cannot be denied; and may the good Master strengthen us to *leave all* for Christ and his kingdom. Here is the extract:

"How shall we be ready for that day? Believe God's truth, and venture out upon it, by a strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day—the same entire consecration to God, and deadness to the world.

I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince, that at a given time he will send a splendid steamer to carry all persons whom he shall find there, with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there, drifts away from them, and they look after them no more, but are watching for the arrival of the steam ship. They have no doubt of the truth of the promise, and risk all upon it. Others, who come there, think it is enough that they are on the rock. But they would be "*wise* and *prudent*," so they make their craft, or boats, fast to the rock, because, "*If* the steamer *don't* come, we shall be without any thing to get to land." Hence, they are going to be *prudent*, and not to run too great a risk. "According to *thy faith* be it unto thee," had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they *see* the steamer coming. It appears in sight; but now it is too late to let go their boats, without their being discovered: and besides, the same *prudence* would dictate now that they do not let their boats float away till they are *certain* that they are not mistaken in the approaching vessel. Now it comes so near, they cannot possibly cut loose without being discovered. What is the evidence that you had implicit confidence in the promise of the arrival of the steamer? Our boats are cut loose, and have floated away from us, so that we could not possibly get to land, and must have perished, if the steamer had not arrived, for it is a rock where no other vessel ever passes. 'This is enough,' cries the Commander of the steam vessel; '*come on board*; such confidence shall not be disappointed.' Those who had kept their boats made fast to the rock, now crowd round, and strive to get on board the steamer. The Commander asks, 'What mean these boats I see made fast to the rock yonder, or whose boats have only been cut since I arrived in sight?' They answer, 'we thought we would be *prudent*, so that *if* the steamer did not arrive, we might have something to get *back* to land with.' 'You made provision for the flesh, then,' cries the Commander, 'did you, and so doubted my word? *According to thy faith be it unto thee.* The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief.'—'*SO THEY COULD NOT ENTER IN, BECAUSE OF UNBELIEF!*'—Oh, awful state of despair!

Cut your ropes, now, brethren · let your boats float off out of sight;—yea, make haste before the 'sign of the Son of Man appear.' Then it will be too late. Venture *now*—and venture *all*. Oh, my heart is pained for you, while I see you hesitate. Oh, make haste, I beseech you—don't dally—push off that boat, or you are lost; for, 'WHOSOEVER SHALL SEEK TO SAVE HIS LIFE SHALL LOSE IT.' So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you, *O MAKE HASTE*—let go every boat by which you are now calculating to escape to land '*IF* it don't come.' That '*IF*' will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—'Get thee hence, Satan,' said he. 'Then the devil leaveth him, and behold angels came and ministered unto him.' So it will be with you, when you have gained this triumph.

One word to those who would escape with their lives and be received of their Lord when he comes. Stop not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. If you find those who are honestly inquiring on the subject, treat them kindly, but especially direct them to God, who only can help them in this late hour. Pray always, and watch continually. The Lord will come and WILL NOT TARRY. My faith is a thousand fold stronger than it was two weeks ago. I feel that it would

For the World's Crisis.

"The faith of the just shineth more and more, unto the perfect day."—[Prov. 4: 18.

"But evil men and seducers shall wax worse and worse."—[2 Tim. 3: 13.

Earnest, more earnest, the Christian is praying,
O come, blessed Jesus, come quickly and save
Thy poor scattered exiles in banishment straying,
And loved ones that slumber within the deep grave.

Closer, still closer, God's children are clinging,
To the dear blessed Bible, the unerring guide;
Its depths they are sounding, its bright jewels gleaning,
And dare not, and will not, its righteous tests hide.

Colder, still colder, old time's winds are blowing,
And shud'ring we pass through the world's chilling throng;
Though strong in our bosom the life-flame is glowing,
The flesh oft recoils, while the heart is still warm.

Brighter, still brighter, the pure word is shining;
The lamp, sure prophetical lamp, is lit up;
Its garlands of truth 'round the holy are twining,
And bright'ning their pathway, all radiant with hope.

VESTA N. CUDWORTH.

Charlemont, Mass.

Faith and Obedience.

Continued.

As we trace the history of Christ, we are struck with the oft repeated expression, "*That the Scriptures might be fulfilled*," showing conclusively that "the testimony of Jesus is the spirit of prophecy." A study of the prophecies was therefore needful in order to understand their development in the life of Christ, and no one, well instructed in these, could have failed in their application. The manner and place of his birth—the time of his manifestation to the world—the miracles which he wrought—his entrance into Jerusalem riding upon a colt—his betrayal by one of his own disciples—the king under whose reign he would be crucified—the piercing of his hands and feet, and side—the offering him vinegar to drink mingled with gall—the division of his garments, and casting lots for his vesture—the crucifixion of the thieves with him—his burial in Joseph's tomb—his resurrection on the third day—and ascension into heaven, *all*, ALL had been distinctly marked, and was literally accomplished.

But who believed all this evidence?—Who heard him gladly? The pious Pharisees, who made "broad their philacteries," by the number of the passages of the law which they had attached to their garments? Those who made long prayers at the corners of the streets, that they might be heard of men, and sounded a trumpet before them when they gave alms, that they might be seen of men? Those who wore close hoods or bonnets with which to cover their faces, lest they be contaminated by beholding the wickedness around them? Those who loved greetings in the markets, and chose the highest seats in the synagogues, and to be called of men Rabbi? Those who compassed sea and land to make one proselyte to their religion—paid tithes of mint, anise and cummin, but omitted the weightier matters of the law, judgment, mercy and faith? Those who made clean the outside of the cup and the platter, while within they were full of uncleanness? Those who builded the tombs of the prophets and garnished the sepulchres of the righteous, saying, "If we had lived in the days of our fathers we would not have been partakers with them in the blood of the prophets," and yet when God sent unto them wise men, prophets and scribes, yea, and his own Son, they scourged, crucified, stoned and persecuted them from city to city? Were these the men who received the doctrines of Christ? No, they made them void by their tradition. Were these the men who become his disciples? No, they said "we be Moses' disciples, and these men who know not the law are accursed." Were these the men who were convinced by his miracles? No, they said, "He casteth out devils by Beelzebub, the prince of devils. Were these the men who shouted "Hosanna to the Son of David!" when he rode into Jerusalem? No, they said, "We will not have this man to reign over us." Were these the men who endeavored to deliver him from death? No, they said, "Let his blood be on us and on our children."

Were these the men who were convinced by his resurrection? No, they bribed the soldiers to say, "His disciples came by night and stole him away," and then persuaded the governor to believe the lie, and secured the life of the soldiers. We repeat the question, Who believed his message? We reply, *A few fishermen*. Who heard him gladly? "*The common people*."

Who were they that with great power gave witness to his resurrection? One of them was called Peter, a fisherman, who, only a few days before, was heard denying with oaths and curses that he was ever a disciple of the dispised Nazarene. "Poor fellow, at one time he had so much confidence in himself, and his faith was so strong in Jesus of Nazareth being the Son of God, that he strongly affirmed that though all men should forsake him, yet he would prove faithful to him. And at another time he thought he had faith enough to walk on the water; but he soon found he was mistaken; for he began to sink, and would have been drowned for his presumption, if some one had not rescued him. And he was so sure that that Nazarene was the King of the Jews that he went all through the country prehching that the kingdom was at hand, but when that impostor was put to death for his blasphemy, like an honest man he gave it up, and went back to his fishing boat, and that was the best place for him and his brother-fishermen, who, ignoramuses as they were, pretended to know all about the prophecies and the prophetic periods, but it is evident now that they were wise above what was written, for it has all proved a failure, and we were right after all."

Thus we might suppose the haughty Scribes and Pharisees reasoned when they saw Jesus securely laid in the tomb, and the government seal placed upon it; and judge how great must have been their surprise and indignation when the sound reached their ears that Peter, with the rest of the disciples, had again given up their fishing-boats and were engaged in preaching that Christ was alive again, and they had seen and been with him forty days, and that he then went up into heaven.—"Why," say they, to quell the excited feelings of the people, "the very idea is absurd—and have not the soldiers themselves testified that the disciples came at night, when they were asleep, and stole away his body; and now, to conceal their mortification, instead of making an humble confession of their mistake, they have fixed up this fine story about His coming to life, and that He told them before he died that He should be raised from the dead the third day; but they had quite forgotten it until since his resurrection. They will have it that David referred to that when he said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption;" but it is all perversion—the Psalmist meant himself, for he says expressly, "*my soul*." This trying to shield themselves from mortification, and cover up their mistakes by taking refuge under prophecy, is extremely inconsistent; and they are so uncharitable too; they accuse us of being the betrayers and murderers of the Son of God, and say that we cannot be saved unless we repent and acknowledge all they have preached to be true. It is very strange that if their Master was raised from the dead and has been with them for forty days that none of us have seen him.—Why, I should have thought that he would have come to us the very first thing, and thus convinced us that he was indeed the Christ. I do not wonder they got up the story that he had gone off into heaven; for they must needs see that we could not admit, for a moment, that he was still on the earth and nobody know anything about it but his followers. We know that God spake unto Moses—we know that he gave us the law from heaven amid the thunderings and lightnings of Sinai—we know that he led our fathers through the wilderness by a pillar of cloud by day and a pillar of fire by night, and gave them possession of the land of Canaan. We know that God has wrought many miracles for us and given us great victories, and caused us to have a name far above all the nations of the earth. He has promised us a King to reign on David's throne forever in great glory and splendor, and that all the heathen should bow down before us and be our servants. When Christ comes he will do all this for us, for the mouth of the Lord hath spoken it." We think we do not come very far short of the truth, when we suppose that those unbelieving Jews thus reasoned among themselves and endeavored to lead the minds of the people away from those great truths which the disciples were engaged in proclaiming.

MARY D. WELLCOME.

To be continued.

PROPHETIC PERIODS—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away and the Abomination of Desolation set up, and the Saints given unto the hand of the Little Horn.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. ☞ 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. Napoleon takes away the civil power of the Little Horn. 1809.

Fall of the Stars 1833.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot.......1854.

☞ THE END. ☜

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

CORRESPONDENCE.

NEW LEBANON, N. H.

Brother Merriam:—Being separated from my brothers and sisters of the like precious faith, who are looking for that same blessed hope, the glorious appearing of our Savior; it cheers my heart—it brightens my pathway to hear from the little flock scattered up and down in the world, living in the midst of a proud church and surrounded by a wicked world. I feel to thank God for the "Crisis." To me it is like a fountain of water in a dry and thirsty land. I feel like the prophet, that I am surrounded with briers and dwelling in the midst of scorpions, yet I fear no evil; for he that "hath his way in the whirlwind" will not leave nor forsake me till I see him whom my soul loves. Oh, children of the living God, press onwards; we are nearing home—the home of the redeemed, the home of saints and angels. Oh, I long to be there. Cheer up, waiting pilgrim, "the morning cometh and also the night." Yes, the resurrection morning, with its bright glories, is near at hand: "it hasteth greatly." Then those, who now sleep in Jesus, will come forth from their dusty beds;—and we, together with them, shall be caught up to meet the Lord in the air.

But a long dark night awaits the ungodly—a night that knows no morn—no sparkling stars will cheer that gloomy night—no rising sun dispel the darkness. Oh, sinner! if you will not have this man, Christ Jesus, to reign over you, you must die to live no more forever.

Oh, may we, who profess to love the appearing of Christ, be "preserved blameless unto his coming and kingdom."

Your brother, looking for
Jesus this year,
HARRISON M. CULLOCK.

CHARLEMONT, MASS, April 19, 1854.

Bro. Merriam:—It is a solemn thought, that we have entered the last year of time, and faith in God's word, (time given in Daniel) says, *this year* the sleepers in Christ, must be redeemed from the bondage of the grave; and we that are alive (as St. Paul, has written) be changed.—Yes, *this year* "we have not followed cunningly devised fables," but the word of God; and we know *that* will stand: not one jot or tittle of it will fail till all be fulfilled. The kingdoms of this world are numbered, and almost finished; their glory has departed; they are weighed in the balances of truth, and found wanting. The vision is unsealed, and they are now accountable for its light. This Edom (the red land,) is dyed with the blood of Prophets, and Apostles, which has long since cried (like Abel's) from the ground; and their blood will soon be disclosed, and earth no longer cover her slain. And when the dead are raised, great Babylon must come into remembrance, that the Lord may reward her double according to her works; for, "she is drunken with the blood of saints, and the blood of the martyrs of Jesus, and God will give her blood to drink." But the nations of the earth do not know, they will not consider; their visions of peace, and their day dreams of aggrandizement have lulled them into a sleep, from which they will never awake; yea, "they will drink and swallow down, and be as though they had not been." They are already inventing instruments for their own destruction; and as this war will embrace the great mass of mankind, their weapons must be accordingly made for wholesale murder; the shroud must be large enough for a winding sheet for a world. O how would God's children now tremble at the prospect of bloodshed that is before them, were it not for the word; but praise God, we can go to the testimony and read the destiny of this nation, and all the nations of the earth; that a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.—"Only with thine eyes shalt thou behold and see the reward of the wicked." And thus we are kept in perfect peace, whose hearts are stayed on God in these perilous times. The position of the church now is truly one of deep interest; it is a trying one, but thank God, it is safe. Millions are now looking upon Zion, saying, "let her be defiled, that our eye may look upon Zion." Yea, they watch for our halting. The disappointment of '44 makes them bold; and the snare is set, and their willful blindness will hide it, for "in vain is the net spread in the *sight* of any bird;" but ah they see not that the scripture's *cannot* be broken. There must be a tarrying time; bless God, there is *but one*.—The vision will speak; it will not lie. The Church hold's on to the promise with a trembling hand; but it is the grasp of faith, *unyielding faith*. She will rise to sink no more. O who would not be a wise virgin in 1854? She will realize her inheritance this year, and the earth will be fitted up, a *home for the redeemed*. There has been a general rising and trimming of lamps; and the Church *are* being purified, and made white and tried. I see it, I feel it, knowledge *is* increasing, and the watchmen will soon be found seeing eye to eye. The Lord will bring *again* Zion, as on the day of *penticost*; and it will be *here*; there will be no need of watchmen in glory, for it shall be a peaceable habitation; "not one of her stakes shall ever be removed;" nothing shall enter into it "that defileth, or maketh a lie;" no slave ship with oars will sail on that peaceful river, but the redeemed shall walk there. *Hallelujah*—A few months in the past, I could (like one that was healed gradually, in olden time) see men as trees walking; but while I have searched the scriptures, they have been opened to my understanding; while I have mused the fire has burned, and I can no longer, hold my peace. I must speak that I may be refreshed. I would not ask a clearer position; I would not ask a more sure word of prophecy, How can I stumble with such light? The secret of the Lord *is* with them that fear him. Now, Brethren, we have tasted of the good word of God, and a little of the power of the world to come; and if we should fall away, we could not be renewed; we should be justly damned. May God help his children, for "the godly man ceaseth, the faithful fail from among the children of men." I know God has done all for his vineyard, that could be done; he is waiting to be gracious; his locks are wet with the dews of the night. He is the way, the truth, and the life." "I pray you in Christ's stead, be ye reconciled to God."

I still feel thankful to God for the Crisis. O how glad I have been, as I have watched, *fearing* I should see something hard, cruel, some bitter retort; but thank God, I have watched invain. All is *love*, the brethren have a mind to work, (not quarrell,) and the wall will be builded. It seems they court peace, by one common consent. As my eye rested on Bro. H. Pratt's article, and many others, I could not help exclaiming,

Welcome, thrice welcome, thou truth-freighted paper,
Which points to a *Crisis* that surely will come;
A steady flame burns on this love-lighted taper;
Thrice welcome, bright star, to my heart and my home.

From your unworthy sister,
looking for redemption this
year according to the word,
VESTA N. CUDWORTH.

DEEDS CREEK, KOSCIUSKO CO., IND., March 26, 1854.

BRO. MERRIAM:—Your little sheet, entitled "The World's Crisis," has been kindly sent to my address; and I thank you for the favor of perusing some of the evidences of the Lord's near approach. In the fall of, '44, I confidently expected the coming of the Bridegroom on the 10th day of the 7th month, but, with many others, was sadly disappointed. Since that time, I have been trying to investigate the word of the Lord, and to preach, as I learned from that great source of truth. I have given considerable more attention to the doctrine of life and immortality through Christ alone, than to the study of historical prophecy of late; so that a definite announcement with regard to the coming of the Messiah, demands a careful investigation on my part, with reference to the evidences relied upon for proof. I thought that we could come to no more definite conclusions, than the fulfilment of remaining prophecies, item by item, would warrant; but I have no disposition to oppose my brethren who look for the Lord this year. Indeed, the more I reflect, the more the conclusion impresses me that the Lord is soon to come. In Rev. 16: 12—15, we have events demonstrative of the near approach of our Lord. The waters of the mystical Euphrates have been evaporating for years, and seem now upon the very point of drying up under the scorching influences now exerted upon them. And the unclean spirits too are gathering the Kings of the earth and of the whole world to the battle of that great day of God Almighty. What voice is addressed to the children of God when these predictions are fulfilling? Let us hear with solemn attention. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." History, Chronology, and signs in both heaven and earth, proclaim with emphasis, "Behold He cometh!" If we survey the professed church, what a spectacle! How like the inspired description See 2 Tim. 3: 1—8. How much iniquity cloaked under a form of godliness! Where then are we! *In the last days*! What an effort to become rich, and live in pleasure upon the earth. See James 5: 1—8. Where then are we? *In the last days*! *The coming of the Lord draweth nigh*! *The Judge standeth at the door*! What scoffing at the doctrine of Christ's second coming. See 2 Pet. 3. 3, 4.—Where then are we? *In the last days*! No place is assigned in the "sure word" for the ascendency of democratic principles, that fond delusion of worldly men.—God has given Republicanism a fair trial in these United States. And can any one claim that this form of government, should it become universal, is calculated to meet the necessities of the world? Alas, the iniquities of this government send up a cry like the grievous sins of the cities of the plain for speedy divine intervention! Gen. 18, 19 chs. Wo to our legislators for their iniquitous compromises in that day. No place is found, on the other hand, for another despotism to sway an universal sceptre, and oppress the nations, as the Monarch of the North anticipates. No, a whirlwind sweep over certain countries, into the glorious land, and he falls before him whose right it is to reign. Glory to God, the fifth universal government is not another earthly despotism, not a slave-holding republic, but a glorious Theocracy under the administration of God's Anointed Son. But when does this power stalk with such strides over opposing lands to the glorious holy mountain? *At the time of the end, just before Michael stands up, and the resurrection occurs*! What days end here? 1335! O glorious hope of the child of God. The dead, who have died in the Lord, now come forth, changed from corruption to incorruption, from mortality to immortality, from weakness to power, from deformity to glory, and from the image of the earthy to the image of the heavenly; while those who are alive and remain, or wait and come to the 1335 days, are changed in a moment, and caught up with them to meet the Lord in the air, to be forever with the Lord. Are the brethren, who send forth the Crisis, correct in adjusting their days viz 1260, 1290, and 1335 to the historical eras of 519, 1779, 1809, and 1854? If so, may we all understand and prepare to meet our Lord in peace, and be found of him, without spot, and blameless. I intend to carefully investigate this subject, and watch the course of events.

Yours, for the Kingdom,
S. A. CHAPLIN.

DIGEDEQUASH, Charlotte Co., Prov. of N. B.

Through the mercy of God, we still live, and are striving to give the last note of warning, as opportunity affords. We spent Sat. Feb. 18th, and Sunday 19th, and Monday 20th, with the friends in Oldtown, Me. We left Oldtown Tuesday 21st for Brewer, where we tried to preach to a small congregation in the evening; next day in company with Elder Reed we held meetings three times. It was truly a solemn and profitable season. On the morrow, Thursday 23d, we left for Hermon in one of the severest snow storms I ever rode in. But through the goodness and mercy of our heavenly Father we arrived in safety at the Pilgrim home of Bro. and Sr. Geo. Brackett. Seldom if ever, more thankful to sit by a comfortable fire side, than on this occasion, and we were glad to rest for one evening. On friday evening we held a prayer meeting in the new Chapel. Saturday the next day, in the afternoon, we preached the first sermon in the Chapel. And on Monday, after trying to break the bread of life to the dear saints twice on Saturday, and three times on Lord's day, we left on Monday afternoon for the Province of New Brunswick.

On Thursday morning somewhat rested, we again set forth, when after a drive of 30 miles we reached Upper Milltown, on the St. Croix river. Crossing over the bridge, we put up for the night on the English side, in Queen Victoria's dominion. The next night we tried to preach in the Bethel meeting house, on the Restitution. The next day, Saturday, March 24, we held a meeting beneath the roof of Malcom M'Farlin, father of Bro. Duncan M'Farlin, of Oldtown, Me. On Sunday, March 5th, we were enabled to set forth the reasons of our hope to an interesting congregation, in the morning, afternoon and evening, also last night in the Baptist meeting house, at the rolling dam on the Digedequash river. Here is a great field, and an open door. The Macedonian Cry is being raised in every direction. O that God in mercy would raise up, qualify and thrust out into the field faithful laborers, in this last moment of time. Thanks and adoration to God; we are nearly through. Every day brings us nearer and nearer the haven of eternal repose. O rest—sweet, sweet rest—never did the lines of Montgomery the poet, breathe a sweeter fulness to my longing heart than now:

"While in this body pent, absent from thee I roam;
Yet nightly pitch my moving tent, a day's march nearer home."

Ere I close I wish to say a few words concerning the church at North Hermon. Their number increased to such an extent within a few months, the school house would not contain the congregation. A request was made to the town for the privilege of enlarging it at the expense of the church, which was disregarded, when they concluded to put up a temporary building; and in 17 days from the time they commenced framing the building, they had a house 32 by 40 feet, enclosed, plastered and seated, with two stoves placed therein.

The language of Nehemiah vi: 16th, came forcibly to my mind, also the latter part of the 6th verse of the iv chapter.—I was forced to the conclusion, at the close of the Lord's day, Feb. 26th, that if they never have the privilege of holding another conference ere they shall be called to their reward, the precious season enjoyed, and the large attentive congregation that had the privilege of hearing on that occasion, were sufficient to amply repay them for their labors of love, in erecting that house. Thus an opportunity of hearing was afforded, which otherwise they never could have enjoyed. God bless them and all the saints scattered abroad, Amen.

Thy Bro. in glorious hope,
S. S. BREWER.

March 7, 1854, the year of Jubilee.

BATH, N. H., March 24, 1854.

Brother Merriam:—I am much interested in the "Crisis," and when I have received one number, I can hardly wait for the next. Ever since the first received, I have felt a desire to write for its columns. I am well aware that I possess but one talent, and that a small one. Duty prompting me, I dare not like that "slothful servant, dig and hide in the earth" that which I have received from God. I bless God, that the sound of the "Midnight Cry" has ever saluted my ears. And my prayer is, that it may be wafted on every breeze; that as many as can, may hear the good news and glad tidings of our coming Lord.—Thanks be to God; "He is nigh, even at the door." Soon He will come in the "clouds of Heaven," and we shall see Him as He is. O, glorious day! O, blessed hope to the saints! My heart bounds with joy when I think that the children of God will soon get home to their Fathers house, to part no more.

We have a little band of Advent believers here in this place; not more than six or eight of us at the most. We have to struggle hard, but the God of Daniel is on our side; and we are not discouraged.—We are looking for better days; and most earnestly pray, that some of the faithful watchmen of Zion may come this way and help us. Brethren, our case is an urgent one. We want to see sinners converted, and backsliders reclaimed. Brother E. Burnham was here last fall; and the bread that was then thrown out upon the waters, we think with an extra effort, might be gathered in.

Any of the brethren coming this way, will please to make a stop at swift-water, Village.

Yours, expecting immortality and never ending rest, in the kingdom of our God,
L. M. COLLINS.

LOUIS NAPOLEON, it seems, is preparing to pounce on Austria in earnest. The Washington Star has private advices which say that Louis Napoleon has distinctly notified the Emperor of Austria, that if he shows the slightest disposition to side with Russia in the war, he (the French Emperor) will raise the standard of revolt in Hungary and Lombardy.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASS., WEDNESDAY, MAY 10, 1854. | NUMBER 17.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

BY J. COUCH

(Continued.)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

As symbols are used in Daniel to represent the governments and powers presented in his visions, it will be necessary, in order to ascertain what people are presented as the persecuting organization, to have an interpretation of the symbols.

The four Beasts are declared to be four kings or kingdoms; therefore they represent the people associated in four secular governments. The fourth Beast is interpreted to represent the fourth kingdom; consequently it must be the last in the order of time. These governments are evidently Babylon, Medo-Persia, Greece and Rome. As the Roman Beast appears with ten horns, the horns are evidently symbols of something connected with its history. The Angel interprets these horns to represent ten kings (kingdoms) out of this kingdom.

These are represented as existing, not *consecutively*, but *simultaneously*; therefore the Roman Empire must be divided into *ten contemporary kingdoms*. As in the 8th of Dan. the Grecian Beast is represented as having one horn, and this horn is explained to be the first king; this shows that the entire empire was under one government; but when this was "broken, four came up for it," at which time the empire was divided into four governments.—Therefore when the Roman Beast has ten horns, it must be divided into ten governments. But Daniel saw in vision another horn coming up among the ten. From this it appears, that the Roman Empire must be divided into eleven governments. The eleventh horn he represents as being the persecuting power under consideration. From these facts we learn, that the Roman government connected with those "that forsake the holy covenant" in the eleventh of Daniel, was *one of the divisions* of the Roman Empire, and NOT THE ROMAN EMPIRE IN ITS UNDIVIDED STATE.

As the ten horns represent ten kingdoms, the eleventh horn must also represent a kingdom; for the Angel says, "the ten horns are ten kings, and another shall rise after them." The word, "another," shows that the eleventh is classed with the ten. If I were speaking of beasts, and should say there were ten sheep and another, the eleventh must be of same class with the ten, and therefore a sheep.—Therefore, as the Angel says, "the ten horns are ten kings (kingdoms) and another shall rise after them," the eleventh must be of the same class, and consequently *a king*, or kingdom.

Therefore it appears, that the eleventh horn must represent the same kind of government represented by the other ten.—Although the prophecy shows it is like the other ten in respect to its class, or kind, yet it is also possessed of distinctive peculiarities. The distinctive characteristics of this symbol are, 1. It appeared *more stout* (or stronger) than the others. 2. It had *organs of vision* which the others had not. 3. It had "*a mouth speaking* great things," which the others had not. 4. It *plucked up three of the first horns by the roots*. 5. It *made war on the saints and wore them out*. 6. He shall think to *change times and laws*.

We now inquire, where did these kingdoms exist?

The horns came out of the fourth Beast, which represents the Roman Empire; consequently the kingdoms must have arisen on the Roman territory. Therefore we may expect to find a kingdom, corresponding to the description of the prophecy, upon the Roman territory, after ten others had arisen.

We learn from history, that as early as the latter part of the fifth century, ten kingdoms had arisen on the territory of Rome. These ten kingdoms, as given by Mede, are 1 Britons, 2 Saxons, 3 Franks, 4 Burgundians, 5 Wisigoths, 6 Sueves, 7 Vandals, 8 Alemanes, 9 Ostrogoths, 10 Greeks.

But the prophecy shows us there would be eleven kingdoms. On turning to history, we find that Dacia was a province of the Roman Empire, and that its territory, at this time, was not occupied by either of the above named governments, but by the Gepidæ, as an independent kingdom.—This completes the number given by the prophet. The principal objection to this arrangement of the ten kingdoms have been adduced in reference to the Alemanni. The objection to considering the Alemanni one of the ten kingdoms is, that they did not retain their kingly form of government and independence sufficiently late in their history to constitute them one of the ten. We do not deny that they had been humbled by the Franks, and that they did not retain their independence as formerly; but still we understand they enjoyed their own government, administered by their own rulers, and were a distinct people until the middle of the sixth century.

Says Gibbon: "But the spirit of a martial people outstripped the timid counsels of the Court; two brothers, Lothaire and Baccelin, (Leutharius and Batilinas), the dukes of the Alemanni, stood forth as the leaders of the Italian war; and seventy-five thousand Germans descended in the autumn from the Rhetian Alps into the plain of Milan." (Gib. v. 4, p. 276).—Again: "They followed the coast of the Mediterranean and the Adriatic as far as Regium and Otranto, and the extreme lands of Italy were the term of their destructive progress. Buccelin was actuated by ambition, and Lothaire by avarice.—The former aspired to restore the Gothic kingdom; the latter, after a promise to his brother of speedy succors, returned by the same road to deposit his treasure beyond the Alps." (p. 277).

"Baccelin and the greatest part of his army perished on the field of battle in the waters of the Vulturnus, or by the hands of the enraged peasants; but it may seem incredible, that a victory, which no more than five of the Alemanni survived, could be purchased with the loss of fourscore Romans." (p. 279). This battle was fought in A. D. 554.

"The Gallic territories, which were possessed by the Alemanni, became the prize of their conqueror; and the haughty nation, invincible, or rebellious, to the arms of Rome, acknowledged the sovereignty of the Merovingian kings, who graciously permitted them to enjoy their peculiar manners and institutions, under the government of official and at length hereditary dukes. (Gib. v. 3, p. 573).

Says Bishop Newton, in his comments on the kingdoms symbolized in Daniel's prophecy: "By kingdom meaning any government, state or polity in the world, whether monarchy, or *Republic*, or *what form soever*."

Taking Bishop Newton's definition of a kingdom, we inquire whether the Alemanni were a kingdom in the first half of the sixth century? Gibbon says: "after they were conquered by Clovis, they enjoyed their own peculiar institutions under the government of official and at length of hereditary dukes." Howell says: "IN THEIR CIVIL GOVERNMENT they conformed themselves much to that of the Franks." Again, speaking of two of their rulers, he says: "*they were of vast authority and power amongst the Franks*, WHOM INDEED THEY GOVERNED. With these facts before us, can we dispute the idea that they had a government?—Not unless we dispute the testimony of historians. Therefore Newton could call them a kingdom.

Many learned Expositors contend, that the ten kingdoms symbolized by the ten horns, were the *first* ten which did arise in the Roman territory after the Imperial government was broken. Mede maintains that they had arisen as early as A. D. 456. Newton, in commenting on this prophecy, and quoting from Mede, remarks, that he was so correct in his interpretations, that some supposed him divinely inspired.—Bishop Newton maintained that these ten kingdoms might be found at different periods in the Roman history subsequently to their first developement; therefore he quotes Mede to show that they existed in the fifth century; he shows himself also that they existed in the ninth century, and quotes other authorities to show that they were in existence at still later periods.

Our next object will be to ascertain which of the eleven kingdoms was the kingdom identified in the prophecy as making war on the saints for "a time, times and the dividing of time." We have before alluded to the distinctive characteristics of this little horn, viz.: 1. It is more stout (or strong) than his fellows. 2. It had organs of vision. 3. It had a mouth speaking great things. 4. It plucks up three of the first horns by the roots. 5. It makes war on the saints. 6. It shall think to change times and laws. We now look for these several characteristics; and if we can find one of these eleven kingdoms on the Roman territory, having each and all of the characteristics clearly developed, by which we identify the little horn, it must be the kingdom represented by the symbol: for inasmuch as these distinctive marks are given by the prophet on purpose to designate the power, it follows of course, that there can be no other one possessing those peculiar features, otherwise the distinguishing marks given by the prophet are of no avail. If two of the horns should be found possessing the same characteristics as brought to view by the prophet, the prophetic delineation could be no guide to us in our researches after truth on this subject. Again as this horn is to be stouter than his fellows, i. e. this kingdom stronger than either of the others, it is absolutely impossible that more than one of the kingdoms can correspond to the prophetic description. We therefore conclude, that if we can find which of the eleven was the most powerful kingdom, we can identify the government symbolized by the little horn.

In reference to this point, all history teaches, and those who are informed on the subject admit the fact, that the Grecian kingdom was far more powerful in its fleets and armies, and more extended in its territory, than either of the other kingdoms. But if the Grecian kingdom be the one presented in the prophecy, it follows, by consequence, that it must have all the other characteristics described; and we proceed to inquire, secondly, whether it had properties symbolized by the eyes of the little horn.

2. The term "*eyes*" in scripture is used in a figurative sense to denote the perception of the mind. As the visual organ gives a distinct idea of the form, colour, magnitude and other properties of objects around us, so the spiritual perceptions of the mind give us a definite idea of the objects pesented in the word of God. Ps. 19: 8, "The commandment of the Lord is pure, enlightening the eyes." From this passage it appears, that the commandments of God enable us to perceive the various duties devolving on us in the different relations of life. Eph. 1: 18, "The eyes of your understanding being enlightened, that ye may know" *(clearly perceive, understand)* "what is the hope of His calling; and what the riches of the glory of His inheritance in the saints."—The term "*eyes*" in this passage denotes the perception of the mind, enabling us through the medium of the word, to obtain a clear and distinctive idea of the objects and blessings of the saints' inheritance. We therefore conclude that God presents "*eyes*" as a symbol to represent the spiritual discernment which is a prominent characteristic of the Church.

John, in his prophetic visions, saw four beasts representing the Church in four different stages of her history, "full of eyes before and behind," and "within."—As these beasts were full of eyes before and behind and within, eyes represent a prominent characteristic of the Church.—It appears, therefore, that the Church will have a clear understanding of the dealings of God with her in the past, and will perceive the dangers and blessings pointed out on the prophetic chart in the future, and the duties and responsibilities connected with the developement of present truth. Therefore we may expect to find the government referred to professing to understand spiritual things, and establishing them by its government acts. The Greek government not only professed thus to *understand* spiritual things, (i. e. the faith of the Church,) but also ENFORCED THE SAME UNDERSTANDING (CREED) upon the subjects of the government by legislative enactments.

3. We now inquire what is represented by "*a mouth*." We understand it to be a symbol of the instrumentality through which God speaks, or conveys instruction to man. By a reference to Ex. 4: 16, we find, that God declares, that Aaron should be "*mouth*" for Moses, and Moses should be in the place of God to Aaron; because Aaron became the instrument through which Moses spake to Pharaoh and the people. Therefore any man, or association of men, that speaks for God, may be said to be *mouth for God*. In accordance with this view, the Lord says to Jeremiah; "If thou take forth the precious from the vile, thou shalt be as *my mouth*." But when the mouth of this horn speaks, instead of speaking *for* God, and in harmony with the plan of heaven, it will speak *against* God, or contrary to the divine economy; i. e. it will teach unscriptural doctrines contrary to the Gospel, which will be established by the enactments of this government; because all the acts presented in the symbol must be governmental acts. On turning to history we find the Greek kingdom, professing to understand the doctrines of the Church, DID ESTABLISH THOSE DOCTRINES AS A RELIGIOUS CREED BY LAW.

4. What is intended by the little horn's plucking up three of the first horns by the roots? The Angel says, by way of explanation, "he shall subdue three kings." Observe this prophecy does not assert, that the three horns shall *be broken*, which might imply a reduction of their power to a tributary condition, but that they should be "PLUCKED UP BY THE ROOTS," which teaches an entire overthrow and annihilation of the three kingdoms, so that they would not be like the kingdom of Nebuchadnezzar, which had its roots left "with a band of iron and brass," giving an opportunity for a growth and developement of the same power again. By examining history we learn, that the Greek government did subdue three of the ten kingdoms according to the representation of the prophecy: viz.: the Vandals in A. D. 534, the Goths in A. D. 553, and the Alemanni in A. D. 554. The Greek Emperor effected an entire subjugation of those nations, and an *extinction* of those governments according to the prophecy.

5. This power is to make war on the saints. Any government that wages war on another government, or class of people, does so from the fact that they will not submit to terms of its dictation. As the class of people warred against are Christians, the war is made on them as such, and consequently it must be a *religious war* waged by an intolerant government. Having already shown that the government, being represented as having eyes and a mouth, would profess to understand divine things, and teach them as the Church of Christ, it is evident it must be an politico-ecclesiastical government. We learn from history, that the Greek government did nationalize the creed of one Church, which it deemed orthodox, incorporating the same into the laws of the empire to the exclusion of all others—that it did throw its shield of protection over one denomination of Christians, as legal worshippers, to the exclusion of other sects upon whom it waged a war of extermination.

6. "He shall think to change times and laws." In what respect does this government change times and laws differently from the others, so that it would become a distinguishing characteristic of the government? By Reference to what has been said above respecting the eyes and mouth of the little horn, it will be seen that this government will profess to understand ecclesiastical affairs, and to establish the same by law; therefore we may expect to find this government changing ecclesiastical laws for the government of the Church by which they changed the times and seasons of worship. We find that the translators of the Septuagint rendered the term, which is translated laws, in the singular number, "*law*," instead of "*laws*;" and Prof. Stewart, who was a distinguished Hebraist, explains it as having reference to the *divine law*. Hence if we can show that the Greek government changed the law of Christ for the government of the Church, it will exactly correspond to the representation of the prophecy. By a reference to 2 Thess. 2, we find, that the "man of sin," (little horn), sitteth in the TEMPLE OF GOD, showing himself that he is God; i. e. he assumes the divine prerogative to legislate for the Church in the place of God. That the Greek kingdom perfectly fulfilled this point in the prophecy we shall prove from history hereafter.

Having ascertained what civil government it was that had intelligence with a class of men who had forsaken the holy covenant, (i. e. an apostate Church,) we now proceed to inquire what particular ecclesiastical organization or Church was referred to in the prophecy. By a reference to Rev. ch. 13, we find a power presented to John symbolized by a Beast coming up out of the sea. We recognize this as the same power presented in the 7th of Daniel under an emblem of the little horn. We so understand it because its characteristics are the same.

1. "There was given unto him a mouth speaking great things." It was not the mouth of a lion, because that has not the organs of speech; but of a man, therefore he says "there was given unto him a mouth." The little horn also had a mouth.

2. The Beast spake "great things"—the horn spake "great things."

3. The Beast spake "*blasphemy against God*"—the horn spake "*great words against the Most High*."

4. The Beast "*made war with the saints*"—the horn "*made war with the saints*."

5. The Beast *overcame the saints*—the horn *prevailed against them* (the saints).

6 The Beast makes war *forty and two months*—the saints were given into his hand (i. e. they were to be persecuted by the little horn) for *time, times and the dividing of time*. These characteristics being the same in both, clearly show the identity of the Beast and little horn.

Again in the vision of the 17th chapter of Rev. the same Beast is presented to the eye of John. That this Beast represents the same power is evident from the following considerations:—It was "*full of the names of blasphemy*"—that of the 13th chapter, "*opened his mouth in blasphemy*"—it had *seven heads and ten horns* as had the Beast of the 13th chapter:—it "*was drunken with the blood of the saints*," while that of the 13th chapter "*made war on the saints*."

But it may be said the Beast of the 13th chapter "had *a mouth* given unto it" with which it could speak, while no such thing is affirmed of the beast presented in the 17th chapter. We however find that a Woman was seated upon this Beast possessing both the organs of vision and of *speech*.

We have found that eyes and a mouth represent prominent characteristics of the Church; we now inquire what is symbolized by the *Woman*? By reference to the 12th chapter we learn, that the symbol of a Woman is used as an emblem of the Church; therefore we conclude that the Woman seated upon the Beast in the 17th chapter is the same as the "*mouth*" given to the Beast in the 13th chapter, and the same as the "*eyes and mouth*" in the little horn of Dan. 7th.

To be Continued.

☞ Having read with interest the following excellent tract from the pen of Bro. J. Cummings, and felt my own spirit refreshed by it, I thought, if it were inserted in the Crisis, it would be meat in due season to the household.—ED.

Geo. Storrs' Flat Rock.

A short time ago while I was at Suncook, I had an opportunity of looking over Bro. Paine's old Advent papers, which are so valuable and profitable to examine in these times of peril, while so many are departing from the faith. Among those papers, I found a little sheet, published at New York, Oct. 4, 1844, from which I extract the following, from the pen of Geo. Storrs. Too high an estimate cannot be put upon it. The principles are correct. It is just the position the church must stand upon, when the Master comes. The passing of the time has nothing to do with the position the Church must be found in when the Lord does appear.

If it was necessary that the people of God should stand out with such confidence in 1844, providing the Lord had come, it certainly will be necessary that they stand in such confidence when he does come.—The position cannot be denied; and may the good Master strengthen us to *leave all* for Christ and his kingdom. Here is the extract:

"How shall we be ready for that day? Believe God's truth, and venture out upon it, by a strong faith that gives glory to God. We must have the same state of mind that we would have if we knew we were to die on that day—the same entire consecration to God, and deadness to the world.

I cannot better illustrate what I mean than to suppose a large flat rock in the midst of the ocean. A promise is made by a glorious and mighty prince, that at a given time he will send a splendid steamer to carry all persons whom he shall find there, with the evidence that they fully credited his word, to a glorious country. Many venture out to the rock. Some, when they are safe on the rock, cut the rope, and their craft with which they came there, drifts away from them, and they look after them no more, but are watching for the arrival of the steam ship. They have no doubt of the truth of the promise, and risk all upon it. Others, who come there, think it is enough that they are on the rock. But they would be "*wise* and *prudent*," so they make their craft, or boats, fast to the rock, because, "*If* the steamer *don't* come, we shall be without any thing to get to land." Hence, they are going to be *prudent*, and not to run too great a risk. "According to *thy faith* be it unto thee," had been sounded before the time the steamer was expected. The day arrives. The prudent ones, it may be, intend to cut their boats loose, and let them float off, if they *see* the steamer coming. It appears in sight; but now it is too late to let go their boats without their being discovered: and besides, the same *prudence* would dictate now that they do not let their boats float away till they are *certain* that they are not mistaken in the approaching vessel. Now it comes so near, they cannot possibly cut loose without being discovered. What is the evidence that you had implicit confidence in the promise of the arrival of the steamer? Our boats are cut loose, and have floated away from us, so that we could not possibly get to land, and must have perished, if the steamer had not arrived, for it is a rock where no other vessel ever passes. 'This is enough,' cries the Commander of the steam vessel; '*come on board*; such confidence shall not be disappointed.' Those who had kept their boats made fast to the rock, now crowd round, and strive to get on board the steamer. The Commander asks, 'What mean these boats I see made fast to the rock yonder, or whose boats have only been cut since I arrived in sight?' They answer, 'we thought we would be *prudent*, so that *if* the steamer did not arrive, we might have something to get *back* to land with.' 'You made provision for the flesh, then,' cries the Commander, 'did you, and so doubted my word? *According to thy faith be it unto thee*. The evidence is against you. You made provision to return, and now you must reap the fruit of your unbelief.'—'*SO THEY COULD NOT ENTER IN, BECAUSE OF UNBELIEF!*'—Oh, awful state of despair!

Cut your ropes, now, brethren · let your boats float off out of sight;—yea, make haste before the 'sign of the Son of Man appear.' Then it will be too late. Venture *now*—and venture *all*. Oh, my heart is pained for you, while I see you hesitate. Oh, make haste, I beseech you—don't dally—push off that boat, or you are lost; for, 'WHOSOEVER SHALL SEEK TO SAVE HIS LIFE SHALL LOSE IT.' So saith Jesus Christ, our Lord and Judge. Make haste then, once more I entreat you, *O MAKE HASTE*—let go every boat by which you are now calculating to escape to land 'IF it don't come.' That 'IF' will ruin you. It is now the last trial and temptation. Do as our Lord did with the last temptation of the devil—'Get thee hence, Satan,' said he. 'Then the devil leaveth him, and behold angels came and ministered unto him.' So it will be with you, when you have gained this triumph.

One word to those who would escape with their lives and be received of their Lord when he comes. Stop not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. If you find those who are honestly inquiring on the subject, treat them kindly, but especially direct them to God, who only can help them in this late hour. Pray always, and watch continually. The Lord will come and WILL NOT TARRY. My faith is a thousand fold stronger than it was two weeks ago. I feel that it would

be a *sin for me* to doubt or indulge in an *if*, for one moment. I am forbidden, by the Spirit of God, to do so. I cannot do this great wickedness and sin against God. I dare not do it.

To God and the word of His grace I commend you. Farewell, till we meet in the kingdom of God."

We intended to give the remainder of this valuable tract, but for want of room must refer our readers to the tract itself.

The World's Crisis.

LOWELL, MAY 10, 1854.

Exposition of Rev. 10.

Concluded.

In giving an exposition of this ch. it has been necessary to take in a part of the succeeding ch. in order to trace the subject through. I now proceed to remark in reference to the worship brought to view in 1 and 2 vs. of the 11th ch.

If under the old dispensation the daily sacrifice was the temple-worship, we inquire next what it is under the new dispensation? As we are under a new economy, the mode of worship is entirely changed. Henceforth we have not the mosaic ritual, the daily offerings of lambs, and of bullocks, and of goats; the various ordinances of the temple-service have given place to those religious ordinances of God's house which have respect to the hidden life, and the affairs of the heart. The services of the priesthood are exchanged for the ministrations of the sanctuary of a spiritual nature—the offerings on the brazen altar are made powerless by the offering of the one great antetypical sacrifice, and henceforth they are superceded by the spiritual sacrifices of God's people. Says Jesus: "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." Again, "the true worshippers shall worship the Father in spirit and in truth," (John 4: 21, 23). The former sanctuary upon mount Moriah is no longer a place of concentration for the worship of Jehovah; but wherever men possess the spirit of the living God, there the worship of God is maintained.

The Levitical priesthood has passed away; and "the priesthood being changed, there is made of necessity a change also of the law;" and the law or covenant being changed, the rites and ceremonies of the Mosaic ritual are changed, and thus the whole economy undergoes an entire transition. Our great High-priest has "not entered into the holy places made with hands, which are the figures of the true, but into heaven itself; now to appear in the presence of God for us." The common priests do not present their sacrifices on the brazen altar, but, says Peter: "Ye also, as lively stones, are built up a spiritual house, an *holy priesthood*, to offer up *spiritual sacrifices*, acceptable to God by Jesus Christ." Again: "For we have an *altar* whereof they have no right to eat which serve the tabernacle."

Says the Apostle, (Heb. 13: 15, 16), "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Says Barnes in reference to the changing of times and laws, by the "little horn," "The kind of jurisdiction, therefore, referred to in this place, would be that which would pertain to the laws and *institutions of religion*." Therefore as under the new covenant God puts His laws into the minds of His people, and writes them in their hearts, instead of requiring those outward ceremonies and offerings which were instituted under the Jewish economy, it follows, that when the little horn power changes "the institutions of religion," i. e. the law of God for the government of the Church, "*the daily sacrifice*" is "*taken away*."

It is evident from these passages that under the Christian dispensation a new order of priesthood arises, the temple has no longer a definite and permanent locality, the altar is changed, the sacrifices are changed, and an entirely different system of religious worship is introduced; so that taking away the daily sacrifice, is a suppression of divine worship, as it is instituted in the Gospel age.

Once more: "Arms shall stand on his part, (an host was given him against the daily sacrifice,) and they shall POLLUTE *the sanctuary* of strength, and shall take away the daily sacrifice." Thus by the *arms, or military power* of this desolating government, the daily sacrifice was to be taken away. Can any one believe that the arms of Rome polluted the metropolis of the Empire by the abolition of heathen sacrifices, and the introduction of Christianity? The whole representation of this subject is so entirely contrary to the idea of the daily sacrifice being heathen worship, that I hardly know how it could have been entertained, for a moment, except that the Lord would have His word fulfilled by the tarrying of the vision. There must be some occasion of the mistake when the virgins go forth to meet the Bridegroom; and this seems to be the very point in respect to which Bro. Miller's eyes were holden from seeing the truth. Had he regarded the daily sacrifice as the true worship of God, it is difficult to conceive how he could have reckoned the 2300 days from the 7th of Artaxerxes, B. C. 457. But understanding the daily, as we now do, to be the true worship of God, which was put down by law in A. D. 519, we take the decree issued in the 20th of Artaxerxes.

In measuring the second time, the Angel gives specific direction to John, who personates the Church, how to measure. He also teaches him to avoid the error of measuring false worship instead of the true. The first command is to "*rise*."—This is not inappropriate to the sleepy condition of the virgins. "Then all those virgins *arose* and trimmed their lamps"—searched the word to find the measurement of the prophetic periods. The Angel then directs John to "measure the TEMPLE OF GOD" Bro. Miller measured from the time that the sacrifices of heathen temples were abolished; but the Angel gives specific instruction to John, at the second prophesying, to "measure *the temple of God*, and the altar, and them that worship therein;" or more literally, the altar, and the worshippers *in it*, i. e. in the temple. The altar, therefore, where the daily sacrifice is to be found, is in the *temple of God*, instead of the temples of the heathen, and the worshippers are not pagans, but genuine worshippers. How remarkably the Angel points out the distinction to be made on the second movement by the Advent host, between true and false worship, or between Christianity and idolatry; as if it were not enough to give the appropriate directions, he proceeds to point out the *error* of the former calculation.

V. 2. "But the court, which is *without* the temple, *leave out*, (Greek, throw out, reject) implying, it would seem, that it had been measured, but now must be rejected. "For it is given unto the *Gentiles*," (idolatrous worshippers,) "and the HOLY CITY shall they tread under foot forty and two months." It was not the treading down or polluting *pagan Rome*; but the treading down of *the true Church* by an apostate Church incorporated with the state, for forty and two months, or 1260 days, (years). Thus we are cautioned not to measure the abolition of *pagan worship*, but of the *true worship of God*—not the taking away of *heathen sacrifices*, but of *Christian sacrifices*—not the polluting or treading down of *pagan Rome*, but THE HOLY CITY, or Church of Christ.

Whether the fact be admitted or not, that the second movement of the Adventists, as they are now going out to meet the Bridgroom in 1854, is shadowed forth by these symbols of Rev. it is certainly an undeniable fact, that the movement corresponds to the scenic representation of the 10th and 11th chapters of Rev. Bro. Miller commenced his measurement of time in reference to the rise of the little horn of Dan. 9th with the overthrow of paganism, as preparing the way for the rise of papacy; but we now reckon from the suppression of Christian worship under Justin;—he measured from the time the *sanctuary of Rome* was polluted, we measure from the time when the *temple of God* (the Church) was polluted by idolatrous or Catholic worship—he measured from the treading down of paganism in *heathen Rome*, we measure from the treading down of evangelical truth and pure Christian worship in the *holy city* or Church.

Now, if we have the right idea of the daily sacrifice, it is perfectly obvious, that when true Christian worship is suppressed, "the abomination that maketh desolate" stands in the holy place, or in other words, when evangelical sects were persecuted by the Catholic power, the man of sin had taken his seat in the temple of God, and the Woman, that was to be drunken with the blood of the saints and the martyrs of Jesus, was already seated on the Beast.—The very act of *placing the abomination* that maketh desolate, *displaces the daily sacrifice*, or genuine worship of God; therefore there can be no period of time between the taking away of the daily sacrifice and the establishment of the abomination; the two events are necessarily synchronous, dating from one and the same point.

Who can but adore the wisdom of the infinite God? "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"—The world by human wisdom knew not God. Said Jesus, "I thank thee, Father, that thou hast hid these things from the wise and prudent," (of this world) "and hast revealed them unto babes," (in Christ). Such are the principles of the divine economy that the depths of infinite wisdom are not to be fathomed by the lead and line of human knowledge; it requires a divine cord to take soundings in such a boundless ocean. It is God alone that unfolds to view the glories of the divine administration; and as the heavenly panorama opens to the enraptured vision of the saints, how bright it shines! how resplendent with heaven's wisdom! what boundless riches of grace! what overflowing fulness of love! O glory to our heavenly King. It is all of grace. Grace laid the foundation —grace reared the pillars—and grace will raise the top-stone. But O what surpassing grace, that the humblest worms of the dust should be honored with His confidence, and initiated into the secrets of His government—into the mysteries of the kingdom of heaven. Yes, that pure, exalted, glorious kingdom of God—that the *poor of this life*—the outcasts of this world should be thus exalted to a near and hallowed relation—to a blessed and intimate communion with the King of kings, and the Lord of lords. All glory to Immanuel —ever blessed be the name of the Prince of peace. Before the outburst of that sacred anthem from the entire company of the redeemed, let us now begin to sing triumphant songs, to raise high our hallelujahs of thanksgiving and praise unto Him who hath redeemed us by His own blood, and "made us kings and priests unto God."

And O, beloved Brethren and Sisters, the soul thrilling thought, that the opening glories of that day are so soon to be realized! How blessed to think that we have had the privilege of foreseeing the dawn of that day—that we are identified with the little flock, the humble few that are fulfilling the word, and walking out on present truth, and depending on God for wisdom to understand.

Let us forever have done with all harsh, acrimonious, or denunciatory feeling, possessing the meekness of the dove, the tenderness of the lamb, the humility of the child; that our enemies, having no evil thing to say of us, may be constrained to say, Jesus' spirit is our spirit—that Israel's God is our God—that the gospel code is our law—and that Heaven's glory is our prospective inheritance. Let us in meekness instruct those who oppose themselves against us, that they may be won by our conversation and attracted by our Christ-like deportment. It is true some need the rod of admonition, but that too should be administered with a *tearful eye and a feeling heart.*

We have seen the signs that were to appear in the last generation of the gospel age—the darkening of the sun and moon —the falling of the stars, &c., which were to be the immediate precursors of His coming and kingdom. We have seen the four Angels holding the four winds of war, that the heaving billows of the political ocean might sink into a calm, and rest while the seal of heaven is placed on the radiant brow of the saints, while they receive the impress of the kingdom as heirs of the eternal inheritance. While thus the record on high of "the Church of the first born" has been filling up, the record on earth of those who have their portion in a burning world has also been filling up; and now as the four Angels are about letting go, and the earth's legions are arming for the conflict, and marching to the scene of action, and some of them are already wheeling into line of battle, O who can sing loud enough the praises of Him who has opened our eyes to see the gathering for the great day, as the eyes of the prophet's servant was opened to see the horses and chariots of fire with which the mountain was filled. Just at this critical moment—this season of peril to the Church—this hour of temptation that has come on all the world to try them—to have the pillar of light point the way to Canaan—to hear the voice of the good Shepherd, who cares for the flock, saying unto us, "this is the way; walk ye in it," O who can be sufficiently grateful for such distinguishing favors of heaven? Who can estimate the value of that grace that enables us to prophesy, as it were, "concerning many peoples, and nations, and tongues, and kings."

Not only have we felt the movement of the nations, but also the movement of the virgins. There has been a spirit somewhat like that which actuated the prophets when they searched diligently—applied all the powers of their being to understand "what, or what manner of time, the spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow."—There has been a trimming of lamps, an investigation of the word in relation to the time of the Redeemer's coming; and we believe in regard to the prophetic periods, it may be said, the wise understand. We are now applying the measuring rod agreeably to the instructions of the Angel; and if so, the calculations cannot fail. At the end the vision *will speak, and not lie.* "*In your days*, O rebellious house, will I say the word, and will perform it, with the Lord of hosts." If we have been through the tarrying of the vision, and this announcement is, as we believe, *the midnight cry*, there can be no farther delay of the Bridegroom; and if this is the second time of prophesying, there can be no failure again. The scripture has been fulfilled, the disappointment and delay have come, the proverb that the days are prolonged has prevailed throughout the land of Israel, and now the voice of God is heard in thunder tones among the nations, "the Lord of hosts mustereth the host of the battle." God speaks—the nations move —the Shepherd's voice is heard by the flock—the virgins cry aloud, "Behold the Bridegroom cometh." Let us, dear readers, go out to meet Him by faith and submission to His will. "Prepare to meet thy God."

Ptolemy's Canon.

As an appendage to the article on the Prophetic periods, it may be remarked that inspiration has given us a Chronology from the Creation, to the end of the Babylonish captivity; and it has been so fully illustrated by distinguished Chronologers, that there is but little doubt of the accuracy of it; but when we arrive at the restoration of Judah and Jerusalem, inspiration almost wholly fails us, and the most knowing inquirers, (says Mr Prince,) "were in perpetual strife till A. D. 1613, when the *mathematical Canon* of Claudius Ptolemy was happily discovered entire, in England; (which was drawn from the records of the Chaldean and Egyptian historians, and astronomers,) which was received with great joy by the learned world; and soon became the *decisive umpire* among Chronologers; to which they have therefore almost ever since appealed, as to an *uncontested oracle*." "It begins with the reign of Nabonnassar, king of Babylon, Feb. 26th, B. C., 747, accounts by Egyptian years of 365 days continually, without intercallations, reaches down through the reigns of the Babylonian, Persian, Grecian, Egyptian, and Roman monarchs, to the reign of Adrian, A. D. 137." Such is the description which Mr Prince gave of the *Canon of Ptolemy*, and we find a similar description of it by all Chronologers, who adopt it as a *test* to which all things must bow. As the Canon is, and has been, for more than 200 years, the standard on which our Chronologers have based their computations of the reigns of the Persian kings, and as the foregoing article on the Periods, has in one point, (viz., the 20th year of Artaxerxes,) deviated from that standard, it will be expected that some reasons will be given why a subject founded on *mathematical principles*, should be rejected to give place to a more *favorite view* of the subject, unless *it* can be substantiated by a presentation of facts, that are capable of supporting it; and if such facts exist, the public are entitled to them. I am aware that the learned world are generally satisfied with the accuracy of Ptolemy's Canon; I have never seen but one man who doubted it, and that man was a graduate of Harvard University, and has for more than twenty years been a teacher of the liberal sciences. This man had doubts, but he never, to my knowledge, expressed wherein. I knew the Periods of Daniel's vision of 2300 days could never have been fulfilled, according to our translation, if the Canon of Ptolemy was right; and this led me to search with untiring effort, to find wherein it was false; and by the grace and assistance of a holy God, *I have found it.*

I would not differ from such men as Archbishop Usher, Sir Isaac Newton, Calvisius, Petavius, Marsham, Prideaux, Cary, Whiston, Gregory, Clark, Hales, and a host of other illustrious Chronologers, both ancient and modern; I say I would not differ from the views of those great men, did not truth present itself in such glowing colors, that I cannot resist it.

I feel like *nothing* before these men, whom I esteem as some of the greatest the world ever produced; and had I not truth, and God himself, to support me, I should quail before such men as these: but God is able to wield His truth, even through *unskilful hands*, to the conviction of even such men as these; and make it subservient to his glory: and though truth requires me to present what those great men overlooked, all will see that a state of antagonism with such men, is far from being a desirable position; for if they have passed off this stage of action, *their characters live*, not only in the memory of friends, and the records of nations, but in their successors.

In presenting the facts which sustain the position that we have taken against the integrity, and validity of the canon of Ptolomy, it must be expected that we shall descend to niceties, which to a careless observer would perhaps look trivial: but we shall endeavor to present them in the most simple and undisguised manner, that all capacities may have the clearest light possible to discern that Ptolemy has crowded his computations with one superfluous year, between the seventh year of Cambyses, B. C., 523: and the thirteenth year of Darius Nothus, B. C. 412: and although it is supposed to be mathematical, it is "falsely so called." I shall have occasion to refer to, and quote from, "Prince's Chronology of New England;" and "Bliss' Analysis of Sacred Chronology," and perhaps others. I shall first shew by astronomical records, that at the end of thirty-two years, he overreached his mark, which was only a part of a year at the first bound; second, that it became a year too much, at the second bound, forty-five years afterwards; third, that it continued a year ahead, thirty-four years. These are our *bounds*: the 1st is the 7th year of Cambyses, when an eclipse occurred July 17th, B. C. 523: 2d, at another eclipse in the thirty-first year of Darius Hystaspes, April 25th, B. C. 491; 3d, the 20th year of Artaxerxes, which Ptolemy calls B. C. 445, which I think I shall be able to shew is one whole year ahead of the true date; and that inspiration will enlighten us some, at this date; and 4th, the thirteenth year of Darius Nothus, which Ptolemy says commenced B. C. 411, I shall shew by History, and historic synchronisms, that it began in the summer of B. C. 412: and then shew that prophecy requires that limits be fixed at these dates. It has been asserted that "the 20th year of Artaxerxes was fixed in B. C. 445, by the concurrence of more than 20 eclipses;" but by these very eclipses, we can prove that the 20th year of Artaxerxes nearly synchronized with B. C. 446; and that it began in the latter part of B. C. 447. The learned world have supposed that Claudius Ptolemy, (being a mathematician of great celebrity,) was undoubtedly right; it was indeed considered as a self-evident fact, on which no doubts were even *allowed* to be admitted. In the prosecution of this question the one sole object of our heart is to elicit truth, and let the world know that the prophecies of God, especially the vision of Daniel, can at each *Period* be fulfilled, in the exact order which unalterable prophecy has arranged them; without a deviation from our present translation.

It is known by all men who have common intellect, that any particular remarkable record made in a given year of any king's reign, marks that identical *year of his reign*. The question is not what year B. C. or A. D. an eclipse of such description did occur, for that can be ascertained at any time, astronomically: but it is what year *of a king's reign*, did an eclipse occur, of such and such quantities of digits eclipsed, what months, and days of the month, and whether Solar, or Lunar?—Such a description of an eclipse truthfully recorded, would fix the date of that *year of any king's reign*, with *absolute certainty*: there would be no room left for one doubt about it; but it must come within the given year, (which it marks) of that king's *personal* reign. For instance, Should a remarkable celestial phenomenon, such as a total eclipse of the sun, transpire in the fifth year of the reign of Queen Victoria, on the 1st day of May, we have only to ascertain by the calculations of Astronomy, what year of the Era, or of the world, that eclipse happened; and we should instantly see when she began to reign. But if the reign of a predecessor however short, should be added, and computed with the years of her reign, all must see at once, that it would disarrange the years of her personal reign: and this is the foundation of our argument against the canon of Ptolemy; he has put the reigns of three Monarchs together, the two former of which were so short, that by compounding them together, and commencing them precisely at the date which the latter began to reign, of course the eclipses, (as the whole reign is ascribed to the latter,) would fall in the same years of the component reign, as they are recorded in the personal reign, and this is the reason why the fallacy of this Canon has not been discovered. All must see too, that the Era is overcarried just as much time as is allowed to the two preceding monarchs; for if their time is no more than six months, as it is begun at the true date of the latter monarch's personal reign, it must be carried six months beyond the end of his personal reign; thus adding six months at the end, which ought to have been put in before the beginning. So much for overdriving. I shall now proceed to give a table of each of the years as they are reckened in the canon of Ptolemy, from the seventh year of Cambyses, B. C. 523, to the thirteenth year of Darius Nothus, which *he* calls B. C. 411, and shew its faults; after reducing the Nabonnasarian years, to solar years; which after the first reduction it will be necessary to do at the beginning of each king's reign; but first give a quotation or two, from Prince, and Bliss, both of whom invariably follow the canon of Ptolemy.

Prince says, "Cambyses reigned eight years," (Page 35th, Chron. New Eng.) Bliss says, (page 143, Anal. Sac. Chron.) "In the Canon of Ptolemy eight years are allowed for the reign of Cambyses; but according to Herodotus, they included the seven months of his successor, Smerdis Magus; of which no account is made in the canon.

On the same page he says, "Smerdis was succeeded by two conspirators, Maraphis, and Artaphrenes, who continued but about six months, which is included in the reign of Darius Hystaspes, the next Persian king.

Jan. 2d, B. C. 523, Cambyses' seventh year began, and there is a Lunar eclipse recorded, which occurred July 17th, same year. (Bliss' Anal.) Jan. 2, B. C. 522, Cambyses' eighth year, (according to Ptolemy) begins. Jan. 1st, B. C. 521, Maraphis and Artaphrenes, the two conspirators begin to reign, who are slain at the end of six months, and Darius Hystaspes succeeds, who, says, Ptolemy, with the conspirators, reigned 36 years. Now it will be seen that Ptolemy begins to crowd his computations; for Jan. 1st is the true date where Darius began personally to reign, as will soon be seen; but here, where the six months ought to end, Ptolemy begins them; and thus carries the beginning of his sole reign, to July 1st, B. C. 521.

Darius Hystaspes 36 years.
Jan. 1, Consoirators begin.
July 1, Darius personal.

B C.		
521.	1	
520.	2	
519.	3	
518.	4	
517.	5	
516.	6	
515.	7	
514.	8	
513.	9	
512.	10	
511.	11	
510.	12	
509.	13	
508.	14	
507.	15	
506.	16	
505.	17	
504.	18	
503.	19	
502.	20	
501.	21	
500.	22	
499.	23	
498.	24	
497.	25	
496.	26	
495.	27	
494.	28	
493.	29	
492.	30	
491.	31	Here, July 1, Ptolemy makes Darius' 31st year begin; and as there was an Eclipse in his 31st year, we should like to find it. What was its date? *April 25th, B. C.* 491. Then it is left back in his 30th year.
490.	32	
489.	33	
488.	34	
487.	35	
486.	36	

Dec. 23, Xerxes 21 years.

485.	1
484.	2
483.	3
482.	4
481.	5
480.	6
479.	7
478.	8
477.	9
476.	10
475.	11
474.	12
473.	13
472.	14
471.	15
470.	16
469.	17
468.	18
467.	19
466.	20
465.	21

Dec. 19, Artaxerxes Longimanus 41 years.

464.	1
463.	2
462.	3
461.	4
460.	5
459.	6
458.	7
457.	8
456.	9
455.	10
454.	11
453.	12
452.	13
451.	14
450.	15
449.	16
448	17
447.	18
446.	19
445.	20
444.	21
443.	22
442.	23
441.	24
440.	25
439	26
438.	27
437.	28
436.	29
435.	30
434.	31
433.	32
432.	33
431.	34
430.	35
429.	36
428.	37
427.	38
426	39
425.	40
424.	41

Dec. 7th, — Xerxes 2d, 45 days, Sogdianus 6 months and 15 days, and Darius Nothus over 18 years. Here again Ptolemy has compounded the reigns of three kings together, the first of which begins to reign and the two first reign 8 months, which makes his personal reign begin,

Aug. 7th,
423. 1
422. 2
421. 3
420. 4
419. 5
418. 6
417. 7
416. 8
415. 9
414. 10
413. 11
412. 12
411. 13, Here Aug. 7th Darius' 13th year begins.

I shall now make a few more quotations from Bliss, (Anal. Sac. Chron.) On page 152 he says, "Artaxerxes Longimanus, according to Prideaux, was succeeded by his son Xerxes, who was murdered at the end of forty-five days by his brother Sogdianus, who in turn was put to death by his brother Ochus, having reigned but six months and fifteen days. The two brothers having reigned less than a year, their time is included in Ptolemy's Canon, in that of Ochus. This prince changed his name to Darius, and is called by historians, Darius Nothus. His reign, including that of his brothers, according to the Canon of Ptolemy, continued 19 years, "to B. C. 404."

Again I quote from pages 24th and 25th, (Anal. Sac. Chron.) 1. 'Thucydides, b. 8, had preserved a curious original document, in the third treaty of peace between Tissaphernes and Peloponnesians, beginning with its date: 'In the 13th year of the reign of Darius (11. Nothus) &c. This treaty it appears from history, was made in winter, in the 20th year of the Peloponnesian war, which began in the spring, B. C. 431; and consequently the 20th year in winter, was the beginning of the Julian year, B. C. 410; which added to the 13 years of Darius, or 337th of the era, gives its commencement, B. C. 747." The treaty mentioned above, which was agreed upon by Tissaphernes a lieutenant of the king of Persia, and the Peloponnesians, is likewise mentioned by Sir W. Raleigh, who also says it was made in the 20th year of the Peloponnessian war.—Now it will be seen that if this treaty was made in the 20th year of the Peloponnessian war, and 337th of the era of Nabonassar, it could not (as Ptolemy computes years) be made in the 13th year of the personal reign of Darius Nothus: for he begins the reigns of the two brothers, Xerxes and Sogdianus, Dec. 7th, B. C. 423, and consequently after they had reigned eight months, it would carry the beginning of Darius' personal reign, to Aug. 7th, 423 B. C., and the era of Nabonassar falls back to begin with the solar year. In order that *all* may understand, I will give a table of the years of the Peloponessian war as far as the 20th, and the corresponding years of the era of Nabonassar.

To be continued.

☞ The storm of last week seems to have been very extensive and almost unparalleled for the quantity of rain, violence of the wind, &c., in many places. In the City of New York it rained 66 hours without intermission and much of that time it is said in torrents.

We cut the following items from the Lowell Journal:

THE STORM was not confined to this vicinity, but swept over every part of the country which has since been heard from. On Wednesday it was very severe at Washington and Baltimore, and in the latter city a man was killed by lightning. On Wednesday and Thursday a furious gale swept over the great lakes, capsizing and wrecking vessels and destroying life. At Chicago, seven schooners are reported wrecked, with four lives lost. Disasters are also reported at Buffalo and Milwaukie. At Detroit the storm was accompanied with rain and hail, and it is reported as the most severe gale that has visited that section for several years. Mr Nicholas (of the firm of Nicholas & LeFavour) was struck on the head by one of the signs on the store, which was blown down, and his skull was fractured and one of his thighs broken. A despatch from Cincinnati of the 29th states that snow had fallen two inches deep sixty miles north of that city. In Philadelphia the storm is represented as one of the most severe which was ever seen in that region—several buildings were struck by lightning, and many persons were injured. The Hartford papers of Saturday mention a great flood upon the Connecticut, with the prospect that the water would rise as high there as it has ever risen before. In New York several buildings were unroofed and blown down, and many vessels received injury. The roof and upper story of the American candle manufactory in Brooklyn were blown off, and two hands very severely injured.

THE FRESHET IN THE VALLEY OF THE CONNECTICUT has proved the greatest on record—Hartford being inundated—Colt's pistol factory badly damaged—part of Springfield overflowed—immense damage and distress along the river banks—Windsor Locks washed away—railroad tracks completely destroyed, etc. etc. In Hartford the damage to property is very heavy, involving much suffering to the poor people that have been driven from their homes. The Mayor has ordered the public buildings of the city to be thrown open for their use, and also ordered out boats to rescue such as are in danger.

Foreign.

ADDITIONAL FROM EUROPE. In addition to the foreign intelligence received by the Pacific, which we laid before our readers on yesterday, we have the following items:—The Baltic was opening from ice, and had already become navigable. The French squadron that has sailed from Brest, under Admiral Deschives, to reinforce Napier in the Baltic, is composed of the line-of-battle ships Inflexible, Jemappes, Tage, Breslau, and frigates Darien, Poursuivante and Semillante. Napier's fleet now musters thirty-seven sail, carrying eighteen hundred guns, and over eighteen thousand men. Napier's fleet had taken five Russian prizes with a number of prisoners. The prizes were loaded with sulphur and other articles contraband of war. Napier's fleet had advanced up the Baltic—bound, it is said, for Helsingfors. The Russians had committed great atrocities before leaving Aland.—Seven merchant prizes are in the hands of the British at Kioge Bay. The Danish ministry still remained in power.

Vienna, April 10. The state of siege will be raised in Hungary, the Servian Woywodate, the Branat Galicia, Cracow, and Bukowina, after the 1st of May. This is official. It is rumored, in well-informed quarters, that Austria proposes to Prussia to consider the passage of the Danube a *casus belli*.

One mode of defending the entrance of Cronstadt is new and dangerous. Strong iron chests, charged with powder and other combustible materials, are sunk in the channel, and connected by wires to a galvanic battery.—Above the chests is some machinery, which, on being touched by the keel of a passing vessel, completes the galvanic circuit, and explodes the mine. A hundred of these dangerous inventions are sunk in the narrow entrance to Cronstadt.

The War on the Danube.—Vienna, April 13. The late accounts state that numerous skirmishes of a very sanguinary character take place along the line of the Danube. The national antipathies have reached their extreme point. Prince Gortschakoff is about to move from Bucharest, on the Danube.

Vienna, April 14. The Russians are entrenching themseves at Hirsova. As Omar Pasha has issued orders to the troops occupying the second or Balkan line of defence, to begin their march towards the Danube on the 10th, it is supposed tha some positive assurances relative to the arrival of the allies must have reached him.

Orsova, April 9. Extreme activity prevails among the Turks, and it is believed that important events will occur about the 20th. 8000 Russians attempted to storm Rassova, but were repulsed. On April 2d the attack was renewed. 7500 men had been landed to reinforce Varna. It was further rumored that the Turks had taken Turna, and advancing in rear of the Russians.

Victory in the Caucasus. The English steamer Sampson, which had been surveying on the coast of Circassia, returned to Constantinople March 21st, bringing tidings of a complete victory gained by the Circassians over the Russians. The Circassian coast is at present free from the enemy.

Constantinople, April 6. The whole fleet is now in the Black Sea. 3000 Greeks have embarked precipitately in order to leave Turkey. Trade is at a stand still.

Odessa, April 8. The combined fleets blockade Odessa. A private despatch states that Odessa was taken on the 14th, but this is doubtful.

Paris, April 18. Advices have been received here by telegraph from Constantinople to the 10th of April. Varna, which was only defended by six thousand men, has asked for reinforcements from the combined fleets.

Kalafat is again full of men, the present garrison numbering 40,000. The Turkish camp was healthy; provisions were abundant. On the 6th April, the Anglo-French declaration of war against Russia was read to the troops at Kalafat, and was saluted with a hundred salvos of artillery and three rounds of musketry. The news of the declaration of war created immense excitement at Bucharest.

Fifteen thousand troops were daily expected at Constantinople from Egypt, who will immediately on arrival be forwarded to Baroum, under the escort of English and French steamers. Some excitement was manifested at Constantinople, and the new Mufti was insulted, April 3d. Lord Stratford had addressed to the British Consuls a circular condemning the Greek insurrection.

The Very Latest.—Liverpool, April 19. It is confirmed that the Russians entered Servia.—A force crossed on the 15th, and entered Turna. The important fortress of Tchaking, in Lower Wallachia, was destroyed by accidental fire, together with all the Russian stores, &c.—The Russians were threatening to cross at a higher point up the river.

LATER—ARRIVAL OF THE AFRICA.

Richardson Bros., agents of the City of Glasgow, say they are not afraid she is lost, that the ship was perfectly efficient, had water for 40 days and a distilling apparatus, with provisions for 65 days. She took out 373 passengers.

A treaty of closer alliance is ratified between France and England.

The expulsion of the Greeks was rigorously enforced. The Greek Insurrection had asumed a shape of guerrilla warfare, but was not formidable. Lord Statford de Redcliffe had published a strong manifesto against the Greek Government for favoring the insurrection. A massacre of the Greeks at Volo was reported, but doubtful.

Accounts are still vague respecting the violation of the Servian territory. Prince Daniel is said to have summoned the Montenegrins to arms against the Turks. The campaign in Asia was expected to be opened abont the middle of April. There was no news of any importance in France or England.

Count Nesselrode's circular favors the Greek insurgents.

Berlin, Friday.—Yesterday an alliance offensive and defensive between Austria and Prussia was signed by Baron Mantemet on the one side, and Baron Hess and Count Thune on the other. It is asserted from Copenhagen that Sweden has positively entered into a secret treaty with Russia, by which an obsolete enactment, forbidding more than four ships at one time to enter an harbor, has been restored, and the same extended to Norway.

Paris, Friday.—A despatch from Omar Pacha confirms the previous accounts that the Turks were on three different occasions successful against superior forces at the passage of the Danube. but in obedience to orders they retreated on the line of Karasan. The St. Petersburg papers contain a manifesto in reply to the English and French declaration of war. It throws the responsibility of the war wholly upon France and England.

The correspondent of the London Times, writing from Paris 18th, says that private letters state that the affair of the Black Warrior so far from being settled, has been urged on with extreme violence by Mr Soule, and at the present moment wears a very threatening aspect.

By accounts from Kael of the 16th of April, it was stated that all the Russian ports in the Baltic are under blockade. The number of Russian merchant ships now captured amounts to ten. On the 19th of April the English fleet was telegraphed off Gothland. On the 12th of April eighteen Russian Ships of the line were lying at Hesingfoes; they seemed as if they intended to pass over to Revel. Admiral Plumridge has been watching them, and before this Sir Charles Napier must have come up with his squadron, intending doubtless to attack them. It is stated that a Russian force has violated the Servian territory.

ALARMING STATE OF TURKEY. The following letter, published in the London Times, gives a disheartening account of Turkish affairs:

The Russians are making as much progress in their march as by their propagandism. On the one hand they repulse the Turks, who begin to be intimidated; on the other, they excite the flame of revolt, having for that object the Hellenes at their beck and service. Omer Pacha has every reason to complain of the present War Minister.

"In vain he asks to have succor sent to him; Riza Pasha does not grant it, but after long delays and against his will.—The generalissimo we are assured, has been obliged to write on the subject directly to the Sultan. The rumor circulates, and not without some probability, that Thessaly is in full revolt, and that Macedonia already feels the effect of it, and the spark is already kindled at Salonica."

DECLARATION BY THE CZAR. The following "Declaration" is contained in the St. Petersburgh Journal of the 31st of March (13th of April):

"France and Great Britain have now at last undisguisedly departed from the system of concealed hostility which they had previously adopted against Russia, particularly by ordering their fleets to enter the Black sea.

"The tenor of the explanations given by those powers in reference to that proceeding was such, that the cessation of the mutual relations existing between them and the imperial cabinet became a matter of course.

"The latter result was shortly followed by a communication, in which the two cabinets, through the medium of their respective consuls, invited the imperial government to evacuate the Danubian principalities within a given term, which England fixed at the 30th of April, and France, still more peremptorily, at the 15th of that month.

"By what right did the two powers thus pretend to exact everything from one of the two belligerent parties, without demanding anything from the other? This is what they have not thought fit to explain to the imperial cabinet. To evacuate the principalities, without even the shadow of a fulfilment by the Ottoman government of the conditions to which the Emperor made the cessation of that temporary occupation subordinate—to evacuate them from the fear of a war which the latter was the first to declare, while it is actively carrying on offensive operations, when its own troops occupy a fortified point of Russian territory—was in itself a condition inadmissable in substance. The two powers placed the condition in such a shape that it became still more unacceptable.—They fixed a term of six days for the adhesion of the imperial cabinet, at the expiration of which a refusal, or the absence of any reply whatever, was to be by them regarded as equivalent to a declaration of war.

"To a summons so partial in its tenor, as practically inexcusable as it was insulting in its terms, silence was the only reply compatible with the dignity of the Emperor."

Signs of the Times.

We heard but little of organizations like that of the Know-Nothings being formed till the eventful year of 1854. It may be remembered, that the position I have taken in relation to the frog spirits is, that they are influences going forth from the Catholic, Greek and Mohammedan religions embodied in the several governments that sustain them, which will ultimately involve all the kingdoms of the world in war.—The rapid development of one of these influences the present year in America is beyond parallel. As proof, we extract the following from a paper called the Know-Nothing, recently commenced in Boston:

Great Success of the Know-Nothing.—The success of the "Know-Nothing" has far exceeded our most sanguine expectations. The call for it was unexampled in the history and experience of the Boston press. Our first edition of 25,000 copies was at once exhausted, and two days afterwards the second edition of 25,000 was gone to a paper. We thank the public.

We this week issue an edition of 100,000 copies, and have made ample arrangement for such orders as may be sent in.—We send 15,000 copies to New York, 10,000 to Philadelphia, besides thousands to Lowell, Portland, Fall River and other parts of Massachusetts and New England. We ought to be satisfied. WE ARE.

To show the actual development of the spirit now pervading community, we present the following from the Boston Bee, in reference to a riot created by street preaching against the Catholics on Sunday last:

Great Riot at Chelsea—The Catholic Church Partially Demolished.

Murderous assault on a Constable—The Military under Arms—Arrest of five rioters.—The town of Chelsea was the scene of tremendous excitement and riotous proceedings yesterday afternoon and last night. Over a thousand persons here collected, and symptoms of a riot were visible on every side; nor were these without an early fulfilment. In a few moments stones were thrown at the Catholic church, the windows of which crackled merrily. This increased; and before many minutes the windows of the building were entirely demolished.

This was resented on the part of the Catholics, and a general row ensued. Over *three hundred persons,* as we are informed, took part in it, and the air whirled with stones, brickbats, clubs, &c.

The authorities of the town rallied, but were unable for the time to accomplish much. Constable George Milton was seriously injured, and was conveyed to his residence.

During the heat of the riot the cross upon the Church was pulled down, and fractured into a thousand pieces—an act which exceedingly exasperated the Catholics; a fact which was sufficiently indicated by a renewed and augmented storm of furiously propelled missiles.

Night now came on, and the battle decreased; but not before several attacks were made upon the church.

During the riot the following persons were arrested: Patrick Collins, James Donahoe, Philip Closky, and his wife Catharine, who fought like a tiger, and Franklin Hurley. Further arrests were in progress during the evening.

Fearing that as midnight approached the riot might be re-commenced, as squads of Irish gathered by hundreds in the public ways, Deputy Sheriff Rugg ordered the Chelsea Light Infantry, Capt. Fellows, to hold themselves in readiness for action and immediate service. The company were accordingly put under arms, uniformed and equipped with ball cartridges, &c.—The gallant corps responded bravely. At nearly 12 o'clock, when our reporter left, they had not been called upon to suppress any further riotous demonstrations, though from the movements of the bodies of squads, it was expected their services would be put in active requisition before morning.

Orr was conducted to the boat shortly after dark, and came over to the city, unharmed, so far as we learn.

Some fifty Irish men and women were more or less injured.

It is almost a miracle that no person was killed, in view of the ferocity of the riot and the deadly weapons used.

Such demonstrations are significant at the present time, and are suggestive of coming events which it is painful to contemplate.

It was expected that the church would be burnt during the night. A constabulary force had been placed in guard over it, to prevent, if possible, the threatened conflagration.

Some 1500 persons from Boston were present during the evening, as spectators.

The persons arrested were taken to the lock-up. The Irish gathered round the building, for the purpose, as is supposed, of liberating the parties within. The appearance of a few uniforms appeared to cower the mob, and it dispersed.

☞ Some of our Brethren have desired a large paper to be published, filled principally with argument on the general subject of the Lord's immediate appearing, for the purpose of distribution; and as we shall be at the expense of enlarging the paper for that week, and striking off 17,000 copies, it is deemed expedient to suspend the publication of the Crisis for one week. 5,000 copies are designed for the West, and 3,000 extra numbers will be left, which any who are desirous of reading or distributing may have by sending in their orders.—ED.

To the toil-worn pilgrim:—Beloved of God, and bought with the price of Jesus' precious blood. Be of good cheer; for *soon*—yea VERY SOON, thou shalt join thy voice with all the ransomed of earth, in a song more sweet and blessed than angels ever sung. Only be faithful to thy coming Lord, and soon thy heart shall rejoice with "joy unspeakable and full of glory." Perhaps thy trials may be severe, and thy temptations great; go then immediately to thine own *best Friend.* Tell Him all the sorrows of thy heart—keep nothing back—ask Him for grace and strength, and He will surely give thee—only ask in faith—his promise is sure; it cannot fail. Then be of good cheer, "endure hardness as a good soldier of Jesus Christ," and soon upon thy beauteous brow shall sparkle a crown more bright and beautiful than monarch ever wore—and the Saviour who has "loved thee with an everlasting love," shall say, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O blessed thought—O happy moment—when all the blood-washed millions shall hear the welcome invitation and enter upon a state of eternal blessedness and perfection. Dear Bro. Merriam, God bless thee my brother, and give thee Heavenly wisdom, and the Holy Spirit to guide thee into all truth. The Crisis is a welcome messenger to many lonely pilgrims I can assure you; and while it comes laden with precious, soul-stirring and heart-cheering truth, God will be honored and his cause advanced. I find it is also a very efficient missionary; for while it breathes forth the very spirit of the gospel, it is read with interest by many who have not been identified with us, and the effect has been blessed. In the East, as far as I have traveled, and in places that I have heard from, the cause is prosperous;—thank the good Lord. Then be of good cheer—a crown of glory awaits thee, its lustre shall never grow dim.

Your Bro., waiting for the promise at the ending of the days in 1854. Amen.

N. G. REED.

Conferences.

A Conference will be holden at Warner Village, N. H., to commence on Friday, May 19, and to continue over the Sabbath. Bro. Berrick is expected to attend. J. COUCH.

A Conference, commencing Friday evening, May 12, will be holden at the School House, one mile west of Plainville, Onon Co., N. Y.

Appointments.

The Lord willing, I will preach at
West Alton the 2d Sabbath in May.
Danbury, May 20, at 5 o'clock P. M., and continue over the Sabbath.
Hill, near the West Meeting house, Sabbath, May 28.
The Colley School house, near Hill's Bridge, Monday, May 29, at 5 o'clock P. M.
Holderness Tabernacle, June 3, at 5 o'clock P. M., and continue over the Sabbath.
Meredith Center, 2d Sabbath in June.
OTIS G. SMITH.

If the Lord will, I will meet with the Brethren in Concord, N. H., Sunday, May 14.
JAS. S. GORTON.

The Lord willing, I will preach at
Roxbury, Ct., May 14th and 23d.
Lanesville, New Milford, 18th and 19th.
Bethel, the 21st
GEORGE A. BARKER.

The Lord permitting, I will preach
At Richmond Corner the 2d Sabbath in May.
At Westboro' the 3d Sabbath in May.
EDWIN BURNHAM.

If the Lord will, I will preach at the following places:
North Haverhill, N. H., Friday, May 12, and continue over the Sabbath.
Swiftwater, Monday, Tuesday and Wednesday, May 15, 16 and 17.
Sugar Hill, Thursday, May 18, and continue over the Sabbath
Whitefield, Tuesday, May 23, and longer if desired.
Week days at 7 o'clock, P. M., *precisely.*
Come brethren; the Lord is at hand.
If there are other places in the North, where the brethren wish to hear the truth, please address a line to me at some of my appointments, in season. *Remember* that the *poor* shall have the gospel. *Continue in prayer.*
WM. L. CAMP.

Bro. L Kimball, the Lord willing, will preach in Chapman Hall, Boston, on Lord's day, May 14.

Bro J. Turner is expected to preach on the 20th of Rev. at the Chapel in this place on the 2d Sabbath in May.

Providence permitting, I will meet the brethren at the following places:
Russel, Mass., evening of May 10.
S. Worthington, Mass., evening of May 11.
Cheshire, Mass., evening of May 12, and continue over the Sabbath.
All letters for me may be directed to Cheshire, Mass, till May 12th. Brethren in Hawley, Savoy, Charlemont, Greenfield, Gill, &c, will be visited in this tour if the Lord permit, and due notice will be given
H. PRATT.

Special Notice.

COMMENCEMENT OF THE LAST SERIES OF TENT MEETINGS.

Since the last warm season has arrived, it is thought best to hold a few Tent Meetings. The first will be IN CONCORD, N. H, MAY 30, 1854. As the last year of the President's administration and the reign of Kings and Emperors has come, and all the governments of earth must now give place to an exceeding great and very greatly to be desired government, surpassing in majesty and power, in loveliness and beauty, anything before seen; the friends—the lovers—the expectants—the loyal subjects of the Most Grand, the Most Illustrious and Glorious King of this Sublime Kingdom, desire to meet to exhort one another to steadfastness as they see the day speedily approaching, and to listen to the tidings of their returning Sovereign, in a Tent prepared for the occasion, in the CITY OF CONCORD, N. H., TUESDAY, MAY 30TH, 1854, AT 5 O'CLOCK, P. M., AND CONTINUE OVER THE FOLLOWING SABBATH. Let those who belong to the household of faith, whether possessors of little or much, living far off or near, come as children of one family, "bearing one another's burdens, and so fulfil the law of Christ."

Ministers of God, to set the subjects contained in this notice before the people, are requested to attend.

In holding this meeting, it is not the design or desire to rebel against the government under which we live, or the city authorities of Concord, and with all due respect for our rulers and nation, we would invite one and all, without distinction, since all earthly governments must now fall, to come and candidly weigh the reasons of our expectation—believe—join us—prepare before it is too late, and be participators in the reign and kingdom of "ANOTHER KING, ONE JESUS," who, in the *GRANDEUR OF HIS POWER, WILL SWAY HIS SCEPTER OVER ALL THE EARTH,* "AND OF HIS KINGDOM THERE SHALL BE NO END."

In behalf of the cause of the coming King,
J. CUMMINGS.

Concord, May 6, 1854.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

WOOLWICH, ME., April 22, 1854.

Brother Merriam:—We wish to say to the Brethren through the Crisis that we want to have a series of Meetings in this place some time between the first of May and the last of June. Will Brethren Couch, Brown, Berick, Burnham, or some others respond to our call through the Crisis.

Yours in love,
JOHN DICKINSON, 2D.

Advent Advent Brn. hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Bro. Geo. A. Baker's P. O. address is Litchfield, Conn.

PROVIDENCE, April 29, 1854.

Brother Merriam:—We have a good work going on in the name of the Lord we trust. From two, our numbers have been augmented to fifty, or more; several were baptised by Brother Mathewson last Sabbath, and several more are to be baptised soon. Oh, bless the Lord, all ye his people for so good and so great a work as He has done and is still doing for us in this place.

Wishing to put all obstacles out of the way of our ministering Brethren visiting this place, to preach to us as the Lord may direct, we have appointed Dr. C. O. Town, as Corresponding Secretary. For the Brethren,
J. M. WATERS.

If the brethren abroad, who are not favored with much preaching, will inform me where they live, I will visit them if the Lord will.
My P. O. address is Bridgewater, Vt.
S. B. MUNN.

The new edition of Advent Hymn Book are now ready for sale. Those in want of Hymn Books, will please send in their orders.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE,* and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis,* or, *Order for books,* as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs," and "the Advent Hymn-book," must in future be directed to Joshua Merriam, Editor of the World's Crisis.

Wm. B. Rose's P. O. address is Southwick, Mass.

If the Lord will, there will be a Grove Meeting at *Union Mills, LaPort Co., Indiana,* to commence on the 25th of May at 10 o'clock, A. M., and continue over the Sabbath, and as much longer as may be thought best. Brethren F. H. Berick, J. Couch, and J. C. Bywater are expected to be present to preach the word. All who wish to hear on the time of our Lord's coming we hope will avail themselves of this opportunity. A general invitation is given to ministering and lay brethren scattered abroad throughout Southern Indiana, Michigan, Illinois. Come up, brethren, in the name of the Lord and hear for yourselves, then judge.

Brethren coming from east or west via Michigan Central Road, will take the New Albany and Salem Road and stop at Haskel's corner, 7 miles to the meeting. Brethren coming from east or west via Southern Road, will stop at Laport, 10 miles to the meeting. All those who leave the cars at the abovenamed places, on the 24th, will find conveyance to the meeting, free of charge. In behalf of the Brethren.
D R. MANSFIELD.

Bigelow's Mills, LaPort Co., Ind., April 12, 1854. tf

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

Bro. James E. Clark's P. O. address is *New Haven, Ct.*

Business Items.

☞ Bro. O. G. Smith, we have squared your account.

☞ Bro. Davison, we have no voice in deciding upon the route. That belongs to the P. O. department.

☞ Bro. J. C. Gilman, we find on our book $3,75 credited to L. Dammon for books under date of April 20.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have ordered another edition of "The Grand Crisis in Human Affairs," and are obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.
Retail price, 50 cts.
Wholesale, $40 00 per 100
Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents if prepaid; otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

J Osborn, F J Drake, J M Clafee, L Herrick, E S Eastman, A J Streeter, C Cook, A Brigham, C Dandley, T Stone, Sister Clark, P Dollif, a friend, a bro in Lanesville, W Hepworth, Jr., B Reed, J Doe, S Babcock, W Perry, $1 each.

E R Merrill, E H Sherman, E Sherman, W Currier, M Colbath, G Nellis, J Denton, T Lee, A Slade, C Hutchins, S Jacobs, A Sheldon, C W Willey, 50 cents each.

A Smith, A Freeman, S Waldron, A Lawrence, S B Ashton, E Young, E Calderwood, H Chapman, J M Sales, A Clough, E Porter, J D Relgea, Mrs M Daball, W H Skinner, E Osborn, E Robins, 25 cents.

Miscellaneous—C W Richards, 75 cts; T Finn, 35 cts; C Cowdry, 24 cts; J Partridge, $5.

Cash Received for Books.

J S Farnum, $2,20; O G Smith, $6; W Coursons, $5; D Piper, $1; S Smiley, 34 cts; S Ferren, $1,66; L Moore, $1; C F Jordan, $16,28; W C Peck, $3; L Adams, $1; J S Richards, 44 cts; T Finn, 65 cts; S Roberts, 75 cts; D Leonard, $1; N G Reed, $1; J Kellogg, $1,29; J C King, $6.

Xerxes 2d, 45 days, Sogdianus 6 months and 15 days, and Darius Nothus over 18 years. Here again Ptolemy has compounded the reigns of three kings together, the first of which begins to reign

Dec. 7th, and the two first reign 8 months, which makes his personal reign begin.

Aug. 7th,		
423.	1	
422.	2	
421.	3	
420.	4	
419.	5	
418.	6	
417.	7	
416.	8	
415.	9	
414.	10	
413.	11	
412.	12	
411.	13,	Here Aug. 7th Darius' 13th year begins.

I shall now make a few more quotations from Bliss, (Anal. Sac. Chron.) On page 152 he says, "Artaxerxes Longimanus, according to Prideaux, was succeeded by his son Xerxes, who was murdered at the end of forty-five days by his brother Sogdianus, who in turn was put to death by his brother Ochus, having reigned but six months and fifteen days. The two brothers having reigned less than a year, their time is included in Ptolemy's Canon, in that of Ochus. This prince changed his name to Darius, and is called by historians, Darius Nothus. His reign, including that of his brothers, according to the Canon of Ptolemy, continued 19 years, "to B. C. 404."

Again I quote from pages 24th and 25th, (Anal. Sac. Chron.) 1. 'Thucydides, b. 8, had preserved a curious original document, in the third treaty of peace between Tissaphernes and Peloponnesians, beginning with its date: 'In the 13th year of the reign of Darius (11. Nothus) &c. This treaty it appears from history, was made in winter, in the 20th year of the Peloponnesian war, which began in the spring, B. C. 431; and consequently the 20th year in winter, was the beginning of the Julian year, B. C. 410; which added to the 13 years of Darius, or 337th of the era, gives its commencement, B. C. 747." The treaty mentioned above, which was agreed upon by Tissaphernes a lieutenant of the king of Persia, and the Peloponnesians, is likewise mentioned by Sir W. Raleigh, who also says it was made in the 20th year of the Peloponnessian war.—Now it will be seen that if this treaty was made in the 20th year of the Peloponnessian war, and 337th of the era of Nabonassar, it could not (as Ptolemy computes years) be made in the 13th year of the personal reign of Darius Nothus: for he begins the reigns of the two brothers, Xerxes and Sogdianus, Dec. 7th, B. C. 423, and consequently after they had reigned eight months, it would carry the beginning of Darius' personal reign, to Aug. 7th, 423 B. C., and the era of Nabonassar falls back to begin with the solar year. In order that *all* may understand, I will give a table of the years of the Peloponessian war as far as the 20th, and the corresponding years of the era of Nabonassar.

To be continued.

☞ The storm of last week seems to have been very extensive and almost unparalleled for the quantity of rain, violence of the wind, &c., in many places. In the City of New York it rained 66 hours without intermission and much of that time it is said in torrents.

We cut the following items from the Lowell Journal:

The Storm was not confined to this vicinity, but swept over every part of the country which has since been heard from. On Wednesday it was very severe at Washington and Baltimore, and in the latter city a man was killed by lightning. On Wednesday and Thursday a furious gale swept over the great lakes, capsizing and wrecking vessels and destroying life. At Chicago, seven schooners are reported wrecked, with four lives lost. Disasters are also reported at Buffalo and Milwaukie. At Detroit the storm was accompanied with rain and hail, and it is reported as the most severe gale that has visited that section for several years. Mr Nicholas (of the firm of Nicholas & LeFavour) was struck on the head by one of the signs on the store, which was blown down, and his skull was fractured and one of his thighs broken. A despatch from Cincinnati of the 29th states that snow had fallen two inches deep sixty miles north of that city. In Philadelphia the storm is represented as one of the most severe which was ever seen in that region—several buildings were struck by lightning, and many persons were injured. The Hartford papers of Saturday mention a great flood upon the Connecticut, with the prospect that the water would rise as high there as it has ever risen before. In New York several buildings were unroofed and blown down, and many vessels received injury. The roof and upper story of the American candle manufactory in Brooklyn were blown off, and two hands very severely injured.

The Freshet in the Valley of the Connecticut has proved the greatest on record—Hartford being inundated—Colt's pistol factory badly damaged—part of Springfield overflowed—immense damage and distress along the river banks—Windsor Locks washed away—railroad tracks completely destroyed, etc. etc. In Hartford the damage to property is very heavy, involving much suffering to the poor people that have been driven from their homes. The Mayor has ordered the public buildings of the city to be thrown open for their use, and also ordered out boats to rescue such as are in danger.

Foreign.

Additional from Europe. In addition to the foreign intelligence received by the Pacific, which we laid before our readers on yesterday, we have the following items:—The Baltic was opening from ice, and had already become navigable. The French squadron that has sailed from Brest, under Admiral Deschives, to reinforce Napier in the Baltic, is composed of the line-of-battle ships Inflexible, Jemappes, Tage, Breslau, and frigates Darien, Poursuivante and Semillante. Napier's fleet now musters thirty-seven sail, carrying eighteen hundred guns, and over eighteen thousand men. Napier's fleet had taken five Russian prizes with a number of prisoners. The prizes were loaded with sulphur and other articles contraband of war. Napier's fleet had advanced up the Baltic—bound, it is said, for Helsingfors. The Russians had committed great atrocities before leaving Aland.—Seven merchant prizes are in the hands of the British at Kioge Bay. The Danish ministry still remained in power.

Vienna, April 10. The state of siege will be raised in Hungary, the Servian Woywodate, the Branat Galicia, Cracow, and Bukowina, after the 1st of May. This is official. It is rumored, in well-informed quarters, that Austria proposes to Prussia to consider the passage of the Danube a *casus belli*.

One mode of defending the entrance of Cronstadt is new and dangerous. Strong iron chests, charged with powder and other combustible materials, are sunk in the channel, and connected by wires to a galvanic battery.—Above the chests is some machinery, which, on being touched by the keel of a passing vessel, completes the galvanic circuit, and explodes the mine. A hundred of these dangerous inventions are sunk in the narrow entrance to Cronstadt.

The War on the Danube.—*Vienna*, April 13. The late accounts state that numerous skirmishes of a very sanguinary character take place along the line of the Danube. The national antipathies have reached their extreme point. Prince Gortschakoff is about to move from Bucharest, on the Danube.

Vienna, April 14. The Russians are entrenching themseves at Hirsova. As Omar Pasha has issued orders to the troops occupying the second or Balkan line of defence, to begin their march towards the Danube on the 10th, it is supposed tha some positive assurances relative to the arrival of the allies must have reached him.

Orsova, April 9. Extreme activity prevails among the Turks, and it is believed that important events will occur about the 20th. 8000 Russians attempted to storm Rassova, but were repulsed. On April 2d the attack was renewed. 7500 men had been landed to reinforce Varna. It was further rumored that the Turks had taken Turna, and advancing in rear of the Russians.

Victory in the Caucasus. The English steamer Sampson, which had been surveying on the coast of Circassia, returned to Constantinople March 21st, bringing tidings of a complete victory gained by the Circassians over the Russians. The Circassian coast is at present free from the enemy.

Constantinople, April 6. The whole fleet is now in the Black Sea. 3000 Greeks have embarked precipitately in order to leave Turkey. Trade is at a stand still.

Odessa, April 8. The combined fleets blockade Odessa. A private despatch states that Odessa was taken on the 14th, but this is doubtful.

Paris, April 18. Advices have been received here by telegraph from Constantinople to the 10th of April. Varna, which was only defended by six thousand men, has asked for reinforcements from the combined fleets.

Kalafat is again full of men, the present garrison numbering 40,000. The Turkish camp was healthy; provisions were abundant. On the 6th April, the Anglo-French declaration of war against Russia was read to the troops at Kalafat, and was saluted with a hundred salvos of artillery and three rounds of musketry. The news of the declaration of war created immense excitement at Bucharest.

Fifteen thousand troops were daily expected at Constantinople from Egypt, who will immediately on arrival be forwarded to Baroum, under the escort of English and French steamers. Some excitement was manifested at Constantinople, and the new Mufti was insulted, April 3d. Lord Stratford had addressed to the British Consuls a circular condemning the Greek insurrection.

The Very Latest.—*Liverpool*, April 19. It is confirmed that the Russians entered Servia.—A force crossed on the 15th, and entered Turna. The important fortress of Tchaking, in Lower Wallachia, was destroyed by accidental fire, together with all the Russian stores, &c.—The Russians were threatening to cross at a higher point up the river.

LATER—ARRIVAL OF THE AFRICA.

Richardson Bros., agents of the City of Glasgow, say they are not afraid she is lost, that the ship was perfectly efficient, had water for 40 days and a distilling apparatus, with provisions for 65 days. She took out 373 passengers.

A treaty of closer alliance is ratified between France and England.

The expulsion of the Greeks was rigorously enforced. The Greek Insurrection had asumed a shape of guerrilla warfare, but was not formidable. Lord Stratford de Redcliffe had published a strong manifesto against the Greek Government for favoring the insurrection. A massacre of the Greeks at Volo was reported, but doubtful.

Accounts are still vague respecting the violation of the Servian territory. Prince Daniel is said to have summoned the Montenegrins to arms against the Turks. The campaign in Asia was expected to be opened abont the middle of April. There was no news of any importance in France or England.

Count Nesselrode's circular favors the Greek insurgents.

Berlin, Friday.—Yesterday an alliance offensive and defensive between Austria and Prussia was signed by Baron Mantemet on the one side, and Baron Hess and Count Thune on the other. It is asserted from Copenhagen that Sweden has positively entered into a secret treaty with Russia, by which an obsolete enactment, forbidding more than four ships at one time to enter an harbor, has been restored, and the same extended to Norway.

Paris, Friday.—A despatch from Omar Pacha confirms the previous accounts that the Turks were on three different occasions successful against superior forces at the passage of the Danube. but in obedience to orders they retreated on the line of Karasan. The St. Petersburg papers contain a manifesto in reply to the English and French declaration of war. It throws the responsibility of the war wholly upon France and England.

The correspondent of the London Times, writing from Paris 18th, says that private letters state that the affair of the Black Warrior so far from being settled, has been urged on with extreme violence by Mr Soule, and at the present moment wears a very threatening aspect.

By accounts from Kael of the 16th of April, it was stated that all the Russian ports in the Baltic are under blockade. The number of Russian merchant ships now captured amounts to ten. On the 19th of April the English fleet was telegraphed off Gothland. On the 12th of April eighteen Russian Ships of the line were lying at Hesingfoes; they seemed as if they intended to pass over to Revel. Admiral Plumridge has been watching them, and before this Sir Charles Napier must have come up with his squadron, intending doubtless to attack them. It is stated that a Russian force has violated the Servian territory.

Alarming State of Turkey. The following letter, published in the London Times, gives a disheartening account of Turkish affairs:

The Russians are making as much progress in their march as by their propagandism. On the one hand they repulse the Turks, who begin to be intimidated; on the other, they excite the flame of revolt, having for that object the Hellenes at their beck and service. Omer Pacha has every reason to complain of the present War Minister.

"In vain he asks to have succor sent to him; Riza Pasha does not grant it, but after long delays and against his will.—The generalissimo we are assured, has been obliged to write on the subject directly to the Sultan. The rumor circulates, and not without some probability, that Thessaly is in full revolt, and that Macedonia already feels the effect of it, and the spark is already kindled at Salonica."

Declaration by the Czar. The following "Declaration" is contained in the St. Petersburgh Journal of the 31st of March (13th of April):

"France and Great Britain have now at last undisguisedly departed from the system of concealed hostility which they had previously adopted against Russia, particularly by ordering their fleets to enter the Black sea.

"The tenor of the explanations given by those powers in reference to that proceeding was such, that the cessation of the mutual relations existing between them and the imperial cabinet became a matter of course.

"The latter result was shortly followed by a communication, in which the two cabinets, through the medium of their respective consuls, invited the imperial government to evacuate the Danubian principalities within a given term, which England fixed at the 30th of April, and France, still more peremptorily, at the 15th of that month.

"By what right did the two powers thus pretend to exact everything from one of the two belligerent parties, without demanding anything from the other? This is what they have not thought fit to explain to the imperial cabinet. To evacuate the principalities, without even the shadow of a fulfilment by the Ottoman government of the conditions to which the Emperor made the cessation of that temporary occupation subordinate—to evacuate them from the fear of a war which the latter was the first to declare, while it is actively carrying on offensive operations, when its own troops occupy a fortified point of Russian territory—was in itself a condition inadmissable in substance. The two powers placed the condition in such a shape that it became still more unacceptable.—They fixed a term of six days for the adhesion of the imperial cabinet, at the expiration of which a refusal, or the absence of any reply whatever, was to be by them regarded as equivalent to a declaration of war.

"To a summons so partial in its tenor, as practically inexcusable as it was insulting in its terms, silence was the only reply compatible with the dignity of the Emperor."

Signs of the Times.

We heard but little of organizations like that of the Know-Nothings being formed till the eventful year of 1854. It may be remembered, that the position I have taken in relation to the frog spirits is, that they are influences going forth from the Catholic, Greek and Mohammedan religions embodied in the several governments that sustain them, which will ultimately involve all the kingdoms of the world in war.—The rapid development of one of these influences the present year in America is beyond parallel. As proof, we extract the following from a paper called the Know-Nothing, recently commenced in Boston:

Great Success of the Know-Nothing.—The success of the "Know-Nothing" has far exceeded our most sanguine expectations. The call for it was unexampled in the history and experience of the Boston press. Our first edition of 25,000 copies was at once exhausted, and two days afterwards the second edition of 25,000 was gone to a paper. We thank the public.

We this week issue an edition of 100,000 copies, and have made ample arrangement for such orders as may be sent in.—We send 15,000 copies to New York, 10,000 to Philadelphia, besides thousands to Lowell, Portland, Fall River and other parts of Massachusetts and New England. We ought to be satisfied. We are.

To show the actual development of the spirit now pervading community, we present the following from the Boston Bee, in reference to a riot created by street preaching against the Catholics on Sunday last:

Great Riot at Chelsea—The Catholic Church Partially Demolished.

Murderous assault on a Constable—The Military under Arms—Arrest of five rioters.—The town of Chelsea was the scene of tremendous excitement and riotous proceedings yesterday afternoon and last night. Over a thousand persons here collected, and symptoms of a riot were visible on every side; nor were these without an early fulfilment. In a few moments stones were thrown at the Catholic church, the windows of which crackled merrily. This increased; and before many minutes the windows of the building were entirely demolished.

This was resented on the part of the Catholics, and a general row ensued. Over *three hundred persons*, as we are informed, took part in it, and the air whirled with stones, brickbats, clubs, &c.

The authorities of the town rallied, but were unable for the time to accomplish much. Constable George Milton was seriously injured, and was conveyed to his residence.

During the heat of the riot the cross upon the Church was pulled down, and fractured into a thousand pieces—an act which exceedingly exasperated the Catholics; a fact which was sufficiently indicated by a renewed and augmented storm of furiously propelled missiles.

Night now came on, and the battle decreased; but not before several attacks were made upon the church.

During the riot the following persons were arrested: Patrick Collins, James Donahoe, Phillip Closky, and his wife Catharine, who fought like a tiger, and Franklin Hurley. Further arrests were in progress during the evening.

Fearing that as midnight approached the riot might be re-commenced, as squads of Irish gathered by hundreds in the public ways, Deputy Sheriff Rugg ordered the Chelsea Light Infantry, Capt. Fellows, to hold themselves in readiness for active and immediate service. The company were accordingly put under arms, uniformed and equipped with ball cartridges, &c.—The gallant corps responded bravely. At nearly 12 o'clock, when our reporter left, they had not been called upon to suppress any further riotous demonstrations, though from the movements of the bodies of squads, it was expected their services would be put in active requisition before morning.

Orr was conducted to the boat shortly after dark, and came over to the city, unharmed, so far as we learn.

Some fifty Irish men and women were more or less injured.

It is almost a miracle that no person was killed, in view of the ferocity of the riot and the deadly weapons used.

Such demonstrations are significant at the present time, and are suggestive of coming events which it is painful to contemplate.

It was expected that the church would be burnt during the night. A constabulary force had been placed in guard over it, to prevent, if possible, the threatened conflagration.

Some 1500 persons from Boston were present during the evening, as spectators.

The persons arrested were taken to the lock-up. The Irish gathered round the building, for the purpose, as is supposed, of liberating the parties within. The appearance of a few uniforms appeared to cower the mob, and it dispersed.

☞ Some of our Brethren have desired a large paper to be published, filled principally with argument on the general subject of the Lord's immediate appearing, for the purpose of distribution; and as we shall be at the expense of enlarging the paper for that week, and striking off 17,000 copies, it is deemed expedient to suspend the publication of the Crisis for one week. 5,000 copies are designed for the West, and 3,000 extra numbers will be left, which any who are desirous of reading or distributing may have by sending in their orders.—Ed.

To the toil-worn pilgrim:—Beloved of God, and bought with the price of Jesus' precious blood. Be of good cheer; for *soon*—yea very soon, thou shalt join thy voice with all the ransomed of earth, in a song more sweet and blessed than angels ever sung, Only be faithful to thy coming Lord, and soon thy heart shall rejoice with "joy unspeakable and full of glory." Perhaps thy trials may be severe, and thy temptations great; go then immediately to thine own *best Friend*. Tell Him all the sorrows of thy heart—keep nothing back—ask Him for grace and strength, and He will surely give thee—only ask in faith—his promise is sure; it cannot fail. Then be of good cheer, "endure hardness as a good soldier of Jesus Christ," and soon upon thy beauteous brow shall sparkle a crown more bright and beautiful than monarch ever wore—and the Saviour who has "loved thee with an everlasting love," shall say, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." O blessed thought—O happy moment—when all the blood-washed millions shall hear the welcome invitation and enter upon a state of eternal blessedness and perfection. Dear Bro. Merriam, God bless thee my brother, and give thee Heavenly wisdom, and the Holy Spirit to guide thee into all truth. The Crisis is a welcome messenger to many lonely pilgrims I can assure you; and while it comes laden with precious, soul-stirring and heart-cheering truth, God will be honored and his cause advanced. I find it is also a very efficient missionary; for while it breathes forth the very spirit of the gospel, it is read with interest by many who have not been identified with us, and the effect has been blessed. In the East, as far as I have traveled, and in places that I have heard from, the cause is prosperous;—thank the good Lord. Then be of good cheer—a crown of glory awaits thee, its lustre shall never grow dim.

Your Bro., waiting for the promise at the ending of the days in 1854. Amen.

N. G. Reed.

Conferences.

A Conference will be holden at Warner Village, N. H., to commence on Friday, May 19, and to continue over the Sabbath. Bro. Berrick is expected to attend. J. Couch.

A Conference, commencing Friday evening, May 12, will be holden at the School House, one mile west of Plainville, Onon Co., N. Y.

Appointments.

The Lord willing, I will preach at West Alton the 2d Sabbath in May.

Danbury, May 20, at 5 o'clock P. M., and continue over the Sabbath.

Hill, near the West Meeting house, Sabbath, May 28.

The Colley School house, near Hill's Bridge, Monday, May 29, at 5 o'clock P M.

Holderness Tabernacle, June 3, at 5 o'clock P. M., and continue over the Sabbath.

Meredith Center, 2d Sabbath in June.

Otis G. Smith.

If the Lord will, I will meet with the Brethren in Concord, N. H., Sunday, May 14.

Jas. S. Gorton.

The Lord willing, I will preach at Roxbury, Ct., May 14th and 23d. Lanesville, New Milford, 18th and 19th. Bethel, the 21st

George A. Barker.

The Lord permitting, I will preach At Richmond Corner the 2d Sabbath in May. At Westboro' the 3d Sabbath in May.

Edwin Burnham.

If the Lord will, I will preach at the following places:

North Haverhill, N. H., Friday, May 12, and continue over the Sabbath.

Swiftwater, Monday, Tuesday and Wednesday, May 15, 16 and 17.

Sugar Hill, Thursday, May 18, and continue over the Sabbath

Whitefield, Tuesday, May 23, and longer if desired.

Week days at 7 o'clock, P. M., *precisely*.

Come brethren; the Lord is at hand.

If there are other places in the North, where the brethren wish to hear the truth, please address a line to me at some of my appointments, in season. *Remember* that the *poor* shall have the gospel. *Continue in prayer.*

Wm. L. Camp.

Bro. L Kimball, the Lord willing, will preach in Chapman Hall, Boston, on Lord's day, May 14.

Bro J. Turner is expected to preach on the 20th of Rev. at the Chapel in this place on the 2d Sabbath in May.

Providence permitting, I will meet the brethren at the following places:

Russel, Mass., evening of May 10.

S. Worthington, Mass., evening of May 11.

Cheshire, Mass., evening of May 12, and continue over the Sabbath.

All letters for me may be directed to Cheshire, Mass, till May 12th. Brethren in Hawley, Savoy, Charlemont, Greenfield, Gill, &c, will be visited in this tour if the Lord permit, and due notice will be given H. Pratt.

Special Notice.

COMMENCEMENT OF THE LAST SERIES OF TENT MEETINGS.

Since the last warm season has arrived, it is thought best to hold a few Tent Meetings. The first will be in Concord, N. H., May 30, 1854. As the last year of the President's administration and the reign of Kings and Emperors has come, and all the governments of earth must now give place to an exceeding great and very greatly to be desired government, surpassing in majesty and power, in loveliness and beauty, anything before seen; the friends—the lovers—the expectants—the loyal subjects of the Most Grand, the Most Illustrious and Glorious King of this Sublime Kingdom, desire to meet to exhort one another to steadfastness as they see the day speedily approaching, and to listen to the tidings of their returning Sovereign, in a Tent prepared for the occasion, in the City of Concord, N. H., Tuesday, May 30th, 1854, at 5 o'clock, P. M., and continue over the following Sabbath. Let those who belong to the household of faith, whether possessors of little or much, living far off or near, come as children of one family, "bearing one another's burdens, and so fulfil the law of Christ."

Ministers of God, to set the subjects contained in this notice before the people, are requested to attend.

In holding this meeting, it is not the design or desire to rebel against the government under which we live, or the city authorities of Concord, and with all due respect for our rulers and nation, we would invite one and all, without distinction, since all earthly governments must now fall, to come and candidly weigh the reasons of our expectation—believe—join us—prepare before it is too late, and be participators in the reign and kingdom of "ANOTHER KING, ONE JESUS," who, in the *GRANDEUR OF HIS POWER, WILL SWAY HIS SCEPTER OVER ALL THE EARTH*, "AND OF HIS KINGDOM THERE SHALL BE NO END."

In behalf of the cause of the coming King,

J. Cummings.

Concord, May 6, 1854.

Buffalo, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A Decker, at No. 293 Washington st., where they will be provided for.

Woolwich, Me., April 22, 1854.

Brother Merriam:—We wish to say to the Brethren through the Crisis that we want to have a series of Meetings in this place some time between the first of May and the last of June. Will Brethren Couch, Brown, Berick, Burnham, or some others respond to our call through the Crisis.

Yours in love,

John Dickinson, 2d.

Advent Advent Brn. hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Bro. Geo. A. Baker's P. O. address is Litchfield, Conn.

Providence, April 29, 1854.

Brother Merriam:—We have a good work going on in the name of the Lord we trust. From two, our numbers have been augmented to fifty, or more; several were baptised by Brother Mathewson last Sabbath, and several more are to be baptised soon. Oh, bless the Lord, all ye his people for so good and so great a work as He has done and is still doing for us in this place.

Wishing to put all obstacles out of the way of our ministering Brethren visiting this place, to preach to us as the Lord may direct, we have appointed Dr. C. O. Town as Corresponding Secretary. For the Brethren,

J. M. Waters.

If the brethren abroad, who are not favored with much preaching, will inform me where they live, I will visit them if the Lord will.

My P. O. address is Bridgewater, Vt.

S. B. Munn.

The new edition of Advent Hymn Book are now ready for sale. Those in want of Hymn Books, will please send in their orders.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis*.

2. Over all communications not designed for the public write, *Private*.

☐ ☐ ☐ ☐ ☐ ☐ ☐

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

☐ ☐ ☐ ☐ ☐ ☐ ☐

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand*.

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs," and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Wm. B. Rose's P. O. address is Southwick, Mass.

If the Lord will, there will be a Grove Meeting at *Union Mills, LaPort Co., Indiana*, to commence on the 25th of May at 10 o'clock, A. M., and continue over the Sabbath, and as much longer as may be thought best. Brethren F. H. Berick, J. Couch, and J. C. Bywater are expected to be present to preach the word. All who wish to hear on the time of our Lord's coming we hope will avail themselves of this opportunity. A general invitation is given to ministering and lay brethren scattered abroad throughout Southern Indiana, Michigan, Illinois. Come up, brethren, in the name of the Lord and hear for yourselves, then judge.

Brethren coming from east or west via Michigan Central Road, will take the New Albany and Salem Road and stop at Haskel's corner, 7 miles to the meeting. Brethren coming from east or west via Southern Road, will stop at Laport, 10 miles to the meeting. All those who leave the cars at the abovenamed places, on the 24th, will find conveyance to the meeting, free of charge. In behalf of the Brethren.

D. R. Mansfield.

Bigelow's Mills, LaPort Co., Ind., April 12, 1854. tf

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. Richards.

Bro. James E. Clark's P. O. address is *New Haven, Ct.*

Business Items.

☞ Bro. O. G. Smith, we have squared your account.

☞ Bro. Davison, we have no voice in deciding upon the route. That belongs to the P. O. department.

☞ Bro. J. C. Gilman, we find on our book $3,75 credited to L Dammon for books under date of April 20.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have ordered another edition of "The Grand Crisis in Human Affairs," and are obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price,	50 cts.
Wholesale,	$40 00 per 100

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents if prepaid; otherwise double postage. tf

"Historical Extracts." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.

Wholesale price, ...	$11.00 per hundred.
Retail price, ...	12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

J Osborn, F J Drake, J M Clafee, L Herrick, E S Eastman, A J Streeter, C Cook, A Brigham, C Dandley, T Stone, Sister Clark, P Dollif, a friend, a bro in Lanesville, W Hopworth, Jr., B Reed, J Doe, S Babcock, W Perry, $1 each. E R Merrill, E H Sherman, E Sherman, W Currier, M Calbath, G Nellis, J Dunton, T Lee, A Slade, C Hutchins, S Jacobs, A Sheldon, C W Willey, 50 cents each.

A Smith, A Freeman, S Waldron, A Lawrence, S B Ashton, E Young, E Calderwood, H Chapman, J M Sales, A Clough, R Porter, J D Relgen, Mrs M Daball, W K Skinner, R Osborn, R Robins, 25 cents

Miscellaneous—C W Richards, 75 cts; T Finn, 35 cts; C Cowdry, 24 cts; J Partridge, $5.

Cash Received for Books.

J S Farnam, $2,20; O G Smith, $6; W Cousens, $5; D Piper, $1; S Smiley, 24 cts; S Ferren, $1,66; L Moore, $1; C F Jordan, $16,22; W C Peck, $3; L Adams, $1; J S Richards, 44 cts; T Finn, 68 cts; B Roberts, 75 cts; D Leonard, $1; N G Reed, $1; J Kellogg, $1,20; J C King, $6.

Faith and Obedience.

Continued.

We find that the Jewish church at the time of the first advent of Christ, could not be justified on any other ground, than that of *present truth*. It was absolutely necessary for them to adapt their faith and works to the new developements of the divine economy—the clearer revealings of heavenly light, as manifested through the person of Jesus Christ.

Notwithstanding the jeers of the self-righteous Pharisees, the taunts of the multitude, and the persecution of the priesthood, the apostles preached the word with great boldness; God clothed it with power, and confirmed it by signs, and wonders, and gifts of the Holy Ghost. Some there were who searched the Scriptures diligently to see if these things were so. Thus their understanding was enlightened—they were convinced of the truth, and, notwithstanding the reproach connected with it, they became disciples of the despised Nazarene. One brought up at the feet of Gamaliel, and a great persecutor of the saints, became a convert to the truth, and its fearless defender. The doctrine of the cross, and of the resurrection, spread far and wide. This included the entire plan of redemption: freedom from the Jewish yoke of bondage—forgiveness of sin—the return of Christ—the redemption of the body—glorification in the kingdom—and restitution of the earth.

The question now arises, whether new unfoldings of the divine economy were to continue down through the gospel dispensation, or were they confined to the prophetic and apostolic age? Our appeal is to the Word of God for an answer. We are assured by the wise man that "the path of the just is as the shining light, which shineth more and more unto the perfect day." Peter tells us, that the sure word of prophecy is as "a light shining in a dark place, until the day dawn, and the day-star arise in our hearts." Not a new revelation, but the old, the self-same word of prophecy which has cheered the humble saints in ages past. It is only a more brilliant light, shining upon the ancient path. It is increased radiance from prophecy fulfilled. Much light, very much shone around the cross. Never had so much before shone on this benighted earth. But it did not stay there. The day-star had not then risen. The perfect day had not then dawned. While the hope of the condemned sinner centres at the cross, the hope of the justified saint centres in the glorification of Christ at His second Advent and kingdom. While at the cross the sinner finds pardon, it is at the returning of Christ that the saint obtains complete redemption. At the cross the title-deed to the inheritance is received; when the perfect day comes, the purchased possession will be redeemed. The great and glorious restitution can never be accomplished until the Redeemer return again to Zion. The hope thereof, germinated in the garden of Eden, it budded at the cross, but it will not fully bloom, until man is re-instated in Paradise restored. Here all the scattered gleams of glory converge, as to one grand focal point. Here is the full consummation! Here is perfect redemption!—Here is complete glorification! We will not then linger always about the cross; we will not always dwell upon the sufferings of Christ; but sometimes turn our eyes to contemplate the glory which will follow. In order to walk in the increasing light, we must progress in the radiant path; and when we reach the end, we shall find such glory as it never entered into the heart of man to conceive—"a far more exceeding and eternal weight of glory;" a glory so surpassingly brilliant, that the rays of the sun, although shining with seven-fold strength, will be completely lost in its overwhelming beams. Abraham caught a glimpse by faith, and cheerfully accounted himself a pilgrim and a stranger. Moses had a view thereof, and for its sake, gladly forsook the honors and wealth of an Egyptian court. Aflicted Job, too: and hear the out-gushings of his heart in language like this. "O that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever!—For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, *yet in my flesh shall I see God!*" Even the distant view he had of the glory so enraptured his soul, that he wanted the language with which he gave utterance to his feelings "printed in a book," and "graven with an iron pen and lead in the rock forever." Why, if the faint gleams seen "through a glass darkly, inspire thoughts such as these, what will be the result of open vision, and glad fruition? The three disciples on the holy mount were favored with a greater outshining of the glory than any who had gone before, and they were overpowered by the sight. Paul had a view thereof when caught up into Paradise, and he could exclaim with rapture, These light afflictions "are not worthy to be compared with the glory that shall be revealed."

Now all this is yet future—yet to come. And if the prophets searched and inquired diligently to understand about the "manner of time" when the glory would be manifested, surely we may be permitted to feel an interest in that which so much concerns us, and also to examine that "sure word of prophecy" which reflects its clear light upon the past, the present, and also the future.

If it conflicted not with Paul's determination "to know nothing save Jesus and him crucified," for him to dwell largely upon his second coming; if with him that knowledge embraced the final consummation, likewise the perils which were to precede that blessed era, surely that church may not be considered unorthodox that follows in his footsteps. But perhaps I have digressed too widely from the question, *Did specific messages cease* in the apostolic age? I think I have already demonstrated the fact from the Scriptures, that there were to be farther unfoldings of the prophetic scroll, even to the end of this dispensation, illuminating "the path of the just," and revealing to them their position on the ocean of time. God has had his scribes in all ages of the world, who were well instructed in the things of the kingdom, and who were able to bring forth from the treasury of his Word, "things new and old," thus giving the church "meat in due season," or in its appropriate time. I will however make this more plain by illustrations from the Scriptures. The Saviour gave to his disciples a history of events which were to transpire from his time, down to his second advent. He spoke to them of Jerusalem's destruction, and told them when they saw the city encompassed with armies to know that the desolation thereof was nigh. What was the duty incumbent on them when convinced of this fact? To flee into the mountains, to depart out of the midst of Judea, and those in the countries not to enter therein, lest they be involved in the destruction which was to come upon that doomed city.

Now all must needs see that those disciples who were in Jerusalem, Judea, and the surrounding countries, would not feel any special interest in those instructions, until the Roman army was seen surrounding the city. Here was a prediction which had specific bearing upon them at that time and no other; it was to them a "*present truth*," and by believing and obeying that truth, they were saved from the direful calamity which came upon the wicked Jews.

The Saviour likewise foretold a "great tribulation," which was to come upon the elect. In order to enlighten the church respecting it, he refers to the "abomination of desolation spoken of by Daniel the prophet, standing in the holy place" and bids those who *read* to understand. The prophet had spoken definitely of this "abomination," and the persecution of the saints, "by flame, captivity and sword," which was to follow its setting up; and had given the time of its continuance, even 1290 days (years). With the knowledge of the establishment of this desolating power, there was also a duty connected.—When ye see the abomination of desolation standing in the holy place, *then flee!* Was that all? No. Do not come down from the house-top to take anything out of the house—do not turn back from the field to take a garment—flee suddenly, make no delay, you are in danger if you do.—Why this haste? Was it lest the Roman soldiers overtake them in their flight?—O, no, they were far away. There was sufficient time for the disciples to take what they wished from their dwellings—those at work in the field, could return and take their garments. It was when the abomination should be set up; it was when the edicts for the extermination of heretics should be issued, there would be need of sudden flight. Can we find on history's page any account of such a sudden flight? Any account where there was a woe upon the nursing child? Let me record a single instance "While the Arian king was striving by the most just and equitable laws to clear the church of all simony in the west, the catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and *the most cruel persecution any Christian emperor had yet set on foot, or countenanced.* ("Tribulation such as never was," Christ.) For by an edict which he issued, to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of *three months*, embrace and profess the Catholic faith, were declared infamous, and as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal.—These were convincing arguments of the truth of the catholic faith; but many however withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were *driven* from their habitations, with their wives and children, *stripped and naked*.—Others betook themselves to *flight*, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred, by the catholic peasantry, or the soldiery who guarded the passes." This was in 532, and is a clear comment on the language of the Saviour. It was a sudden flight—from a desolating power—many fled "stripped and naked," while those, who, regardless of the instruction "not to take anything out of their house," endeavored to conceal something for their support, were plundered, and many inhumanly massacred." Another historian, speaking of the flight of the church in the *winter*, says, "Three hundred infants were found frozen to death." "Woe unto them that give suck in those days, and pray ye that your flight be not in winter, (because of the liability to perish with frost,) neither on the Sabbath day, (because then they were particularly watched by the soldiers, and catholic peasantry, as they assembled for worship,) for then there shall be *great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be."

Now while I believe it was for the church living at that time to understand in relation to the character of this abomination, I do not for a moment admit that it was for them to understand the period of its continuance, for that, we are expressly told, was closed up and sealed till the time of the end. "It shall be," says the angel, "for a time, times and a half, in accomplishing the dispersion of the sanctified ones, and all these things shall be understood." Septuagint. In the 11th chap. we are told that some of them of understanding shall fall, "*even to the time of the end*, because it is yet for a time appointed." In the 12th chap. Daniel is told to shut up the words and *seal the book*: how long?—"*To the time of the end.*" What will then take place? "The dispersion of the sanctified ones," will then have been accomplished—"many shall run to and fro, and knowledge shall be increased." Then "all these things shall be understood."—"But I wish to know more about this," says Daniel. "It is not for you to understand—the words," says the angel, 'are closed up and sealed till the time of the end, and then the wickedly will do wickedly, and none of them will understand, but the wise shall understand." What will they understand? That "from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," and "blessed are those who wait (from that time) and come to the 1335 days. Now go thy way Daniel, for thou shalt rest, and stand in thy lot at the end of the days."

Here we have a most convincing argument for the position taken, that *specific messages* did not cease in the prophetic age, but there were to be unfoldings of divine truth, adapted to every age of the church, from their day, onward to the consummation of the gospel plan. It is most positively stated that a certain truth connected with an abomination of desolation, should be closed and sealed up, until a certain work had been accomplished, the time for the accomplishment of that work is given, and the assertion made upon oath, that when the "dispersion" or scattering of the "sanctified ones" was finished, and the time of the end arrived, the seals should be loosed—the book opened—many were to run to and fro and instruct in relation to these things, and finally, that the wise shall understand the *time*. How shall they understand? Says Jesus, "Let him that *readeth* understand." It is not then by a new revelation from heaven—it is not by an announcement from angels—it is not by a vision or dream, that this truth is to be elicited. No, no! none of these. It is by reading Daniel, and comparing prophecy with history, that the knowledge is acquired.

Daniel was told when this abomination should rise, that it would be when a certain king should have intelligence with those who forsake the holy covenant—there would be a mutual understanding, and they would, by the aid of arms, place the abomination. He was informed how long it would continue, and reliable historians have recorded the fulfilment of those facts which were revealed to the prophet, and now we must read, and carefully compare scripture with scripture, and prophecy with history, in order to arrive at an understanding of this great truth.

Says Peter, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

To be continued.

Christian Fidelity.

Brethren in Christ:—In following our glorious Master, we should go about doing good; and especially should we labor to save souls. The blessed promise to the wise, and those that turn many to righteousness is, that they "shall shine as the brightness of the firmament and as the stars forever and ever." "He that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." We should converse with them, and try to persuade them to become reconciled to God; and O with what anxiety and earnestness should we plead, knowing that we have but a few days, or months, at most, in which we can be employed in this heavenly enterprize. In order to do it properly we need to have our souls imbued with the grace of God. We must pray with all prayer and supplication in the Spirit. O we do need to have on "the whole armor, of God" and then we shall be able to present the word of God, which is the sword of the spirit; and it is "sharper than any two edged sword," and he saith, "it shall not return unto me void; but it shall accomplish that which I please; and it shall prosper in the thing whereunto I sent it." Those who yield to the influence of divine truth, will be "sealed with that holy spirit of promise," which is "the earnest of our inheritance, until the redemption of the purchased possession;" which is about to be given to the saints under the whole heaven. Yes, bless the Lord, the day has nearly arrived in which we shall see "the Ancient of days, whose garment is white as snow, and the hair of his head like the pure wool: his throne is like the fiery flame, and his wheels as burning fire."—He will very shortly appear in "flaming fire, taking vengeance" on all those that obey not the Gospel, and "to be glorified in his saints, and to be admired in all them that believe." He is about to appear "in the clouds of heaven, with power and great glory;" and "the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." O what a glorious sight!—"His head and his hairs are white like wool, as white as snow; his eyes are like a flame of fire, his feet like unto fine brass, as if they burned in a furnace; his voice as the sound of many waters, and his countenance is as the sun shineth in his strength." O what a glorious thought, that "we shall be like him, for we shall see him as he is." Yes the lovely inhabitants of that glorious land "shall shine like the sun in the kingdom of their Father." Then shall "the meek inherit the earth, and shall delight themselves in the abundance of peace." Then shall the righteous inherit the land, and dwell therein forever. In His days shall the righteous flourish, and abundance of peace, so long as the moon endureth: "and my people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places." In this world men have to flee from the drawn sword, and from the bent bow; and from the grievousness of war: and we are now expecting the most terrible war that was ever witnessed; but thank God, the time is nigh even at the doors, when "He will make wars to cease, unto the ends of the earth; and violence shall no more be heard in the land, wasting nor destruction within its borders. The children of wickedness shall not waste them any more, but the inhabitants shall be called holy, even every one that shall be written among the living in Jerusalem." "The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads;" but "there shall in no wise enter into it, any thing that defileth; neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." The righteous nation "which keepeth the truth shall enter in."

O we long to be there, where no sorrow or care,
Can disturb that sweet, heavenly rest;
'Twill be joyful and sweet, when salvation's complete,
To unite with the glad ransomed host.

Orson Ives.

CORRESPONDENCE.

Corinna, April 19th, 1854.

Dear Brethren scattered throughout the land of distress:—I send you greeting; grace, mercy, and peace and patience be multiplied. Amen.

The Day of God is nearing, and the nearer it comes, the more like Christ I want to be.

I have it to say that the cause of God is prospering in Maine. The work of God is breaking out in different places—souls are believing in Jesus Christ, the son of God, and rejoicing in the truth of Jesus' coming this year. About two weeks ago, I started from my home, went to Levant, and spoke to the people seven times.—Here God had converted a number of precious souls. From thence I went to Hermon, and attended a funeral—found the saints in that place giving glory to God, in the hope of Redemption soon. From thence I went to Orrington—found the church in *the* faith, also a number of happy converts brought into the truth under the labors of Bro. John Howell. I held two meetings with them. On the second day, we went to the water and there I buried in baptism 22 happy converts.—Glory to God for His mercy. From thence I went to Newburg—stopped with them over Saturday, Sabbath, and Monday.—Baptized four happy believers in Christ—in the afternoon broke bread to the Church at the Lord's table, and attended to the following example—had a glorious season, and the spirit of reformation increased. On Tuesday I went to Frankfort—held one meeting, and baptized three, while the saints wept and gave glory to God. From thence I returned back through Newburg, attended two more meetings, and was satisfied that God was about to work more in that place. From thence I came to the town of Carmel—met at the house of Bro. Perkins—gave them some of the word of life, and then went to the water and buried in baptism three more, making in all 32 that were baptized on this tour. Returned home—found that God was at work in our place. In some of the most discouraging cases, they are embracing the truth, praise the good Lord, Amen. Had a full Conference on Saturday, Sabbath, and Monday. On Tuesday baptized two, and on Thursday following, I baptized five more. They came out rejoicing in God. Such a day we do not often see in this place. On Friday held a meeting in Greenbush, (in Exeter) where God has been reviving his work—found a good state of things. On Saturday I went to *Levant*—found the work was going on—preached with them on the Sabbath, and at the close of the meeting went to the water and buried in baptism ten happy souls, making in all that I have baptized since I returned from the west, 89. May the good Lord help them to live for his coming, and be all ready for the solemn day. My heart is made glad to see the work of God, and also to know that redemption is near.—This year will tell the story for the saints. The blessing is on the waiting saints who come to the 1335 days. May God bless you, Brethren, who labor in the *Crisis* Office; and help you to be humble, and do what you do to the glory of God. Oh Brethren, keep the good of the cause in view, and may the good Lord bless the word spoken through the *Crisis* to the saving of thousands. I believe He will.—There is new interest breaking out in different places all around us. Praise the Lord, Amen.

I. Damman.

North Wardsboro, Vt., Feb. 21st, 1854.

Bro. Merriam:—I feel to thank the Lord with a sincere heart that He yet remembers His waiting and toil-worn children; and that we are permitted now after so long a time of sleep, to hear the true midnight cry, "Behold the Bridegroom cometh, go ye out to meet Him!" Since I have had the happiness of perusing the World's Crisis, my mind has been very sensibly affected by seeing the complete verification of the parable of the ten virgins. Early in the year A. D. 1843, a brother came to this place, gave us a course of lectures on the second coming of Christ, and he most earnestly requested the whole congregation to bring their Bibles and follow him day after day, to see if these things are so. It is evident that was the movement the Lord saw would take place at that time. But why did the the Bridegroom tarry? Why because the Bridegroom desired to see how His intended bride would bear the trial of a little disappointment: and moreover to fulfil the prophecies. And can we be disappointed again? No, no, there is not between the lids of the Bible a single text that I know of intimating a second disappointment to the waiting, lonesome and mourning bride. When I view things as they are on one hand, my soul is pained within me; but when I look on the other hand, my soul is filled with "joy unspeakable and full of glory!" Yes I think we have reason to expect the heavenly summons every moment. Glory to God, Hallelujah. Amen.

Yours,
expecting the Lord in 1854,
Stephen Braley.

Edinburgh Centre, March 12, 1854.

Bro. Merriam:—I am glad a Brother has ordered the Crisis to be sent here.—Although poor and unworthy, I praise God for the truth which it contains. It is truly like water to the parched ground. Yea, it is like a stream of water in the desert.—Can it be possible that in a few months Jesus will come, when every eye shall see him? Yea, verily, those who peirced him shall see him. But who shall abide the day of his coming? And who shall stand when he appeareth? May God enable us to be wise as Lot, and escape the fires of the last day.

From your unworthy
Brother in Christ,
H. H. Stoddard.

West Alton, Apirl 25th, 1854.

Bro. Merriam:—Though a stranger to me personally, I recognize you as a brother in the Lord. I wish to give through the Crisis, a little sketch of the revival in this place The Lord has done a great work here. There have been some over thirty turned from dead works to newness of life. There have been fourteen baptized by Bro. D. Levitt, one by Bro. O. G. Smith. But O! we would that some more might flee to Christ ere the storm bursts upon them. The day is not far distant when we must stand before the Judge of all the earth.

O Christian, wake from sleeping,
And let your works abound;
Be watching, praying, weeping,
For soon the trump will sound.

O sinners, hear the warning,
To Jesus quickly fly;
Then you on that blest morning,
May meet him in the sky.

Your brother in belief of speedy deliverance.

Moses G. Blaisdell.

Magog, C. E., March 15th, 1854.

Dear Brethren and Sisters:—It is my prayer to God, that we may live "by every word that proceedeth out of the mouth of the Lord; and if we do, I believe we shall know the time; for God says, "the wise shall understand;" and if we live on that word, we are prepared to try to understand; but if we believe we cannot understand, or think it is no matter whether we understand or not, we shall not investigate the subject. A man will not humble himself before God, and ask Him to forgive his sins, till he sees the need of it. I want the truth, for I know it is that which will judge me in the last day. It is my prayer to God that we may live like little children, at the foot of the cross; and that it may be more than our meat and drink to live with an eye single to the glory of God.

Peter Mitson.

PROPHETIC PERIODS.—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. . . . . 519.	1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination.	1779.	☞ THE END. ☜
	1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn.	1809. Napoleon takes away the civil power of the Little Horn. 1833. Fall of the Stars	
	1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot.......................1854.		

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years. (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

Samuel Page.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASS., WEDNESDAY, MAY 31, 1854. | NUMBER 19.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY DANIEL, CHRIST, PAUL AND JOHN.

By J. Couch.

(*Continued.*)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"— Matt. 24: 15.

Next we inquire, what is the character of this Woman or Church? She is represented in the visions of John under the character of a HARLOT, and as having unlawful connection with the kings of the earth. From this it appears, that the Church symbolized will have unlawful intercourse with the kings of the earth.

The Church is represented in scripture as being espoused to Christ, to be presented "without spot, or wrinkle, or any such thing," before His presence with exceeding joy at His second glorious appearing, when the marriage relation will be consummated in the kingdom of heaven, at what is termed the marriage of the Lamb. Says Paul; "I have *espoused you to one husband*, that I may present you as a *chaste virgin* to Christ." (2 Cor. 11: 2). During the time of this espousal the Church is represented as being under the control of Christ, governed by his law, and subject in all things to His authority, as the wife is to her husband. Says the Apostle; "Wives submit yourselves unto your own husbands as unto the Lord; *for the husband is the head of the wife, even as Christ is the head of the Church*, and He is the Savior of the body." (Eph. 5: 22, 23). As the scripture shows the true Church to be in submission to Christ as her legitimate sovereign and Lawgiver in matters of faith and practice, whenever she turns away from her sovereign Head, and submits to the dictation of earthly monarchs, allowing them to control her faith and religious worship, her character becomes changed from virgin purity to pollution. She is no longer the "*chaste virgin*" espoused to Christ, but the *vile* "*harlot*" committing "fornication with the kings of the earth." A distinctive appellation has been given to this Church, in the language of inspiration, which marks the prominent characteristics of this Church; viz.: "MOTHER OF HARLOTS AND ABOMINATIONS of the earth." We learn from the character of the offspring, the character of the Mother, for the term mother expresses a family relation; i. e. an intimate connection, or resemblance between them, both participating the same nature. Thus the mother of a French family is herself one of the French nation. So of an English family—the mother must herself be English. Thus as the daughters of this Woman (Church) are Harlots, and abominations of the earth, so also must the Mother be a Harlot and an abomination. As we have already shown, the Woman is the same with the mouth of the Beast in the 13th ch. and the eyes and mouth of the horn, Dan. 7th, and the abomination of Dan. 11th and 12th, and the abomination to which Christ referred in Matt. 24.

As Christ shows us that the elect (people of God) will suffer great tribulation when the abomination stands in the holy place, Daniel in the 11th ch. shows us that the people that do know their God shall fall by the sword and by flame, by captivity and by spoil, many days; and from the 7th of Dan. it appears, when the horn having eyes and a mouth rules, he shall wear out the saints for "a time, times and the dividing of time;" and John shows in Rev. 13th, that the Beast having a mouth given unto him, shall make war with the saints and shall overcome them; and in the 17th ch. that the Woman while seated upon the Beast is "drunken with the blood of the saints, and the martyrs of Jesus."

Therefore we conclude that this Woman represents the same organization which our Savior referred to as *the abomination* spoken of by Daniel the prophet.

It appears from the symbols used, in which she is denominated the mother of harlots, that it is the *first* of the Christian Churches that has had unlawful connection with the governments of earth. As this church is the Mother of Harlots, and consequently the oldest of corrupt churches; others are corrupted through her influence and example; but she could not herself have been thus contaminated through the influence and example of her predecessors; for if there had been any previously existing, she could not have been appropriately designated as the *mother* of harlots. We therefore conclude, that on her first organization, she received her doctrines of faith, and principles of action from Christ as the Head of the Church; but afterwards *apostatized* from her high and holy position, and adopted the maxims of worldly policy and self aggrandizement, till she becomes thoroughly imbued with the spirit of the world. She then looks to the governments of earth for royal honors and legislative enactments, that would elevate her to supremacy as mistress of the world. These are the principles of action which constituted her a *Harlot*; and these acts were the first examples of a Christian Church, whose influence has constituted others Harlots like herself.—That this Church is an *apostate* is evident from Dan. 11, where he treats upon the same subject, inasmuch as he affirms that they "FORSAKE *the holy covenant*;" and Paul says, "that day shall not come except there come a FALLING AWAY *first*, and that man of sin be revealed," showing that the revelation of the "man of sin," was the result of the falling away from the Gospel of Christ.

We now inquire, what particular organization is intended by the Woman seated upon the Beast. This we may learn by the interpretation of the symbols given by the Angel, and the application of those facts to history.

The Woman is presented in the symbols as being seated on a Beast with seven heads. These heads are interpreted by the Angel to represent "*seven mountains*," and also "*seven kings*," *or kingdoms.*—As the *interpretation* must be literally applied, the mountains must define her *geographical* position, and the kingdoms her *political* position. But the Woman is explained to be "THAT GREAT CITY, *which reigneth over the kings of the earth.*" This also being an *interpretation* of the symbol, must be taken in its literal sense. Therefore we may expect to find the *walls and buildings* of the city resting upon *seven mountains*, which are also the residence of its *inhabitants*. We now inquire if a city can be found whose geographical position corresponds to the prophecy, being located on seven mountains. It is well known that the city of Rome in Italy has received the classical appellation of "*the seven-hilled city*," because it was built on seven mountains, viz.

But some one may inquire if this be a literal city, how she can be represented as seated on seven governments. To this we would reply that when a city is spoken of, we refer not only to its walls and buildings, but also to its inhabitants. Therefore we say, a city is burned, meaning its buildings—a city is in distress referring to its inhabitants. To illustrate this subject further we quote from the Savior's remarks, (Luke 19: 41–44) "And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." In speaking of Jerusalem, it is evident Jesus referred to the inhabitants when he said, "if thou hadst known," &c., and to the walls and buildings when he said, "I will lay thee even with the ground." Therefore when the Woman is said to be seated on seven governments, we understand it to signify that the people of Rome, personated by the Woman, are sustained in their civil and ecclesiastical institutions by those seven governments. To this it may be objected, that we have proved the Woman to represent a Church; but no entire Church was resident at Rome. The metropolis of a people, or capital of a government, whether civil or ecclesiastical, is often taken as the representative of the entire people associated in that government, as in Gal. 4: 22–25; "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Jerusalem is here referred to as the capital of that people embraced in the first covenant, and includes all the subjects of that covenant whether residents in Jerusalem or elsewhere.

Agreeably to this principle, the head of the Babylonian or Chaldean Empire was always denominated "*king of Babylon*," because Babylon was the metropolis of that Empire.

The same is true of Rome. Every part and parcel of the Roman Empire, together with its subjects and laws, were all embraced in the term *Rome*. We find that Paul, although a native of Tarsus, reckoned himself a Roman, and therefore claimed protection of the Roman Government. This fact illustrates the civil organization of Rome in reference to the point in question, and the same principle holds good in reference to its ecclesiastical organization as is seen in the case of Jerusalem. From these facts, in connection with the symbols, it is evident, that Rome is represented as the Capital of an ecclesiastical organization, or Church; and that the Officers of that Church would reside at Rome as the seat of an ecclesiastical government, as the Officers of the Jewish polity resided at Jerusalem.

We now inquire, is Rome the capital of an ecclesiastical government, and the residence of its ruling Officers? It is, as all will admit, the capital of the Roman Catholic Church, and the residence of the Pope and Cardinals, who sustain the highest offices in that Church.

As the heads of this Beast represent not only the geographical location by which we may identify the Church referred to, but also its political position, we learn that this Church is to be sustained in an exalted position by the several governments symbolized by the seven heads. We have already shown that this Beast symbolizes the same power as the Beast in the 13th ch., and the same as the little horn of Dan. 7th, and that that horn represents the Greek kingdom. But why does Daniel give us but one king, (or kingdom), when John presents seven? There is a principle running through the divine economy, that whenever a revelation is made in reference to a given subject, at different times, the clearest light and most full and perfect development is always given last. Therefore Daniel gives a partial development of the truth, and John gives additional light, and a more enlarged view of the same subject. Hence Daniel describes particularly the government with which the apostate Church was first connected, while John delineates the history of the Church in different stages, and in its connection with different governments.

We now inquire, what relation the Church sustains to the civil government, as presented in the symbols.

1. It has eyes to see for the state, therefore it will have spiritual discernment to decide what doctrines shall be believed and T[illegible]ed by the state.

2. It has a *mouth* to speak for the state; but we have shown that instead of speaking *for* God, it speaks blasphemies *against* God; we may therefore expect to find the state legalizing the proclamation of false doctrines by the teachers of that Church.

3. There will be a *mutual understanding* between this Church and the state on points of religious faith and ecclesiastical government, as expressed in Dan. 11: 30, "He shall return, and have intelligence with them that forsake the holy covenant."

4. The Woman is represented as being *seated on the Beast*. This implies that the Church will be sustained in an exalted position by the state—that the civil power will submit to her dictation in matters of faith and worship, and thus enable her to accomplish her own selfish purposes of worldly aggrandizement.

5. This Church represented by the city is to "*reign over the kings of the earth*," i. e. the ecclesiastical rulers in this Church will claim power above the rulers in the civil governments. The political governments with which the Church is connected, as represented by the symbols, will be under the influence of the Church as far as their legislation affects matters of faith and religious worship, and will be so far controlled as to protect that Church to the exclusion of all others in its peculiar ecclesiastical laws and institutions.

To be Continued.

Ptolemy's Canon.

Concluded.

Years of the Peloponnesian War, March, B. C. 431, and from this date is the first year of the war.		Years of the Nabonassarian era corresponding which begin with the Solar year, Dec. 7th.
B. C. 431.	1 S. Eclipse Aug. 3. Corresponding year of the era. first year of the war.	317
430.	2	318
429.	3	319
428.	4	320
427.	5	321
426.	6	322
425.	7	323
424.	8 Solar Eclipse March 22, eighth year of the war.	324
423.	9	325
422.	10	326
421.	11	327
420.	12	328
419.	13	329
418.	14	330
417.	15	331
416.	16	332
415.	17	333
414.	18	334
413.	19 Lunar Eclipse Aug. 27, the 19th year of the war	335
412.	20 Here it will be seen that the 20th year of the war began March B. C. 412	336
411.		337
410.		

Here it will be seen that the 337th year of the era of Nabonassar begins Dec. 7th, B. C. 411. (Lest some should not understand, I will here say, that Dec. 7th began the Solar year then, as Jan. 1st begins it now.)

Now as we have seen that the 20th year of the the Peloponnesian war did begin in March, B. C. 412, and the Solar year, and the 337th year of the era of Nabonassar, begins Dec. 7th, B. C. 411, we see that Ptolemy has deprived himself of the privilege of making any part of the 13th year of the personal reign of Darius Nothus synchronize with the 20th year of the war; for the 20th year of the war ends in March, B. C. 411, and we have seen that according to Ptolemy, the 13th year of his personal reign did not begin till Aug. 7, B. C. 411, nearly six months after the 20th year of the war ended. So much for the *mathematical* Canon of Claudius Ptolemy.

It will be seen by the foregoing that Ptolemy has allowed too much time to the reign of Cambyses; and that if *he* reigned any more than seven years it must have been conjointly with his father; Sir Walter Raleigh intimates that he was associated with his father in the government at home, while his father was abroad, in pursuit of foreign conquests; and that the building of the Temple was hindered by his means, even in his father's life-time. He also says that Cambyses invaded Egypt in the fifth year of his sole reign, which was the third year of the sixty-third Olympiad, or B. C. 525. He likewise says that "Cambyses with the magi reigned eight years." This I believe will be found to be correct, for I think Cambyses' personal reign alone was a little short of seven years; and Smerdis' seven months, and Maraphis, and Artaphrenes six months, to reach to the end of the year B. C. 522.

Now as we have discovered an error in the Canon of Ptolemy, between the eclipse in the seventh year of Cambyses, and that in the 31st of Darius Hystaspes, and as that error covers only a part of a year, we must look ahead very critically to find the other part; for it is as true that there is one whole year, in Ptolemy's computations too much, as that there is *a part of one*.

We find some historians who put all the magians' time, with Cambyses, and some none; some put two or more of them with Darius Hystaspes, and some none; I think it is reasonable to suppose that Darius Hystaspes reigned personally no more than thirty-five years. But we will present a table of the reigns of the Persian kings, far enough to cover the ground which we have taken, against Ptolemy, and present every eclipse in the whole era of the Persian kings, as far as we go, and see how we come out, after fixing Darius Hystaspes' reign at 35 years; but first, I will quote a passage or two, in anticipation of the 20th year of Artaxerxes. "And it came to pass in the month Chisleu, in the 20th year, as I was in Shushan the palace; that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem."

"And they said unto me, the remnant that are left of the captivity there in the province; are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire." Neh. 1: 1, 2, 3.

"And it came to pass in the month Nisan, in the 20th year of Artaxerxes the King," (Neh 2: 1,) that he sent Nehemiah to Jerusalem, with a commandment to build it.

Prince says, (page 36 Chron. N. Eng.) "Ninth month Chisleu, Nehemiah informed of the wretched state of Judea and Jerusalem. First month Nisan, he is appointed to rebuild the city, and made governor of Judea, for twelve years." By comparing those two articles it seems that Artaxerxes began his reign between Nisan and Chisleu," both are in his 20th year, and Chisleu the ninth passes away first, that is, before the arrival of the first Jewish month. By this it appears that Xerxes was murdered before his 21st year was filled up; for Chisleu nearly answers to our Dec. and Nisan to our Apr. so then between April, and Dec. Artaxerxes began to reign; this we find by inspiration.

We will now give a table of the same years that we have presented; from the seventh year of Cambyses, to the thirteenth year of Darius Nothus; which we feel assured is supported by Inspiration, Astronomy, History, Chronology, and Prophecy.

Jan. 2, B. C. 523, Cambyses 7th year began, and it is marked by a Lunar Eclipse July 17th.

Jan. 1st, 522, Smerdis, Maraphis and Artaphrenes begin, and reign one year.

Jan. 1, Darius Hystaspes begins to reign.

B. C.	Year	
521.	1	
520.	2	
519.	3	
518.	4	
517.	5	
516.	6	
515.	7	
514.	8	
513.	9	
512.	10	
511.	11	
510.	12	
509.	13	
508.	14	
507.	15	
506.	16	
505.	17	
504.	18	
503.	19	
502.	20	Lunar Eclipse Nov. 19th, (Bliss)
501.	21	twentieth year of Darius Hystaspes.
500.	22	
499.	23	
498.	24	
497.	25	
496.	26	
495.	27	
494.	28	
493.	29	
492.	30	
491.	31	Lunar Eclipse April 25th, (Bliss)
490.	32	thirty-first year of Darius Hystaspes.
489.	33	
488.	34	
487.	35	
Dec. 28, Xerxes begins to reign and reigns near 21 years.		
486.	1	
485.	2	
484.	3	
483.	4	
482.	5	
481.	6	Solar Eclipse April 19th, (Bliss).
480.	7	Solar Eclipse Oct. 2, (Bliss)
479.	8	
478.	9	Solar Eclipse Feb. 18, (Bliss).
477.	10	
476.	11	
475.	12	
474.	13	
473.	14	
472.	15	
471.	16	
470.	17	
469.	18	
468.	19	
467.	20	
466.	21	This reign ended between April and Dec.
Artaxerxes Longimanus began to reign between April and Dec. and reigned over 41 years.		
465.	1	Dec. 17.
464.	2	
463.	3	Solar Eclipse April 30, (Bliss).
462.	4	
461.	5	
460.	6	
459.	7	
458.	8	
457.	9	
456.	10	
455.	11	
454.	12	
453.	13	
452.	14	
451.	15	
450.	16	
449.	17	
448.	18	
447.	19	
446.	20	Decree to build Jerusalem the
445.	21	twentieth year of Artaxerxes.
444.	22	
443.	23	
442.	24	
441.	25	
440.	26	
439.	27	
438.	28	
437.	29	
436.	30	
435.	31	
434.	32	
433.	33	
432.	34	
431.	35	Solar Eclipse Aug. 3, (Bliss' Anal.)
430.	36	
429.	37	
428.	38	
427.	39	
426.	40	
425.	41	
Dec. 7th, Xerxes and Sogdianus 8 months. Aug. 7th, B. C. 424, Darius Nothus begins to reign, and reigns over 19 years.		
424.	1	Solar Eclipse March 20, (Bliss).
423.	2	
422.	3	
421.	4	
420.	5	
419.	6	
418.	7	
417.	8	
416.	9	
415.	10	
414.	11	
413.	12	Lunar Eclipse Aug. 27.
412.	13	Aug. 7th, Darius' 13th year begins.
411.		

It will be seen by the foregoing tables, that the 20th year of the Peloponnesian war began in March B. C. 412; and that the 13th year of Darius Nothus began Aug. 7th, B. C. 412; and that both fall into B. C. 411 in Dec. after, so that the Persian lieutenant, Tissaphernes, and the Peloponnesians had ample time all the following winter, to execute their *treaty*, in the 20th year of the war; and in the 13th year of Darius Nothus; and in the 337th of the era of Nabonassar; for that year of the era began with the Solar year, B. C. 411, Dec. 7th.

The monster is dead! Glory to God! Ptolemy's canon is broken to fragments, and lies bleeding at the foot of the cross of Christ! "So let all thine enemies perish, O Lord!" "In all these things we are more than conquerors *through Him that loved us*."

O my brethren, will you not come up, to the help of the Lord, to the help of the Lord against the mighty? Will you renew your enlistment in the army of this great King? "Will you fit now and go with *Him* to the Battle of the *Great Day* of God Almighty?"

I thank our late lamented brother Prince, and our beloved brother Bliss, for their valuable services, during this campaign; for they have (though unconsciously,) been spies for us, in the enemy's Camp, and hence rendered us essential aid, by giving us a full and complete description of the *whole garrison*.

Ask not the question, who wrote this? but reserve that enquiry till we meet— No glory, no praise to the writer, who seeks not the honor of the world, but the glory of God. As well might the pen of an eminent author, rise up in his hand, and say "I wrote that;" as for me to say, I *did this*. But if ever a passage of scripture was wholly fulfilled, it can be found in 1 Cor. 1: 27, 28. But with the help of Mr Great-Heart, and Mr. Valiant, and our great Captain-general at our head, we can accomplish wonders; so much for the encouragement of those who have buckled on the *whole armor of God*.

It will be seen by comparing the foregoing tables, that in the latter, every eclipse, and every synchronism, adjusts in a natural and easy manner, as if it was the *ancient register* itself; there is nothing forced, nor crowded, nothing drawn out to any extreme length, no variance between the reigns of the kings, and no time but what is accounted for; all our Solar years, every day is accounted for, and the whole Chronology as far as we have gone, is nailed by eclipses, and synchronisms; and the whole comes together like a [illegible] and there it is fixed, and there [illegible] it, and if it is not [illegible] as any mathematical [illegible] I know not what the science is; and glory to God, I have found the [illegible] Daniel's vision, and have followed it by a thread, from period to period, from one end to the other and less than a whole year will tell the story. O [illegible] crept [illegible] I got to them it has often appeared [illegible] though I could never get through them, but when I [illegible] found them to be just what [illegible] events [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, MAY 31, 1854. NUMBER 10.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN.

By J. Couch.

(*Continued.*)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

Next we inquire, what is the character of this Woman or Church? She is represented in the visions of John under the character of a HARLOT, and as having unlawful connection with the kings of the earth. From this it appears, that the Church symbolized will have unlawful intercourse with the kings of the earth.

The Church is represented in scripture as being espoused to Christ, to be presented "without spot, or wrinkle, or any such thing," before His presence with exceeding joy at His second glorious appearing, when the marriage relation will be consummated in the kingdom of heaven, at what is termed the marriage of the Lamb. Says Paul; "I have *espoused you to one husband*, that I may present you as a *chaste virgin* to Christ." (2 Cor. 11: 2). During the time of this espousal the Church is represented as being under the control of Christ, governed by his law, and subject in all things to His authority, as the wife is to her husband. Says the Apostle; "Wives submit yourselves unto your own husbands as unto the Lord; *for the husband is the head of the wife, even as Christ is the head of the Church*, and He is the Savior of the body." (Eph. 5: 22, 23). As the scripture shows the true Church to be in submission to Christ as her legitimate sovereign and Lawgiver in matters of faith and practice, whenever she turns away from her sovereign Head, and submits to the dictation of earthly monarchs, allowing them to control her faith and religious worship, her character becomes changed from virgin purity to pollution. She is no longer the "*chaste virgin*" espoused to Christ, but the *vile* "*harlot*" committing "fornication with the kings of the earth." A distinctive appellation has been given to this Church, in the language of inspiration, which marks the prominent characteristics of this Church; viz.: "MOTHER OF HARLOTS AND ABOMINATIONS of the earth." We learn from the character of the offspring, the character of the Mother, for the term mother expresses a family relation; i. e. an intimate connection, or resemblance between them, both participating the same nature. Thus the mother of a French family is herself one of the French nation. So of an English family—the mother must herself be English. Thus as the daughters of this Woman (Church) are Harlots, and abominations of the earth, so also must the Mother be a Harlot and an abomination. As we have already shown, the Woman is the same with the mouth of the Beast in the 13th ch. and the eyes and mouth of the horn, Dan. 7th, and the abomination of Dan. 11th and 12th, and the abomination to which Christ referred in Matt. 24.

As Christ shows us that the elect (people of God) will suffer great tribulation when the abomination stands in the holy place, Daniel in the 11th ch. shows us that the people that do know their God shall fall by the sword and by flame, by captivity and by spoil, many days; and from the 7th of Dan. it appears, when the horn having eyes and a mouth rules, he shall wear out the saints for "a time, times and the dividing of time;" and John shows in Rev. 13th, that the Beast having a mouth given unto him, shall make war with the saints and shall overcome them; and in the 17th ch. that the Woman while seated upon the Beast is "drunken with the blood of the saints, and the martyrs of Jesus."

Therefore we conclude that this Woman represents the same organization which our Savior referred to as *the abomination* spoken of by Daniel the prophet.

It appears from the symbols used, in which she is denominated the mother of harlots, that it is the *first* of the Christian Churches that has had unlawful connection with the governments of earth. As this church is the Mother of Harlots, and consequently the oldest of corrupt churches; others are corrupted through her influence and example; but she could not herself have been thus contaminated through the influence and example of her predecessors; for if there had been any previously existing, she could not have been appropriately designated as the *mother* of harlots. We therefore conclude, that on her first organization, she received her doctrines of faith, and principles of action from Christ as the Head of the Church; but afterwards *apostatized* from her high and holy position, and adopted the maxims of worldly policy and self aggrandizement, till she becomes thoroughly imbued with the spirit of the world. She then looks to the governments of earth for royal honors and legislative enactments, that would elevate her to supremacy as mistress of the world. These are the principles of action which constituted her a *Harlot*; and these acts were the first examples of a Christian Church, whose influence has constituted others Harlots like herself.—That this Church is an *apostate* is evident from Dan. 11, where he treats upon the same subject, inasmuch as he affirms that they "FORSAKE *the holy covenant*;" and Paul says, "that day shall not come except there come a FALLING AWAY *first*, and that man of sin be revealed," showing that the revelation of the "man of sin," was the result of the falling away from the Gospel of Christ.

We now inquire, what particular organization is intended by the Woman seated upon the Beast. This we may learn by the interpretation of the symbols given by the Angel, and the application of those facts to history.

The Woman is presented in the symbols as being seated on a Beast with seven heads. These heads are interpreted by the Angel to represent "*seven mountains*," and also "*seven kings*," *or kingdoms.*—As the *interpretation* must be literally applied, the mountains must define her *geographical* position, and the kingdoms her *political* position. But the Woman is explained to be "THAT GREAT CITY, *which reigneth over the kings of the earth.*" This also being an *interpretation* of the symbol, must be taken in its literal sense. Therefore we may expect to find the *walls and buildings* of the city resting upon *seven mountains*, which are also the residence of its *inhabitants*. We now inquire if a city can be found whose geographical position corresponds to the prophecy, being located on seven mountains. It is well known that the city of Rome in Italy has received the classical appellation of "*the seven-hilled city*;" because it was built on seven mountains viz.

But some one may inquire if this be a literal city, how she can be represented as seated on seven governments. To this we would reply that when a city is spoken of, we refer not only to its walls and buildings, but also to its inhabitants. Therefore we say, a city is burned, meaning its buildings—a city is in distress referring to its inhabitants. To illustrate this subject further we quote from the Savior's remarks, (Luke 19: 41-44) "And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." In speaking of Jerusalem, it is evident Jesus referred to the inhabitants when he said, "if thou hadst known," &c., and to the walls and buildings when he said, "I will lay thee even with the ground." Therefore when the Woman is said to be seated on seven governments, we understand it to signify that the people of Rome, personated by the Woman, are sustained in their civil and ecclesiastical institutions by those seven governments. To this it may be objected, that we have proved the Woman to represent a Church; but no entire Church was resident at Rome. The metropolis of a people, or capital of a government, whether civil or ecclesiastical, is often taken as the representative of the entire people associated in that government, as in Gal. 4: 22-25; "For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Jerusalem is here referred to as the capital of that people embraced in the first covenant, and includes all the subjects of that covenant whether residents in Jerusalem or elsewhere.

Agreeably to this principle, the head of the Babylonian or Chaldean Empire was always denominated "*king of Babylon*," because Babylon was the metropolis of that Empire.

The same is true of Rome. Every part and parcel of the Roman Empire, together with its subjects and laws, were all embraced in the term *Rome*. We find that Paul, although a native of Tarsus, reckoned himself a Roman, and therefore claimed protection of the Roman Government. This fact illustrates the civil organization of Rome in reference to the point in question, and the same principle holds good in reference to its ecclesiastical organization as is seen in the case of Jerusalem. From these facts, in connection with the symbols, it is evident, that Rome is represented as the Capital of an ecclesiastical organization, or Church; and that the Officers of that Church would reside at Rome as the seat of an ecclesiastical government, as the Officers of the Jewish polity resided at Jerusalem.

We now inquire, is Rome the capital of an ecclsiastical government, and the residence of its ruling Officers? It is, as all will admit, the capital of the Roman Catholic Church, and the residence of the Pope and Cardinals, who sustain the highest offices in that Church.

As the heads of this Beast represent not only the geographical location by which we may identify the Church referred to, but also its political position, we learn that this Church is to be sustained in an exalted position by the several governments symbolized by the seven heads. We have already shown that this Beast symbolizes the same power as the Beast in the 13th ch., and the same as the little horn of Dan. 7th, and that that horn represents the Greek kingdom. But why does Daniel give us but one king, (of kingdom), when John presents seven? There is a principle running through the divine economy, that whenever a revelation is made in reference to a given subject, at different times, the clearest light and most full and perfect development is always given last. Therefore Daniel gives a partial development of the truth, and John gives additional light, and a more enlarged view of the same subject. Hence Daniel describes particularly the government with which the apostate Church was first connected, while John delineates the history of the Church in different stages, and in its connection with different governments.

We now inquire, what relation the Church sustains to the civil government, as presented in the symbols.

1. It has *eyes* to see for the state, therefore it will have spiritual discernment to decide what doctrines shall be believed and T[illegible]ted by the state.

2. It has a *mouth* to speak for the state; but we have shown that instead of speaking *for* God, it speaks blasphemies *against* God; we may therefore expect to find the state legalizing the proclamation of false doctrines by the teachers of that Church.

3. There will be a *mutual understanding* between this Church and the state on points of religious faith and ecclesiastical government, as expressed in Dan. 11: 39, "He shall return, and have intelligence with them that forsake the holy covenant."

4. The Woman is represented as being *seated on the Beast*. This implies that the Church will be sustained in an exalted position by the state—that the civil power will submit to her dictation in matters of faith and worship, and thus enable her to accomplish her own selfish purposes of worldly aggrandizement.

5. This Church represented by the city is to "*reign over the kings of the earth*," i. e. the ecclesiastical rulers in this Church will claim power above the rulers in the civil governments. The political governments with which the Church is connected, as represented by the symbols, will be under the influence of the Church as far as their legislation affects matters of faith and religious worship, and will be so far controlled as to protect that Church to the exclusion of all others in its peculiar ecclesiastical laws and institutions.

To be Continued.

Ptolemy's Canon.

Concluded.

Years of the Peloponnesian War, March, B. C. 431, and from this date is the first year of the war.			Years of the Nabonassarian era corresponding which begin with the Solar year, Dec. 7th.
B. C. 431.	1	S. Eclipse Aug. 3. Corresponding year of the era first year of the war.	317
430.	2		318
429.	3		319
428.	4		320
427.	5		321
426.	6		322
425.	7		323
424.	8	Solar Eclipse March 22, eighth year of the war.	324
423.	9		325
422.	10		326
421.	11		327
420.	12		328
419.	13		329
418.	14		330
417.	15		331
416.	16		332
415.	17		333
414.	18		334
413.	19	Lunar Eclipse Aug. 27, the 19th year of the war	335
412.	20	Here it will be seen that the 20th year of the war began March B. C. 412	336
411.			337
410.			

Here it will be seen that the 337th year of the era of Nabonassar begins Dec. 7th, B. C. 411. (Lest some should not understand, I will here say, that Dec. 7th began the Solar year then, as Jan. 1st begins it now.)

Now as we have seen that the 20th year of the the Peloponnesian war did begin in March, B. C., 412, and the Solar year, and the 337th year of the era of Nabonassar, begins Dec. 7th, B. C. 411, we see that Ptolemy has deprived himself of the privilege of making any part of the 13th year of the personal reign of Darius Nothus synchronize with the 20th year of the war; for the 20th year of the war ends in March, B. C. 411, and we have seen that according to Ptolemy, the 13th year of his personal reign did not begin till Aug. 7, B. C. 411, nearly six months after the 20th year of the war ended. So much for the *mathematical* Canon of Claudius Ptolemy.

It will be seen by the foregoing that Ptolemy has allowed too much time to the reign of Cambyses; and that if *he* reigned any more than seven years it must have been conjointly with his father; Sir Walter Raleigh intimates that he was associated with his father in the government at home, while his father was abroad, in pursuit of foreign conquests; and that the building of the Temple was hindered by his means, even in his father's life-time. He also says that Cambyses invaded Egypt in the fifth year of his sole reign, which was the third year of the sixty-third Olympiad, or B. C. 525. He likewise says that "Cambyses with the magi reigned eight years." This I believe will be found to be correct, for I think Cambyses' personal reign alone was a little short of seven years; and Smerdis' seven months, and Maraphis, and Artaphrenes six months, to reach to the end of the year B. C. 522.

Now as we have discovered an error in the Canon of Ptolemy, between the eclipse in the seventh year of Cambyses, and that in the 31st of Darius Hystaspes, and as that error covers only a part of a year, we must look ahead very critically to find the other part; for it is as true that there is one whole year, in Ptolemy's computations too much, as that there is *a part* of one.

We find some historians who put all the magians' time with Cambyses, and some none; some put two or more of them with Darius Hystaspes, and some none; I think it is reasonable to suppose that Darius Hystaspes reigned personally no more than thirty-five years. But we will present a table of the reigns of the Persian kings, far enough to cover the ground which we have taken against Ptolemy, and present every eclipse in the whole era of the Persian kings, as far as we go, and see how we come out, after fixing Darius Hystaspes' reign at 35 years; but first, I will quote a passage or two, in anticipation of the 20th year of Artaxerxes. "And it came to pass in the month Chisleu, in the 20th year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem."

"And they said unto me, the remnant that are left of the captivity there in the province; are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire," Neh. 1: 1, 2, 3.

"And it came to pass in the month Nisan, in the 20th year of Artaxerxes the King," (Neh 2: 1,) that he sent Nehemiah to Jerusalem, with a commandment to build it.

Prince says, (page 36 Chron. N. Eng.) "Ninth month Chisleu, Nehemiah informed of the wretched state of Judea and Jerusalem. First month Nisan, he is appointed to rebuild the city, and made governor of Judea, for twelve years." "By comparing those two articles it seems that Artaxerxes began his reign between Nisan and Chisleu," both are in his 20th year, and Chisleu the ninth passes away first, that is, before the arrival of the first Jewish month. By this it appears that Xerxes was murdered before his 21st year was filled up; for Chisleu nearly answers to our Dec. and Nisan to our Apr. so then between April, and Dec. Artaxerxes began to reign; this we find by inspiration.

We will now give a table of the same years that we have presented; from the seventh year of Cambyses, to the thirteenth year of Darius Nothus; which we feel assured is supported by Inspiration, Astronomy, History, Chronology, and Prophecy.

Jan. 2, B. C. 523, Cambyses 7th year began, and it is marked by a Lunar Eclipse July 17th.

Jan. 1st, 522, Smerdis, Maraphis and Artaphrenes begin, and reign one year.

Jan. 1, Darius Hystaspes begins to reign.

B. C.	Year	Event
521.	1	
520.	2	
519.	3	
518.	4	
517.	5	
516.	6	
515.	7	
514.	8	
513.	9	
512.	10	
511.	11	
510.	12	
509.	13	
508.	14	
507.	15	
506.	16	
505.	17	
504.	18	
503.	19	
502.	20	Lunar Eclipse Nov. 19th, (Bliss) twentieth year of Darius Hystaspes.
501.	21	
500.	22	
499.	23	
498.	24	
497.	25	
496.	26	
495.	27	
494.	28	
493.	29	
492.	30	
491.	31	Lunar Eclipse April 25th, (Bliss) thirty-first year of Darius Hystaspes.
490.	32	
489.	33	
488.	34	
487.	35	

Dec. 23, Xerxes begins to reign and reigns near 21 years.

B. C.	Year	Event
486.	1	
485.	2	
484.	3	
483.	4	
482.	5	
481.	6	Solar Eclipse April 19th, (Bliss).
480.	7	Solar Eclipse Oct. 2, (Bliss).
479.	8	
478.	9	Solar Eclipse Feb. 16, (Bliss).
477.	10	
476.	11	
475.	12	
474.	13	
473.	14	
472.	15	
471.	16	
470.	17	
469.	18	
468.	19	
467.	20	
466.	21	This reign ended between April and Dec.

Artaxerxes Longimanus began to reign between April and Dec. and reigned over 41 years.

B. C.	Year	Event
465.	1	Dec. 17.
464.	2	
463.	3	Solar Eclipse April 30, (Bliss).
462.	4	
461.	5	
460.	6	
459.	7	
458.	8	
457.	9	
456.	10	
455.	11	
454.	12	
453.	13	
452.	14	
451.	15	
450.	16	
449.	17	
448.	18	
447.	19	
446.	20	Decree to build Jerusalem, the twentieth year of Artaxerxes.
445.	21	
444.	22	
443.	23	
442.	24	
441.	25	
440.	26	
439.	27	
438.	28	
437.	29	
436.	30	
435.	31	
434.	32	
433.	33	
432.	34	
431.	35	Solar Eclipse Aug. 3, (Bliss' Anal.)
430.	36	
429.	37	
428.	38	
427.	39	
426.	40	
425.	41	

Dec. 7th, Xerxes and Sogdianus 8 months. Aug. 7th, B. C. 424, Darius Nothus begins to reign and reigns over 19 years.

B. C.	Year	Event
424.	1	Solar Eclipse March 22, (Bliss).
423.	2	
422.	3	
421.	4	
420.	5	
419.	6	
418.	7	
417.	8	
416.	9	
415.	10	
414.	11	
413.	12	Lunar Eclipse Aug. 27.
412.	13	Aug. 7th Darius' 13th year begins.
411.		

It will be seen by the foregoing tables, that the 20th year of the Peloponnesian war began in March B. C. 412, and that the 13th year of Darius Nothus began Aug. 7th, B. C. 412; and that both fall into B. C. 411 in Dec. after, so that the Persian lieutenant, Tissaphernes, and the Peloponnesians had ample time all the following winter, to execute their *treaty*, in the 20th year of the war; and in the 13th year of Darius Nothus; and in the 337th of the era of Nabonassar; for that year of the era began with the Solar year, B. C. 411, Dec. 7th.

The monster is dead! Glory to God! Ptolemy's canon is broken to fragments, and lies bleeding at the foot of the cross of Christ! "So let all thine enemies perish, O Lord."—"In all these things we are more than conquerors *through Him* that loved us."

O my brethren will you not come up, to the help of the Lord, to the help of the Lord against the mighty?" Will you renew your enlistment in the army of the great *King*? "Will you fit *now* and go with *Him* to the Battle of the *Great Day* of God Almighty?"

I thank our late lamented brother Prince, and our beloved brother Bliss, for their invaluable services, during this campaign; for they have (though unconsciously,) been spies for us, in the enemy's *Camp*, and hence rendered us essential aid, by giving us a full and complete description of the *whole garrison*.

Ask not the question, who wrote this? but reserve that enquiry till we meet.—No glory, no praise to the writer: who seeks not the honor of the world, but the glory of God. As well might the pen of an eminent author, rise up in his hand, and say "*I* wrote that;" as for me to say, I *did this*. But if ever a passage of scripture was *wholly* fulfilled, it can be found in 1. Cor. 1: 27; 28. But with the help of Mr Great-Heart, and Mr. Valiant, and our great Captain-general at our head, we can accomplish wonders; so much for the encouragement of those who have buckled on *the whole armor of God*.

It will be seen by comparing the foregoing tables, that in the latter, every eclipse, and every synchronism, adjusts in as natural and as easy a manner, as if it was the *ancient register* itself; there is nothing forced, nor crowded, nothing drawn out to any extreme length; no variances between the reigns of the kings, and no time but what is accounted for; all are Solar years; every day is accounted for, and the whole Chronology as far as we have gone, is nailed by eclipses, and synchronisms; and the whole comes together like a box; and there it is fixed, and there is no evading it; and if it is not demonstrated as strong as any mathematical certainty can be, then I know not what the science is; and glory to God, I have found the starting point of Daniel's vision, and have followed it by a *thread*, from period to period, from one end to the other, and less than a whole year will tell the story. O how have I crept, through places so narrow that before I got to them it has often appeared as though I could never get through them; but when I arrived at those places, I always found them to be just wide enough for the events to transpire; and the God of heav-

ss, which I discovered on the cross, I shall never forget.

"O Earth, Earth, EARTH," *Hear the word of the Lord;* "unto two thousand, and three hundred days; then shall the Sanctuary be cleansed." "*At the time appointed*, the *End* shall be;" "At the time of the *End*, shall be the vision." From the last commandment to restore and build Jerusalem, in the 20th year of Artaxerxes, which I have *proved* to have been in 446 B. C., in the first Jewish month; (Neh. 2: 1,) the 2300 days reach to the first Jewish month of 1855, when the Sanctuary *will be cleansed.*" "The Lord *Himself* shall descend from heaven with a shout; with the voice of the Archangel, and with *the trump of God*, and the dead in Christ, shall rise first;" "we shall not all sleep, but we shall be changed:" "In a moment, in the twinkling of an eye, at *the last trump*; for *the trumpet* shall sound, and the dead shall be raised incorruptible and we shall be changed." "Then we which are alive, shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord." "And the Kingdom, and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the most high: whose Kingdom is an everlasting Kingdom; and all dominions shall serve and obey Him."

The World's Crisis.

LOWELL, MAY 31, 1854.

The New Birth.

We often receive communications, such as the following, requesting light on particular subjects, which we respond to soon as practicable:

Brother Merriam:—I wish you would inform your readers whether the new birth is at conversion, or the resurrection.—There are many opinions about it. I want to know the truth. Please publish it immediately. Yours in love,

A Friend.

Some Brethren have taken the ground, that in this life the Christian is appropriately spoken of, as being *begotten* by the word of God; but that the new birth is consummated at the resurrection of the just. On such points, not involving vital principles of the Gospel, we should never indulge a spirit of contention, but express our understanding of the word in meekness and simplicity of heart. I do not feel in the least dogmatical on the subject; but as my views are requested, I feel bound to present the truth agreeably to my understanding of Bible teaching.

In the first place let me say, figures are not to be regarded in the same light as literal facts. If the Scripture should present the history of a literal fact, e. g. a wedding, wherever a reference was made to that nuptial ceremony, the parties would be invariably the same—the bridegroom, bride, friend of the bridegroom, servants, virgins going forth to meet the bridal pair, must, in each case, be the same individuals. Neither the persons nor the circumstances could at all change—the whole scene would be the same, wherever alluded to in scripture, because it is a *literal occurrence.* But it is sometimes the case, that figures change. Hence in Matt. 25, where the marriage of the Lamb is alluded to, the Church is represented by ten *Virgins.* In Luke 12: 36, the Church are represented by "*servants* that wait for their Lord when He will return from the wedding, that when He cometh and knocketh, they may open unto Him immediately." Here let me remark, that much error and confusion was introduced into our ranks in years past, in consequence of Brethren not understanding the proper distinction between figures and facts; and taking this representation as if it were a literal occurrence, they believed the marriage of the Lamb must be consummated prior to His return to earth. Whereas it is merely an emblem taken from the vigilance of servants in ancient times, to give their master a ready reception, to present the duty of watchfulness on the part of the Church, that they may be ready to welcome their returning Lord when He shall come in the glory of His kingdom.

Again, John the Baptist, who was identified with the Church of Christ, is represented (John 3: 29) as "the *friend* of the Bridegroom." Once more in 2 Cor. 11: 2, and in Rev. 19: 8, 9, the Church is represented as the Bride of Christ; for inasmuch as the Bride is here said to be "Arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints," it is evident the saints, or the Church, is the Bride of Christ. So that the people of God are presented under various emblems in connection with the marriage of the Lamb, viz.: as Virgins, Servants, Friend of the Bridegroom and Bride. Thus by a variety of the most beautiful and striking symbols language could furnish, the position of the Church is presented, and the duties devolving on her are enforced. But the moment we regard such figurative descriptions as fixed facts, as the politicians say, we are in danger of imbibing false notions of scripture truth, and plunging into fanciful ideas that lead to a wrong construction of the word.

Now, in regard to the point in question, it is clear, that the passage in Is. 66: 8 refers to a birth of the saints at the resurrection. But the passage in Titus 3: 4–7 cannot refer to the resurrection. It reads thus: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." This regeneration, i. e. new birth, brings the child of God into a state of justification by grace, and constitutes him, not a *proprietor*, but an *heir* to the inheritance among the saints in light.—This washing of regeneration, or renewing of the Holy Ghost, then shed on the Church abundantly, can be no other than conversion to Christ. In 1 Pet. 1: 3, we read: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The regeneration here referred to, is not conversion in the ordinary acceptation of the terms, but simply a renewing or reviving of their hope.

I am not aware that the New Testament any where speaks of the new birth, or regeneration, as having reference to the resurrection of the dead. The idea generally conveyed by it is, according to my apprehension, the same as that conveyed by the adoption into the family of God.—Says the Apostle, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4: 6, 7).—And again, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 14–16). It is the same as the new creature of which the Apostle speaks, "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. 6: 15). It beautifully illustrates the idea of a new life. As the infant is ushered into a state of existence entirely new, inhaling, for the first time, the vital air, and by its external senses becoming acquainted with material substances around, so the child of God is brought into a mode of existence, a spiritual state entirely new; he begins, for the first time, to inhale the element of the divine life; his spiritual powers take cognizance of spiritual things, all of which were neither enjoyed, nor understood, nor appreciated before.

Hence when our Saviour would convey to the mind of Nicodemus instruction respecting the *inward, hidden, spiritual life*, in contradistinction from the *outward observances of the law*, He assures him he must experience the new birth in order to see the kingdom of God; and in explanation, says, "Except a man be born of WATER and of the Spirit he cannot enter into the kingdom of God." Surely no one will contend that being resurrected is being born of water *and of the spirit.*—He then proceeds to say, that "that which is born of the *flesh is flesh*," i. e. natural birth ushers one into a physical state of existence, "but that which is born of the *Spirit is spirit*," i. e. the *spiritual birth* ushers one into *spiritual life.* The two states are here contrasted; the one is a material existence, and the other a moral or spiritual state. This view appears to me perfectly clear; but it seems to my mind inappropriate, to make the flesh refer to this life, and the spirit to the life to come; for Jesus says of himself subsequently to His resurrection, "For a spirit hath not flesh and bones as ye see me have; therefore although resurrected, *He had flesh and was not a spirit.*

And again v. 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." How matchless the beauty and force of this comparison, as applied to the divine life; but, on the other hand, how inappropriate to illustrate the resurrection. As the agency of the wind operates powerfully on the objects of nature, causing the giant sons of the forest to bow under its influence while it is itself imperceptible to the eye, and its pathway can only be traced by its effects, just so the Spirit of God operates unseen—it is an agent unappreciable by the outward senses—its origin, its course cannot be traced by the eye; but its effects are seen in bringing down the high looks and the aspiring heart; we feel its influence, we discover its power all around us, but the agency itself is invisible to the eye.

But what propriety in this representation as applied to the resurrection from the dead? Will not the power that resurrects the saints be visible in the heavens, even the Son of man revealed in the glory of His kingdom? and will not the resurrection be an *outward, visible and literal event*—a physical occurrence appreciable by the senses? It seems to me, considering it in this light, the analogy entirely fails.

"Whosoever believeth that Jesus is the Christ is born of God," (1 John 5: 1).—"Whatsoever is born of God overcometh the world," (v. 4). "If ye know that He is righteous, ye know that every one, that doeth righteousness, is born of Him," (ch. 2: 29). Here we are explicitly taught, that those who believe on Christ, who overcome the world, and work righteousness are *born* of God.

But there is an objection brought from this Epistle of John (ch. 3: 9) "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—This objection is worthy of consideration; and is the only one, that I am apprized of, which to my mind has the least weight.—I understand this verse, however, as expressing, in striking contrast, and in very emphatic language, the diversity of the two natures. The children of the wicked one naturally and voluntarily commit sin, while "he that is born of God doth not commit sin;" and "he cannot sin, because he is born of God," i. e. in the same sense that the brethren of Joseph "hated him, and *could not* speak peaceably unto him," (Gen. 37: 4), or in other words, the bent and inclination of their minds was so obstinately set against him, that it is said, "they *could not* speak peaceably unto him." But this inability was simply in their *disposition*, or evil nature. So Jesus says, "*No man can come unto me*, except the Father which sent me draw him," (John 6: 44); and in another place, He says, "ye *will* not come unto me that ye might have life," thus expressing a *moral inability* lying in the will, and not a *physical inability* rendering it an absolute impossibility. Just so I understand this subject. The reason why one that is born of God cannot sin, is because it is repugnant to his new nature—it is contrary to his will—it would be doing violence to the divine life, the heavenly principles that control his acts. That this is the true idea, is evident from the context, incontestibly so to my mind; for in v. 7th the Apostle warns the Brethren not to be deceived, and then goes on to show them how they could discriminate between the righteous and the wicked, between those who are *born of God*, and those who are the *offspring of Satan*, pointing out the development of the two natures; one manifesting itself in the commission of sin, and the other in works of righteousness. This whole passage seems clear as the sunbeams; and I am unable to conceive how an intelligent reader of scripture can carry these developments of moral character, manifesting who is born of God, and who is of the Devil, into a future life, especially as this development consists partly in a life of faith in Christ and overcoming the world.

That this exposition is in keeping with the context is evident from v. 6. "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." Now it will not be maintained that in a strict and absolute sense "whosoever sinneth hath not seen Him neither known Him." If that be admitted it would conflict with many other passages of divine writ. To take an example from this Epistle, "If any man see his Brother sin a sin which is not unto death" &c. (ch. 5: 16.) This shews that one who is denominated a Brother is liable to sin after his conversion.

But it may be said, that the word rendered *born* should have been translated begotten, and therefore the allusion in these passages is to a future life commencing with the resurrection of the dead.

Turn to ch. 5: 18 of this Epistle, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Here we have both expressions in the same verse, and both of them from the same Greek verb, and the objector may take which position he prefers. If he contend the words have reference to a future life, and therefore should be rendered *born*, then inasmuch as this is the same Greek word used in the other passages refered to, he gives up the argument on the translation of the word, which of course overthrows his position. If on the other hand he contend that the words should be rendered begotten as having reference to the present life then inasmuch as this passage teaches that those who are *begotten* of God "*sin not*," and "that wicked one *toucheth them not*," the argument derived from the fact that those who are born of God cannot sin, is divested of all its force; so that in either case, the verse under consideration is fatal to the objections brought against the doctrine of the new-birth in the present life.

But the idea is by no means necessarily implied that a condition prior to birth is alluded to by the term begotten. In Is. 49 the Church is represented as a disconsolate widow bereaved of her children, to illustrate the destruction of the Jewish nation, who were once the covenant people of God; and then to express the enlargement of the Church under the messianic dispensation, she is represented as a joyful mother in the midst of a family, and she inquires, who hath begotten me these? In this and other passages, it is plain that the reference is not to a condition antecedent to birth; for in the next breath she says, "who hath brought up these?"

But that these expressions do not refer to the immortal state, is evident from 1 John, 3: 2; "Beloved, NOW are we the sons of God." Here another word is used in the Greek the meaning of which I think no one will deny; and this passage affirms that "now" in the present life, we are the *sons* of God, which implies, of course, that we have experienced the new birth—that we have been made new creatures by the spirit of God—that we have been sanctified through the washing of regeneration.

Gal. 4: 29. "But as then he that was born after the flesh, persecuted him that was *born after the spirit*, even so it is NOW." This passage clearly teaches that men are born as children of promise in this life; and not only so, but also that they are BORN OF THE SPIRIT *in the present state.* But if it be objected here that the word should have been translated *begotten*, and therefore refers to the Christian in the transition state from a life of sin to that of absolute perfection in the kingdom of God, all can see the impropriety of such a construction; because as the declaration is made that he that was born after the flesh persecuted him that was born after the spirit, it necessarily refers to a condition subsequent to birth. As the natural birth of him that was born after the flesh was consumated, so must the spiritual birth be, or the parallel fails.

But to settle this question forever beyond the possibility of doubt, let me refer to one more passage. Peter in his first Epistle ch. 1: 14 gives directions to the Church as obedient *children*, in v. 17 speaks of God as their *Father*, in v. 22 of the Church as a family of *Brethren*, and in v. 23 he says; "*Being born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

Then to show that the present state of the Church is not represented as a condition antecedent to birth, in the 2d v. of the next ch. he says; "As NEW BORN BABES, desire the sincere milk of the word, that ye may grow thereby."

Thus is the doctrine of the new birth in this life as clearly revealed to my apprehension, as any doctrine almost in the Bible. Let us, beloved Brethren be careful to separate the precious from the vile: the wheat from the chaff. We were educated in the belief of many fables, which we do well to relinquish for the truth of God; but the doctrine of regeneration by the spirit of God, by which old things pass away, and all things become new, is no cunningly devised fable. We have had rubbish of human tradition enough to remove in order to get down upon the solid rock; but let us not remove the foundations of scrpture truth for the sake of standing on a platform that is new. Let us have a substratum of Bible, and we can stand against the world.

Lowell, April 29, 1854.

How often we hear it remarked, by intelligent individuals, too, who knows what to believe? There are so many kinds of religion, so many different views, so many different interpretations of Scripture, who knows which is right? Who knows what to believe? Here, say they, stands up one, a Watchman upon the walls of Zion, to give the time of night, and to warn the people when he sees the sword coming, he proclaims that the kingdom of God is at hand, that the resurrection is to take place, and the people of God are about to be delivered, and the prophetic numbers all terminate about here, and that the present movements in Europe are precursors of events, that will usher in that great and eternal day. Another stands up in the congregation and teaches that there is no evidence that the Savior will come within one hundred or a thousand years from this time. But there were false prophets also among the people, in the law dispensation, even as there shall be false teachers among you, in the Gospel dispensation, (2 Pet. 2: 1). "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Is. 2: 2). This is the proud, exalted state of the Church in the last days. "And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob," &c. (v. 3d). Here we have a thus saith *the people*, not a thus saith the Lord. And the people further say, (v. 4,) "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Now when professed ministers of the gospel stand up and teach the people this prophecy, as a thus saith the Lord, in support of a temporal millenium, we regard them as false teachers, and such interpretations, as the last days'-fables. Also the prophet Micah, in his 4th chap., speaks the same language, referring to the same people, to the same proud Church, and to the same last days' fables. But we turn to the prophecy of Joel, (3: 9,) and we have a thus saith the Lord, "Proclaim ye this among the Gentiles; *prepare war*, wake up the mighty men, let all the men of war draw near; let them come up."—Here we see the reverse of what the people say, a thus saith the Lord, "Beat your ploughshares into swords, and your pruninghooks into spears; let the weak say I am strong," (v. 10). Have we not seen this prophecy fulfilling before our eyes, for the last seven years at least. 13th v. "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." This does not look like a temporal millenium. Ps. 2: 8 is often quoted in support of this theory, "Ask of me, and I shall give the heathen thine inheritance, and the uttermost parts of the earth thy possession." The popular theology interprets this of conversion, but the 9th v. says, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." 10th v. "Be wise now therefore, O ye kings: be instructed, ye Judges of the earth." 11th v. "Serve the Lord with fear, and rejoice with trembling."

According to the word of the Lord there will be a people looking for that day, and desiring it, who are doomed to a disappointment, as were the Jews in the first Advent. The Jews were looking for the Messiah to come with great majesty and power, and glory; but his humble appearance did not meet their expectations, therefore they rejected and cast him out, and crucified him; for they would not have this man to reign over them. The theory of a temporal millenium places Him as far beneath the majesty, the glory, and the power, in which he will come the second time, as their expectations exalted Him above the prophetic description at His first Advent. Hence we read in the prophecy of Amos, 5th ch. and 18th v. "Wo unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light."—19th v. "As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him." Now when we attempt to walk in any other path, than that which God designed we should pursue, we may expect to meet with great obstructions. But it may be said this was spoken to the Jews, and was fulfilled in the first advent. It may be so, but the great Antetype of that prophecy will be fulfilled in those upon whom the ends of the world have come.

There is another theory also relating to the return of the Jews to build up Jerusalem which is equally unscriptural and injurious in its influence as that of the temporal millenium. It is true God promised to bestow on that Church great blessings, provided they would keep His commandments, and do His righteous will; and on the other hand, there were great judgments threatened against them if they rebelled. But they were disobedient and uncircumcised in heart, therefore God inflicted the penalty, and poured His judgments upon them. Those conditional promises are always quoted in support of the literal return of the Jews. We regard this language of the prophet Joel, 1: 13, as applicable to the teachers of the present day. "Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God." 15th v. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before your eyes, yea, joy and gladness from the house of our God?" Matt. 24: 45, "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing." Also the prophet Amos testifies (ch. 3: 7), "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Therefore if we remain in ignorance in regard to the events and the time pointing us to the Judgment, we have no excuse.

It seems we must be considered willingly, if not willfully ignorant; for these things are revealed to his servants the prophets; and if we would have the truth we must search for it as for hid treasures. Hence the Saviour says, John 5: 39.—"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Matt. 24: 15. "When ye therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth let him understand." There is great importance attached to this injunction, whoso readeth, concerning this abomination, let him take heed that he understands it. Turn to the reference, (Daniel 12: 11,) "And from the time the daily sacrifice shall be taken away." Here is a definite starting point for those three prophetic numbers; and we ask for no more evidence from history and prophecy, than we already have, to convince us that they commenced in the year 519; for we understand that to be the year when the true worship of God was taken away by an antichristian abomination, which arose, and was established or set up in the place of the true worship in that year. "And to the Woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."—(Rev. 12: 14.) "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," (years). Now those numbers were given for the special benefit of the church, the true people of God, that they might understand their position as they sail over the ocean of time, to the the Judgment; and they will understand it. Now let us start, as it were, from that prophetic depot, at 519, run over the track, down through the days of tribulation, (papal persecution) 1260 miles, (years) and we come to 1779. Here is a bound placed by our Saviour, which cannot be moved, and it is this: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light," &c. And this did take place the next year, May 19th, 1780. This marks the commencement of that generation which was to witness the signs of our Lord's coming, and of the end of the world. We will now leave the depot at 1779, and run down thirty miles (years) farther, and we come to 1809. We have now arrived at the end of the 1290 years; here, (Dan. 7: 26,) the Judgment did sit, as we believe, upon that antichristian power, that papal abomination; and they took away his dominion to consume and destroy it unto the end—a gradual, progressive work, clear down to the end. We will leave this point, (1809) and run down 45 miles (years) farther, and we come to the last prophetic depot on our chart this side of the resurrection, when the prophet Daniel will stand in his lot. "Blessed is he that waiteth," (Dan. 12: 12.) How long? Till as many years expire as will bring us from 1809 to the end of the thousand three hundred and five and thirty days, (years). This 45 years is the time of the end, in which the gospel of the everlasting kingdom was to be preached to all the world for a witness. Also it is the time when the prophecy of Daniel was to be unsealed, that the light might shine upon his prophetic numbers, and upon that book that was not sealed, although not understood till the prophecy of Daniel was unsealed. Then the book of Revelation appeared plain. But where do those numbers end? According to this arrangement they must end *this present year*, 1854.—Here we stand upon the threshold of eternity; and the question comes to us all, are

we ready? And now may grace, mercy and peace, be and abide with all who love his appearing.

IRA THOMPSON.

Editors of the Traveller:—I have received Greek papers to March 31, and from them copy the following particulars, which may interest your readers:

French or English men-of-war are cruising in the Ionian Sea, the Archipelago and the Gulf of Corinth, in order to intercept all reinforcements and ammunition, intended for the insurgents. On the first of April, while a French brig was cruising near Patras for this object, 600 Greeks crossed the gulf, by night, in boats, unperceived, and reached the opposite coast in safety, whence they proceeded towards the seat of action.

The Greeks, however, have more than daring and enthusiasm to carry them through their difficulties, they have the sympathy of those very nations whose men-of-war are arrayed against them. Two English merchant vessels that were taking their cargoes of Valonea at Karvasara, offered to transport gratuitously some insurgent troops from that port to Annino. As the boats loaded with troops were approaching, the English Captain hoisted the Greek flag and gave a salute, while the troops embarked amid the cheers and congratulations of the English tars, who expressed the greatest enthusiasm on the occasion.

The Constitutional Minos, under date of the 23d March, gives the full particulars of several engagements which took place between the Turks and Greeks, in every one of which the Greeks have been victorious, though they were generally much inferior to the Turks in number. A letter from Karaiskakes, one of the Greek chiefs, describes an engagement near Arta, at the village Peta. The Turks were about 1800 strong, and had two cannons. They attacked a body of Greeks who were entrenched in the village, and after six hours hard fighting, the Turks were compelled to retire, leaving on the field seventy dead, and the wounded were supposed to exceed 150.

On the same day another column of the Turkish garrison of Aarta attacked Grivas at the village of Gremenitza. Here also the Greeks were victorious; the particulars, however, were not yet known.

Another despatch from Jannina says that 3000 Turks, aided by a body of horse, and with several cannons, fell suddenly by night upon General Grivas, who was besieging Jannina. This General had previously stationed his troops on different important posts and passages, and at the time of the unexpected attack he had only 300 men with him, and was entrenched in the village Kutzulio. An obstinate battle took place, which lasted twelve hours and a half. "Believe me, my brother," says an eye-witness who describes the engagement, "that such fighting has never taken place before." At length the Turks withdrew, leaving behind them 300 killed. The Greeks lost 12 men and had 18 wounded.

Another engagement took place in Kanzia, in which the Turks were defeated by Capt. Kaskare.

The Bulletin du Spectateur de l'Orient, published at Athens, under date of March 31, gives the following additional news: on the 23d March, the bodies of men commanded by Pappakostas, Panuria, and other chiefs, attacked the village of Platanos, near Almiro, in which two hundred Albanians were entrenched in seventeen houses. One of these houses was set fire to by the Greeks, and the Albanians that were in it perished in the flames, the other Albanians soon after surrendered at discretion and being disarmed, they were set at liberty. A body of Turks with cavalry and artillery coming to the aid of these Albanians was also repulsed with the loss of thirty men, by the brave Pappakosta. In these two engagements the Christians lost seven men. Among these we regret to see the name of Agisilas Levcudi, a young man of great promise belonging to one of the most distinguished families of Greece, and whose father labored successfully in the revolution of 1821.

On the 24th of March Zenel pachi and Abbas Laliote, at the head of 2000 Turks, attacked Gen. Hadji-Petro at Loutzou.—The fighting lasted six hours. The Turks were repulsed here also, their loss unknown. The Christians had only six killed and seven wounded

The atrocious acts of barbarity perpetrated everywhere by the Turks against disarmed and inoffensive men cannot fail to produce the most painful sensation abroad, as well as increase the already overflowing hatred of Christians against the Turkish name and government, and thus widen still more the gulf existing between the contending parties. Lately at Epirus, in the province of Tzamuria, nine Christian primates were put to death.—The English consul of Revesa, Mr. Saunders, it is said, was struck with horror and indignation at seeing five of the heads of these innocent primates exhibited on poles at Plaisivitza. The churches of the Christians are continually profaned, their houses pillaged; the men are beheaded, the women dishonored—in fine, nothing is spared by those whose religion imposes upon them the duty of exterminating those who believe not in the Koran.

The misery in Zante and Cephalonia is constantly increasing. The lower classes suffer extremely. Money is very scarce, owing to the failure of their crops, and provisions are very high, owing to scarcity occasioned by interruption of communications. Our correspondent tells us:—"For bread-stuffs we can only look to the United States. Should that hope fail us, we must all starve to death."

HELLEN.

GREENFIELD, MASS., 1854.

Brother Merriam:—The World's Crisis is truly a welcome messenger to my dwelling. It is just what we need in these perilous times, to cheer us on our way. I love its columns, and the spirit it manifests.—That we are living on the last inch of time, I am perfectly well satisfied; and I praise God, that the midnight cry, has ever reached my ears; and, by the help of God, I am going out to meet the Lord, with *full confidence* that we shall meet him *this year*. O, I *do* praise the Lord, for this hope that I have within me of *so soon* seeing Jesus, and being made like him; who shall change this vile body, and fashion it like unto his glorious body. They that have this hope within them, "will purify themselves even as he is pure." I know in order to be accepted of him in that day, we must be like him here. May the Lord enable us to present ourselves a "living sacrifice holy, and acceptable unto God." There is a little band of believers here in Greenfield, that are looking for the Lord *this year*. We hope the Brethren will not forget us, as they go forth to sound the cry. There are souls perishing here for 'lack of knowledge.' O, that the Lord would send more laborers into his vineyard; for truly "the harvest is great, and the laborers are few;" and our work will *soon* be done, the time to labor will *soon* close. O, that the Lord would enable us to realize the position we occupy, that we may be the means of saving some from death, before mercy is forever gone. It is truly solemn to be living in this day, when we may expect to see the heavens rolled together as a scroll, and our Lord descending in all his glory, to receive his waiting Bride to himself. May the Lord enable us, dear children, to be all ready, with our lamps trimmed and burning, and we "like men who wait for their Lord," when he shall appear. Then we shall exclaim, "Lo! this is our God, we have waited for him, and he will save us."

LINCOLNVILLE, March, 1854.

Brethren and Sisters, "looking for a city which hath foundations, whose builder and maker is God."

I rejoice that through the mercy of the Lord, I, with you, have a hope of soon seeing "the King in his beauty," and joining that countless throng which shall be gathered "out of every kindred and tongue, people and nation." This is indeed a cheering hope. Yes, it is like "an anchor to the soul both sure and steadfast," which can trials well endure.

"Yet what are all our trials here,
If Lord thou count us meet,
With that enraptured host to appear,
And worship at thy feet?

Give joy, or grief, give ease, or pain,
Take life, or friends away,
But let us find them all again,
In that eternal day."

But I learn from the word of God that not all who say, "Lord, Lord," will share in the consumation of this "blessed hope." No none but the "good and faithful," will ever hear that welcome plaudit "enter thou into the joys of thy Lord." O solemn thought, that when the kingdom of God shall come, many, who indulged a hope of entering therein, will be forever shut out! O what a disappointment!!

"Lord search our hearts, and try our ways," and enable us to do thy will every moment, that we may abide the day of thy coming, and stand when thou appearest.

O may our life with Christ be hid,
Long as we tarry here;
That when He who is our life shall come,
We may with him appear.

Z. A. B.

P. W., March 9, 1854.

Readers of the Crisis,—Let us do with our might, what our hands find to do, to save some poor souls from the impending storm, that is fast hastening; and while we try to save others, let us keep on the track ourselves. Glory be to God, this is the year of jubilee; this is the year that the saints will go home, to die no more forever; praise the Lord. My longing heart cries out, "Oh! come, bring immortality." Oh! I am glad the Lord is coming to put a stop to sin, and death. By the grace of God, Brethren and Sisters, I will meet you in the kingdom.

C. G. W.

Later from Europe.

The steamship Franklin, from Havre and Southampton, reached New York May 22d, bringing Liverpool dates to the 10th inst.

It appears that the hostilities against Russia are to be carried out on a much larger and grander scale by the allied powers. With this object, the Emperor has decided on the formation of two camps—the first, of 100,000 men, will be established between Montreuil and St. Omer; and the second, of 50,000, near Marseilles. The English Government, on their side, (says the Moniteur,) are preparing troops, and a fleet capable of transporting, in case of necessity, the forces necessary to the Baltic or Black Sea.

The formation of the Northern camp is supposed to be a demonstration against Prussia.

Paris Bourse rose on a report that Denmark and Sweden had joined the Western Powers.

Austria has presented fresh terms to Russia, which if declined, she will join England and France.

A telegraphic despatch from Constantinople of the 27th April states that the French Ambassador having insisted that the United Greek Catholics should be permitted to remain in Turkey, a serious misunderstanding arose, and Gen. Baraguay D'Hilliers prepared to leave Constantinople, when the Porte yielded.

The Sultan was seriously indisposed.

Telegraphic despatches from Vienna state that Prince Paskiewitch has declared that Little Wallachia has been evacuated for strategic reasons, and that the Russians will soon return to Krajova, and subject to martial law any persons who may have assisted the Turks.

Great Wallachia is not to be evacuated.

The London Times asserts that both Revel and Helsingfors are to be occupied, and the Gulf of Finland closed till an attack on Cronstadt can be organized.

In the Black Sea a decent upon the Crimea and capture of Sebastopol will be effected, and the Crimea held by the allied armies. There is scarcely a doubt that this is a correct programme of the intended operations.

The Morning Herald has a telegraphic despatch from Stockholm, announcing that the British steamer Leopard arrived at Stockholm May 5th, and signalled that the enemy's ships were coming out of Helsingfors. Admiral Napier instantly made signal to the fleet to make ready for sea immediately.

The French fleet had reached Wingo Sound, and were hastening to form a junction with the British naval forces.

Several conferences have taken place between the British, French and Austrian Ministers, at which conditions were agreed to, to be offered by Austria to Russia, after the former shall have occupied Bosnia, and Upper Albania.—The conditions were said to be found favorable by Baron Meyendorf. They were regarded as being the final attempt of Austria to restore peace before she declared herself.

The Turks are about to blockade Greece.

The Shah of Persia has become hostile to Russia, and is raising an army of 50,000 men.

The Russian fleet had left Manilla for Batavia.

Latest.

Alliance of Sweden, Spain, Portugal and Piedmont with the Western Powers—One Thousand Arabs Embarked for Turkey—Capture of Fourteen Russian Merchant Vessels—French Loan of 250,000,000 Francs—Full Particulars of the Bombardment of Odessa.

By the America at Halifax, May 24th, we have European advices to the 13th inst. The Arctic had arrived out on the 10th.

Negotiations for an alliance offensive and defensive between Sweden and the allied powers, are said to have progressed so favorably that they are on the point of being concluded. It is also confidently stated in Paris that Spain, Portugal and Piedmont are willing to join the Western Alliance and if necessary to supply a contingent.

Hanover has declared against Letters of Marque. Austria is about to do likewise.—The Arab Chief Yussuf, with about 1000 men, has embarked for Turkey. Fourteen Russian merchantmen were captured in the Black Sea. Admiral Dundas has proposed an exchange of prisoners. A new French loan of 250,000,000 of francs was talked of.

The Times' correspondent at Landsoit, in Sweden, writes on the 4th, that the "Amphion," Capt. King, was reported ashore in the vicinity of Revel, and it was feared her captain and crew had been made prisoners.

The Bank of England on the 11th raised the rate of discount to 5 1-2 per cent. On the same day the Bank of France reduced the Eight to four per cent. Since February bullion has increased 4,000,000 in the Bank of France, and decreased the same amount in the Band of England.

Russian accounts say that on the 29th of March the British steamer Furious approached Odessa—two guns without ball were fired from the batteries, and the Furious ordered not to approach nearer. The Furious, therefore, stopped, and sent a boat ashore with a flag of truce. The boat was respected and allowed to land at Ulhart, and sent back to the Furious with information that the Consul had left.—The Furious, however, again got up steam and approached nearer, as if to survey, on which the battery fired seven shots, not on the boat with the flag of truce, but on the advancing frigate, which then left.

On the 2d of April three allied steamers came to Odessa to demand an explanation. Gen. Austin Sacken expressed his surprise, in writing, that the allied Admirals should imagine that the Russian shots were fired at the flag of truce—also explained how affairs were, and of course refused to deliver up the shipping in the harbor, as the Admiral had demanded. According on the 22d a bombardment took place. As surmised the affair was far from decisive, being mere destruction without result. British accounts report attacking force as the English steamers Sampson, Terrible, Tiger, Retribution, Furious—French steamers Mogador, Vanban, Descartes, Caton. Also, a detachment of English Rocket boats.

The mode of attack was new. Steamers continued for twelve hours to sail round in a circle of half a mile diameter, two thousands yards distant from the Balteria, and each steamer delivered fire as she passed—the rocket boats continuing to throw twenty-four pound rockets to set the town and shipping on fire. The steamers also threw hot shot. The Russians fought with extreme bravery, replying to the fire of the ships. Towards night the battery becoming untenable, its fire became slower, though regular, and at length, the shipping in the rear being on fire, it silenced.

During the action red hot shot from steamer Terrible blew up the Russian magazines on the Imperial Mole, and silenced a formidable battery there. A Russian frigate in harbor took fire, burned to the water's edge and blew up.—Also, twelve smaller ships, and two ships of war building. Rockets set the lower part of the city on fire also, which remained burning for two days. Three of the attacking steamers were disabled, and the Vanban set on fire, but extinguished. The British estimate their loss at less than 20 killed and wounded, the Russians theirs at 12 killed and 60 wounded.

The British Admiral, after action sent a circular to the fleet that he had inflicted retribution on the Russians for firing on a flag of truce, but Russian accounts look as like truth as British.

Odessa, May 1. The inhabitants are beginning to return, and places of business are being opened again. The bank had removed some distance from the town.

Rapidly increasing development of the frog spirit stirring up the elements of wrath preparatory to the awful scenes of destruction that is to come on the earth.

It seems another excitement has been created by the preaching of Orr in Charlestown. Says the Bee respecting it.

During the excitement not less than 6000 persons collected in the vicinity of the Catholic Church

After the Charlestown party passed over the bridge, the draw was raised, and all passage prevented. This stoped the proceedings.

Subsequently two newsmen were passing through the street, one of whom had a "*Know-Nothing*" under his arm. Without the least provocation, so far as we can learn, the Irish set upon and beat the party in a most outrageous manner. Two of the ringleaders were arrested. They were committed. The whole affair was disgraceful in the extreme.

GREAT RIOT IN BOSTON!

A Policeman Shot Dead!

Tremendous Excitement—Military Called Out—Attempt to Rescue the Fugitive Slave Burns—The Doors and Windows of the Court House Smashed!—Arrest of Nine Rioters.

A riot of a most serious nature took place in Boston on the 26th, growing out of the Fugitive Slave excitement. We take the following from the Boston papers:

About 9 1-2 o'clock P. M. an armed mob rushed through the streets from Faneuil Hall to the Court House, and immediately commenced an attack on that building, with axes and other destructive weapons. One of the doors upon the west side was demolished, and the mob were about rushing into the Court House to rescue Burns, the slave, when several loaded pistols were discharged, one of which, we regret to announce, proved fatal.

The Court House bell was immediately rung, and the most intense excitement prevailed.—The whole square was thronged with people. Chief of Police Taylor was upon the ground, with a full force of the Police, to stay the proceedings of the mob, now pressing still more reckless, and threatening. Mr Taylor pressed through the excited multitude, and, with great heroism, seized several men with axes in their hands, while breaking down the Court House door.

Other parties were immediately taken into custody, having in their hands a heavy beam, with which they were battering down the door.

The windows of the Court House were broken by stones and other missiles, and various demonstrations of a most disgraceful nature were made.

The name of the person killed was James Bachelder. He resided in Charlestown, and leaves a wife and two children. At the time of his being shot he was within the Court House, endeavoring to keep back the mob.

The Boston Artillery, Captain Evans, and the Columbian Artillery, Captain Cass, were put on duty, quartering in City Hall.

The whole of the Police and Watch were on duty during the night.

It seems the excitement continued in Boston on Saturday, during which it is presumed 150,000 people visited the spot. We cut the following items from different papers:

Incidents, &c.—It may be a matter of interest to the riotously disposed to know that a force of 10,000 men could not rescue Burns. Every avenue in the Court House bristles with bayonets, and should an attack be made, the air would whirl with bullets.

Bold attempt to assault the U. S. Attorney.—Yesterday morning about 9 o'clock, as Hon. Benj. F. Hallett, U. S. Attorney for this district, was proceeding up School street in one of the Revere House coaches, accompanied by his son, Henry L. Hallett, Esq, the vehicle was stopped by a gang of negroes, who were about to make an assault on Mr Hallett, when the police arrived. It was a most audacious attack, and indicates the degree of desperation with which many are fired in our midst.

Riot in New York, Riot in Brooklyn, Disaster in Hoboken, &c.—New York, May 28. A riot occurred in the Park this afternoon between a party of Irishmen and the friends of a street preacher who was there holding forth. Several persons were injured, but none severely The police interfered, and some arrests were made.

A riot of a similar character occurred in Brooklyn, near Smith street, where a Methodist preacher was holding forth. Some few persons were beaten, and several arrests made.

A terrible disaster occurred at Hoboken this afternoon. The drop bridge of the ferry landing broke down, while an immense number of people on it were waiting for the 5 o'clock boat. Hundreds of men, women and children were precipitated into the water, many seriously injured, and some, it is believed, drowned, though no bodies have as yet been recovered.

Revolution in Nicaragua.—The Destruction of San Salvador—Serious Difficulties at San Juan. Attempted Arrest of the American Minister. The Northern Light brings intelligence that the revolution had broken out in Nicaragua, under the leadership of Senor Castellan, who came from Honduras with considerable force, captured Realijo and Chinandega, and marched thence upon Leonand, the capital. The whole country was under arms.

The city of San Salvado was totally destroyed by an earthquake on the night of Easter Sunday; 200 lives were lost and over $4,000,000 worth of property destroyed. The shock lasted nearly a minute, laying the whole city level with the ground.

On the Friday previous, until the moment of the calamity, strong shocks of earthquakes were experienced from day to day until the night of Sunday, the 30th, when, about 10 o'clock P. M., a rolling sensation, as that of a wave of the sea, and which lasted about fifty seconds, laid the whole city in ruins. Plunder and robbery followed.

Obituary.

Died, in Magog, C. E., on the 5th of April last, Ruth Merry, wife of the writer, aged 70 years and 7 days. Within a few weeks of her death she said that she thought the advent of the Savior would soon take place, but she should die first. For about 14 months previous to her disease she had strong indications that her stay on earth was short; and although I had known her as a professor of Christianity for 25 years, I never knew her so devoted to God before, and to struggle so hard for the final victory and to live by faith as she did during the above mentioned fourteen months, in that term she devoted much time to pious reading and secret prayer, and generally raised her voice with me in devout invocations to God at the family alter, a thing which she had not previously been in the habit of doing. While she was dying a sacred influence rested down in the room. She gave a bright and glorious evidence of her acceptance with her Divine Master, and left the world with a smile of holy triumph on her countenance. And I can say with calm resignation:

Happy soul, thy sighs are ended,
All thy mourning days are o'er;
By gathering angels soon attended,
Thou shall rise to die no more.

RALPH MERRY, Sen.

Will the Morning Star please copy.

Brother Merriam: Please insert in your columns, the death of our only son, Martin C. Fuller, who died April 13, aged 2 years, 5 mos. and 4 days, after a distressing illness of 23 days. His disease was lung fever, and terminated in quick consumption. He was a very forward, promising child. Many times in a day would he ask his sister, who is 5 years older than himself, to pray, getting down on his knees to pray in his own way. We miss him at morning and at night, but we feel that the Lord has taken him from the evil to come, and if we are faithful a few more days, we shall meet him in the new earth, to part no more. Brother H. Wytaker read a few passages from the Bible, and prayed with us, stating that there should be a formal discourse at some future time. We have selected a text from Jer. 31: 15-17, for the occasion, and are waiting still for Bro. O. D. Gibson, or some other one to come. I will here insert a few lines I have composed on the burial of my child.

Here lies our gentle Martin,
In the cold and silent grave;
He was ever mild and lovely,
Gentle as the summer breeze.

Hushed and silent is that voice,
We shall hear its sound no more;
But thy voice, O God, has called him,
And he rests in silence now.

Ne'er again shall we behold him
Till the resurrection morning,
When again we hope to meet him,
Where no farewell tear is shed.

A. E. FULLER.

Newfane, Windham Co., Vt.

Appointments.

The Lord willing, C. W. Allen will hold a meeting at Saco, Me., commencing Thursday, June 8, at 7 o'clock, P. M.

If the Lord will, there will be a Grove Meeting at Terre Coupper Village, Indiana, two miles from Terre Coupper Station, to commence June 2d, at 10 o'clock A. M., and continue over the Sabbath. Brethren Berrick and Couch are expected to be present to preach the word.

In behalf of the Brethren,

D. H. MANSFIELD.

The Lord willing, I will preach at
Groton, N. H., the 1st Sabbath in June.
Orange, the 2d Sabbath in June.
Rochester Village, the 3d Sabbath in June.
Dover, the 4th Sabbath in June.

C. L. PAGE.

Agreeably to request, I appoint to meet with the brethren at Newark, N. J, Friday, June 23d, and continue over the Sabbath.

I wish to say to the Brethren in Ct., (that have desired me come and see them,) that I will visit them on my return from Newark, if the Lord will, and will give them notice in due time

S. B. MUNN.

I will preach in
Strafford, Vt., near Bro Robberson's, Saturday, June 3d, at 7 o'clock P. M., and continue over the Sabbath.
Pomfret, Vt., Friday, June 9th, at 1 o'clock P. M., and continue over the Sabbath.
Taftsville, Vt., Monday and Tuesday, June 12th and 13th, at 7 o'clock P. M.

WM. L. CAMP.

The Lord willing, I will preach at
Holderness Tabernacle, June 3, at 5 o'clock P. M., and continue over the Sabbath.
Meredith Center, 2d Sabbath in June.

OTIS G. SMITH.

Conferences.

Bro. S G. Mathewson will hold a Conference in Templeton, commencing June 1st and continuing over the Sabbath.

Providence permitting, there will be a Conference held at Edinboro', Pa., to commence on the 8th day of June and continue over the Sabbath. Bro Bywater and other ministering brethren are expected to be present. An invitation is hereby extended to the brethren far and near, both ministers and lay members of the household of faith. Come and have a foretaste of the joys that await the finally faithful in Christ Jesus. By order of the Church,

J. WENDELL.

Edinboro', Pa., May 7, 1854.

Special Notice.

NOTICE OF A TENT MEETING. The Tent Meeting in Westfield, Mass, will commence Wednesday, June 14, and continue over the Sabbath. Provisions will be made, as far as possible, for board and horse keeping. Our company is small and mostly young and weak. We hope our old and well tried brethren will come prepared to lend a helping hand, that this glorious truth, of the near coming of Christ, may find its way into the hearts of our fellowmen in this place. Bro. Cummings will come with his large Tent for our meeting-house.—We hope that others will bring tents to pitch around it for lodgings. The meeting will be near the Depot on the Western Rail Road, 10 miles West of Springfield.

For the Brethren,

S. P. HUBBARD.

Persons wishing to attend the Tent Meeting at Concord, N. H., May 30, can obtain tickets from Boston to Concord and back at one half the usual fare. Apply to Geo. T. Adams, 167 Hanover st., Boston.

Bro. Geo. W. Barnes' P. O. address is Baraboo, Souk Co., Wis.

Will Bro. M. Sweet, who gave the appointment for Bro. Bishop at Manchester, N. H., give, through the World's Crisis, his P O. address.

ABNER MARSH.

Sister Julia A. Lloyd requests that some of the preaching Brethren may make it in their way to call at Painesville, Ohio.

COMMENCEMENT OF THE LAST SERIES OF TENT MEETINGS.

Since the last warm season has arrived, it is thought best to hold a few Tent Meetings. The first will be IN CONCORD, N. H, MAY 30, 1854. As the last year of the President's administration and the reign of Kings and Emperors has come, and all the governments of earth must now give place to an exceeding great and very greatly to be desired government, surpassing in majesty and power, in loveliness and beauty, anything before seen; the friends—the lovers—the expectants—the loyal subjects of the Most Grand, the Most Illustrious and Glorious King of this Sublime Kingdom, desire to meet to exhort one another to steadfastness as they see the day speedily approaching, and to listen to the tidings of their returning Sovereign, in a Tent prepared for the occasion, in the CITY OF CONCORD, N. H., TUESDAY, MAY 30TH, 1854, AT 5 O'CLOCK, P. M., AND CONTINUE OVER THE FOLLOWING SABBATH. Let those who belong to the household of faith, whether possessors of little or much, living far off or near, come as children of one family, "bearing one another's burdens, and so fulfil the law of Christ."

Ministers of God, to set the subjects contained in this notice before the people, are requested to attend.

In holding this meeting, it is not the design or desire to rebel against the government under which we live, or the city authorities of Concord, and with all due respect for our rulers and nation, we would invite one and all, without distinction, since all earthly governments must now fall, to come and candidly weigh the reasons of our expectation—believe—join us—prepare before it is too late, and be participators in the reign and kingdom of "ANOTHER KING, ONE JESUS," who, in the *GRANDEUR OF HIS POWER, WILL SWAY HIS SCEPTER OVER ALL THE EARTH,* "AND OF HIS KINGDOM THERE SHALL BE NO END."

In behalf of the cause of the coming King,

J. CUMMINGS.

Concord, May 6, 1854.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening.) Ministering Brethren are requested to make their appointments here as for other places. All the Brethren who come this way will please call on Dr. A. Decker, at No. [illegible] Washington st., where they will be provided for.

WOOLWICH, Me., April 20, 1854.

Brother Merriam:—We wish to say to the Brethren through the Crisis that we want to have a series of Meetings in this place some time between the first of May and the last of June. Will Brethren Couch, Brown, Beals, Burnham, or some others respond to our call through the Crisis.

Yours in love,

JOHN DICKINSON, 2d.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Bro. Geo. A. Baker's P. O. address is Litchfield, Conn.

PROVIDENCE, April 30, 1854.

Wishing to put all obstacles out of the way of our ministering Brethren visiting this place, to preach to us as the Lord may direct, we have appointed Dr. C. O. Town as Corresponding Secretary. For the Brethren,

J. M. WATERS.

The new edition of Advent Hymn Book are now ready for sale. Those in want of Hymn Books, will please send in their orders.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

☞ ☞ ☞ ☞ ☞ ☞ ☞

3. At the head of all letters write the date, *never failing to give the STATE,* and also County, if written from the Middle, Western or Southern States.

☞ ☞ ☞ ☞ ☞ ☞ ☞

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening.

J. S. RICHARDS.

Business Items.

☞ Bro. W. G. Davison: It was not engraved.

☞ We have several hundred copies of the last Crisis on hand. Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Bro. H. Pratt: we sent you two dozen Hymn Books on the 25th ult., directed Warren, Mass.

☞ Bro. E. Whitney: have you received the two doz. Hymn Books we sent you to North Haverhill, N. H.?

☞ Bro. L. Kimball: it is the request of Bro. Parker Tandy, of Mill Village, N. H., that you visit the Brethren in that place, if convenient. If not, please write him soon.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
"	"	paper "	40 "
Wholesale, cloth	"		$40 00 per 100
"	paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid; otherwise double postage. tf

"HISTORICAL EXTRACTS," This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.

Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

D Waterman, B Ashford, Bro. Hanford, J Gyle, Bro. Clark, Wm. Brown, T Glover, G M Wordsworth, W C Peck, G Pease, J Colman, C King, G W Turner, D H Merrill, L Smith, [illegible] Curtis, Betsey Hildreth, J Chapman, E Allen, A B Rice, D Chapman, H Thayer, C L Page, T Waters, J Phillips, E H Dennett, M [illegible] Markham, C L Perry, E Ferguson, O Berry, S Harding, A Thompson, $1 each.

R Atkins, G Warren, D [illegible] Warren, [illegible] Pitkin, J Sawyer, J B Leavitt, E Flanders, J Smith, J Thomas, Jr., A Brother, 50 cents each.

L T Waters, S S Mooney, H B [illegible], [illegible] Merrill Jr., J T Mooney, S Blaisdell, S Bickford, D Flanders, M Blaisdell, N W Jones, H M Sparrow, R Wilkinson, J Carr, Josiah Capp, J Crumet, E Pelton, 25 cents each.

Miscellaneous—A Kingsbury, $2; [illegible] $1.50; T Anderson [illegible]; C Thompson, $2; L D Brighton, [illegible]; A Haskins, $2; E G Napier, [illegible]; [illegible] 50 cts; T Hale, $2.

Cash Received for Books.

J Jones, $2; Mary A. Crawford, $1; [illegible] Richards, $2; L Cook, $10; T Bowles, $1; T Anderson, 20 cts.; N Barrett, $1.12; [illegible], $1; Charles Rollins, $1; A W Sibley, $2; [illegible] Dunmore, $11; L A Moore, $1.

[illegible] will come after me, let him deny himself, and take up his cross and follow me [illegible]
Would ye be my disciples? Consider again—
[illegible] follow me [illegible] trial and pain?
Can ye leave all your pleasure and glory and fame,
And live but to honor my cause and my name?
Can ye turn from the follies of fashion and mirth,
And walk as a pilgrim and stranger on earth?
Leaving your riches, and living to bless
The widow and orphan and poor fatherless?
Can ye ask from your heart the forgiveness of men?
Can ye list to reproaches nor answer again?
Can ye pray that forgiveness and joy may be theirs,
Who've watched for your falling, who've set for you snares?
Can ye take up the cross that was heavy for me,
And walk in my steps a disciple to be?
When I call can ye turn, and in gladness depart
From the home of your kindred, and friends of your heart?
With nought but my promise on, which to rely,
Rejoice and be glad that my coming is nigh?
When ye hear I am coming, O say, can ye rise
With joy in your hearts mount up to the skies?
Can ye come out to meet me where'er I may be,
Tho' ye come on the waves of the storm-crested sea?
For lo I am coming the Pilgrims to cheer,
With joy and thanksgiving will you meet me this year?
Dear Savior, thou knowest the weakness of man;
With strength that thou givest, we answer—we can.

South China, Me. A. K. Clark.

Bro. Merriam:—The following lines (written by a Baptist Clergyman, a number of years since,) were handed me by a friend, who came across them while looking over some old papers. Their truthful spirit may claim for them an insertion in the columns of your paper. M.

West Winsted, Apr. 24th.

I long to see the fig-tree bud,
And clothe itself with leaves—
I long to see the angels come
To reap the harvest sheaves!

I long to hear the joyful cry—
"Behold the Lord appears!—
He comes to end your mourning days,
And wipe away your tears.

I sigh to mount on eagle-wings
To meet him in the air;
And sing a sweet millennial song
With all the ransomed there.

I long to wear my nuptial robes,
And meet the blest bridegroom;
With all the faithful now on earth
And in the silent tomb.

Come! Jesus come; thy servants wait,
And long thy face to see!
With joyful hearts our tongues would raise
A welcome shout to Thee!

Come, Jesus! speedily appear
And usher in thy reign!
Could we but hear the cry, "He comes!"
Our souls would add—"Amen!"

Faith and Obedience.

Continued.

John beheld in vision an angel standing with one foot on the land, the other on the sea, having in his hand a little book *open*. We may learn something respecting the nature of its contents from the announcement of the messenger. He announces that in the days of the voice of the seventh angel, Time shall be no longer, but then the mystery of God shall be finished.—Was there ever a book closed up and sealed, which contained a message of *time?* Yes. Was it time which extended to the closing of the mystery of God, as brought to view, and made known by the Apostle Paul? Eph. 3: 3–6, and Col. 1: 25–27. Yes. Then this angel is a symbol of a class of messengers who should at "the time of the end," when the book was unsealed, and knowledge increased respecting its truths, announce, with great assurance and mighty energy, the close of time in connection with the sounding of the seventh trumpet. The effect produced upon the minds of those who receive the truths contained in the little book, is illustrated by the prophet who eats the book, and finds it sweet at the first, but bitter when well digested.

In connection with this period of time, we have another class of events presented to our view, and new developments of truth thereby made to the Church by our Savior himself. They are recorded in Matt. 24. Having traced the pilgrimage of the Church past the standing of the abomination in the holy place, and the tribulation which was to follow, he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven," &c. Luke gives in addition to these, "and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Here we have given a series of events which are to commence immediately after the "great tribulation" has ended, and continue to the coming of the Lord. These are to be tokens by which the Church may know that the time is approaching when the Bridegroom will return to claim his lovely Bride; and in connection with their commencement, is the duty enjoined to, "look up, and lift up your heads, for your redemption *draweth nigh*." How important then for the watchmen, who are the servants of the householder, to stand on the watchtower, and gaze with anxious eye for the first token of the Nobleman's return, that he may give timely notice to the Church, and thus she be prepared to obey the command of her Lord, to lift up her head, and look up for her redemption would be speedy. And as one sign after another appears in the heavens and upon the earth, how ought he to be prepared to announce the welcome tidings to the Bride, that the nuptial day is rapidly approaching, and she must keep her robes unspotted, and be ready to bid Him welcome. And as the seals are now broken, and the little book is opened, he ought to unfold its precious truths to the Church, that she may be strengthened and nourished by the "meat in due season."

As one event after another transpires in just the order predicted, until all the tokens of morning are in the past, then another duty is enjoined upon the Church of Christ. "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This being the last tree to bud and put forth leaves, it was an evident fact to all observers, that when this took place summer was assuredly at hand. "So likewise ye, when ye shall see all these things, know that it is near, even at the door." Who are to learn the parable of the fig tree? Those who see the signs *begin* to come to pass? The sun and the moon darkened? No. Those who see *all* the signs are in the past, they are to "know that it (He, margin) is at the doors." And to make it stronger still, he adds, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." All what things? The signs? He had just said, when ye see all these things, (signs) know he is near; he would not therefore assure the generation who see them all to be in the past, that they will not pass away until they all take place. He must have special reference to the grand events, of which those signs were the precursors, even the coming of the Son of man in the clouds of heaven with power and great glory—the sending forth of his angels with a great sound of a trumpet to gather his elect from one end of heaven to the other.

The assurance is given to the "generation" living this side of the "great tribulation," who witness the signs of Jesus coming and learn the parable of the fig tree, that they shall not pass away until the Son of man shall appear, and redeem his elect. Now who can fail to see an importance attached to the understanding of these truths by the Savior? Is the command to "know that he is at the door," a non-essential one? It cannot be. How are they to arrive at this certain knowledge? By watching passing events, and comparing them with the "sure word of prophecy." To such a watchman will the sun be darkened and the moon, and he know it not? Will the stars fall next in order, as the untimely figs from the fig tree when violently shaken; and he be unmindful of the fact that the tokens of the approach of the day of God are being manifested? Will the Church, who watches for the first gleams of the dawn and eagerly inquires of the faithful watchman, "What of the night?" fail to learn the fact, that "the morning cometh?"

Will the beacon lights, erected to guide the Christian mariner across the stormy sea of time safe to his haven home, fail to accomplish their design? Will there be no skillful Pilot at the helm to steer the gallant ship safely through the "perils," rocks, and quick sands, and keep a good "look out" for the land-tokens? Will the crew remain ignorant whether she be a thousand leagues at sea, or within a few furlongs of her destined port? It would seem passing strange if it were so. No, no, it cannot be. The book is not unsealed for naught. The sun is not "darkened in its going forth" in vain. The moon withholds not her light—she becomes not red as blood, while no one heeds the warning. The stars fall not to the earth like the unripe figs from the tree, while there are none to say, "This is that which was spoken by the prophet."

The distress and perplexity of nations speaks loudly to some attentive hearts, that a fearful crisis is at hand. The faithful watchman will cry aloud, "*Behold the Bridegroom cometh!*" The Bride elect will hear with joy the glad announcement, and re-echo the thrilling note,—"*The Bridegroom cometh!*" She has for a long time worn the garments of widow-hood, and she longs to exchange them for the bridal robes. This has been a toilsome pilgrimage, and she ardently desires to reach the heavenly country and her blessed mansion; there to enter into rest. She has been long afflicted and down-trodden, and she eagerly pants to be completed and exalted to the position appointed her by God. Oft has her harp been attuned to notes of sadness, and she looks forward with ardent anticipations for the period to arrive when she will strike the gladsome notes of victory and joy. The presence of the comforter has been sweet, but the companionship of her Lord is far more desirable. The earnest of the inheritance is blessed, but the full fruition of glory is more ardently coveted. She has sympathy for a perishing world, but far more for Christ, and thus she prays with vigorous hope and unwavering trust, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Such is the position of the chosen Bride, and when the proclamation is made, "Behold the Bridegroom cometh, go ye out to meet him!" and the truthfulness of the message is confirmed by the tokens he gave of his return, how does her heart kindle with emotions of holy rapture and love, and with what dilligence does she seek to have all things ready, that when he arrives she may be prepared to welcome him with joy. What though many deridingly inquire, "Where is the promise of his coming?" enough for her, she has it in possession, written in characters not to be misunderstood; she grasps it by faith, and patiently overcomes the world's cold scorn. Many, who were once the chosen Bride, have turned to other lovers; they have sought for earthly pleasure and honor, and they look for a happy period to arrive, suited to their carnal hearts; a reign without Christ, without persecution, without reproach, and without the participation of the faithful who have gone before. To sustain them in their anticipations they appeal to the Word, and say, "Thus it is written!" but the cry of "Peace and safety," only tends to strengthen the faith of the waiting Church, and confirm their hope, for thus is she assured by the faithful Chart it will be when sudden destruction cometh, and those who utter the cry shall not escape. What though her hope has been deferred longer than she anticipated—the Bridegroom tarried beyond the expected time, and the proverb is heard on every hand, "The days are prolonged, and every vision faileth?" The promise is sure, "yet a little while and he that is to come will come;" the "tarry" has proved a way-mark, and she can answer back from the Word of the Lord, "*The days are at hand and the effect of every vision!*"

Mary D. Wellcome.

To be continued.

A Remarkable Prophecy.

"Before the middle of the XIX. century, seditions will be excited every where in Europe, Republics will arise, kings will be put to death, together with the nobility and ecclesiastics, and religionists will desert their convents. Famine, pestilence and earthquakes will spread desolation over many cities, Rome will lose her sceptre by the invasions of false philosophers, the Pope will be made a captive by his own people, and the Church of God will be placed under tribute, divested of its temporal possessions. In a short time there will be no Pope.

A prince from the north will overrun Europe with a great army, destroy the Republics and exterminate all rebels. His sword, wielded by God, will vigorously defend the Church of Christ, uphold the orthodox faith, and *subdue the Mohammedan Power*. A new Pastor, the final one, will come by a heavenly sign from the shore in simplicity of heart and in the doctrines of Christ, and peace will be restored to the world."

N. B. The above Prophecy, I found among some old scraps of papers which I had laid by for future occasions. It was prophesied of by a monk in the year of our Lord 1675. It seems remarkable indeed that a person should foretell (in the last years of time) so correctly. I suppose the King of the North referred to, must be Russia—the orthodox faith—the Greek religion. The new pastor—the final one—the Lord Jesus Christ coming in the clouds of heaven. Yet the reader is left to judge and wait the event. Thinking this might be of some service to the readers of the Crisis, I forward it for publication. J. E. Clark.

The Aspirations of Russia. We translate from the *Courrier des Etats Unis* the following extract from a Brussels paper, whose character and position it says, are worthy of confidence:

"Last December, when the Cabinet of St. Petersburg protested in the face of Europe that it was animated by no thought of conquest, and that the object of its demands at Constantinople was to obtain certain religious guarantees for the Greeks in Turkey, the agents of the Czar highest in rank, dispatched into the central provinces of the Empire, permitted it to be said, and themselves proclaimed publicly, that the war was decided upon, that the hour had arrived for Russia to accomplish her destinies, that the Ottoman sway was on the point of terminating, and that it would be for the glory and safety of the Empire to extend its boundaries to the Mediterranean. This doctrine was not only contained in confidential papers (of which several fell into the hands of the ambassadors of France and England,) or preached in the assemblages authorized by the government; it was developed in popular pamphlets submitted to the censorship, and even in the churches of the great cities. Bodies organized in imitation of our Chambers of Commerce have obtained from the local authorities permission to address officially the Czar, begging him to break the bonds with which Russia finds herself held at the south. In the opinion of the Agricultural Chamber, it is not enough that the Danubian provinces take their laws from the Czar, but the Black Sea must become a Russian Sea, a sort of vast dock and arsenal, where Muscovite fleets can be formed, and rule and bully with impunity all the fleets of Europe. In order that this may be realized, the Dardanelles must belong to Russia. The Dardanelles will then form an impregnable barrier, behind which the Russian marine can in a few years assume proportions yet unknown to the civilized world. The day when the Black Sea, thus defended, will be transformed into a national ship depot, (*fabrique de navires*—this term is found in a printed statement of two merchants of Odessa, distributed by millions of copies at the expense of the Government,) Russia can undertake to fortify all these ports, and ride triumphantly the Mediterranean whenever she thinks fit.

"Another revelation, very curious, coming from the same source, deserves the attention of Germany. Four years ago, when the Russians entered Hungary, the report reached Moscow, and was not contradicted by the Czar, that his troops would never quit that country. A crowd of Russian officers themselves believed that the Czar's intention was to appropriate to himself at least a portion of the Hungarian State. After the submission of the rebels, the news was heard at Moscow with regret that the Russian armies would come back empty-handed.—[New York Tribune.

CORRESPONDENCE.

Levant, Me., March 27, 1854.

Brother Merriam:—I write to inform you how the cause of Christ is prospering here. The interest relative to the coming of the Lord, I think, is on the increase.—There have been some eight or ten praying children here for a number of years; but the past Winter some addition has been made to their number, such as desire to be saved. We have taken hold of faith in God's word; and have cried mightily to him for the salvation of the unconverted in this place, and the Lord has heard our prayers in a measure; for he has converted quite a number, and more are melting down under the mighty hand of God. The Lord is truly pouring out his Spirit on the people, and we believe this is the last call of mercy they will ever hear.—Well, we bless God for this; we do rejoice and give God the glory that our labors have not been in vain, although we almost felt that we were forsaken, not of God but of preaching brethren. We have had but two or three sermons in Levant since the first of last January, if I mistake not. We truly felt that we were left to work out our own salvation; so we are trying to do it the best we can, the Lord being our helper. If the Lord would send us a good, faithful laborer, we would be very thankful; for the harvest is great, and laborers are few. We hope to have the prayers of all the brethren who read the Crisis; for we believe that "the fervent effectual prayer of the righteous availeth much," and for such we ask.

O how glad I am that the Midnight Cry has echoed and re-echoed through this State; and I rejoice that I ever heard it, and that it aroused me from slumbering before the coming of the Lord, for I do believe he is coming soon to deliver his faithful children who love his appearing.

I bless the Lord that he ever put it into the hearts of some of the brethren to publish the World's Crisis; for it is my meat and drink to peruse its pages. It gives me light, peace and comfort when I can't go to hear the servants of God sound the midnight cry; for this paper seems to me like the cry going through the world. Is it not a blessed sound? "Behold the Bridegroom cometh; go ye out to meet him." Is it not essential that we arise and trim our lamps?

May the Lord bless the Editor of this paper, and all who are looking for the immediate coming of my Lord. This is the prayer of your unworthy Sister,

S. F.

Palmyra, Me., March 25, 1854.

Brother Merriam:—Having received a few Nos. of the World's Crisis, I can say that I have been much interested while reading communications from those who are expecting to see the Lord this year. I have often wished that the believers in the Lord's speedy coming would issue a paper, that I might read the evidences presented by them on the time. It is to me an interesting subject; for I believe the wise will understand, and will be proclaiming the message when He comes. My earnest inquiry is for truth, and I am often led to cry out, Lord, are these things so? I have not had an opportunity of hearing but little on the subject, for there is no advent preaching in this place; and but little said about it, only what is said against it. Still there are quite a number here, who are desirous to hear the truth; but there has not been as yet, any one directed this way.

Will Brother I. Dammon, or Brother A. Ross, or some one else who may feel a "thus saith the Lord," come and present to the people in this place, the evidences of the coming of Christ this year? I believe the coming of the Lord is the present truth to this generation; and there is nothing else that will so powerfully awaken and arouse people from their slumber.—It seems to me that the brethren, who have the message, ought to take new routes, where the cry has not been made. The fields are all white, ready for harvest; may the Lord send forth laborers, is the prayer of my heart. There are many precious souls through these regions, that would gladly receive the truth, if they could hear it. I rejoice to-day, that I ever heard the second coming of Christ preached, and the glorious truths connected therewith. I still cherish a fond remembrance of that dear Bro. and Sister, whom I first heard proclaim the good news. I well remember the first day that Bro. and Sister Mansfield preached in the Hall at Old Town. It was to me like cold water to a thirsty soul. I am glad to hear from them through the press, that they are still preaching the word, and that the Lord is blessing their labors in the conversion of souls.

O may the Lord give us his spirit to lead and direct us, that we may be found blameless at his coming. I do thank God for the hope of soon meeting all the children in the Kingdom to part no more.

Yours,
In hope of immortality
at the coming of Christ,
Norris Keene.

P. S.—If any of the brethren feel it duty to come here to preach, they will please address me at East Pittsfield Me.

Woodstock, N.B., March 13, 1854.

Dear brother Merriam:—Though lonely and weary, and sometimes by sorrow oppressed, yet I am endeavoring to gain that rest which remains for the people of God.

The six thousand years, have nearly fulfilled their tardy and disastrous course over this sinful world—And soon He, who is the brightness of the Father's glory, will visit earth in mercy, and repair what has been blasted and defaced by man's revolt. Then the morning stars will once more sing together in unison, and all the sons of God will shout for joy, when they see his image of perfection enstamped on every object which their eyes behold. In view of the speedy coming of Christ, and the glory that shall then be revealed, my heart cries out in the language of John while on the Isle of Patmos, "Amen, *even so, come Lord Jesus.*" Yet I would wait patiently all the days of my appointed time till my change comes; knowing that it is only a little while, and he that is to come will come and will not tarry. Then such as have patiently continued in well doing will be crowned with immortality and eternal life. But there is a solemn consideration involved in this subject, as said a writer, "No doubt a better than paradise is coming, but what is coming first? What is before that paradise? What is nearest, yea nigh at hand to this secure unthinking, dreaming world? The tempest, clouds of heaven's judgements? The filling up of God's wrath! The last vial already trembling in the Angels hand! that baptism of fire!" Solemn thought, that the destinies of our race are so soon to be decided forever. And from the consideration that our work for the world is brought within the circle of a few weeks or months at longest, with what earnestness should we labour for the salvation of sinners. For a few weeks past I have been labouring in this place: the word has taken effect. On the 9th (inst.) seven followed their Lord in the ordinance of baptism, and one more on the 12th. May the Lord establish them in the truth, is my prayer, and enable them to stand fast in the liberty wherewith Christ has made them free, and never be again entangled in any yoke of bondage.

A. Ross.

Three Rivers, March 28, 1854.

Brother Merriam:—I feel that we need a great deal of the grace of God to keep us from the snares of the devil which are laid to entrap our feet, and to lead us astray from the love of God. There are not any Advent meetings in this place. I should like to have an opportunity of meeting with those of like precious faith, who are looking for Christ to appear in the clouds of heaven this year, to take his weary children home, where "the wicked cease from troubling and the weary are at rest." My desire and prayer to God is, that I may be found ready and waiting for his coming and Kingdom; and at last hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I thank the good Lord that I have the privilege of reading the Crisis from time to time. That the Lord may aid you, and enable you to continue to publish abroad the solemn, midnight cry, is the prayer of your unworthy sister,

In hope of speedy redemption,
Eveline L. Wellman.

Halesborough, St. Lawrence Co., N. Y., April 19, 1854.

Beloved Brethren and Sisters:—To you who have confidence in the words of the Master, peace be multiplied. O how precious are those that dare to believe God: faith will be counted unto them for righteousness. Except we receive the kingdom of God as a little child, we shall in no case enter therein. I have just seen an illustration of this principle. A little girl, that had just given her heart to the Lord, upon hearing us speak of the coming of the Lord, said to her mother, I do not feel afraid to die; but to think of being burned up (for she supposed the saints' bodies were burnt and the soul saved,) seems awful.—Her mother replied; "they believe that we shall be changed and caught up to meet the Lord in the air." "O well," said she, "then I wish He would come to night."—O, thought I, would to God that old professors felt like that, or even all professed Adventists. But thank God, there are a humble few that are little in their own estimation, but honorable in the sight of their Master. O how their hearts are ever longing for that glad day! I rejoice that our Jesus knows how much we love him; and oh how sweet the moment when he shall come to receive us unto himself.—Then, I think, we shall not only see Him, but his Father also. He says, my Father and your Father, my God, and your God. Our fellowship is with the Father, and with his son Jesus Christ. The Father himself loveth you, and why? because ye have believed that I came forth from God. John 16: 27. And they have received thy words 17: 8.

Your companion in tribulation, and patience, and in the kingdom of Jesus Christ,

M. H. Thayer.

PROPHETIC PERIODS.—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, and the Saints given unto the hand of the Little Horn. . . . 519.	1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination.	1779.	THE END.
	1290 years, or time times and the dividing of time—or time times and a part, in which the times and laws are in the hands of the Little Horn.	Papal civil power taken away [illegible] Little Horn. 1809.	Fall of the Stars 1833.
	1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. . . . . 1854.		

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

Samuel Page.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JUNE 7, 1854. NUMBER 20.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

BY J. COUCH.

(Continued.)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

Having given an outline of the prophetic delineation respecting this power as seen in different portions of the word, we now inquire in relation to the historical facts which may be understood to be a fulfilment of the predictions. First, we ask, what portion of the history of the world must be examined in order to find a fulfilment of the first developments of this power?

According to the representations of Daniel 7th ch. we must look for the development of this power after the Imperial government of Rome had been broken, and ten kingdoms had arisen on its territory; for the eleventh horn having eyes and a mouth, which constituted this power, arose after the ten. But some will raise an objection to this arrangement, because the Greek government existed prior to this time upon the Roman territory. To this we would reply, that any kingdom in prophecy dates from the point in its history where it is presented upon the field of prophecy. In harmony with this principle we find Grecia dates, in the prophecy, from the reign of Alexander as its first king, notwithstanding the government of Greece existed before him. We find the same principle developed in the history of the ten kingdoms that arose on the territory of Rome. The Brittons, for instance, existed as a kingdom before they were conquered by the Romans, but their history in the prophecy is not dated prior to the division of the Roman government.—The same is true of the Franks and others of the ten kingdoms, which existed as governments before they were presented in the prophetic vision. So we may say of the Greek kingdom. It might have existed a long time before it was dated in the prophecy, but not as a kingdom united with a Church as represented by the *horn with* "EYES AND A MOUTH."

As we learn from history, that the last of the ten kingdoms arose as early as the last of the fifth, or beginning of the sixth century, we must look for the development of this power subsequently to that date, and prior to the plucking up of the first of the three horns by the roots; because the prophet shows us that this kingdom would be the agent in the work of plucking up the three horns, or, in other words, of exterminating three kingdoms. We have before remarked, that the first of the three (the Vandals) was plucked up in A. D. 534; therefore, if we are correct in our argument, we shall find the Greek kingdom united to the Roman Catholic Church, as represented in the prophecy, between the last part of the fifth century and A. D. 534.

The characteristics of this power, which we may expect to be developed in the short period of time referred to, are as follows:

1. The Greek kingdom will submit, in its governmental acts, to the dictation of the Catholic Church, (Rev. 17: 18).

2. It will adopt the religious creed of the Catholic Church, (Dan. 11: 30).

3. It will rely on the spiritual discernment of the Catholic Church for the development of truth from the scriptures, as represented by the "*eyes*" in the little horn of Dan. 7: 8.

4. It will constitute the Catholic priesthood the legalized teachers of Christian doctrine, as represented by the "mouth" in the little horn of Dan. 7th, and the "mouth" given to the Beast of Rev. 13th.

5. It will submit to the dictation of the Church so as to become a desolating or persecuting power, (Dan. 11: 32–36).

6. The abomination, being set up, will change the law of God by which the Church is governed, (Dan. 7: 25). "He shall think to change times and laws."—2 Thess. 2: 4. "Showing himself that he is God."

7. The principles which laid the foundation for a long-protracted persecution of the Church of Christ, such as never was from the beginning of the world, nor ever should be after it, i. e. a persecution, the particular manner of which is described in prophecy, were to be adopted at the formation of this politico-ecclesiastical government, or union of the Catholic Church with the Greek kingdom, (Matt. 24: 16–22. Dan. 7: 25, &c).

8. The Church will depend on the state for support and protection instead of depending on Christ; therefore the Woman is represented as seated on the Beast, i. e. sustained by the civil power, (Rev. 17: 3).

We will now examine the history of that period, viz.: from the latter part of the fifth century to A. D. 534, to ascertain whether the positions we have taken in relation to the prophecy be correct.

1. The Greek kingdom will submit, in its governmental acts, to the dictation of the Catholic Church. We learn from the civil and ecclesiastical history of that time, that the professed Christian Church were divided into a number of sects or contending parties, each striving for the mastery, such as the Arians, Manicheans, Eutychians, Orthodox or Catholics, &c. These different denominations of the Church not only contended for the maintenance of their distinctive theological views by *polemic controversy*, but also resorted to the *civil arm and the power of the sword* for the establishment and protection of their peculiar faith. In doing this they naturally courted the favor and protection of the kings and rulers of the different governments with which they were connected, in order that the power of the State might be wielded in their behalf, to the exclusion of all other sects.

This subject will be made clear by the following extracts from De Cormenin's history, commencing on p. 100. "Before speaking of the successor of Symmachus, it is necessary to trace the picture of the deplorable state of the Church in the beginning of the sixth century. Father Louis Doucin has left us a description so touching, and so conformed to the truth, that no one can study it without being penetrated with the most lively compassion for the unfortunate people who are submitted to the despotism of emperors, or the domination of priests. Wise men had failed in all their efforts to pacify the Church, and their counsels had only irritated the passions of the clergy. Cities were constantly troubled by bloody seditions, and the prelates, far from appeasing them, frequently even excited them; every where murders and sacrileges were committed in holy places where the themes of discourse and the capitals of the provinces had become the theatres of the most horrible cruelties.

The massacres commenced in the city of Alexandria. The holy martyr Proteus, bishop of that city, was murdered in his very church, and only from hatred to the council of Chalcedon."

* * * * * * *

"Antioch was disgraced by like executions, and four orthodox patriarchs were massacred during the seditions. The heretics were not the sole authors of these atrocities; the Catholics exercised like violence, and on their side preserved no measure in their vengeance. Under the pretext of assembling a synod to discuss religious affairs, they drew into the city a great number of Eutychian monks, 'and there, as on a field of battle, they maintained religion by massacreing all the heretics. The blood which was shed on this fatal day caused the Orontes to overflow, and dead bodies arrested the course of the river for some days.'

At Jerusalem the famous Sabas, a Catholic bishop, carried away by religious zeal, had assembled in the desert more than four thousand Arabs, and at their head attacked the troops of the emperor, routed them, and caused religion to flourish, not by force of anathemas or miracles, but by the terror which his bandits inspired.

The clergy rendered themselves still more terrible at Constantinople. *The majesty of the throne was not even spared;* the priests overwhelmed with outrages the unfortunate emperor Anastasius; they stabbed his best friends almost under his very eyes, massacred a religious female whom they accused of advising him; drew from his retreat a poor Eremite, and after having killed him, paraded his head through the city on the point of a lance, crying out, 'Behold the confidant of him who has declared war on the adorable Trinity! Thus perish all the blasphemers of the three divine persons.'

Then they secured the gates of Constantinople, and forming a camp in the midst of the city, organized troops of assassins to murder those who were suspected of heresy; to burn their houses and destroy the statutes of the emperor. The senators sent by the prince to calm this irritated mulutude were driven off by blows from stones; and Anastasius himself was besieged in his palace by a species of army, composed of monks, priests, and devotees, marching in order of procession with the cross and scriptures. The affrighted monarch only saved his life from the fury of these inexorate wretches, by disgraceful submission."

* * * * * * *

"*The authority of the* POPES *was strengthened daily* by these disorders, and by the complaisance of the emperors, who, far removed from the ancient capital, showed an extreme submission to the pontiffs, in order to retain the people under their despotism.

The barbarians who had invaded the provinces of the empire, *equally sought the friendship of the* BISHOP OF ROME.—Then the holy father flattered the ambition of rival princes, and sold his alliance to the two parties. On their side, the heretics, like bad herbs or foul plants, banished and driven away, now from Africa and now from the East, had still resource to the Holy See, and addressed to it their appeals; and all complaints, as all alliances, were favourably received, provided they favoured the proud project of universal monarchy, entertained by the pontiffs of Rome.

Finally, at this period, the policy of the popes had rendered them the dispensers of all grace; there was not a single bishop who did not seek the friendship of the holy father for the interests of his diocese or his personal glory. The pontiffs availed themselves skilfully of all these circumstances. If they were consulted—if very humble requests were addressed to them, or if they themselves even gave advice, they made it pass for a command. Finally, if prelates named them as arbiters in their differences, their arbitration was immediately changed into a judgment.

Such was the position of the Church at the beginning of the sixth century! We ought to add that the faithful were divided on the subject of a council, which was principally accused of having approved of the epistle of Ibas, the faith of Theodore, and the writings of Theodoret.

It was in the midst of these disorders, so fatal to the Church, and so ADVANTAGEOUS TO THE HOLY SEE, that Celius Hormisdas, the son of Justus, a native of the small town of Frusilona, in Campania, was chosen at Rome, to replace Symmachus."

The government at Constantinople was particularly affected by these religious wars, and the Catholic Church especially sought to be strengthened by the submission of that government; but the Emperor Anastasius would not submit to the dictation of the Pope to protect that Church to the exclusion and persecution of all others, although he was compelled to *promise* a submission to the Orthodox party. The Emperor, being expelled from the imperial city by the Catholics, and finding that they were about to appoint another Emperor, and that he himself was liable to lose his crown and his life, returned to the city, and taking the position of a suppliant, asked mercy at their hands; and offering to abdicate his throne, confessed that he had not given that Church the protection which they ought to have enjoyed. The Catholic party, exercising the spirit of clemency toward their Emperor, admitted that they thought two of his ministers of state were more in fault than himself. After promising the execution of those who were most obnoxious to the Orthodox party, and the protection of the Catholics in future, he was suffered to resume the throne; but finding himself again established in power, he still manifested his partiality for the Arians rather than the Catholics. Vitalian, the Commander of the imperial cavalry, sympathizing with the Catholics, was incensed against the Emperor for breaking his promise, and not granting to the Roman Church that protection which he thought they ought to enjoy; and having assembled a powerful army, he marched against the city in order to compel the Emperor to submit to the dictation of the Catholic Church, or to sustain them in the religious quarrels in which they were engaged. The Emperor finding his throne was again shaken, and that he would be divested of his crown unless he exercised the powers of government to sustain the Catholic Church, despatched some of his most able senators to treat with Vitalian, on the most favorable terms he should see fit to grant. Vitalian granted peace on the following conditions: that the Emperor should grant his subjects the privilege of professing the Catholic faith unmolested, and that he should exercise the powers of government in protecting that Church to "*the satisfaction of the Pope.*"

The Emperor immediately communicated with the Pope, to ascertain upon what conditions he could make peace with the Church of Rome. After some delay the Pope made known to the Emperor, in A. D. 515, the conditions upon which the Western Church, and those sympathizing with them in the East, would make peace with the imperial government. These articles however seemed so extravagant to the Emperor, that he warmly remonstrated against them, and refused his assent.

From these facts it appears, there was a controversy at this time between the Greek government and the Catholic Church, the latter endeavoring to bring the power of the State to yield implicit obedience to its demands, which was the event to be accomplished when the abomination is set up. But the government had not yet submitted to the dictation of the Church, although, at the different points referred to, in the history of that government, it seemed that all power of resistance was exhausted. As the events portrayed in prophecy were not at this time accomplished, the action of the Catholic Church on the government must necessarily continue till the word of God is fulfilled.

The Pope, being resolved that the Greek government should submit to terms of his dictation, sent a second legation to Constantinople in 517; and the conditions, which he then required of the Emperor, show a full determination on the part of Pope, that in all ecclesiastical matters, the government should be in entire subjection to the See of Rome. The articles required by the Pope were the following: "1. To anathematize all heretics in general, and those in particular, who have been mentioned above, together with Acacius. 2. To receive the council of Chalcedon, the letter of Leo on the incarnation, and all the letters which that pope had written on the Christian religion; though most of the orientals, probably all, were utter stangers to those letters, and the doctrine they contained. 3. They were to declare, that they conformed, and would conform in all things, to the apostolic see; that they received all the constitutions of the Roman church, and would suppress, at the altar, the names of those who had died out of the communion of the catholic church, that is, (for so it was explained in the confession), of those, who, at their death, had disagreed in opinion with the apostolic see."

Bower, remarking on these articles, says, "This was obliging all, who would communicate with Rome, to promise AN ENTIRE SUBMISSION AND OBEDIENCE to the ordinances of that see, and to own all, who died out of the communion of Rome, to die out of the communion of the catholic church; which, he could not but know, none even of the orthodox party would agree to, as matters then stood."

It appears, therefore, that Bower understood that when those articles were assented to by the State, the government pledged itself to be directed, in all ecclesiastical affairs, by the Church of Rome. The Pope, expecting that the articles would be rejected by the Emperor, sent a protest by the legates, which he directed them to distribute all over the East, with the intention of exciting a seditious mob against the government. The Articles being presented to the Emperor, he became exasperated, ordering two Officers to convey the legates to a ship lying in the harbor, and remove them from his dominions. Thus was the Roman Church again defeated in her attempt to control the Eastern government; for the time had not yet arrived for the accomplishment of the prophecy. That the Emperor understood that the Church was attempting to control and reign over him, is evident from an expression which he penned in a letter to the Pope at this time. It is as follows, "we can bear to be despised and affronted; but we will not be commanded."

But at length the time arrived for a revolution in the government. Its obstinate resistance to the requisitions of the Catholic party gave way to a spirit of submission. To effect this work, the Lord was pleased to remove the Arian Emperor, Anastasius, by a stroke of lightning, July 9th, 518. The Catholic party, still feeling determined to control the government, reported that the Lord had taken away the Emperor, by a thunderbolt from heaven, because he refused to be commanded by the Pope. Says De Cormenin, "*The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threntened the heretics with the vengeance of God. Their intrigues were so well conducted, that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The prince, on his elevation, gave a direction to affairs* ENTIRELY OPPOSITE *to that of his predecessor. The pretended heretics were punished, and the populace by reiterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians.*"

As this administration was entirely opposite to the preceding, we inquire, does this change involve a fulfilment of prophecy? or in other words, does this administration submit to the dictation of the Catholic Church? The first effort of Justin on his ascension to the throne was to unite all the Churches of the East on one platform, thus organizing one national Church to the exclusion of all others. Says Bower, "For that Prince," (Justin,) "not satisfied with having put an end to the schism, undertook in the next place to clear his dominions from heretics, as he styled them, of all denominations."

The next effort of Justin was, to unite the Western Church with the Eastern; and *as the Eastern Church had become a* NATIONALIZED CHURCH, *a union of the Western Church with that of the East* MUST INVOLVE A UNION OF THE WESTERN CHURCH WITH THE GOVERNMENT. It appears from Bower, he first wrote a letter to the Pope acquainting him with his promotion, and inviting him to unite his efforts with those of the imperal government to accomplish this work. From the earnest importunity of the Emperor and his adherents, the Pope concluded "they were disposed *to purchase* such valuable blessings upon *any terms.*" "Resolved therefore to improve such a disposition to the advantage of his see, he answered immediately the emperor's letter, and that of the patriarch, commending their zeal, and assuring them, that if they, on their side, were ready, as he hoped they were, to remove the cause of discord, he was ready on his to concur with them in establishing concord; that is, he was ready to establish concord on HIS OWN TERMS, AND NO OTHER."

The Pope complied with the request of the Emperor, and sent a legation to Constantinople with the conditions on which he would unite with the East. These Articles, says Bower, "were those I have mentioned above, which seemed so very unreasonable to the late emperor, that he drove the legates from his presence, and ordered them to quit his dominions, for daring to propose them." As these Articles, express the principles according to which the Western Church endeavored to control the Eastern Empire, and as they were rejected by the former administration, and complied with by the government of Justin, this shows the submission of the State to the Church according to the representation of prophecy.

It appears that Hormisdas, the Pope, sent a third legation to the Emperor with these articles in 519. The legates having waited on the Emperor, he directed them to the Patriarch of Constantinople to settle with him the terms of union. "The legates replied, agreeably to their instructions, that the blessed pope Hormisdas had settled the terms, which therefore must not be altered, nor even disputed, since they were strictly enjoined by his holiness to admit none to the communion of his apostolic see, who did not receive them without THE LEAST ALTERATION."

The Patriarch, aware of the object of the Western Church to control the Eastern, demurred. Says Bower, "Against these articles, therefore, he warmly remonstrated, as artfully calculated to subject, rather than to unite, the see of Constantinople to that of Rome. But the legates were inflexible; and, on the other hand, the emperor was determined, out of his great zeal for the unity of the church, to agree to any terms rather than to suffer so scandulous a division to continue among the Christian bishops. Finding therefore that the legates would not yield, he declared, that the patriarch should; and accordingly, having FIRST CAUSED THE ARTICLES TO BE APPROVED BY THE SENATE, he commanded him to receive them." What was the design of these Articles? To form a union. Between whom was the union to be formed? Between all who received them and the Church of Rome. The conditions of the union were expressed in the Articles, viz.: that all who received them "should promise an ENTIRE SUBMISSION AND OBEDIENCE TO THE ORDINANCES OF THAT SEE," viz.: the Western Church. Was a union formed as expressed in the Articles? It was.—With whom was it first formed? With the *Eastern Empire;* for the Emperor caused them to be *approved by the Senate.* But the Eastern Church was not yet united to the Western, for the Patriarch, who was the head of that Church, still refused to sign the Articles. It being, however, a nationized Church, and consequently under the control of the government, *the imperial authority obliged him to yield.*—By what power then was the union of the two Churches formed? *By the power of the State.*

That the Roman Church had now obtained what she had endeavored to accomplish for a number of years, and of which she had hitherto failed, is evident from the expression of the Historian, "And now the legates, having obtained all they were enjoined to require, declared, in the name of the blessed pope, Hormisdas, the two sees UNITED again in charity and faith. They then attended the patriarch to the great church; assisted at divine service performed by him with great solemnity, the emperor, the empress, the whole court, and the senate, being present; and, to SEAL THE UNION, [illegible] with him, and probably at his holy eucharist."

What union did these individuals [illegible] this act at the mystic table? [illegible] seal a union between themselves [illegible] viduals merely? Certainly not; for in that case they would have celebrated no union between the two churches. But as the Patriarch, in signing the Articles, and sealing the union, acted for the Eastern Church of which he was the representative, so the Emperor and the Senate acted for the State of which they were the representatives, and the legates of the Western Church of which they were the representatives. This union therefore must have existed not only between the two Churches of the East and West, but also between those Churches and the Greek Empire; and the terms of that union not granting equal privileges to the bodies united, but bringing all into complete subjection to the authority of the Roman See in ecclesiastical affairs, we have here evidently a fulfilment of the prophecy.

But some may object that soon after the formation of this union, difficulties arose between the Pope and the Emperor, in

[illegible] will come after me, let him deny himself, and take up his cross and follow me.
Would ye be my disciples? Consider again—
Can ye follow my footsteps [illegible] and pain?
Can ye resign all your pleasure and glory and fame,
And live but to honor my cause and my name?
Can ye turn from the follies of fashion and mirth,
And walk as a pilgrim and stranger on earth?
[illegible] riches, [illegible] living to bless
The widow and orphan and poor fatherless?
Can ye ask from your heart the forgiveness of men?
Can ye [illegible] reproaches nor answer again?
Can ye pray that forgiveness and joy may be theirs,
Who've watched for your falling, who've set for you snares?
Can ye take up the cross that was heavy for me,
And walk in my steps a disciple to be?
When I call can ye turn, and in gladness depart
From the home of your kindred, and friends of your heart?
With nought but my promise on which to rely,
Rejoice and be glad that my coming is nigh?
When ye hear I am coming, O say, can ye rise
With joy in your hearts mount up to the skies?
Can ye come out to meet me where'er I may be,
Tho' ye come on the waves of the storm-crested sea?
For lo I am coming the Pilgrims to cheer,
With joy and thanksgiving will you meet me this year?
Dear Savior, thou knowest the weakness of man;
With strength that thou givest, we answer—we can.

South China, Me. A. K. Clark.

Bro. Merriam:—The following lines (written by a Baptist Clergyman, a number of years since,) were handed me by a friend, who came across them while looking over some old papers. Their truthful spirit may claim for them an insertion in the columns of your paper. M.

West Winsted, Apr. 24th.

I long to see the fig-tree bud,
And clothe itself with leaves—
I long to see the angels come
To reap the harvest sheaves!

I long to hear the joyful cry—
"Behold the Lord appears!"—
He comes to end your mourning days,
And wipe away your tears.

I sigh to mount on eagle-wings
To meet him in the air;
And sing a sweet millennial song
With all the ransomed there.

I long to wear my nuptial robes,
And meet the blest bridegroom;
With all the faithful now on earth
And in the silent tomb.

Come! Jesus come; thy servants wait,
And long thy face to see!
With joyful hearts our tongues would raise
A welcome shout to Thee!

Come, Jesus! speedily appear
And usher in thy reign!
Could we but hear the cry, "He comes!"
Our souls would add—"Amen!"

Faith and Obedience.

Continued.

John beheld in vision an angel standing with one foot on the land, the other on the sea, having in his hand a little book *open.* We may learn something respecting the nature of its contents from the announcement of the messenger. He announces that in the days of the voice of the seventh angel, Time shall be no longer, but then the mystery of God shall be finished.—Was there ever a book closed up and sealed, which contained a message of *time?* Yes. Was it time which extended to the closing of the mystery of God, as brought to view, and made known by the Apostle Paul? Eph. 3: 3–6, and Col. 1: 25–27. Yes. Then this angel is a symbol of a class of messengers who should at "the time of the end," when the book was unsealed, and knowledge increased respecting its truths, announce, with great assurance and mighty energy, the close of time in connection with the sounding of the seventh trumpet. The effect produced upon the minds of those who receive the truths contained in the little book, is illustrated by the prophet who eats the book, and finds it *sweet* at the first, but bitter when well digested.

In connection with this period of time, we have another class of events presented to our view, and new developments of truth thereby made to the Church by our Savior himself. They are recorded in Matt. 24. Having traced the pilgrimage of the Church past the standing of the abomination in the holy place, and the tribulation which was to follow, he says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven," &c. Luke gives in addition to these,—"and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Here we have given a series of events which are to commence immediately after the great tribulation has ended, and continue to the coming of the Lord. These are to be tokens by which the Church may know that the time is approaching when the Bridegroom will return to claim her for his Bride; and in connection with their commencement, as the duty enjoined to, "look up, and lift up your heads, for your redemption draweth nigh." How important then for the watchmen, who are the servants of the householder, to stand on the watchtower, and gaze with anxious eye for the first token of the Nobleman's return, that he may give timely notice to the Church, and thus she be prepared to obey the command of her Lord, to lift up her head, and look up for her redemption would be speedy. And as one sign after another appears in the heavens and upon the earth, how ought he to be prepared to announce the welcome tidings to the Bride, that the nuptial day is rapidly approaching, and she must keep her robes unspotted, and be ready to bid Him welcome. And as the seals are now broken, and the little book is opened, he ought to unfold its precious truths to the Church, that she may be strengthened and nourished by the "meat in due season."

As one event after another transpires in just the order predicted, until all the tokens of morning are in the past, then another duty is enjoined upon the Church of Christ. "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." This being the last tree to bud and put forth leaves, it was an evident fact to all observers, that when this took place summer was assuredly at hand. "So likewise ye, when ye shall see all these things, know that it is near, even at the door." Who are to learn the parable of the fig tree? Those who see the signs *begin* to come to pass? The sun and the moon darkened? No. Those who see *all* the signs are in the past, they are to "know that it (He, margin) is at the doors." And to make it stronger still, he adds, "Verily I say unto you, This generation shall not pass till all these things be fulfilled." All what things? The signs? He had just said, when ye see all these things, (signs) know he is near; he would not therefore assure the generation who see them all to be in the past, that they will not pass away until they all take place. He must have special reference to the grand events, of which those signs were the precursors, even the coming of the Son of man in the clouds of heaven with power and great glory—the sending forth of his angels with a great sound of a trumpet to gather his elect from one end of heaven to the other.

The assurance is given to the "generation" living this side of the "great tribulation," who witness the signs of Jesus coming and learn the parable of the fig tree, that they shall not pass away until the Son of man shall appear, and redeem his elect. Now who can fail to see an importance attached to the understanding of these truths by the Savior? Is the command to "know that he is at the door," a non-essential one? It cannot be. How are they to arrive at this certain knowledge? By watching passing events, and comparing them with the "sure word of prophecy." To such a watchman will the sun be darkened and the moon, and he know it not? Will the stars fall next in order, as the untimely figs from the fig tree when violently shaken; and he be unmindful of the fact that the tokens of the approach of the day of God are being manifested? Will the Church, who watches for the first gleams of the dawn and eagerly inquires of the faithful watchman, "What of the night?" fail to learn the fact, that "the morning cometh?"

Will the beacon lights, erected to guide the Christian mariner across the stormy sea of time safe to his haven home, fail to accomplish their design? Will there be no skillful Pilot at the helm to steer the gallant ship safely through the "perils," rocks, and quick sands, and keep a good "look out" for the land-tokens? Will the craw remain ignorant whether she be a thousand leagues at sea, or within a few furlongs of her destined port? It would seem passing strange if it were so. No, no, it cannot be. The book is not unsealed for naught. The sun is not "darkened in its going forth" in vain. The moon withholds not her light—she becomes not red as blood, while no one heeds the warning. The stars fall not to the earth like the unripe figs from the tree, while there are none to say, "This is that which was spoken by the prophet."

The distress and perplexity of nations speaks loudly to some attentive hearts, that a fearful crisis is at hand. The faithful watchman will cry aloud, "*Behold the Bridegroom cometh!*" The Bride elect will hear with joy the glad announcement, and re-echo the thrilling note,—"*The Bridegroom cometh!*" She has for a long time worn the garments of widow-hood, and she longs to exchange them for the bridal robes. This has been a toilsome pilgrimage, and she ardently desires to reach the heavenly country and her blessed mansion; there to enter into rest. She has been long afflicted and down-trodden, and she eagerly pants to be comforted and exalted to the position appointed her by God. Oft has her harp been attuned to notes of sadness, and she looks forward with ardent anticipations for the period to arrive when she will strike the gladsome notes of victory and joy. The presence of the comforter has been sweet, but the companionship of her Lord is far more desirable. The earnest of the inheritance is blessed, but the full fruition of glory is more ardently coveted. She has sympathy for a perishing world, but far more for Christ, and thus she prays with vigorous hope and unwavering trust, "Thy kingdom come, thy will be done on earth as it is done in heaven."

Such is the position of the chosen Bride, and when the proclamation is made, "Behold the Bridegroom cometh, go ye out to meet him!" and the truthfulness of the message is confirmed by the tokens he gave of his return, how does her heart kindle with emotions of holy rapture and love, and with what dilligence does she seek to have all things ready, that when he arrives she may be prepared to welcome him with joy. What though many deridingly inquire, "Where is the promise of his coming?" enough for her, she has it in possession, written in characters not to be misunderstood; she grasps it by faith, and patiently overcomes the world's cold scorn. Many, who were once the chosen Bride, have turned to other lovers; they have sought for earthly pleasure and honor, and they look for a happy period to arrive, suited to their carnal hearts; a reign without Christ, without persecution, without reproach, and without the participation of the faithful who have gone before. To sustain them in their anticipations they appeal to the Word, and say, "Thus it is written!" but the cry of "Peace and safety," only tends to strengthen the faith of the waiting Church, and confirm their hope, for thus is she assured by the faithful Chart it will be when sudden destruction cometh, and those who utter the cry shall not escape. What though her hope has been deferred longer than she anticipated—the Bridegroom tarried beyond the expected time, and the proverb is heard on every hand, "The days are prolonged, and every vision faileth?" The promise is sure, "yet a little while and he that is to come will come;" the "tarry" has proved a way-mark, and she can answer back from the Word of the Lord, "*The days are at hand and the effect of every vision!*"

Mary D. Wellcome.

To be continued.

A Remarkable Prophecy.

"Before the middle of the XIX. century, seditions will be excited every where in Europe, Republics will arise, kings will be put to death, together with the nobility and ecclesiastics, and religionists will desert their convents. Famine, pestilence and earthquakes will spread desolation over many cities, Rome will lose her sceptre by the invasions of false philosophers, the Pope will be made a captive by his own people, and the Church of God will be placed under tribute, divested of its temporal possessions. In a short time there will be no Pope.

A prince from the north will overrun Europe with a great army, destroy the Republics and exterminate all rebels. His sword, wielded by God, will vigorously defend the Church of Christ, uphold the orthodox faith, and *subdue the Mohammedan Power.* A new Pastor, the final one, will come by a heavenly sign from the shore in simplicity of heart and in the doctrines of Christ, and peace will be restored to the world."

N. B. The above Prophecy I found among some old scraps of papers which I had laid by for future occasions. It was prophesied of by a monk in the year of our Lord 1675. It seems remarkable indeed that a person should foretell (in the last years of time) so correctly. I suppose the King of the North referred to, must be Russia—the orthodox faith—the Greek religion. The new pastor—the final one—the Lord Jesus Christ coming in the clouds of heaven. Yet the reader is left to judge and wait the event. Thinking this might be of some service to the readers of the Crisis, I forward it for publication. J. E. Clark.

The Aspirations of Russia. We translate from the *Courrier des Etats Unis* the following extract from a Brussels paper, whose character and position it says are worthy of confidence:

"Last December, when the Cabinet of St. Petersburg protested in the face of Europe that it was animated by no thought of conquest, and that the object of its demands at Constantinople was to obtain certain religious guarantees for the Greeks in Turkey, the agents of the Czar highest in rank, dispatched into the central provinces of the Empire, permitted it to be said, and themselves proclaimed publicly, that the war was decided upon, that the hour had arrived for Russia to accomplish her destinies, that the Ottoman sway was on the point of terminating, and that it would be for the glory and safety of the Empire to extend its boundaries to the Mediterranean. This doctrine was not only contained in confidential papers (of which several fell into the hands of the ambassadors of France and England,) or preached in the assemblages authorized by the government; it was developed in popular pamphlets submitted to the censorship, and even in the churches of the great cities. Bodies organized in imitation of our Chambers of Commerce have obtained from the local authorities permission to address officially the Czar, begging him to break the bonds with which Russia finds herself held at the south. In the opinion of the Agricultural Chamber, it is not enough that the Danubian provinces take their laws from the Czar, but the Black Sea must become a Russian Sea, a sort of vast dock and arsenal, where Muscovite fleets can be formed, and rule and bully with impunity all the fleets of Europe. In order that this may be realized, the Dardanelles must belong to Russia. The Dardanelles will then form an impregnable barrier, behind which the Russian marine can in a few years assume proportions yet unknown to the civilized world. The day when the Black Sea, thus defended, will be transformed into a national ship depot, (*fabrique de navires*—this term is found in a printed statement of two merchants of Odessa, distributed by millions of copies at the expense of the Government,) Russia can undertake to fortify all these ports, and ride triumphantly the Mediterranean whenever she thinks fit.

"Another revelation, very curious, coming from the same source, deserves the attention of Germany. Four years ago, when the Russians entered Hungary, the report reached Moscow, and was not contradicted by the Czar, that his troops would never quit that country. A crowd of Russian officers themselves believed that the Czar's intention was to appropriate to himself at least a portion of the Hungarian State. After the submission of the rebels, the news was heard at Moscow with regret that the Russian armies would come back empty-handed.—[New York Tribune.

CORRESPONDENCE.

Levant, Me., March 27, 1854.

Brother Merriam:—I write to inform you how the cause of Christ is prospering here. The interest relative to the coming of the Lord, I think, is on the increase.—There have been some eight or ten praying children here for a number of years; but the past Winter some addition has been made to their number, such as desire to be saved. We have taken hold of faith in God's word; and have cried mightily to him for the salvation of the unconverted in this place, and the Lord has heard our prayers in a measure; for he has converted quite a number, and more are melting down under the mighty hand of God. The Lord is truly pouring out his Spirit on the people, and we believe this is the last call of mercy they will ever hear.—Well, we bless God for this; we do rejoice and give God the glory that our labors have not been in vain, although we almost felt that we were forsaken, not of God but of preaching brethren. We have had but two or three sermons in Levant since the first of last January, if I mistake not. We truly felt that we were left to work out our own salvation; so we are trying to do it the best we can, the Lord being our helper. If the Lord would send us a good, faithful laborer, we would be very thankful; for the harvest is great, and laborers are few. We hope to have the prayers of all the brethren who read the Crisis; for we believe that "the fervent effectual prayer of the righteous availeth much," and for such we ask.

O how glad I am that the Midnight Cry has echoed and re-echoed through this State; and I rejoice that I ever heard it, and that it aroused me from slumbering before the coming of the Lord, for I do believe he is coming soon to deliver his faithful children who love his appearing.

I bless the Lord that he ever put it into the hearts of some of the brethren to publish the World's Crisis; for it is my meat and drink to peruse its pages. It gives me light, peace and comfort when I can't go to hear the servants of God sound the midnight cry; for this paper seems to me like the cry going through the world. Is it not a blessed sound? "Behold the Bridegroom cometh; go ye out to meet him." Is it not essential that we arise and trim our lamps?

May the Lord bless the Editor of this paper, and all who are looking for the immediate coming of my Lord. This is the prayer of your unworthy Sister,

S. F.

Palmyra, Me., March 25, 1854.

Brother Merriam:—Having received a few Nos. of the World's Crisis, I can say that I have been much interested while reading communications from those who are expecting to see the Lord this year. I have often wished that the believers in the

PROPHETIC PERIODS.—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given into the hand of the Little Horn . . . . 519.	**1260** years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination.	1779.
	1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn.	1809.
	1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot.......... 1854.	THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

Samuel Page.

Lord's speedy coming would issue a paper, that I might read the evidences presented by them on the time. It is to me an interesting subject; for I believe the wise will understand, and will be proclaiming the message when He comes. My eacnest inquiry is for truth, and I am often led to cry out, Lord, are these things so? I have not had an opportunity of hearing but little on the subject, for there is no advent preaching in this place; and but little said about it, only what is said against it. Still there are quite a number here, who are desirous to hear the truth; but there has not been as yet, any one directed this way.

Will Brother I. Dammon, or Brother A. Ross, or some one else who may feel a "thus saith the Lord," come and present to the people in this place, the evidences of the coming of Christ this year? I believe the coming of the Lord is the present truth to this generation; and there is nothing else that will so powerfully awaken and arouse people from their slumber.—It seems to me that the brethren, who have the message, ought to take new routes, where the cry has not been made. The fields are all white, ready for harvest; may the Lord send forth laborers, is the prayer of my heart. There are many precious souls through these regions, that would gladly receive the truth, if they could hear it. I rejoice to-day, that I ever heard the second coming of Christ preached, and the glorious truths connected therewith. I still cherish a fond remembrance of that dear Bro. and Sister, whom I first heard proclaim the good news. I well remember the first day that Bro. and Sister Mansfield preached in the Hall at Old Town. It was to me like cold water to a thirsty soul. I am glad to hear from them through the press, that they are still preaching the word, and that the Lord is blessing their labors in the conversion of souls.

O may the Lord give us his spirit to lead and direct us, that we may be found blameless at his coming. I do thank God for the hope of soon meeting all the children in the Kingdom to part no more.

Yours,
In hope of immortality
at the coming of Christ,
Norris Keene.

P. S.—If any of the brethren feel it duty to come here to preach, they will please address me at East Pittsfield Me.

Woodstock, N.B., March 13, 1854.

Dear brother Merriam:—Though lonely and weary, and sometimes by sorrow oppressed, yet I am endeavoring to gain that rest which remains for the people of God. The six thousand years, have nearly fulfilled their tardy and disastrous course over this sinful world—And soon He, who is the brightness of the Father's glory, will visit earth in mercy, and repair what has been blasted and defaced by man's revolt. Then the morning stars will once more sing together in unison, and all the sons of God will shout for joy, when they see his image of perfection enstamped on every object which their eyes behold. In view of the speedy coming of Christ, and the glory that shall then be revealed, my heart cries out in the language of John while on the Isle of Patmos, "Amen, *even so, come Lord Jesus.*" Yet I would wait patiently all the days of my appointed time till my change comes; knowing that it is only a little while, and he that is to come will come and will not tarry. Then such as have patiently continued in well doing will be crowned with immortality and eternal life. But there is a solemn consideration involved in this subject, as said a writer, "No doubt a better than paradise is coming, but what is coming first? What is before that paradise? What is nearest, yea nigh at hand to this secure unthinking, dreaming world? The tempest clouds of heaven's judgements? The filling up of God's wrath! The last vial already trembling in the Angels hand! that baptism of fire." Solemn thought, that the destinies of our race are so soon to be decided forever. And from the consideration that our work for the world is brought within the circle of a few weeks or months at longest, with what earnestness should we labour for the salvation of sinners. For a few weeks past I have been labouring in this place; and the Lord has taken effect. On the 9th (inst.) seven followed their Lord in the ordinance of baptism, and one more on the 12th. May the Lord establish them in the truth, is my prayer, and enable them to stand fast in the liberty wherewith Christ has made them free, and never be again entangled in any yoke of bondage.

A. Ross.

Three Rivers, March 28, 1854.

Brother Merriam:—I feel that we need a great deal of the grace of God to keep us from the snares of the devil which are laid to entrap our feet, and to lead us astray from the love of God. There are not any Advent meetings in this place. I should like to have an opportunity of meeting with those of like precious faith, who are looking for Christ to appear in the clouds of heaven this year, to take his weary children home, where "the wicked cease from troubling and the weary are at rest." My desire and prayer to God is, that I may be found ready and waiting for his coming and Kingdom; and at last hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I thank the good Lord that I have the privilege of reading the Crisis from time to time. That the Lord may aid you, and enable you to continue to publish abroad the solemn midnight cry, is the prayer of your unworthy sister,

In hope of speedy redemption,
Eveline L. Wellman.

Halesborough, St. Lawrence Co., N. Y., April 19, 1854.

Beloved Brethren and Sisters:—To you who have confidence in the words of the Master, peace be multiplied. O how precious are those that dare to believe God: faith will be counted unto them for righteousness. Except we receive the kingdom of God as a little child, we shall in no case enter therein. I have just seen an illustration of this principle. A little girl, that had just given her heart to the Lord, upon hearing us speak of the coming of the Lord, said to her mother, I do not feel afraid to die; but to think of being burned up (for she supposed the saints' bodies were burnt and the soul saved,) seems awful.—Her mother replied, "they believe that we shall be changed and caught up to meet the Lord in the air." "O well," said she, "then I wish He would come to night."—O, thought I, would to God that old professors felt like that, or even all professed Adventists. But thank God, there are a humble few that are little in their own estimation, but honorable in the sight of their Master. O how their hearts are ever longing for that glad day! I rejoice that our Jesus knows how much we love him; and oh how sweet the moment when he shall come to receive us unto himself.—Then, I think, we shall not only see Him, but his Father also. He says, my Father and your Father, my God, and your God. Our fellowship is with the Father, and with his son Jesus Christ. The Father himself loveth you, and why? because ye have believed that I came forth from God. John 16: 27. And they have received thy words 17: 8.

Your companion in tribulation, and patience, and in the kingdom of Jesus Christ,

M. H. Thayer.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.) NO. 26 CENTRAL STREET, (UP STAIRS.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JUNE 7, 1854. NUMBER 20.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

BY J. COUCH.

(*Continued.*)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

Having given an outline of the prophetic delineation respecting this power as seen in different portions of the word, we now inquire in relation to the historical facts which may be understood to be a fulfilment of the predictions. First, we ask, what portion of the history of the world must be examined in order to find a fulfilment of the first developments of this power?

According to the representations of Daniel 7th ch. we must look for the development of this power after the Imperial government of Rome had been broken, and ten kingdoms had arisen on its territory; for the eleventh horn having eyes and a mouth, which constituted this power, arose after the ten. But some will raise an objection to this arrangement, because the Greek government existed prior to this time upon the Roman territory. To this we would reply, that any kingdom in prophecy dates from the point in its history where it is presented upon the field of prophecy. In harmony with this principle we find Grecia dates, in the prophecy, from the reign of Alexander as its first king, notwithstanding the government of Greece existed before him. We find the same principle developed in the history of the ten kingdoms that arose on the territory of Rome. The Brittons, for instance, existed as a kingdom before they were conquered by the Romans, but their history in the prophecy is not dated prior to the division of the Roman government.—The same is true of the Franks and others of the ten kingdoms, which existed as governments before they were presented in the prophetic vision. So we may say of the Greek kingdom. It might have existed a long time before it was dated in the prophecy, but not as a kingdom united with a Church as represented by the *horn with* "EYES AND A MOUTH."

As we learn from history, that the last of the ten kingdoms arose as early as the last of the fifth, or beginning of the sixth century, we must look for the development of this power subsequently to that date, and prior to the plucking up of the first of the three horns by the roots; because the prophet shows us that this kingdom would be the agent in the work of plucking up the three horns, or, in other words, of exterminating three kingdoms. We have before remarked, that the first of the three (the Vandals) was plucked up in A. D. 534; therefore, if we are correct in our argument, we shall find the Greek kingdom united to the Roman Catholic Church, as represented in the prophecy, between the last part of the fifth century and A. D. 534.

The characteristics of this power, which we may expect to be developed in the short period of time referred to, are as follows:

1. The Greek kingdom will submit, in its governmental acts, to the dictation of the Catholic Church, (Rev. 17: 18).

2. It will adopt the religious creed of the Catholic Church, (Dan. 11: 30).

3. It will rely on the spiritual discernment of the Catholic Church for the development of truth from the scriptures, as represented by the "*eyes*" in the little horn of Dan. 7: 8.

4. It will constitute the Catholic priesthood the legalized teachers of Christian doctrine, as represented by the "mouth" in the little horn of Dan. 7th, and the "mouth" given to the Beast of Rev. 13th.

5. It will submit to the dictation of the Church so as to become a desolating or persecuting power, (Dan. 11: 32–36).

6. The abomination, being set up, will change the law of God by which the Church is governed, (Dan. 7: 25). "He shall think to change times and laws."—2 Thess. 2: 4. "Showing himself that he is God."

7. The principles which laid the foundation for a long-protracted persecution of the Church of Christ, such as never was from the beginning of the world, nor ever should be after it, i. e. a persecution, the particular manner of which is described in prophecy, were to be adopted at the formation of this politico-ecclesiastical government, or union of the Catholic Church with the Greek kingdom, (Matt. 24: 16–22. Dan. 7: 25, &c).

8. The Church will depend on the state for support and protection instead of depending on Christ; therefore the Woman is represented as seated on the Beast, i. e. sustained by the civil power, (Rev. 17: 3).

We will now examine the history of that period, viz.: from the latter part of the fifth century to A. D. 534, to ascertain whether the positions we have taken in relation to the prophecy be correct.

1. The Greek kingdom will submit, in its governmental acts, to the dictation of the Catholic Church. We learn from the civil and ecclesiastical history of that time, that the professed Christian Church were divided into a number of sects or contending parties, each striving for the mastery, such as the Arians, Manicheans, Eutychians, Orthodox or Catholics, &c. These different denominations of the Church not only contended for the maintenance of their distinctive theological views by *polemic controversy*, but also resorted to the *civil arm and the power of the sword* for the establishment and protection of their peculiar faith. In doing this they naturally courted the favor and protection of the kings and rulers of the different governments with which they were connected, in order that the power of the State might be wielded in their behalf, to the exclusion of all other sects.

This subject will be made clear by the following extracts from De Cormenin's history, commencing on p. 100. "Before speaking of the successor of Symmachus, it is necessary to trace the picture of the deplorable state of the Church in the beginning of the sixth century. Father Louis Doucin has left us a description so touching, and so conformed to the truth, that no one can study it without being penetrated with the most lively compassion for the unfortunate people who are submitted to the despotism of emperors, or the domination of priests. Wise men had failed in all their efforts to pacify the Church, and their counsels had only irritated the passions of the clergy. Cities were constantly troubled by bloody seditions, and the prelates, far from appeasing them, frequently even excited them; every where murders and sacrileges were committed in holy places where the themes of discourse and the capitals of the provinces had become the theatres of the most horrible cruelties.

The massacres commenced in the city of Alexandria. The holy martyr Proteus, bishop of that city, was murdered in his very church, and only from hatred to the council of Chalcedon."

• • • • • • •

"Antioch was disgraced by like executions, and four orthodox patriarchs were massacred during the seditions. The heretics were not the sole authors of these atrocities; the Catholics exercised like violence, and on their side preserved no measure in their vengeance. Under the pretext of assembling a synod to discuss religious affairs, they drew into the city a great number of Eutychian monks, 'and there, as on a field of battle, they maintained religion by massacreing all the heretics. The blood which was shed on this fatal day caused the Orontes to overflow, and dead bodies arrested the course of the river for some days.'

At Jerusalem the famous Sabas, a Catholic bishop, carried away by religious zeal, had assembled in the desert more than four thousand Arabs, and at their head attacked the troops of the emperor, routed them, and caused religion to flourish, not by force of anathemas or miracles, but by the terror which his bandits inspired.

The clergy rendered themselves still more terrible at Constantinople. *The majesty of the throne was not even spared;* the priests overwhelmed with outrages the unfortunate emperor Anastasius; they stabbed his best friends almost under his very eyes, massacred a religious female whom they accused of advising him; drew from his retreat a poor Eremite, and after having killed him, paraded his head through the city on the point of a lance, crying out, 'Behold the confidant of him who has declared war on the adorable Trinity! Thus perish all the blasphemers of the three divine persons.'

Then they secured the gates of Constantinople, and forming a camp in the midst of the city, organized troops of assassins to murder those who were suspected of heresy; to burn their houses and destroy the statutes of the emperor. The senators sent by the prince to calm this irritated multitude were driven off by blows from stones; and Anastasius himself was besieged in his palace by a species of army, composed of monks, priests, and devotees, marching in order of procession with the cross and scriptures. The affrighted monarch only saved his life from the fury of these inexorate wretches, by disgraceful submission."

• • • • • • •

"*The authority of the* POPES *was strengthened daily* by these disorders, and by the complaisance of the emperors, who, far removed from the ancient capital, showed an extreme submission to the pontiffs, in order to retain the people under their despotism.

The barbarians who had invaded the provinces of the empire, *equally sought the friendship of the* BISHOP OF ROME.—Then the holy father flattered the ambition of rival princes, and sold his alliance to the two parties. On their side, the heretics, like bad herbs or foul plants, banished and driven away, now from Africa and now from the East, had still resource to the Holy See, and addressed to it their appeals; and all complaints, as all alliances, were favourably received, provided they favoured the proud project of universal monarchy, entertained by the pontiffs of Rome.

Finally, at this period, the policy of the popes had rendered them the dispensers of all grace; there was not a single bishop who did not seek the friendship of the holy father for the interests of his diocese or his personal glory. The pontiffs availed themselves skilfully of all these circumstances. If they were consulted—if very humble requests were addressed to them, or if they themselves even gave advice, they made it pass for a command. Finally, if prelates named them as arbiters in their differences, their arbitration was immediately changed into a judgment.

Such was the position of the Church at the beginning of the sixth century! We ought to add that the faithful were divided on the subject of a council, which was principally accused of having approved of the epistle of Ibas, the faith of Theodore, and the writings of Theodoret.

It was in the midst of these disorders, so fatal to the Church, and so ADVANTAGEOUS TO THE HOLY SEE, that Celius Hormisdas, the son of Justus, a native of the small town of Frusilona, in Campania, was chosen at Rome, to replace Symmachus."

The government at Constantinople was particularly affected by these religious wars, and the Catholic Church especially sought to be strengthened by the submission of that government; but the Emperor Anastasius would not submit to the dictation of the Pope to protect that Church to the exclusion and persecution of all others, although he was compelled to *promise* a submission to the Orthodox party. The Emperor, being expelled from the imperial city by the Catholics, and finding that they were about to appoint another Emperor, and that he himself was liable to lose his crown and his life, returned to the city, and taking the position of a suppliant, asked mercy at their hands; and offering to abdicate his throne, confessed that he had not given that Church the protection which they ought to have enjoyed. The Catholic party, exercising the spirit of clemency toward their Emperor, admitted that they thought two of his ministers of state were more in fault than himself. After promising the execution of those who were most obnoxious to the Orthodox party, and the protection of the Catholics in future, he was suffered to resume the throne; but finding himself again established in power, he still manifested his partiality for the Arians rather than the Catholics. Vitalian, the Commander of the imperial cavalry, sympathizing with the Catholics, was incensed against the Emperor for breaking his promise, and not granting to the Roman Church that protection which he thought they ought to enjoy; and having assembled a powerful army, he marched against the city in order to compel the Emperor to submit to the dictation of the Catholic Church, or to sustain them in the religious quarrels in which they were engaged. The Emperor finding his throne was again shaken, and that he would be divested of his crown unless he exercised the powers of government to sustain the Catholic Church, despatched some of his most able senators to treat with Vitalian, on the most favorable terms he should see fit to grant. Vitalian granted peace on the following conditions: that the Emperor should grant his subjects the privilege of professing the Catholic faith unmolested, and that he should exercise the powers of government in protecting that Church to "*the satisfaction of the Pope.*"

The Emperor immediately communicated with the Pope, to ascertain upon what conditions he could make peace with the Church of Rome. After some delay the Pope made known to the Emperor, in A. D. 515, the conditions upon which the Western Church, and those sympathizing with them in the East, would make peace with the imperial government. These articles however seemed so extravagant to the Emperor, that he warmly remonstrated against them, and refused his assent.

From these facts it appears, there was a controversy at this time between the Greek government and the Catholic Church, the latter endeavoring to bring the power of the State to yield implicit obedience to its demands, which was the event to be accomplished when the abomination is set up. But the government had not yet submitted to the dictation of the Church, although, at the different points referred to, in the history of that government, it seemed that all power of resistance was exhausted. As the events portrayed in prophecy were not at this time accomplished, the action of the Catholic Church on the government must necessarily continue till the word of God is fulfilled.

The Pope, being resolved that the Greek government should submit to terms of his dictation, sent a second legation to Constantinople in 517; and the conditions, which he then required of the Emperor, show a full determination on the part of Pope, that in all ecclesiastical matters, the government should be in entire subjection to the See of Rome. The articles required by the Pope were the following: "1. To anathematize all heretics in general, and those in particular, who have been mentioned above, together with Acacius. 2. To receive the council of Chalcedon, the letter of Leo on the incarnation, and all the letters which that pope had written on the Christian religion; though most of the orientals, probably all, were utter stangers to those letters, and the doctrine they contained. 3. They were to declare, that they conformed, and would conform in all things, to the apostolic see; that they received all the constitutions of the Roman church, and would suppress, at the altar, the names of those who had died out of the communion of the catholic church, that is, (for so it was explained in the confession), of those, who, at their death, had disagreed in opinion with the apostolic see."

Bower, remarking on these articles, says, "This was obliging all, who would communicate with Rome, to promise AN ENTIRE SUBMISSION AND OBEDIENCE to the ordinances of that see, and to own all, who died out of the communion of Rome, to die out of the communion of the catholic church; which, he could not but know, none even of the orthodox party would agree to, as matters then stood."

It appears, therefore, that Bower understood that when those articles were assented to by the State, the government pledged itself to be directed, in all ecclesiastical affairs, by the Church of Rome. The Pope, expecting that the articles would be rejected by the Emperor, sent a protest by the legates, which he directed them to distribute all over the East, with the intention of exciting a seditious mob against the government. The Articles being presented to the Emperor, he became exasperated, ordering two Officers to convey the legates to a ship lying in the harbor, and remove them from his dominions. Thus was the Roman Church again defeated in her attempt to control the Eastern government; for the time had not yet arrived for the accomplishment of the prophecy. That the Emperor understood that the Church was attempting to control and reign over him, is evident from an expression which he penned in a letter to the Pope at this time. It is as follows, "we can bear to be despised and affronted; but we will not be commanded."

But at length the time arrived for a revolution in the government. Its obstinate resistance to the requisitions of the Catholic party gave way to a spirit of submission. To effect this work, the Lord was pleased to remove the Arian Emperor, Anastasius, by a stroke of lightning, July 9th, 518. The Catholic party, still feeling determined to control the government, reported that the Lord had taken away the Emperor, by a thunderbolt from heaven, because he refused to be commanded by the Pope. Says De Cormenin, "*The priests, availing themselves of this circumstance, frightened the superstitious multitude, and threatened the heretics with the vengeance of God. Their intrigues were so well conducted, that they placed on the throne Justin, a very ignorant man, and from that very cause, a good Catholic. The prince, on his elevation, gave a direction to affairs* ENTIRELY OPPOSITE *to that of his predecessor. The pretended heretics were punished, and the populace by reiterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians.*"

As this administration was entirely opposite to the preceding, we inquire, does this change involve a fulfilment of prophecy? or in other words, does this administration submit to the dictation of the Catholic Church? The first effort of Justin on his ascension to the throne was to unite all the Churches of the East on one platform, thus organizing one national Church to the exclusion of all others. Says Bower, "For that Prince," (Justin,) "not satisfied with having put an end to the schism, undertook in the next place to clear his dominions from heretics, as he styled them, of all denominations."

The next effort of Justin was, to unite the Western Church with the Eastern; and *as the Eastern Church had become a* NATIONALIZED CHURCH, *a union of the Western Church with that of the East* MUST INVOLVE A UNION OF THE WESTERN CHURCH WITH THE GOVERNMENT. It appears from Bower, he first wrote a letter to the Pope acquainting him with his promotion, and inviting him to unite his efforts with those of the imperal government to accomplish this work. From the earnest importunity of the Emperor and his adherents, the Pope concluded "they were disposed *to purchase* such valuable blessings upon *any terms*." "Resolved therefore to improve such a disposition to the advantage of his see, he answered immediately the emperor's letter, and that of the patriarch, commending their zeal, and assuring them, that if they, on their side, were ready, as he hoped they were, to remove the cause of discord, he was ready on his to concur with them in establishing concord; that is, he was ready to establish concord on HIS OWN TERMS, AND NO OTHER."

The Pope complied with the request of the Emperor, and sent a legation to Constantinople with the conditions on which he would unite with the East. These Articles, says Bower, "were those I have mentioned above, which seemed so very unreasonable to the late emperor, that he drove the legates from his presence, and ordered them to quit his dominions, for daring to propose them." As these Articles express the principles according to which the Western Church endeavored to control the Eastern Empire, and as they were rejected by the former administration, and complied with by the government of Justin, this shows the submission of the State to the Church according to the representation of prophecy.

It appears that Hormisdas, the Pope, sent a third legation to the Emperor with those articles in 519. The legates having waited on the Emperor, he directed them to the Patriarch of Constantinople to settle with him the terms of union. "The legates replied, agreeably to their instructions, that the blessed pope Hormisdas had settled the terms, which therefore must not be altered, nor even disputed, since they were strictly enjoined by his holiness to admit none to the communion of his apostolic see, who did not receive them without THE LEAST ALTERATION."

The Patriarch, aware of the object of the Western Church to control the Eastern, demurred. Says Bower, "Against these articles, therefore, he warmly remonstrated, as artfully calculated to subject, rather than to unite, the see of Constantinople to that of Rome. But the legates were inflexible; and, on the other hand, the emperor was determined, out of his great zeal for the unity of the church, to agree to any terms rather than to suffer so scandalous a division to continue among the Christian bishops. Finding therefore that the legates would not yield, he declared, that the patriarch should; and accordingly, having FIRST CAUSED THE ARTICLES TO BE APPROVED BY THE SENATE, he commanded him to receive them." What was the design of these Articles? To form a union. Between whom was the union to be formed? Between all who received them and the Church of Rome. The conditions of the union were expressed in the Articles, viz.: that all who received them "should promise an ENTIRE SUBMISSION AND OBEDIENCE TO THE ORDINANCES OF THAT SEE," viz.: the Western Church. Was a union formed as expressed in the Articles? It was.—With whom was it first formed? With the *Eastern Empire;* for the Emperor caused them to be *approved by the Senate.* But the Eastern Church was not yet united to the Western, for the Patriarch, who was the head of that Church, still refused to sign the Articles. It being, however, a nationized Church, and consequently under the control of the government, *the Imperial authority obliged him to yield.*—By what power then was the union of the two Churches formed? *By the power of the State.*

That the Roman Church had now obtained what she had endeavored to accomplish for a number of years, and of which she had hitherto failed, is evident from the expression of the Historian, "And now the legates, having obtained all they were enjoined to require, declared, in the name of the blessed pope, Hormisdas, the two sees UNITED again in charity and faith. They then attended the patriarch to the great church; assisted at divine service performed by him with great solemnity, the emperor, the empress, the whole court, and the senate, being present; and, to SEAL THE UNION, received with him, and probably at his hands, the holy eucharist."

What union did these individuals seal by this act at the mystic table? Did they seal a union between themselves as individuals merely? Certainly not; for in that case they would have celebrated no union between the two churches. But as the Patriarch, in signing the Articles, and sealing the union, acted for the Eastern Church of which he was the representative, so the Emperor and the Senate acted for the State of which they were the representatives, and the legates of the Western Church of which they were the representatives. This union therefore must have existed not only between the two Churches of the East and West, but also between those Churches and the Greek Empire; and the terms of that union not granting equal privileges to the bodies united, but bringing all into complete subjection to the authority of the Roman See in ecclesiastical affairs, we have here evidently a fulfilment of the prophecy.

But some may object that soon after the formation of this union, difficulties arose between the Pope and the Emperor, in

which the Emperor seemed to triumph over the Pope, and therefore conclude that this union could not be the particular union identified in the prophecy. To this we would reply, that such difficulties have existed, at different points, throughout the entire history of the Roman Church. If therefore this objection be valid, it would be equally so against the formation of such a union at any other period in the past. We do not however understand the prophecy as recognizing a union between the Pope and Emperor as individuals, but as representatives of Church and State.—If it could be shown that the Greek government separated from the communion of the Catholic Church before the Woman took her seat upon the next head of the Beast, this would imply a dissolution of that union, and therefore disprove our position. No such separation however, we believe can be shown from history: but a quarrel between the Pope and Emperor does not affect the question. We have now ascertained from the historical facts refered to, that between the commencement of the sixth century, (when the last of the ten horns arose,) and 534, (when the first of the three was plucked up,) a union did take place between the Greek kingdom and the Catholic Church, as represented in the prophecy, and that that union was effected in 519.

To be Continued.

The World's Crisis.

LOWELL, JUNE 7, 1854.

☞ Some of our subscribers have expressed a desire that a statement should be made in the Crisis relative to the amount of funds received, the expenditures of the Office, and further resources needed to continue the publication of the paper.—We have felt a reluctance to publishing any thing at all on the subject, lest our motives should be misconstrued; and my own personal desire has been to let the Brethren pay in such appropriations as each one may deem binding on himself from a sense of duty; and then when the funds fail, just notice the fact; and if means should still be wanting, to stop the publication. But inasmuch as Brethren wish the statement to be given for their information, we present the facts without any particular solicitation for pecuniary aid.

In the first place let me say, that we have not sought to build up a permanent establishment by purchasing a printing press, type, &c. We believe the Crisis will be needed but a few days, or months, at most. Neither have we been willing to contract a debt, that might prove an embarassment; we pay our printer weekly, and settle with all hands at least once a month; so we pay as we go, and are ready to cease operations the moment the Lord manifests it to be His will, by withholding the requisite funds. We only desire the Lord to be glorified—the children comforted—and sinners awakened and converted, that they may be saved in the great day. We have no pride of opinion, nor personal aggrandizement to promote. If the Lord will have the number of copies diminished, we will say, amen; if the publication is to cease we would still cordially acquiesce in the will of God.

We now strike off 9,000 copies of the Crisis, for which if we received as most weekly papers do $2 per copy, we should have at the rate of $18,000 per annum; and this would be about $346 per week; but all we desire is enough to meet our expenditures. Our expenditures have averaged about $120 per week for the paper, but the expense increases with the increase of circulation. The whole amount received since the commencement of the publication is about $3,200. A part of this was paid in on commencing the paper with the understanding that it should be devoted either to the expenses of the paper or such pamphlets and small works as it might be deemed expedient to publish; but that which has been paid in for the paper is devoted exclusively to that object.

We have now on hand about $100; the remainder has been expended in publishing books for which we have not yet received payment; but as these payments come in, they will be devoted to the paper.

For the past few weeks our receipts have fallen far short of our expenditures. We have however perfect faith in God that resources will not fail until His work is accomplished in respect to it; and in His hands we cheerfully leave the subject, believing at the same time that those who desire its continuance, will not be delinquent to discharge their duty in this respect.—Most of those who are particularly interested in the circulation of the Crisis, have thousands that receive the paper, who have not as yet become sufficiently interested to add to our funds. We are willing that all who feel that they are profited by the paper, should share with us to the last extremity, whether able to remit money or not; it is not meet to take away the children's bread. As we love one another with pure hearts fervently, we will all stand or fall together. I will only add, "Father, not my will, but thine be done."

Fulfilment of Prophecy.

There has been no point in the history of the world, except at the opening of the Christian dispensation, when the prophecies were so clearly fulfilled as at the present time.

Within the present century we have seen that great anti-christian power, that for more than twelve centuries had been wearing out the saints of the Most High, broken down—the inquisition with its unuterable horrors destroyed—the fire and the faggot, the dungeon and the rack, are passed away. Why is not Catholic supremacy domineering over the earth?—Why are not crowns and courts subservient to her will? Why do not the governments of Europe at this moment protect the Catholics to the exclusion of every other sect? The potentates of Europe incarcerate their political prisoners, and every man who is suspected of revolutionary tendencies is either gibbeted, or dungeoned, or exiled, as were the church of Christ in former times. Why do not the civil powers connected with the Catholic faith now hand over the saints to the executioner, or confiscate his goods, or disfranchise him from the immunities of citizenship, or expatriate him from the country? The reason is the time, times and dividing of time, during which the saints were to be in the hand of the harlot power, are out; her dominion over the saints, has therefore passed away; and the kings, and princes, and dukes of Europe no longer submit to her dictation, nor do her bidding in this respect. The sorceress once seated on the Beast, governing the powers of earth, has been dismounted; the judgment has set on the little horn power, and its dominion to consume and destroy, (the saints) is taken away.

Let it be remembered, when this deliverance comes, we arrive at "the time of the end," (Dan. 11.)

Why are not our Bibles locked up in monasteries, and speaking in dead languages, and the literature of the world buried beneath the rubbish of Catholicism? Why do the scriptures utter their voices in a multitude of tongues, and proclaim the tidings of salvation to the remotest ends of the earth? Why do missionaries of the Cross in this eventful century, traverse every land, and publish the Gospel to the heathen world? Why do tracts and religious newspapers, pamphlets, and volumes, fly on the wings of every wind, except that we are in the time of the end, when knowledge shall be increased?—Why does the horrizon of Europe, to borrow the language of a late writer, redden with the flame of a universal conflagration? Why are these fires breaking forth in Russia, Turkey, England, France, Austria, Greece, and in some measure, in Sweden, Denmark, Spain, and Piedmont? It is because the three unclean spirits were to "go forth to the kings of the earth, and of the whole world to gather them together to the battle of that great day."

Why is a preparation for war made on a scale stupendous beyond all former precedent in the annals of the world? It is because the voice of God has said by the mouth of His servant Joel, "Prepare war, wake up the mighty men,; let all the men of war draw near;" to bring them into the valley i. e. Jehoshaphat, of judgment of God.

Why does a voice reach us from Greece that business in her provinces is stagnant; and that unless breadstuffs can be procured from the United States, they must all starve to death? Why do we hear from that distinguished Missionary, Schaufler, that for the twenty years of his residence in Constantinople, amid plague and pestilence, fire and sword, he never before witnessed anything like the distress which is now suffered at that Capital? Why are the principalities of the Danube at this moment suffering privation and hardship beyond description?—And why is commercial enterprise paralyzed to such an extent in Europe? It is because the nations are in that incipient stage of "distress of nations," of which Jesus speaks, as immediately preceding His glorious appearing; and of that time of trouble of which Daniel speaks, when Michael shall stand up.

Why does the spirit of rebuking sin prevail to such extent in the earth? The slaveholder, although formerly permitted to keep his human goods in peace, to trample on the law of God, and annul the rights of men without admonition, has in this generation been rebuked in thunder tones.

The inebriate, who could once pursue his bacchanalian revels—his nightly debauchery, almost without serious admonition, is now counseled and warned and expostulated with; so of the libertine, and the abandoned of every class. Why all this impulse given to moral movements in this generation? Why are slaveholders and the licentious of every class enlightened and admonished and warned of their imminent danger, and aggravated sins, but to prepare the present generation for the judgment, and ripen off the harvest of the world?

Why has the mode of conveyance, both by land and by sea, undergone an entire transition in our day, unless it be to fulfil that passage which declares that in the time of the end, many shall run to and fro?

Why do the vehicles of the present age move with electric velocity, raging through the streets of our cities, and shaking terribly the fir trees in our vales, except to fulfil that which Nahum assures us would take place in the day of his preparation?

Why has a new era dawned upon the earth in all these respects?

It is because the time in which we live is the time of the end, the day in which we live is the day of His preparation.—The era in which we live is one in which many run to and fro and knowledge is increased.

Why are the waves of popular tumult rolling in mountain billows, and the union of our glorious Republic virtually dissolved? Why are the impassioned masses of our hitherto peaceful population—our law-abiding people, excited to popular outbreaks, trampling on the civil power, and almost bidding defiance to the federal government? Why is the metropolis of Massachusetts, I was about to say, in a state of seige, the temple of justice converted into a military fortress? O it is the distant roaring of the tempest that precedes the tornado—it is the premonitory throes of that earthquake, that will shake all nations—overturn all governments—and leave the world a wreck. Already do thy mighty heavings cause the pillars of every throne to reel to and fro; and even the stupendous fabric of the American Union *trembles*, nay TOTTERS under the violence of the shock. Believe it who will—reject it who may—the Lord is roaring out of Zion; so that the heavens and earth do shake. Earth is doomed—her destruction cometh like a whirlwind. O sinner, flee from impending wrath! Talk of a millenium of peace and safety—you might as well talk of a cloudless sky when torrents of rain are falling to the earth.—Talk of establishing liberty and eqnal rights—no; the bulwarks of American freedom are battered down by slaveholding ordnance, the citadel is carried—you are too late for the rescue. But "the Lord will be the hope of His people, and the strength of the children of Israel."—The Lord preserveth all who trust in Him; but all the wicked will He destroy.

The exasperated state of the public mind developing itself in actual violence not to be controlled by civil power, but by military force, shows most conclusively that the three unclean spirits like frogs have begun their work, not only in Europe, but also in America; and this work is to give the signal for the battle of Armageddon. The frog is of an amphibious nature, subsisting in two elements; so also does the warlike influence operate both in the religious and the political world; Catholicism and slaveholding on the one hand, Protestantism and liberty on the other; and if I understand the signs of the times, there is an affinity and will be a combination between the two on each side. To say nothing of the prophecies, it is evident that if the spirit of disorganization and violence, which is manifesting itself at the head of government as well as among the people, since the commencement of 1854, should increase in the same ratio for a few months our political institutions will be prostrated—our Union dissolved—and anarchy fill the land with desolation and horror.

But O let us turn away from this revolting picture of earth's glory wrecked—of the fair fabrick of our world-renowned institutions lying in ruins—let us turn to a brighter and more inviting scene of contemplation. God says the things that can be shaken, will be *removed;* but we receive a kingdom that cannot be *moved.*—Of the increase of that government and peace there shall be no end. No violence nor outrage, no distraction nor confusion, shall ever enter there. Jerusalem, Glory to God, shall be a quiet habitation; not one of her stakes shall ever be removed. If faithful to Him that hath called us to glory and to virtue, the world will soon see that while they have been building on the sand, we have built our house on the rock—the eternal rock—the immovable foundation laid in Zion. He that believeth shall never be ashamed. Hold on, Brethren, a little longer, and He that is to come will come and will not tarry. Avoid all sympathy with the war-spirit as you would the pestilence that walketh in darkness.—Keep aloof from worldly associations and influences; with spotless robes and clean hands, with loins girded and lamps burning, be in perfect readiness and in a waiting position to see the King in His beauty.—The tokens of His approach are like the rumbling of the distant cars; we hear them, it may be, in other towns, and their approach seems slow at first; but on they come—nearer and yet nearer they approximate—and with the diminution of distance their velocity seems to increase; and at length their swift revolving wheels moving with resistless power, cause the very earth to tremble around us. Just so we have listened to the sound of the distant chariot of Him whose right it is to reign; we have seen all Europe shaken with violent commotion; and now as the eventful year of '54 rolls on, America feels the shock; the thunders of the mighty wheels have rolled into our immediate neigborhood, and the rapidity of the motion seems to increase. The powerfully exciting causes—the rapid development of popular feeling—the convulsed state of society—the spasmodic efforts of the masses to throw off the yoke of tyranny—the threats of assasination and violence on every hand—the unusual commerce in revolvers and other deadly weapons, leading us to expect blood will soon flow in our streets—all these things are but the bursting forth of that fiery element of wrath, which will ere long deluge the earth. It is the approach of that car of judgment, that brings our deliverer to Zion. Yes, I feel authorized of God to say, "BEHOLD THE BRIDEGROOM COMETH" THIS YEAR, "*go ye out to meet Him.*"

N. B. Some exception has been taken to a remark made in the Crisis No. 18 to this effect, that no one was authorized to say *positively* that the time was understood; but we *believed* it was now understood. That paper contained a large amount of matter, and being pressed for time, I did not critically examine that article from the pen of Bro. J. M. Orrock, which was sent to me for publication. The position I take in relation to the subject is that it is a matter of faith; but that the evidence is so strong, and the position of the Church so clearly marked, that we ought to walk out on it as the Lord may open the way before us, just in the same manner as if we had absolute knowledge of the event; and for one, I feel willing to sacrifice all on this truth.

We thank Christian friends for watching us closely; for they cannot more ardently desire that every thing connected with the paper should be just right, than does the Editor. ED.

☞ We have endeavored to give a larger proportion of correspondence than usual today, and intend to crowd our columns with such communications in future, so far as is consistent. We would again say to our correspondents, we hope they will exercise all due patience in respect to the publication of their epistles, and communications. We have so large a number on hand that it would be impossible to publish more than a small proportion of them, but we intend to publish as fast as we find room; and this of course is all we have it in our power to do, without omitting matter that is essential to the interests of the paper.

NEW GLASGOW, C. E.

Brother Merriam:—As there are a few here willing to read the World's Crisis, please have the goodness to send us a dozen or more of them for distribution.—There are many who believe in the return of the Jews to Palestine, their conversion to God, and building of unwalled villages, which is nothing less than preaching peace and safety; we therefore wish to circulate the Crisis. As the Lord is about to appear for the destruction of them that corrupt the earth, let us give meat in due season, for the "Judge standeth before the door."

Yours, looking for the kingdom.

J. MORRISON.

THE FILLIBUSTERING EXPEDITION. A Washington correspondent writes as follows: The muster rolls of the organization for the invasion of Cuba shows a list of fighting men 12,000 strong. It is supposed that 10 per cent of the number is available for immediate service. The subscriptions to the fund amount to $1,000,000; but a small part has yet been collected. In return for payments, stock is issued, redeemable after the conquest of Cuba, and signed by the president, secretary, and treasurer of the association. General Quitman stands at the head of this military organization.

It is well understood that we have no spirit of contention with Brethren who may differ from us; but as the following communication is merely an affectionate appeal to such Brethren, we give it a place in our columns.

To the Advent Brethren and Sisters not sympathysing in the Time movement.

Dear Brothren and Sisters, whom I have *loved* in the truth, and faith of Jesus; as I have no other means of communication to you all, I trust you will receive this in love, as *that* is the only sentiment of my soul towards you. I have a message to you that I must deliver, because you have in time past been *foremost* in the heavenly race, and *first* in proclaiming the near approach of the Bridegroom. And why, dear Brethren, are you so silent now, when we are flooded with light? I feel that some of the prophecies of God have been so fully unfolded, and so clearly presented to the world, that those who do not see the light must shut their eyes against it to avoid the conclusions to which we have arrived. Can you say that you are looking for the Lord? You will perhaps say, "*yes, every day.*" And as often been disappointed? "*Well, we remember too well the disastrous consequences of* 1844, *which warns us not to face another such scene, on definite time.*" But did "the trial of your faith, which is so much more precious than gold that perishes," *cause* you to stumble? "If thou faint in the day of adversity, thy strength is small," says Solomon. Remember that it is *only* "those who come out of great tribulation, who *do* wash their robes, and make them white in the blood of the Lamb." By the grace of God I believe that if I am prepared to meet Him when He does come, that same preparation will fit me to face disappointment, should He not come. Submission, meekness, and humility become the followers of the Lamb. O Brethren, have I been deceived? Have I indulged such high hopes of you, only to be "dashed with bitter bowl?" I have looked on you as superior to the flattery, or frown, *of such a world* as this; and almost boasted that you would never desert the standard of the cross, nor flinch from "the reproach of Christ." But do you not evade our call for light, and tell us that "*The prophetic periods, though definite in themselves, are indefinite as to their commencement, and consequently must be indefinite as to their termination?*" You may as well say they are no periods at all; for they cannot be, unless periodically fulfilled. Have *you* not made them definite periods by separating the seventy weeks from the 2300 days, and commencing them at a *given* time? And have you not computed the years, according to the canon of Ptolomy, and fixed the end of them at, or near the crucifixion of Christ? Your position is exactly this, "*God has given us an appointed time for the end of the world; but he has left the commencing point so shrouded in mystery that we cannot unravel it; and though we* "*stagger not at the promises of God, through unbelief,*" *yet we cannot come out, and stand on what He has revealed, and be* "*strong in the faith, giving glory to God.*" Has God given us specific numbers, in the book of Daniel, only to tantalize us with false hopes? I do not believe it. What then has he given us those numbers for? Is not "all scripture given by inspiration?" You will doubtless say "*Yes, but there is a difference between inspiration and human inferences; and a great part of the Scriptures are dark, the first presented, in types, and shadows, and proverbs; and the last in parables, symbols and metaphors.*" Yes, but are not some of you at least "stewards of the mysteries of God?" And is it not given you to know the mysteries of the kingdom of God? If so, you are bound by every solemn obligation to your Lord and Master, "to declare the whole counsel of God:" and *time* is one of those things which he has revealed; and if you have been called of God to preach the gospel, and do not tell us "what of the night," I am authorized to tell you, that you do not fulfil your mission. "Say to Archippus, take heed to the *ministry*, which thou hast received in the Lord, that thou fulfil it." Why, Brethren, do you tell us that our position is not tenable, till you can shew us a better system, and more light? Let us see your light, that we may rejoice in it; "and glorify our Father in Heaven:" for "there is nothing *hid* which shall not be manifested; neither any thing *kept secret*, which shall not be made known, and come abroad." "The wise man's heart discerneth both *time* and judgment." Shall we leave you, dear, dear Brethren, ten years behind your time? No, not without *one* effort to rouse you. It cannot be possible that your "lamps have gone out," I hope not. I beseech you, have respect enough for the honor of God, to suffer no lack of *faith* in his promises.—"Whosoever hath, to him shall be given; and he shall have abundance; but whosoever hath not, from him shall be taken away, even *that*, which he seemeth to have." Did the Saviour commend the discernment of His disciples when they asked an explanation of the parable of the Sower? No, but He said, "know ye not this parable? How then will ye know all parables?" "And Jesus said, have ye understood all these things?" "They say, yea, Lord." "Then said he unto them, Every scribe which is instructed unto the Kingdom, is like an householder; which bringeth forth out of his treasury things new, and old." Often have we called on you for light on the prophecies; and as often been turned back to '44, or to a separation of the 70 weeks from the vision. Did not our Lord give us a lesson to learn, when he referred us to "Daniel the prophet?" "Whoso readeth let him understand." There is *meaning*, and *weight* in these words: and his subject then was *definite time.* I say these things to convince you; and not to undervalue your past labors, No, God forbid; I know you have labored; I know you have suffered; and you are sure of your reward, "*if you hold fast* your confidence firm unto the end." The children have long been crying for bread, and it was not given them; but glory to God, He has opened His own treasure-house, and some of them now have had a supply.. *God* is in this work, Brethren; and I want *you* should be in it; and if you now faithfully declare the whole counsel of God, it will add thousands of gems to your crowns, "in the day of the Lord Jesus."

Some of you claim to "have borne the burden, and heat of the day;" and it is *admitted*; but you know there are last which shall be first, and the first last: God forbid that this should ever be applied to any of you. O be persuaded to come down, and sit with us in this valley, where our Lord, and Master once sat; for He has left a *telescope* here, through which we can take a very near view of that glorious "City, which hath foundations, whose Builder, and Maker is God." No farther do we make this question a test, than we see a determined rejection of both light, and truth: yet we see not how any Christian can evade it; and with so many ominous signs, the truth, and the light which now shines, we believe it *is* every christian's duty to proclaim it. Let us now for a moment follow Abraham to the hill of Moriah; but why is he so solemnly climbing that steep and rugged mountain? To worship God, and to make a sacrifice to Him. It is a costly sacrifice; all the wealth of India could not purchase it: but God requires it; and Abraham is ready to give it up! He builds his altar; lays his wood, binds his son, and takes the knife! with a heart full of grief, pity, and tender love for his only son; how can he strike the blow?—He has one more blessed object in his heart, than his only son! In the love of God, his whole heart is submerged, and he can withhold nothing from Him! He proved his love, his son survived, and God was glorified. O for Abraham's faith! to trust in God with implicit confidence, and lay *all* on His altar, who, though He spared Abraham's, "spared not His *own* Son, but delivered him up for us all." O Brethren, prepare yourselves to feed His flock. "Feed my sheep; feed my lambs." "Feed the church of God, which He hath purchased with His own blood," that every member of the mystical body of Christ may come to the measure, of the stature of his fulness. "Blessed indeed are the eyes that see, and the ears that hear!"—Now, Brethren, I do not call on you to truckle to opinions; but I ask you to bow to facts, and to acknowledge that you "esteem the reproach of Christ greater riches than the treasures in Egypt." O for that spirit of martyrdom, which characterized the early Church! Come with me a moment to Mount Olivet; and with a weeping Saviour, let us weep over a world doomed to almost instant destruction!—"O Jerusalem, Jerusalem!" "O Earth, earth, earth!" With humble, penitent, believing hearts let us labor, and wait, and watch, and pray, that we may be accounted worthy to escape all the calamities that are coming on the earth, "and to *stand* before the Son of man." O, Son of David! Baptize us all anew "with the Holy Ghost, and with fire," for thine own sake. Amen! B. H.

IMPORTANT CONVENTION OF UNITED AMERICANS. The Arch Chauncey, Order of United Americans, hold a National Convention at the Chauncy Rooms, corner of Broadway and Grand streets, New York, on Tuesday. The gathering is a vital one, and matters of much interest and importance are to be discussed and acted upon.

The Commotions Of Europe.

Ye kingdoms of Europe, that now in commotion,
Are raising your standards of conquest so high,
O, look at the chart where the Prophets have spoken,
How soon all your glory will suddenly die.

Already those spirits, which John saw in vision,
Compar'd to the green frogs of Egypt's dark land,
Are gathering the nations to make the decision
On which side the question each party will stand.

The object before you is kingdoms and glory,
Sustaining the crown'd heads, the Pope, and the Czar,
Determined to finish your work like a story,
By legions of soldiers in battles of war.

But stop for a moment and look at the charter,
Where God has declar'd in the last burning day,
He'll gather all nations in Jehoshaphat's valley,
And there all usurpers will utterly slay.

A voice has gone forth, from the high court of heaven,
To gather all tribes of the earth that is curs'd,
And lay all the titles which they have assumed
At the feet of Jesus, quite low in the dust.

Then press on the battle, ye short-sighted mortals,
Bring all your proud legions now into the field,
Let courage inspire you to make strong the effort,
Alas! all will fail you, and you must soon yield.

For God has declared, by divine inspiration,
His Son shall descend and shall sit on the throne
Of David his Father, and rule all the nations,
Until of his enemies there shall be none.

Then lift up your heads, all ye pilgrims, who've waited
For Israel's redemption from bondage and sin,
And hail the last trump, that will open the portals
Of glory, and let all the ransom'd ones in.

WM. WHITFORD.

Addison, Vt.

PORTLAND, ME., May 26th, 1854.

Brother Merriam:—Permit me to say for the encouragement of the household of faith, that the sealing angel is accomplishing his mission in this place. On one afternoon I baptized two, and shortly after four more of one family, the father, mother, and two sons, comprising all the adult members of the household. The two sons were born blind. They went into the water praising God, and they came up out of the water praising God that they should have eyes to see this year. Thank God, it was a blessed season of refreshing from the presence of the Lord.

On the last Sabbath, six more were buried with their Lord in the watery grave, in hopes of seeing the King in his beauty the present year. It was an occasion of great solemnity. There are others who are waiting for opportunity to follow the Lord in the ordinance of baptism.

EPHRAIM HODGES, 2d.

Respected reader:—You will permit me to expostulate with you for a preparation to meet your departure from time to eternity this present year.

Will you allow yourself to be influenced by sound reasoning, historical facts, and scriptural present truth? If so—Then a chance for your safety in Heaven,—But not, if your doom is sealed. Then let us reason together, and make some inquiries.

Is it possible this is the last year I am to spend on earth? Must I leave my merchandise, and all aggrandizement, and my good name, and popular favour? How shall I meet all this?

Dear reader, my heart is full, is overflowing for my fellow men who are *not* prepared for the coming of the Lord this year. From "the field," "The one shall be taken, and the other left." "At the mill," "The one shall be taken, and the other left." O reader! Will you slumber on the brink of ruin? Will you allow the cry of peace to put out the light of the present truth, that would beam upon your heart, like the morning dawn and noonday sun?

Behold the infractions made upon the laws of nature,—the palsied state of men's hearts,—the diseased condition of the vegetable Kingdom,—the improvement of science, light and knowledge increased,—the destructions on earth, resulting from the disturbed elements of the atmosphere. Behold the civil and eclesiastical factions of earth,—crowned heads trembling,—kingdoms tottering to their fall. "Where is the man of adamantine heart that can look at the war preparations,—and see the bloodshed and slaughter of mankind without a shudder, and trembling at the word of prophecy?

B. H. C.

BURNS A PREACHER. Rev. Mr. Dexter in a sermon "upon the times" yesterday, stated that Burns the fugitive was a regularly ordained and practising minister of the Baptist persuasion.

The Brooklyn Riot.

The New York correspondent of the Boston Traveller says:—

New York, June 5.

The most exaggerated reports were flying over New York and Brooklyn last evening, as to the doings of the mob, many of them, doubtless, circulated for wicked purposes.

The following is about a correct account of the affair, so far as can be got at. As had been announced, on Sunday evening of last week, a preacher attached to the Primitive Methodist Church of Bridge street appeared upon the lot on the corner of Smith and Atlantic streets, at the appointed time, and delivered a sermon.—His name is Joseph Folger, and he was accompanied and assisted in the exercises by the trustees and officers of his church. Previous to the sermon a prayer was made, in which the hope was expressed that all the people around about may be made better instead of worse by coming there. The service passed off quietly; no disposition being evinced to molest the preacher or disturb the proceedings. The procession from New York arrived some time before the sermon commenced; they numbered probably about two hundred, three abreast, and marched and countermarched up and down Atlantic street, waiting the arrival of the preacher, when they came up and stood until the sermon was over, and then proceeded down Smith street toward the Catherine Ferry, in the same order as they came in, followed by a large crowd. But no disturbance occurred until they had reached the junction of Main and Water streets; here and on the street leading thereto an immense crowd had congregated, and when about half the procession had passed Water street a general cry was made by the Irish—"Hip, boys, hip; now go in!" "Come on boys!" and with that came on showers of stones, sticks and brickbats, leveled at the New Yorkers.

A grand rush was now made, but the line of the procession remained unbroken, and marched to the Ferry gate, which they entered with military precision. As they were assaulted, they fired pistols at those who struck at them, and it is probable that about thirty shots were fired. One boy and a man fell on the pavement apparently dead. Some five or six were shot and a great many more had their heads, arms and legs broken with clubs. Pistols were also fired from the house tops, and stones fell like hail in every direction. The New Yorkers were within the gates and as they were being pelted, they fired a number of shots at the crowd without. One of the ferry boats took off a load of the New Yorkers, but the pilots of the two remaining boats seeing what was coming on, would not enter the dock, but stood off during the continuance of the riot. They finally entered the slip, and all those not arrested were permitted to take their departure. The police had to work; they had to fight like tigers, using their clubs freely and knocking down where they could all who resisted them.

At 7 1-2 o'clock the riot assumed an alarming aspect, and it seemed impossible to suppress the disturbance without the aid of the military. Orders were accordingly sent to the armory for the 14th Regiment of Militia, under command of Col. Jesse C. Smith, which was under arms, having been stationed at the armory during the afternoon awaiting orders. The Mayor came with them, and as he walked down Main street read the riot act.

The sheriff also appeared upon the scene of action, and the military were stationed so as to prevent any further outbreak. The mob was cleared away and quiet restored. This was about eight o'clock. Some 60 of the rioters were arrested and are under examination this morning. The premeditation of the Irish was clearly shown by the sticks with which they were armed being nearly all cut and pared, and of hard dry wood obtained from the wharfs in the neighborhood. Exaggerated rumors of the affair being circulated in New York, the most intense excitement prevailed. Crowds of persons congregated in the Park and on the corners of the streets. Some 500 persons assembled in front of the City Hall, and passed resolutions to proceed to the American Hall, corner of Broadway and Grant streets, there to procure ammunition and a reinforcement for the purpose of proceeding to Brooklyn. The disturbance was quieted however, and the Americans out of danger before they reached the scene.

☞ Says the Boston Bee, in reference to the feelings of the Bostonians, relative to the Nebraska bill:

Having given proof of their readiness to uphold the compromises of 1850, they, with all the people of the free States, had a clear and undoubted right to suppose that the South would not so act as to show that, while holding the North to the terms of an unpleasant contract, it was determined upon repudiating its own faith Yet we were mistaken, and the slaveholding interest, while demanding the last pennyweight of the pound of flesh from us, has been guilty of one of the most odious acts that can be found in the whole history of legislation,—an act as foolish as it was wicked, as unnecessary as it was uncalled for by any portion of the people, and calculated to set the country in a blaze,—an end which, it must be admitted, it has accomplished in the most thorough and effectual manner.

OUTBREAK IN ITALY. The London correspondent of the New York Tribune, who appears to be well posted up in the movements of the European revolutionists, communicates the following:

"In Italy an outbreak can scarcely be prevented. Garribaldi has arrived at Genoa. Tommasco, the exiled Venitian statesman and poet, has likewise returned to Italy, and Mazzini is said to have disappeared from London; all this tends to the supposition that my next letter may be more interesting.

☞ A great fire occurred at Constantinople on the 5th ult., in which it is estimated that more than a thousand wooden houses have been burnt.

The Fugitive Slave Case in Boston!

We cut the following items from different papers:

As early as 6 o'clock Friday morning a crowd commenced assembling in Court Square, some of its members being anxious to obtain a standing place where they might remain till the decision of the Commissioner had been given.—At nine o'clock the Court House bell tolled, and the Court was opened. A piece of ordnance was placed on the easterly side of the Court House at an early hour. The various military companies were in readiness for action at seven o'clock. At half past nine the decision of the commissioner, granting Col. Suttle a certificate to take the slave, was finished, and the Square cleared of the crowd. Mayor Smith issued a proclamation announcing that Maj. Gen. Edmands and the Chief of Police were authorized to so dispose their forces as would best subserve the requirements of an immergency, and calling on all well disposed citizens to leave the avenues and streets around the Court House and to demean themselves as peaceable and law-abiding citizens. Attempts were made to purchase Burns, but without effect. Several arrests were made during the forenoon—one of the parties arrested had two pistols in his possession. Jones, one of the witnesses in the slave case, was arrested for being too earnest in his declamations. At two o'clock the excitement in the neighborhood of the Court House was at the highest pitch, as it was momentarily expected that the slave would be removed. R. H. Dana, the senior counsel for the defence, was greeted with twelve hearty cheers as he passed up State street. At half-past two every avenue leading to the Court House was guarded by a detachment of soldiers and police. Soldiers kept Court and State streets, to Long Wharf cleared. The 4th Regiment U. S. Artillery took charge of the field piece, and cartridges were deposited in pouches which were borne by some of the men. Every man's musket was duly inspected. The U. S. Marines, and the Artillery men were first marched out of the Court House. Next came 120 special officers, employed by the U. S. government, under command of Peter Dunbar, Jr. Each of these officers was armed with a sword and loaded revolver. They formed into a hollow square directly in front of the easterly entrance to the Court House.

These preparations having been completed, Burns was escorted out of the Court House by the U. S. Marshal Freeman and some half dozen of his aids, who took their position in the centre of the hollow square. At this moment Burns appeared as indifferent as the most uninterested spectator, and the cries of shame! shame! the hisses, groans, and other demonstrations which greeted his appearance, did not seem in the least to excite him.

The column was then formed in the following order: A detachment of the National Lancers were on the right and left of the street; a corp of U S. Artillery, followed by a corps of U S. Marines; hollow square of special officers, in the centre of which was the U. S. Marshal, his aids, and the fugitive, Anthony Burns; a corps of U S Marines; the field piece, drawn by a span of horses and manned by a detachment of six of the members of the 4th Regt. U. S. Artillery; a corps of U. S. Marines.

The rabble attempted to force their way upon the rear of the corps of U. S. Marines, but the formidable appearance of a detachment of the National Lancers, and others of the M. Y. M., deterred them at short notice from proceeding

At the corner of Court Square and Court street, the demonstrations were loud and uproarous.

Passing down State street the procession was greeted the whole entire route with groans, cheers, hisses, but no attempt at rescue was made. The most intense interest was manifested to get a parting glimpse of the fugitive.

As the column was passing through State street, by the office of the Commonwealth, the procession was greeted with a shower of cayenne pepper, cowitch, or some other most noxious substance, thrown from the Commonwealth building.

A bottle, containing a liquid, believed to be vitriol, was also thrown from the Commonwealth building, nearly across State st. The misile would have struck Joseph W. Coburn, Esq., had he not chanced to see it coming directly towards his head, and dodged aside. As it was, however, the bottle struck the pavement and was dashed in pieces, and very fortunately the contents harmed no one.

The procession turned at the head of Long Wharf and proceeded down the back side of the wharf and thence to T wharf, at which the steamer John Tyler was lying Burns was marched directly aboard and taken to the cabin out of sight of the crowds.

The wharves and vessels in the vicinity were crowded with thousands of persons gathered to witness the embarkation. The U. S. Marines and the company of U. S. Troops from Fort Independence went down the harbor.

The steamer was delayed at the wharf about one hour after Burns went on board The delay was mainly occasioned by the labor of getting the field piece, which was drawn in the procession, aboard the steamer.

At quarter past three, everything was on board, and the word to cast off was given.

At precisely twenty minutes past three, the steamer swung from the wharf, and proceeded down the harbor, with Revenue Cutter Morris, which had been previously towed down to the castle.

The steamer will there put Burns on board the cutter, and then take her in tow and tow her to sea.

She will then land the company of troops at the fort and return with the marines to the navy yard.

The Light Dragoons, Capt. Wright, had a hard duty to perform to keep the crowds from entering State street, from the avenues leading thereto, and in the faithful and fearless discharge of their duty, were obliged to draw their heavy sabres, and "cut right and left." In the exercise of this duty, one man, who was somewhat more venturesome than the rest, or who was more unfortunate, received a severe but not dangerous wound on the head from a sabre, and was conducted by the Police to Station No. 1, where a physician was called to attend him.

A valuable horse, belonging to a member of the corps of National Lancers, who was on duty in Commercial street, was severely stabbed in the side by some unknown person, and so badly injured that it was thought that the noble animal would have to be killed.

The decision in the Fugitive Slave Case and Impression.—Finally the crisis has been reached Burns has been remanded to slavery. The *law* has been executed, fully, vigilantly, determinedly. The excitement of an entire week, intense and startling beyond any thing in our whole history, has passed. The hollow square has been formed, the long procession of military has passed, the loaded field-pieces have been dragged through our streets, and Burns, a poor slave, has been put on board the vessel which is conveying him to Virginia.

An Exciting Week.—The week that closes to-day, has been a most exciting one for our city—exciting, we think, beyond any precedent. It will mark itself on our annals in bold characters, and be remembered with mingled emotions—of sadness or joy, as the stand-point is at one point or another. Events have occurred that, we trust, may never occur again A fever of tumult has ruled every hour; and words have been uttered, and deeds acted that must bring little but sorrow in reflection.

We hope to have no more such weeks. Neither Boston, its people or humanity could bear up under it.

The Military.—More than 1200 soldiers are on duty to preserve the peace, and for such other purposes or emergencies as may be required.

The First Brigade Massachusetts Volunteer Militia is in waiting upon the Common, under Brig. Gen. Andrews, ready for service. This Brigade embraces all the militia companies in the city, and also the Independent Cadets. The several companies are under their respective commanders.

In the Court House.—The Court House is packed with U S. troops, fully armed and equipped. During the night a large quantity of balls, slugs and powder were conveyed into the building, and secreted in the "dark regions below" from which they will be disentombed should a fearful necessity, which we pray may not exist, require.

The Police and Watch.—The entire Police and Watch forces are on duty, their ranks swelled with about 100 recruits. The force numbers 350 and more.

The Deed is Done.—We give below the particulars of the infamous decision of the slave-catcher Loring, remanding Burns to his claimant. The city is alive with excitement and indignation at the outrageous villainy. We know of no words to express our feelings with.

Seven Days Later from Europe.

Revel Attacked—Sebastopol Bombarded, etc. etc.

The British steamer Asia, which left Liverpool on the 20th ult., arrived at New York yesterday afternoon, with seven days later news from England. The steamer Arctic left on the 17th, but struck a rock off Tuskar, and had to put back to Liverpool for repairs. The news from the seat of war is as contradictory as ever, and consists of the usual rumors of fights, victories, &c. A report of the bombardment of Revel by the British Baltic squadron is in circulation at Paris, but it seems to be discredited. Revel lies on the southern coast of the Gulf of Finland, near its junction with the Baltic. It seems pretty clear that Admiral Napier is in no hurry to make his threatened dash at Cronstadt. An "authentic despatch," is said to have been received by the London Times, to the effect that Sebastopol had been bombarded by the allied fleets four days. The British steamer Tiger, of 16 guns, stranded near Odessa, and surrendered to the Russians. Two steamers were sent to cut her out, but failed, or in other words were beaten off. To the Russians, therefore, belongs the honor of having captured the first vessel of war.

A despatch received in Paris from Vienna, on the 15th, states that the bombardment of Silistria, with eighty pieces of cannon, had commenced. The evacuation of Lower Wallachia had been suspended. The allies are now in sole possession of Varna, and as the French have already advanced to Adrianople, the Turkish garrison of that city is on its way to Shumla. A despatch from Constantinople, of the 9th, announces that Sebastopol had been cannonaded by the French and English fleets, with guns of long range, and with a view to destroy the advanced works of the port. The allied fleets attacked one of the outposts of Sebastopol, and the Russians were compelled to abandon it. Three vessels were cruising along the coast of Circassia, waiting for the Ottoman fleet, which was to bring 5000 men for disembarkation in Abasia. Vely Pasha has been confirmed in his post, at the request of Prince Napoleon.

Constantinople, May 10.—The Duke of Cambridge, and Marshal St. Arnaud, have arrived. The ratifications of the treaty of triple alliance have been exchanged. From Kalafat it is reported that an engagement between six squadrons of Cossacks and five of Turkish hussars had taken place near Badoum, on the 4th of May. The Cossacks were defeated, and lost 60 horses, two guns, and 138 men killed.

Vienna, May 10. Orders have been received at Adrianople to have provisions ready for 70,000 men, who are expected there towards the end of the month. The Vladika of Montenegro has declined to make war against the Turks. The Russians are preparing materials for two bridges, intended to be thrown across the Danube, between the Schyl and the Aleuta. Their flotilla is concentrated near Hirsova, with a view to act against Silistria. The troops of Omar Pasha have driven the Russians out of Krajova.

Trebizond, April 30. The forts of Nevoposs-is and Geleadjik, on the Circassian coast, have been evacuated by the Russians. Techem Kale is almost deserted. A despatch from Omar Pasha, dated Shumla, May 6th, states that Sali Pasha had on the 28th of April defeated the Russians at Nicopolis, with a loss to the Russians of 1400 men. On the 2d of May, Suliman Bey had also defeated the Russians at Padova, not far from Krajova. The Paris Journal Patrie says news has been received from Constantinople that the Russians had attempted recently to cross the Danube at various points, and that they had been repulsed with heavy loss. Accounts have been received from the Danube to the effect that, owing to a sudden rise and overflow of the river, immense damage had been done to the Russians. Their pontoon works have been swept away, their bridges destroyed, and it is also added that sickness had broken out among them to a considerable extent.

Russia.—Advices from Cracow state positively that a corps of 20,000 Russians, with artillery and provisions, is on its march towards the Austrian Gallician frontier, so that the roads between Warsaw and Kielco are much encumbered. On the Austrian side there are stated to be 100,000 men already concentrated at Gallicia, together with 150,000 men in Sout Hungary, part of whom are directed on South Transylvania. An American and two Russian ships had arrived at Cronstadt, and the navigation must therefore have been completely open.

From St. Petersburgh 9th, letters state that the British fleet had been seen 25 miles off Cronstadt, and had captured a number of gun-boats. The Russians retired from the exposed ports on the 11th. The British Baltic fleet took possession of Bosners, on the Island of Aland, on the 12th.

Paris, May 18.—A distrust of Prussia is increasing, and the government papers, by quoting articles hostile to the Prussian King and Cabinet, show the displeasure of the French government at the conduct of the former. The correspondent of the London Morning Chronicle, says it was reported in Paris on Monday, that a levy of 100,000 men has been ordered by the Russian government.

Spain.—The Spanish government have sent an answer to Mr Soule, who despatched the same by a special messenger to the United States. It is reported the American government have abandoned all their claims against Spain if she will cede her African possessions in Melilla to the United States.

Obituary.

Died, in New Hartford, Ct., May 18th, Hellen Josephine, only child of Alfred and Emeline Allen, aged 3 years. Her sufferings were most severe. She now sleeps in the embrace of death—no more to awake till the voice of the archangel is heard, and the trump of God sounds to wake all the precious saints that sleep in the dust. She said before she departed, "Mother, I am going to die, and am going into the kingdom, and I want you to go with me." Although she is gone from us for a little season, yet she, with Rachel's children, will come again from the land of the enemy; for there is hope in thine end saith the Lord, that thy children shall come again to their own border. "Suffer little children to come unto me, and forbid them not," saith our Savior, "for of such is the kingdom of God."

J. ALLEN,
Hitchcockville, Conn.

Appointments.

Providence permitting, I will speak of the things pertaining to the kingdom of God, and the time of its establishment, at
Cheshire, Mass., June 8th
South Worthington, June 9th and 10th, and continue over the Sabbath.
Chester Factories, June 12 and 13th.
Russel, June 14 and 15th.
Westfield, June 16th.
Springfield, June 17th, and continue over the Sabbath.
Strafford Springs, Ct., June 24th, and continue over the Sabbath.
My arrangements for Greenfield, Northfield, &c., are necessarily deferred. Bro. J. Newton in part will accompany me. H. PRATT.

Elder M. Grant appoints to preach at East Otis, Sabbath, June 11th.

The Lord will, I shall preach in Cheshire, Sabbath, June 11. S. G. MATHEWSON.

The Lord willing, Bro. J. W. Brittan will hold a meeting at
Manchester, N. H., on Friday evening, June 16, and continue over the Sabbath.
Newbury, N. H., at the South Meetinghouse, June 24th and 25th.

Providence permitting, I will be at
Middlebury, Ct., June 11.
Roxbury, June 18.
Lanesville, June 22. GEO. L. TEMPLE.

The Lord willing, I will preach at
Gardiner, Me., Sunday, June 11th.
Orrington, Me., Sunday, June 18th.
Holden, Me., Sunday, June 25th.
GEO. W. BROWN.

The Lord permitting, I will preach at
Meredith Center, 2d Sabbath in June.
Danbury, Saturday, June 17th, and continue over the Sabbath.
Alton Bay, Sabbath, June 25th.
Stockbridge Corner, Sabbath, June 25th, at 5 o'clock.
New Durham Ridge, Monday, June 26th, at 5 o'clock.
Barnsted, at the Red school house, June 27th, at 5 o'clock.
West Alton, 1st Sabbath in July.
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.
OTIS G. SMITH.

Bro. L. L Howard will be at Wales, Me., Thursday, June 8, and continue over the Sabbath.

There will be a Tent Meeting, near the Depot, in Exeter, commencing Wednesday evening, June 15, and continuing over the Sabbath.—Brethren from abroad are invited to attend.

The Lord willing, C. W. Allen will hold a meeting at Saco, Me., commencing Thursday, June 8, at 7 o'clock, P. M.

The Lord willing, I will preach at
Orange, the 2d Sabbath in June.
Rochester Village, the 3d Sabbath in June.
Dover, the 4th Sabbath in June.
C. L. PAGE.

Agreeably to request, I appoint to meet with the brethren at Newark, N. J, Friday, June 23d, and continue over the Sabbath.

I wish to say to the Brethren in Ct., (that have desired me come and see them,) that I will visit them on my return from Newark, if the Lord will, and will give them notice in due time. S. B. MUNN.

I will preach in
Pomfret, Vt, Friday, June 9th, at 1 o'clock P. M., and continue over the Sabbath.
Taftsville, Vt., Monday and Tuesday, June 12th and 13th, at 7 o'clock P. M.
WM. L. CAMP.

Conferences.

There will be a Conference held in the Town Hall, Haverhill, Mass, commencing Thursday morning, June 8, and continuing over the Sabbath Brethren Hemenway and Bishop will be there to preach the word.

There will be a Conference at Adrian, Mich., commencing Thursday, June 15th, at 7 o'clock P. M., and continuing over the Sabbath. Brethren F. H. Berick, J. Couch and J. Howell will attend the meeting and preach the word. Let all the Brethren, far and near, who wish to hear the evidences on the Time of the speedy Advent of the Lord, come up to this Conference.

In behalf of the Brethren,
J. C. BYWATER,
P. S. RICH,
A. N. SEYMOUR.

The Lord willing, I will be at the Conference in Prospect, Me, Saturday, June 10, and continue over the Sabbath, and commence a course of lectures at Belfast, Me, Tuesday evening, June 13, to continue over the Sabbath. Brethren and sisters, in the region, are invited to attend. J. WESTON.

Providence permitting, there will be a Conference in Etna, Me., in the barn of Brother J. Randlet, to commence on Saturday the first day of July and hold over the fourth. Brethren and Sisters, both ministers and lay, are invited to attend Come up, Brethren full of faith and the Holy Ghost and break the bread of life to the Saints of God, and sound the last note of warning to a guilty world. Brethren who can had better furnish themselves with some plain food, and also some bedding, as some will have to sleep in the barn. HENRY PERKINS.

Carmel, June 3d, 1854.

P. S. There will be provision made for those who cannot provide for themselves. H. P.

Providence permitting, there will be a Conference held at Edinboro', Pa, to commence on the 8th day of June and continue over the Sabbath. Bro Bywater and other ministering brethren are expected to be present. An invitation is hereby extended to the brethren far and near, both ministers and lay members of the household of faith. Come and have a foretaste of the joys that await the finally faithful in Christ Jesus. By order of the Church,

J. WENDELL.

Edinboro', Pa., May 7, 1854.

Special Notice.

NOTICE OF A TENT MEETING. The Tent Meeting in Westfield, Mass., will commence Wednesday, June 14, and continue over the Sabbath. Provisions will be made, as far as possible, for board and horse keeping. Our company is small and mostly young and weak. We hope our old and well tried brethren will come prepared to lend a helping hand, that this glorious truth, of the near coming of Christ, may find its way into the hearts of our fellowmen in this place. Bro. Cummings will come with his large Tent for our meeting-house.—We hope that others will bring tents to pitch around it for lodgings The meeting will be near the Depot on the Western Rail Road, 10 miles West of Springfield.

For the Brethren,
S. P. HUBBARD.

Sister Julia A. Lloyd requests that some of the preaching Brethren may make it in their way to call at Painesville, Ohio.

Will Bro. M. Sweet, who gave the appointment for Bro. Bishop at Manchester, N. H., give, through the World's Crisis, his P. O. address. ABNER MARSH.

The new edition of Advent Hymn Book are now ready for sale. Those in want of Hymn Books, will please send in their orders.

In sending out nearly nine thousand papers, it would not be strange if some mistakes should be attributable to us, others, it may be, to the Post Offices, and others still to the neglect of subscribers to give their proper Post Office address. We hope in such cases brethren will exercise a little patience, and write us, if necessary, so that we may rectify all mistakes which it will ever afford us pleasure to do. tf

All letters of business in relation to the World's Crisis, or to books sold at the office of the Crisis, or letters containing payment for "the grand crisis in human affairs" and "the Advent Hymn-book," must in future be directed to Jonas Merriam, Editor of the World's Crisis.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*
2. Over all communications not designed for be public write, *Private.*
3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.
4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.
5. At the close of each letter containing money write the amount, and to whom it is to be credited.
6. Be careful to write names and P. O. addresses in a *legible hand.*

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

WOOLWICH, ME., April 22, 1854.

Brother Merriam:—We wish to say to the Brethren through the Crisis that we want to have a series of Meetings in this place some time between the first of May and the last of June. Will Brethren Couch, Brown, Berick, Burnham, or some others respond to our call through the Crisis.

Yours in love,
JOHN DICKINSON, 2D

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Business Items.

☞ Bro. W. C. Hall: we find the name on the book,—don't know why it has not been received.

☞ The money credited to E S. Eastman, in No. 17 of the Crisis, should have been credited to Isaac Dexter.

☞ Bro. E. S. Eastman: we find your name on the East Canaan list.

☞ Sister B. Newton: we have none of them.

☞ Bro. J. T. Ongley: have you received the Hymn Books? If not please inform us.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

☞ Bro. S. W. Bishop's P. O. address is Concord, N. H.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ We have several hundred copies of the last Crisis on hand Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Bro. H Pratt: we sent you two dozen Hymn Books on the 25th ult., directed Warren, Mass.

☞ Bro. E. Whitney: have you received the two doz. Hymn Books we sent you to North Haverhill, N. H.?

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.
" " paper	"	40 "
Wholesale, cloth	"	$40 00 per 100
" paper	"	33 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 142 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

S Starr, B Hooper, C Pullen, Mrs D[illegible], G R Henry, G Claton, B G Cummings, T Spear, F W Lyford, J Packard, H West, L Mead, A K Clark, L W Dawling, J Stead, G H Brown, S Wetherbee, J Tucker, $1.00 each. J Lent, J Smith, M H Boardman, A Eaton, D N Kidder, B D Hask, C Judd, 50 cts. each. S E Teagle, J Keene, 25 cts. each.

Miscellaneous.—J R—a friend, $10; J R Henry, 50 cts.; B G Cummings, $2.00; S Gibbs, $3; from Dexter, Me., $[illegible]; J Morrison, $[illegible]; Amanda Gibbs, $2.

Cash Received for Books.

J R Healy, $1.50; M Grant, $11; J S Richard, $1.

Bro. Merriam:—This beautiful hymn, is so applicable to the time in which we live, I thought it ought to be in circulation among the Brethren who are looking for the Bridegroom, even Jesus, the King of kings, and Lord of lords.—Please insert it in the Crisis. Yours, looking for redemption this year. Blessed be the King of Israel that cometh in the name of the Lord, and let all the true Israel say, Amen and Amen.

A. Murray.

The Bridegroom is Coming.

When descending from the sky,
The Bridegroom shall appear;
And the dead in Christ arise,
And all, the trump shall hear,
How the sound our hearts shall daunt,
How will shame o'erspread each face,
If we only have a lamp
Without the oil of faith!

Foolish virgins then will wail
And seek for a supply,
But in vain will undertake
To borrow or to buy;
Then with those they once despised,
Earnestly they seek to share;
But the best among the wise
Will have no oil to spare.

Wise are they, and truly blest,
Who then shall ready be;
But despair will seize the rest,
And dreadful misery.
Once, they cry, we scorned to doubt,
Though in line our trust we put;
Now our lamp of hope is out,
The door of mercy is shut.

Should they then presume to plead,
"Lord, open to us now,
We on earth have heard and prayed,
And with thy people bowed,"
He will answer from his throne,
"Though you with my people mix'd,
Yet to me you are unknown,
Depart, your doom is fix'd."

O that none who worship here,
May hear that sound, depart,
Lord, impress a godly fear
On each professor's heart;
Help us, Lord, to search the camp,
Let us not ourselves beguile,
Trusting to a fading lamp,
Without a stock of oil.

Call to Preach.

Doubtless there are many laborers in the vinyard who are not called of God, and on the other hand many who are fully qualified and called, who refuse to enter upon the glorious work. Perhaps circumstances will not permit, or they do not feel qualified, or have doubts whether they are really called of God to preach. Many things are to be considered in this call.—The man who intends to preach and present truth, needs the whole armor of God, and his help must come from the Lord of strength.

Doubtless some are called of God to proclaim the last message of *time—the kingdom of God at hand*, yet, Jonah-like, go another way. Those who refuse to obey, must expect a fearful end. I ask if a man is called of God to preach who shuns to declare the whole truth? and who seeks to please the itching ears of the people of this generation? and to be called of men Rabbi? Yet there are a class at the present day, that do so, and make themselves rich. They recieve from $1,000 to $4-000 salary a year, &c. These characters do not appear much like the meek and lowly Redeemer who trod this earth in sorrow, and went about doing good. "*He had not where to lay his head.*" It is consistent to believe that a great mass of the professed ministers at the present time, are not called of God to preach; and more, it would not be far from the truth to believe they do not possess the Holy Ghost. They do not seem to care for poor souls, provided their salaries are in due time received.

Let us look, for a moment, at the opposite side of the question, and ask what are some of the qualifications that a man should possess to enable him to enter upon the blessed work.

1st. *Personal Holiness* is indispensable. None but the pure in heart are called of God to preach to the wicked. God saith, "*what hast thou to do to declare my statutes?*" To whom can this apply, if not to ungodly ministers.

2d. *Good Common Sense* is an important requisite. To define this, we may call it a sound and independent judgment, independent of what men may think or say, sound in the scriptures, &c.

3d. *Firmness and Holy Boldness* are needful. He who is to be a standard bearer in the Lord's hosts must not be faint-hearted, in full but friendly tones, he must be able to tell men their danger, whether they will hear or forbear. And further, in this holy warfare, through faith, even the timid become brave, out of weakness they become strong; wax valiant in fight, turn to flight the armies of the aliens. God can give a tongue to speak, and He will if needful.

He who is called to enter upon this work should do it with gladness, saying, it is my delight to do thy will O God. He looks up to a bleeding Savior, and has been healed. He looks around on a dying world, and his soul goes forth in longings which cannot be uttered; and like the spirit that moved on the deep, it seems to spread itself in tender sympathy over all. Why may they not be healed? he asks with hope and wonder. There is balm enough, and a physician that is adequate, and tongues enough to speak the joyful tidings.

Viewed in this new relation to a dying world and to God, a radiance of glory comes down from heaven around the secluded sphere in which sovereign grace has found him. In that sphere, whether at the plough—the bench—the anvil, or counter, he is not merely content, but will rejoice to remain, provided it be the calling in which God may employ him most effectually to his glory, and the salvation of souls. Now men of such a spirit are the men that a dying world needs, and that it must have, or souls will continue to throng the way to ruin. Such men see joy set before them which the world cannot proffer—that for which the Savior endured the cross, despising the shame.

In conclusion I would say, in view of the shortness of time, the certainty of the judgment, the day in which will be made known the secrets of all men's hearts, O be wise, weigh the matter well, and labor for the interest of dying men.

JAMES E. CLARK.

Fair Haven, Conn., April, 1854.

The Morning Light.

Brother Merriam:—We are told in Prov. 4: 18, "The path of the just is as the shining light that shineth more and more unto the perfect day." Again, Hosea 6: 3, "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning." Again, in Mal. 4: 2, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." That these metaphors are intended to illustrate the manner in which, to them that look for him, our Lord will appear the second time, I think is too manifest to need proof. I would ask then, how does the morning come upon the earth? Does it come in a moment from the darkness of midnight to the full blaze of day? O no. From the first dawn, the light becomes developed more and more until the horizon is bright enough to usher in the king of day. Such then according to God's unerring word, must be the manner in which the blessed Sun of righteousness will come to his believing, waiting children. Here then please note two facts. 1st. That the sun rises at a given point in the course or progress of the day. And 2d. That the light preceding his rising indicates very nearly that point before he appears in sight. I leave the reader to draw the manifest inference. But as these metaphors do not tell us definitely *how near* the time will be understood, we proceed to inquire, is there nothing still more explicit? Please then turn to Luke 17. 26, and onward, and we have the declaration of Him whose "word shall not pass away," that it shall be as it was in the days of Noah and of Lot in the day when the Son of man shall be revealed. But how was it then? How nearly did they know the time? Why so near as the very day Then our Lord's word being true, his people must understand the day of his coming. But again we are told in Mal. 4: 5, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." But as this cannot mean Elijah literally, and personally, we conclude it is some person or class of persons whose work or calling, and final deliverance will resemble his. His calling seems to be to stand for the truth of God comparatively alone, in opposition to the apostacy and idolatry of a degenerate age, and the seductive influence of 'that woman Jezebel;' and his deliverance was by translation. The application of this part of the subject we leave for the reader. But did Elijah know the day his redemption was to come? O yes, all the prophets seemed to understand that. And permit me here to remark, that I know of no important event which was to occur on any one day to God's people, in the whole range of scripture history, but that *day was known before the event occurred.* Hence from all precedent, and the entire harmony of scripture, the DAY of our Lord's second coming must be understood before he comes, as is also plainly implied in his illustration of the 'householder,' and 'thief,' and of the evil servant. From the foregoing then, and many other arguments we might advance, I trust this point will be conceded by all candid believers in his near approach.

If, then, dear brethren and sisters, we are so near the prize, and I see no evading it, "What manner of persons ought we to be in all holy conversation and godliness?" If the children of Israel must wash their clothes, and sanctify themselves to stand about the mount, made holy and awful by the presence of Jehovah at its summit, how much more should we "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, that we may stand approved before his presence with exceeding joy." We should, however, as we approach that solemn, glorious day, avoid all undue excitement, and whatever savors of fanaticism, as unbecoming our high calling. Let us maintain the dignity of sons and daughters of the Lord Almighty as Elijah and Jesus did; remembering that a full preparation to meet him consists not in excitement or noise, but in perfect holiness, purity, and love. O let these be in us and abound, that we may be found of Him in peace without spot, and blameless.

From your unworthy Brother,

ZENAS WHITING.

Bridgeport, Conn., Apr. 28, 1854.

CORRESPONDENCE.

HARTLAND, VT., April 17th, 1854.

Dear Brother Merriam:—I feel truly grateful for the bundles of papers sent weekly since the Crisis commenced. God be praised for the salutary influence they have had on the sleeping Virgins in this place. Many have arisen, trimmed their lamps, and are going forth to meet the Bridegroom. Fifteen have left the city of destruction, and have enlisted under the Prince of Peace! They have been planted in the likeness of his death, and hope soon to be in the likeness of his resurrection. Brethren D. B. Wyat, I. Adrian, J. G. Bennet, Wm. Southerland, and Levi Dudley, have each labored in this work. Many backsliders have been reclaimed who have not attended meeting for years. The Lord is good—blessed be His name forever. "The midnight cry in mercy sounds," to the inhabitants of this doomed earth. Some are determined to press their way down to everlasting destruction.

O pause, ye giddy youth, on the verge of eternity, before it is too late. Soon they that are holy, will be holy still; and they that are filthy, will be filthy still.

Yours in hope of eternal life this year.

FREDERICK DENSMORE.

PAWLINGS, N. Y., April 18th, 1854.

Brother Merriam:—I receive the Crisis weekly and 'tis truly food for me. I like the paper because it does not cry "peace and safety," and "my Lord delayeth his coming," and for the Christ-like spirit manifested by those who write for it. I am much pleased with the course you have pursued in publishing what you believe, and letting others do the same. We are too near the judgement to enter into strife and debate in regard to the Lord's coming; I believe we have present truth to proclaim to the world, and a very brief time to do it in. This truth is the Lord's immediate coming. Our attention has of late been drawn from this important truth by the life and death question. The good Lord has given us much light of late, and if we obey him he will continue to let it shine brighter, and brighter, even until the perfect day. I thank the Lord, I am not afraid of time. The nearer it is proved to be, the better it suits me if true. The condition of the world at the present time gives us reason to believe it "near even at the door." I know of no signs but what are in the past, except the sign of the Son of man; and I think probably we shall see that before long. Men's hearts are now failing through fear and looking for those things that are coming on the earth. Some look for one thing, some for another; all in doubt and darkness, sleeping as did the antediluvians; but they will soon be awakened by the voice of the Archangel and the trump of God, calling them to judgment. Oh let us praise the Lord for his goodness and mercy; for the promise that he hath given us, (1st Thess. 5th, 4th.) "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Judging from the signs of the times, we are almost home. Two of the four Angels have let go their hold, and how soon the others will, the Lord only knows, but I think it will not be long. The nations are angry. They are beating their ploughshares into swords, and their pruning-hooks into spears. They are rushing madly onward, little thinking that the strife will soon end in their destruction. I believe those great voices will soon be heard in heaven, saying, "the Kingdoms of this world, are become the Kingdoms of our Lord and of his Christ." If there ever was a time that required watchfulness, it is now. The world and a fallen Church are constantly crying, "Lo here and there," and "where is the promise of his coming;" but we know in whom we have believed, we know his word is true, for he cannot lie." There seems to be many conflicting opinions in regard to the Lord's coming. Some think the Jews must return first, and build up the "unwalled villages" spoken of in Ezekiel. I think they are mistaken. The Saviour said Jerusalem should "be troden down of the Gentiles until the times of the Gentiles are fulfilled." As I understand it, Christ will then come, and the times of restitution of all things begin. The Angel Gabriel told the Prophet Daniel the same thing in the 9th ch., 26th and 27th vs. He there says, the city and sanctuary shall be destroyed and made desolate, even until the consumation or end. Such testimony as this, is not to be set aside. Inference must give way to such texts as these; and as we do not all see alike, let us have charity one for another, and "judge nothing before the time until the Lord come." For he will not tarry beyond the appointed time. Let none of us forget that God requires holiness of heart, and brotherly love, in order to secure us an entrance into his everlasting kingdom. May the Lord give us much of his spirit to guide and direct us, and abide with us, that it may quicken us to eternal life in the day of his coming.

Yours in the blessed hope,

JOHN B. DODGE.

WHITEFIELD, ME., March 5, 1854.

Dear Brother Merriam:—I write to inform you that God is at work in this place converting sinners. Bro. Brown attended a meeting here three days, Bro. Mason followed, and ten or twelve were willing to confess the truth, eight were buried in baptism, and I trust the work will not cease. I am satisfied that in a very few months all will be over with the sinner.—May God have mercy on them. If I maintain a holy life, I shall be delivered this year, Glory to God through our Lord Jesus Christ. Says the Scripture, "Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme; or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men; as free and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the brotherhood, fear God, honor the king." Will Brother Cummings come this way as soon as may be?

H. H. NORTHEY.

SURRY, MARCH 13th, 1854.

Brother Merriam:—About two years and a half ago, the Lord sent his servants to visit us, who spread before us the bread of life. We were, at the time, both professors and non professors, alike immersed in the cares and love of the present world: and for upwards of two years, we have had the word preached to us by our beloved Brother Read, whose untiring labors have been blessed of God. Backsliders have been reclaimed, and sinners have been converted, and from the first, our numbers have been increasing. The community at large have been much stirred. The cry of peace and safety is heard in every direction, to lull to sleep those who are somewhat awakened; but the little Church who are led by the Spirit of God, and the word of His grace, are looking to the sure word of prophecy. We see the end of all things is at hand; therefore we want to be ready, and have our work done, and well done. We want to have our lamps trimmed and burning when Jesus shall come to take home his weary bride, which we believe will be this year. We earnestly solicit the prayers of God's humble people every where, that we come behind in no gift waiting for the Lord. We do thank the Lord for light and truth that has been shed on our path; we thank God for revealing the time in his word. It has awakened a deep and lively interest in our hearts to prepare for the judgment of the great day. The little Church in Surry meet in conference every fourth Saturday in every month. We hope Brethren and Sisters from abroad will meet with us; and preaching Brethren while traveling in this direction, we hope will visit us and preach the word of life.

Yours, looking for immortality when Jesus comes.

BENJAMIN SMITH.

CAVENDISH, March 26th, 1854.

Brother Merriam:—It cheers my heart to bear the glad news of our Savior's soon coming to take his waiting children home. I do believe we are almost there; a little while longer and our trials will have an end. I thank the Lord, He has been good to me; and I mean by the grace of God, to prove faithful till Jesus comes to take His children home. We are all children of one family, and our Father's family will soon get home. Glory to God, we shall all very soon be seated around our Father's table in the kingdom. Brothers and Sisters, let us be faithful a few months more, and he that shall come, will come and not tarry.

From a friend to Jesus,

L. A. SPAULDING.

PROPHETIC PERIODS—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. . . . . 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. 1809. Napoleon takes away the civil power of the Little Horn.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. 1854.

1833. Fall of the stars.

THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

NASHUA, N. H., April 7th, 1854.

Brother Merriam:—My mind has been directed to the Parable of the ten Virgins. While the Bridegroom tarried, the ten Virgins (the Church) all slumbered and slept. What did they sleep on? I answer time; for they went out on time, and as the time passed they slumbered and slept, and consequently they slept on time. At midnight the cry is made, "behold the Bridegroom cometh, go ye out to meet him." I understand this to be the present movement, and I see the Virgins rising and trimming their lamps. I have great confidence in the advent movement, and believe God has been and is still with us. "Yet a little while, and He that shall come, will come and not tarry." "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Beware that you do not leave the truth of God because some Ministers reject it, and ridicule the word of God. The Lord is at work among His people, praise His dear name. O sinner, prepare for the judgment. You are hearing the last call of mercy, the nations are gathering for the last conflict, and soon it will be said from the throne, "it is done."

N. EATON.

HAWLEY, MASS., March 19th, 1854.

Brother Merriam:—A desire to do the will of my Heavenly Father has induced me to take my pen at this time. I think every one, that claims the relationship of a child of God, will enquire, "Lord what wilt thou have me to do?" The satisfaction of knowing that we are approved of God is beyond any joy that this earth affords. We read of Enoch who prophesied of Jesus' coming, before his translation, having the testimony that his way pleased God. The service of God is not hard; His yoke is easy, and His burden is light. Paul says, "I can do all things through Christ which strengtheneth me." All the members in Christ's body have not the same office; but every part is necessary to the body. We shall find that the Lord will not acquit us without doing the little duties he requires of us, though we may think ourselves weak and incapable. Those that do Christ's commands, "have right to the tree of life, and enter in through the gates into the city." Dear Brethren and Sisters, let us gird on the armor, wield manfully the sword of the Spirit, warn our fellow men around us faithfully, that we may in the coming day feel that we are free from the blood of all men. This year, if faithful, I expect we shall have rest in God's everlasting kingdom, comforted from all our sorrows, in the New Jerusalem. Afflicted ones of earth will soon have their tears all wiped away, and find a home where sorrow cannot come. Our Redeemer lives, He has given His life for us—for us he groaned and died—for us he comes again. The King in His beauty we shall see for ourselves—be where He is—and behold His glory.

J. H. C.

To my Brethren: I am glad that I never fought the Advent doctrine; if I had, my eyes might have been closed to the present truth. Although not identified with the movement in '44, I dared not speak against it. After the time passed, I concluded that the idea of Christ's coming very soon would be given up; and so kept on preaching the doctrines of the Methodists, feeling quite safe, until one day, as I was passing the house of Br. Rawson, in Jamaica, he asked me if I wanted to read the "*Advent Herald*," provided I could have it gratuitously. I replied, yes: and from that time for a year or more, it was sent to me regularly every week. I soon became interested in the Advent doctrines, and invited the preachers to hold meetings in the place where I lived. Br. A. Merrill came first, then Br. Gibson, and S. B. Munn; their meetings were attended with profit, and as they set no *time*, I fell in with many of their views. I made up my mind that no one would ever know the *time* of Christ's coming, but that we should be always ready. With this view of the subject, I moved to Fitchburg, and went to work. Soon my worldly prospects were of the most flattering nature. I made money rapidly, and thought that in a little time I should be able to build a house, and have every thing to my own mind as the Lord might not come for a long time. When my ambition was at the highest point, I heard that the Adventists were preaching *definite time*, which I thought to be an absurdity, and hence did not put myself in the way to hear the *arguments*. During the summer it was often suggested to my mind, that *possibly* the *time* was right; and if so, I ought to know it. In the fall I attended a tent meeting at Concord N. H. where I was convinced that the *time* brethren had the spirit of God among them, and before the meeting closed, that they had the truth also. Since that I have traveled and lectured almost constantly.—In almost every place a great desire is manifested to hear on the subject. The church has been aroused, as far as they have had an opportunity to hear. Sinners are converted to God, and the wanderer reclaimed. The Lord is with the message. Brethren, let us hold fast.

We must be holy in *thought*, in CONVERSATION, and in practice. A very little sin will keep us outside after all. We have had our last disappointment; this year will bring the Saviour, Blessed be God. Can it be that we are so near the Judgment? Let us endure all opposition with patience; in a few days our work will be done, and Jesus will say, "come thou blessed of my Father."

If the Lord will, I calculate to visit the brethren in Vt. again.

May the Lord keep our hearts in his love till he comes.

WM. L. CAMP.

Brother Merriam:—I am at home again, about worn out in body, but strong in the faith of the coming of Christ this year.—I have been attending a meeting at Belchertown, where God has been doing a great work. I have *Baptised* 26, the last 4 days, most of whom have been converted during the same time. The spirit of God was remarkably manifest at the Baptismal waters; and many found justification by faith, standing on the bank of that little river. Praise the Lord for his goodness to these brands saved from the burning at the eleventh hour. I have never attended a meeting where there was so little excitement as at this meeting. Those who have reported otherwise, have slandered all who participated in the exercises of the meeting. *God forgive them.* Envy, malice, evil speaking, parabolic insinuations, and vile slander, characterise the age in which we live. Patience is the greatest blessing God can bestow. He who knows well our need of this grace to enable us to endure, will not withhold it now. The more I look over the argument, the more satisfied I am, of its correctness. The Lord save us from abandoning the first principles of Adventism. I shall be able to leave home again soon, those wishing me to visit them on my *Northern Tour will address me without delay.* My P. O. address is Pleasant Valley Conn. Yours looking for the kingdom,

ISAAC ADRIAN.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

(UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JUNE 14, 1854. NUMBER 21.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

BY J. COUCH.

(*Continued.*)

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

2. The Greek kingdom will adopt the religious creed of the Catholic Church. (Dan. 11: 30). "He shall return and have intelligence with them that forsake the holy covenant." As we have remarked upon this subject, to have intelligence with one, is "to understand," or, "to take one's ideas or meaning;" therefore the civil rulers in the government must adopt and establish the same articles of faith as are taught by the Catholic Church. It appears from the above passage in the 11th of Dan., in connection with its context, that the government would adopt the doctrines taught by an apostate Church *prior* to the establishment of the abomination. We learn from history, that from the time when the last of the ten horns arose down to the death of Anastasius, (518,) the government of Constantinople had never sustained by legislative enactments the Catholic creed; but the first acts of Justin's administration (in 518) were enactments to establish the faith of the Roman Church. Says Bower, "The acts of the council were immediately communicated to the emperor, who not only approved and confirmed them, but issued an edict, commanding all bishops, within his dominions, *to receive* publicly, in the presence of the clergy and people, the *council of Chalcedon*, on pain of forfeiting their sees." * * * "The above-mentioned edicts were no sooner published in the provinces, than councils were every where assembled, and synodical letters sent up from all quarters to Constantinople, fraught with invectives, curses, and anathemas, against all who presumed to dispute the authority of the holy COUNCIL OF CHALCEDON. They were now all convinced, that the doctrine of the two natures was the only true doctrine, and, as such, THEY RECEIVED IT, declaring the opposite dogma, which, in the late emperor's time, most of them had held, and zealously defended, to be a blasphemy against heaven, and pronouncing all, who countenanced it, enemies to God and his Church. I do not know of a single bishop, who chose rather to forfeit his see, THAN RENOUNCE HIS OPINION: THE IMPERIAL EDICTS carried with them such a conviction, as none could withstand.

Justin, having thus united the eastern bishops among themselves, (for none durst now utter a single word against the council of Chalcedon, or the two natures), undertook, in the next place, to unite them with their brethren in the west, coveting nothing so much as the glory of putting an end to the unhappy divisions, that, to the disgrace of the Christian name and religion, had so long prevailed in the Catholic Church." * * * * * * "But the council of Chalcedon was received, from the beginning, by all in the west; and its being as universally received in the east was entirely owing, as we have seen, to the decree which Justin issued, of his own motion, as soon as he ascended the imperial throne." From these quotations it appears evident, that the Greek empire did adopt and establish the creed of the Catholic Church and as we have before shown, the point of time when this occurred was in A. D. 518.

3. The Greek kingdom will rely on the spiritual discernment of the Catholic Church for the development of truth from the scriptures, as represented by the eyes in the little horn of Dan. 7th. Says Gibbon, "In the first years of his" (Justinian's) "administration, he signalized his zeal as a disciple and patron of orthodoxy; the reconciliation of the Greeks and Latins established the tomes of St. Leo as the creed of the Emperor and empire; the Nestorians and Eutychians were exposed on either side, to the double edge of persecution; and the four synods of Nice, Constantinople, Ephesus, and Chalcedon were ratified by the code of a Catholic lawgiver." Thus we perceive that the Greek kingdom depended on the teaching of the Catholic Church for an understanding of spiritual things.

4. The Greek kingdom will constitute the Catholic priesthood the legalized teachers of Christian doctrine, as represented by the "mouth" in the little horn of Dan. 7th, and the "mouth" given to the Beast of Rev. 13th. The remark of Bower above quoted establishes this point, viz.: "I do not know of a single Bishop who chose rather to forfeit his see than renounce his opinion: the imperial edicts carried with them such convictions as none could withstand."

5. The Greek kingdom will submit to the dictation of the Church so as to become a desolating or persecuting power.

The Emperor, in a letter to the Pope, entreating him not to oblige the imperial government to persecute those who did not agree with him in faith, says, "that he is extremely grieved to find the great work of an entire reconciliation, which he had so much at heart, thus retarded; but on the other side, is no less unwilling to proceed to violence, and shed the blood of his innocent subjects; and therefore does not doubt but his apostleship, rather THAN OBLIGE HIM TO TURN PERSECUTOR, will connive, for the present, at the names of the orthodox bishops being kept in the diptychs, and be satisfied with their condemning the memory of Acacius alone; the rather, as his holy predecessor Anastasius had required no more, to receive all to his communion, who professed the same faith. BUT THE POPE [521] WAS DEAF TO ALL REMONSTRANCES AND REASONS. He still insisted on the condemnation, not only of Acacius, but of all who had communicated with him, or his memory; and because the emperor had shown himself, in his letter, utterly averse to persecution and bloodshed, he strove in his answer, to reconcile him to both. 'Many things,' says he, 'which we naturally detest and abhor, are, in some cases, necessary remedies; and then, our health being at stake, we are not to consult, but strive to overcome, our natural aversion. In sickness, we are apt to complain of the remedies that are prescribed for our cure, and hate those who prescribe them. But would it be good natured or friendly in a physician to forbear applying what he knows to be conducive to health, out of compassion, or through fear of causing a momentary pain? It is cruelty to spare, and compassion to cure, let the remedies, that work the cure, be ever so painful.' Thus did the pope, in direct opposition to the doctrine of the gospel, endeavor to extinguish in the emperor all sense of humanity; nay, and to convince him, that he could by no other means better show himself a kind and benevolent prince, than by shedding the blood of his innocent people. These anti-Christian principles have EVER SINCE been maintained, as is but too well known, by the Church of Rome; and, in compliance with them, the popes have never failed, when it was in their power, *to encourage persecution, and stir up the popish princes to persecute, and pursue with* FIRE *and* SWORD, *their protestant subjects*. To these principles are owing the racks, the dungeons, and the unrelenting torments of the inquisition; it being highly meritorious with the ministers of that infernal tribunal to rack the body, without mercy, for the good of the soul, and highly criminal for any of them to show compassion, let the torments be ever so exquisite, when they are, as they say, become necessary remedies for the cure of the soul."

From the above quotations it appears, that the government of Constantinople considered itself under the control of the Roman Pontiff in regard to acts of persecution; and that the government obligated itself to this course in 519, as appears from the Articles of the treaty of that year. That the principles of persecution were introduced during the pontificate of Hormisdas, who died in 523, is evident from the following remarks of Bower, "Hormisdas was a man of uncommon parts, of great policy and address, as appears from his whole conduct; but of a most haughty, vindictive, and imperious temper, and, to the eternal infamy of his name and memory, the first Christian bishop, who, in matters of conscience, dared openly to countenance, nay, and to sanctify, slaughter and bloodshed."

6. The abomination being set up, will change the law of God by which the Church is governed, Dan. 7: 25, "He shall think to change times and laws."—2 Thess. 2: 4, "Showing himself that he is God."

Says Bower, "He enacted several laws concerning the ordination of Bishops, their age, qualifications, residence, privileges, &c. He regulated the convocation of Councils, and prescribed their time; issued several orders concerning the manners and conduct of the clergy, of the monks, and the sacred virgins; enforced the observance of the canons; established the penalties, no less than deposition and degradation, to be inflicted on the metropolitans, Bishops, and other ecclesiastics, who should transgress them; and finally restrained the Bishops, no Bishop excepted, from excommunicating, without just cause, i. e. without a cause specified in the canons, and till the crime was fully proved. In short, he acted, in every respect, as the SUPREME HEAD AND GOVERNOR OF THE CHURCH; and the LAWS he enacted *as such*, were received both in the East and the West, by the Bishops of Constantinople as well as by those of Rome, without the least opposition or complaint."

From these facts it appears, that the Catholic Emperor, under the influence of the Catholic Church, took his position as supreme head of the Church, and assumed the prerogative of God to enact laws for the purpose of dictating the faith of the Church, and prescribing the forms of worship. As Christ is presented in scripture as the sovereign head and lawgiver of the Church, and has himself given laws for the government of his people, any ruler who enacts laws respecting the faith or worship of the Church, takes the place of God, and changes times and laws in the sense of the prophecy. This the Greek government did do under the influence of the Catholic Church, and therefore fulfilled the prophecy.

7. The principles which laid the foundation for a long, protracted persecution of the Church of Christ, such as never was from the beginning of the world, nor ever should be after it, i. e. a persecution the particular manner of which is described in prophecy, were to be adopted at the formation of this politico-ecclesiastical government, or union of the Catholic Church with the Greek kingdom.

Says Bower, "For that Prince" (Justin) "not satisfied with having put an end to the schism, undertook, in the next place, to clear his dominions from heretics, as he styled them, of all denominations." Says Gibbon, "The reign of Justinian was a *uniform* yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the conversion or EXILE of all heretics; and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birth-right of men and Christians."

* Says Bower, as quoted above, "These anti-Christian principles have EVER SINCE BEEN MAINTAINED, as is but too well known, by the Church of Rome; and, in compliance with them, the Popes have never failed, when it was in their power, to encourage persecution, and stir up the popish Princes to persecute, and pursue with FIRE AND SWORD their protestant subjects. To these principles are owing the racks, the dungeons, and the unrelenting torments of the inquisition."

This quotation from Bower shows that ever since those principles of persecution were established (which was done under the pontificate of Hormisdas as Bower informs us when he says, he was "the FIRST Christian Bishop, who, in matters of conscience, dared *openly to countenance*, nay, and to SANCTIFY SLAUGHTER AND BLOODSHED," they have been maintained, and war carried on, as described by Daniel, when he says, "they shall fall by sword and by flame, by captivity and by spoil."

But Jesus gives additional features of this persecution, showing that the elect would be compelled to escape with precipitous flight, so that they could remove none of their goods, nor return back to take their garments, referring particularly to the *commencement* of the persecution, as Daniel does to the commencement of the political history of the abomination. Daniel only shows us, that the Church would be connected with one kingdom, while John presents the fact that it would be connected with seven. Jesus presents the persecution at the point when, and at the locality where the war of persecution would commence. Says Gibbon, v. 4, p. 530, "The Samaritans of Palestine were a motley race, an ambiguous sect, rejected as Jews by the Pagans, by the Jews as schismatics, and by the Christians as idolaters. The abomination of the cross had already been planted on their holy mount of Garizim, but the persecution of Justinian offered only the alternative of baptism or rebellion. They chose the latter: under the standard of a desperate leader, they rose in arms, and retaliated their wrongs on the lives, the property, and the temples, of a defenceless people. The Samaritans were finally subdued by the regular forces of the East: twenty thousand were slain, twenty thousand were sold by the Arabs to the infidels of Persia and India, and the remains of that unhappy nation atoned for the crime of treason by the sin of hypocrisy. It has been computed that one hundred thousand Roman subjects were extirpated in the Samaritan war, which converted the once fruitful province into a desolate and smoking wilderness.—But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to estalish with fire and sword the unity of the Christian faith."

Bower, referring to the same events, gives more particulars in relation to the persecution and their flight. He says: "While the Arian king was striving, by the most just and equitable laws, to clear the Church from all simony in the west, the catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any Christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost vigor. GREAT NUMBERS WERE DRIVEN FROM THEIR HABITATIONS WITH THEIR WIVES AND CHILDREN, STRIPPED AND NAKED. Others betook themselves to *flight, carrying with them what they could conceal, for their support and maintenance*; but they were plundered of the little they had, *and many of them inhumanly massacred*, by the CATHOLIC peasants, or the soldiery, who guarded the passes."

From the above quotation we learn, that the Catholic Emperor of the East had sent an army into Asia for the purpose of persecuting the heretics; but the decree here referred to, under which he acted, was passed in 518, by Justin. As this is the first general persecution presented in history, in which an army of professed Christians was employed to make war on protestants; and we find it to be in the locality to which Jesus referred, we next inquire whether those, who were persecuted, *fled* agreeably to the instructions given by our Savior. The historian says, "they were driven from their habitations;" Jesus says, "Let him that is on the housetop not come down;" the historian says "with their wives and children;" Jesus says, "wo unto them that are with child, and to them that give suck in those days;" the historian testifies that they fled stripped and naked, Jesus told them "not to return back to take their clothes." We perceive, therefore, from these facts, that Christians in Judea *fled* from the persecutions of the papal army, which the historian denominates "the abominations of the cross," just as Jesus directed the disciples to flee from the armies of "the abomination of desolation."

But it may be objected that this direction given by our Savior in reference to fleeing from Judea, is identical with that presented in the 21st ch. of Luke, where Jesus directs His disciples to flee from the invading army of the Romans, when they encompass Jerusalem. We however do not conceive the two passages to be parallel, but to refer to different scenes, each of which was fulfilled in its appropriate season. Thus when the Roman armies invaded Jerusalem, we learn from Tacitus that the disciples in Jerusalem fled to Pella, a town located in the mountains, in fulfilment of the Savior's injunction in the 21st of Luke; and as we have already shown from history, when the armies of Rome under the papal form appeared in Judea to persecute the heretical sects, as they were termed, Christians again fled from Judea in compliance with the Savior's injunction to flee from "the abomination of desolation, spoken of by Daniel the prophet."

To be Continued.

"Have Faith in God."

Not to the Apostolic age alone, has the obedience of the above admonition of our Savior been of the utmost importance; but throughout *all* ages the "just have had to live by faith" in order to please God, and be accepted of him. Even from the time of Abel, down to the present, that *same faith* is required of the true Church of Christ; for "without it, it is impossible to please God." The sainted Apostle Paul defines faith as being "the substance of things hoped for, the evidence (or confidence) of things not seen." And for the Church's example, and instruction, he gives a catalogue of the divers manners in which many of the ancient worthies had trials of faith, became purified thereby, and "became heirs of that righteousness which is by faith." Now faith is simply a *belief* of God's word; a *walking out* on his promises; *trusting* the consequences with him. By so doing, the child of God need *never* fear any harm, however venturous the act required by faith may be to *human* appearance, for God has declared himself a "*shield*, and buckler, to *all* them that put their trust in him." Parent's love increases for their children while they witness their acts of confidence, and fearlessness under their protection, even while in danger.—Just so with God; He loves a confiding child that *dare* believe his word, and walk out on his promises *fearless*, thereby showing faith by works, "without which it is dead." Now in order to be fit subjects for the Kingdom we must possess the meekness, humility, love, and confidence in our Heavenly Parent, that a little child manifests toward an earthly parent. For, says Jesus, "whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein." O, then let us "have faith in God," even that "*perfect* faith (or love) that casteth out *all* fear, for fear hath torment;" and when we pray just "*believe* that we receive the things we ask for, and we *shall* have them," so says Jesus, even the "Faithful and True." We are living in an age, which evidently surpasses all former ages, by its unbelief in God's revealed word; and for *this* reason, have the times become more perilous for the true Church of Christ. For not only do they have to suffer the scoffs and persecutions of a "whole world lying in wickedness," for showing their faith in God's immutable word, by their works, but what is still worse, they have to bear the same from their professed fellow laborers in the Vineyard of the Lord. Surely the Church has reached its Laodicean state, where it is neither cold nor hot, but because it is lukewarm, God will ere long spue her out of his mouth. Popularity, and love of the world, have destroyed her confidence and faith in God's word, and therefore she has become stupid and asleep to the *present* truth, which in all past ages have kept her in a living, active attitude. The Church is to be sanctified and made free through the truth. In all ages there has ever been a *present truth* adapted to each age, and a belief of the same has always been necessary for the Church in order to be accepted of God; and it is just as necessary *now* as *formerly*. The Church in these days have a present truth to test their faith, viz.: "the soon coming of Christ." But "because iniquity abounds the love of many is waxen cold;" and the people, together with Priests, are crying "Peace and safety," "there's a good time coming;" but lo! "while they cry, sudden destruction cometh upon them, and they shall not escape." But we will not rest *our* faith on the teachings of Pastors, aside from the Bible, for therein do we have a "*more sure* word of prophecy, whereunto ye do well that ye *take heed*, as unto a light that shineth in a dark place, *until* the day dawn, and the day-star arise in your hearts." O, then let us that believe God's *present truth* show to the world our faith by our works, and sacrifice our earthly *all* for the cause of Christ; for, says Jesus, "whosoever he be of you that forsaketh not *all* that he hath, he cannot be my disciple." O, then let us square our lives by the word of God; and not sacrifice our goods only, but offer up ourselves living sacrifices, holy and acceptable unto God, which is our reasonable service. ELIZABETH I. S. RICE.

Greenfield, April 10, 1854.

The Prophetic Periods of Daniel.

I find that some object to the argument in favor of the Lord's coming this year, from the fact that they believe the 2300 days are past. Let me remark that the prophetic periods of Dan. 12, cover the time from a certain event to the resurrection. The last of the three numbers covers the whole of that time: the other two, a portion of it. Now, admitting the 2300 days and cleansing of the sanctuary to be in the past, it forms no objection to the time for the resurrection, unless *that* is also past. This I think will appear when I state the evidence which I understand to be deduced from this portion of prophecy.

In the 12th chapter of Daniel there are three numbers, the last of which, viz. the 1335, extends to the resurrection. The second, viz. 1290, has *reference* to the resurrection, as it is a portion of the 1335; and the first, viz. time, times and a half, has reference to the same, for it is in answer to the question respecting the wonders which include the resurrection. They are then, all of them, portions of time between some event and the resurrection. In connection with the 1290 we are told what that event is; viz. the taking away of the daily, and setting up the desolating abomination. Do they then all commence together at the setting up of the abomination of desolation, or do they all terminate together at the resurrection?—They do not terminate together, for after the 1290 there is a waiting and coming to the 1335; and after the time, times and a half, (or 1260,) there is a scattering of the power of the holy people. Do the 1260 occupy a position in the *midst* of the other periods? There is nothing to indicate such an indefiniteness that would ill accord with their importance, which appears from the solemn oath by which they were confirmed. Daniel was told that the words were closed up and sealed till the time of the end. What was to unseal them then? *The darkening of the sun.* "Immediately after the tribulation of those days shall the sun be darkened." Immediately after what tribulation? That which should be endured under the abomination of desolation spoken of by Daniel the prophet, and which should be shortened for the sake of the elect. Matt. 24: 15, 22, 29. And we learn from Rev. [illegible] that this tribulation was to continue 1260 days. Again, the 1260 and 1290 days having reference to the same abomination of desolation, they must either commence together, or terminate together. They could not terminate together, for had they done so, and that before the darkening of the sun in 1780, 45 years [illegible]

have terminated the 1335, and brought the resurrection in 1824–5.

If the 1260, 1290, and 1335 days commence together, and the sun was darkened immediately after the 1260 days of tribulation, then the 1335 days extend 75 years from 1780 or some point immediately before it. And the darkening of the sun as a sign of the coming of the Lord, has additional significance as a sign also of the ending of the 1260 days of tribulation.

The World's Crisis.

LOWELL, JUNE 14, 1854.

To our Readers.

We published in our last some account of the financial affairs of the Office, and it may not be improper to make some further statements in connection with that subject, although we do not intend to trouble our readers with repeated solicitations for pecuniary aid.

We have reached the 21st No. of our paper. Since the commencement of the enterprise we have circulated more than one hundred and fifty thousand sheets freighted with such light as we, through the grace of God, have been enabled to furnish. Whether the enterprise has contributed to the advancement of the cause of truth and to the glory of God, the Judgment will reveal; but we are confident from the numerous testimonials which come up from almost every direction, that it has been the means of making glad the hearts of thousands, and encouraging many a pilgrim on his way to the kingdom of God. Whether we have avoided all party spirit, all unnecessary controversy—all acerbitude and uncharitable denunciations towards our opponents, we leave with the readers to decide.

But we have reached a critical point in the history of our paper. Our resources are failing, and it remains entirely for the readers to decide what shall be done.—Dear Brethren, we now simply ask the question, *Shall we discontinue, or not?*

As yet we have sent the paper indiscriminately to all who have desired it, whether friends or foes, and we would be glad to continue this practice until the Lord comes, payment or no payment.—But we regret to say, duty to our paying subscribers forbids it. There are, however, three classes to whom we wish to send the paper, and to whom we shall send it while there is a dollar in our possession for its support. These are

1st. Those who have paid money for its support.

2d. Those who intend hereafter to pay.

3d. Those who are benefited by the paper and are not able to pay.

We find it necessary to reduce our list; but if we have, through mistake, cut off any names that come under the above heads, (viz., those who have paid, or will pay, or those who are benefited by the paper and have not the means to pay,) will some Brother inform us immediately.

We would also say, that if we send the paper to any who are not particularly interested in it, they will oblige us by returning a copy, that we may discontinue it. In such cases be particular to give the town and State to which it was sent.

Dear Brethren, we believe with all our hearts the *Lord is coming.* A few more days and the glorious victory is won, or all is lost. If we have any duties to do in giving the light to those who sit in darkness, or in cheering the pathway of the lonely poor who are rich in faith and heirs of the kingdom, let us do it with an eye single to the glory of God, and our whole bodies will be full of light.

CARLISLE. A good degree of interest existed in this place some 10 years ago in relation to the Advent doctrine; but for a number of years meetings there have been neglected, and the excitement died away. I have occasionally held meetings in that place within a few months past, and the Brethren appear to be revived and quickened in the divine life; so that a considerable interest has been manifested in the place to hear on the subject of the coming of the Lord. On my last visit, Sunday 21st ult., five were baptized, and a sweet refreshing season was enjoyed. God's presence and power were felt, and His children comforted by those consolations which are neither few nor small. May the Lord help them to prove faithful to the end, that with all the saints they may receive the crown from the coming king.

There seems to be a sort of epidemic rascality prevailing just now. We scarcely take up a paper which does not record riot, murder, or some other horrid crime. Satan seems to be let loose for a season. There is also more than a usual number of terrible casualties.

Chronology of the Types.

We find in the Old Testament a great multitude of figures, or "shadows of good things to come," presented in a variety of forms; some of which were to be daily observed, some weekly, some monthly, and some annually. The object of the often celebration of those offerings, rites, ceremonies and feasts, seems to be, to shew the comers thereunto, that the sole object of their faith and hopes, was constantly before them; and that it must center in the Son of God, the Lord Jesus Christ; the Prophet, Priest and King; (which was afterwards more clearly revealed to the prophets, by the inspiration of the Holy Spirit;) of which Moses their lawgiver, and leader, was a most eminent type; and it seemed to be the design of God to keep them humble, to make them remember that they were bondmen in Egypt, and that every ordinance which he enjoined on them, alluded in some way or other, to the Messiah, who had first been revealed to Adam and Eve, as "the Seed of the Woman who should bruise the Serpent's head." Some of those emblems were to be standing memorials, constantly before them; such was the shew-bread, and the lamps, that were to be kept constantly burning. The bread called the "bread of God," Lev. 21: 6, is explained in unmistakable terms, in John 6: 33, to be the Savior. The brazen serpent on a pole, in the form of a venemous reptile, represented the Son of God in the form of sinners, but without the poison of sin, "lift ed up" upon the cross. The lamps, kept constantly burning, represented the light shed on every humble, faithful child of God, by reading and hearing his holy Word; Psalm 119: 105, and all the consecrated priests and vessels, sprinkled with the blood of the sacrifices, tell us that the heavenly things must be purified with the blood of a better sacifice than those, Heb. 9: 23. And although these and many other figures, pointed to the Messiah, they were not chronological; they pointed to no time when they would be fulfilled; neither were they to be observed on any given day of any month, but were to be observed, most of them, continually.

But there is a class of types that are chronological. They were to be strictly kept on certain days, of certain particular months, on pain of death; some of which were the following:

"And the Lord spake unto Moses, saying: concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts."

"Six days shall work be done, but the seventh *day* is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord, in all your dwellings." "These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons."

"In the 14th day of the first month, at even, is the Lord's Passover."

"And on the 15th day of the same month, is the feast of unleavened bread, seven days. "And when ye be come into the land which I give unto you, and shall reap the harvest thereof, ye shall bring a sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath, the Priest shall wave it." "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete; even on the morrow after the seventh Sabbath, shall ye number fifty days; and ye shall bring out of your habitations two wave loaves; they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord." This feast was to be kept on the 6th of the third month. "In the seventh month, on the first day of the month, shall be a Sabbath, a memorial of blowing of trumpets." "Also on the 10th *day* of this (seventh) month, there shall be a *day* of atonement; to make an atonement for you before the Lord your God." It shall be unto you a *Sabbath* of rest, and ye shall do no work in that same *day*." "For it is a *day* of atonement; it shall be unto you a *Sabbath* of rest, and ye shall afflict your souls in the ninth day of the month, at even; from even unto even, ye shall celebrate your *Sabbath*."—"And the fifteenth day of this seventh month, shall be the feast of tabernacles, for seven days unto the Lord; it is a solemn assembly; ye shall do no servile work therein." "Also on the 15th day of this seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord, seven days." "On the first day shall be a Sabbath; and on the eighth day shall be a Sabbath." "And ye shall take you on the first day the boughs of goodly trees; branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." "And ye shall keep it a feast unto the Lord seven days in the year: it shall be a statute forever, in your generations; and ye shall dwell in booths seven days, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." "I am the Lord your God." Lev. 23d chap.

Of the observance of the above appointdays, the Sabbath is mentioned first; and therefore we may suppose it was designed to take the precedence; and not only for its being first mentioned, but the oft repeated celebration of it every seventh *day*. This day was to commemorate the seventh day of the creation; when "God rested from all his work which he had created and made." "And God blessed the seventh day, and sanctified it." Gen. 2: 2, 3.—"And the Lord spake unto Moses, saying, * * Verily my Sabbath ye shall keep, for it is a *sign* between me and you, * * it is holy unto you: * * six days may work be done, but in the seventh is the Sabbath of rest, holy * * to the Lord."

"Wherefore the children of Israel shall keep the Sabbath throughout their generations, for a perpetual covenant." "It is a *sign* between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh *day* he rested, and was refreshed." Exod. 31: 13–17. "Moreover also I gave them my Sabbaths to be a *sign* between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20: 12. The prophet here tell us that the *sign* was given that we might know the Lord; which of course was the primary design of the Sabbath; but from the 4th chap. of Hebrews we learn that it will be ultimately, anti-typically, and chronologically fulfilled, by ushering all his chosen ones into that "*rest* which remaineth to the people of God." And after six typical days, of one thousand years each, we may expect that "Salem's golden spires will burst upon our vision, and we shall enter upon eternal realities."

Scholars tell us that the Hebrew letter Aleph, which like our letter M, stands for a 1000, occurs six times in the first verse of Genesis, chap. 1st.

The seventh year was a Sabbath to the Hebrews, in which they were not allowed to sow, nor reap; and they were to count seven times seven years, and the fiftieth, or Jubilee, was a threefold Sabbath of rest, being, as it were, composed of weekly Sabbaths, seven year Sabbaths, and seven times seven year Sabbaths, and a Sabbath itself, at the end of all these; and if such was their Sabbath, every fiftieth year, what will ours be after forty-nine such seven-fold Sabbaths have passed away? Truly it must be an eternal jubilee, in which all the redeemed will enjoy "everlasting rest."

There were certain feasts under the law that were called "solemn feasts," which pointed directly to the first Advent, and were chronologically fulfilled at that time; some of which are the following: "Three times thou shalt keep a feast unto me, in the year: thou shalt keep the feast of unleavened bread, in the time appointed, in the month Abib; for in it thou camest out of Egypt; and none shall appear before me empty." "And the feast of harvest, the first fruits of thy labors, which thou hast sown in the field; and the feast of ingathering, when thou hast gathered in thy labors out of the field." Exod. 23: 14, 15, 16. "Three times in the year shall all thy males appear before the Lord thy God, in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of Tabernacles; and they shall not appear before the Lord empty." "Thou shalt sacrifice the Passover unto the Lord thy God; and thou shalt keep the feast of Weeks and the feast of Tabernacles, after thou hast gathered in thy corn, and thy wine." Deut. 16: 2, 10, 13, 16. "And Solomon offered burnt-offerings every day, according to the commandment of Moses; on the Sabbath, and on the New Moons, and on the solemn feasts; three times in the year; even in the feast of Unleavened Bread, and in the feast of Weeks, and in the feast of Tabernacles. 2 Chron. 3; 12, 13.

We see by the above, that the principal feasts enjoined on the children of Israel to observe, were the Passover, (which commemorates the passing over the Hebrews, while the first-born of the Egyptians were slain;) the feast of Weeks; (which was to be a memorial of giving of the Law, on Mount Sinai,) and the feast of Tabernacles, (which was to remind them of their dwelling in booths when they came out of Egypt.)

The Passover was to be kept on the 14th day of the first month Abib; the feast of Weeks or Pentecost, on the 50th day after the 16th of Abib, (when the wave sheaf was offered) because the law was given on the fiftieth day after they left Egypt, (which was the sixth day of the third month;) and the feast of Tabernacles was to be kept on the 15th day of the seventh month. The primary object of these feasts seems to be, to perpetuate the remembrance of their bondage in Egypt, and the distinguishing mercy of God in delivering them out of it; his giving them His law, and His "bearing them as on eagles' wings" to their promised inheritance. But was this the ultimate, and final object of God in these ordinances? I think not. Because God distinguished some of those very days, by the anti-typical fulfilment of some of those shadows on the same day. The paschal lamb which prefigured the crucifixion of Christ, was slain on the 14th day of the first month; and was chronologically fulfilled the same day by his death. The sheaf of first fruits which was offered on the morrow after the Sabbath, was fulfilled chronologically the 16th day of Abib, by his resurrection on the third day; "the first fruits of them that slept." 1 Cor. 14: 20. The first fruits of wheat harvest, on the sixth day of the third month, or the fiftieth after the resurrection, was chronologically fulfilled the same day, by the miraculous descent of the Holy Spirit, on the day of Pentecost; in the conversion of three thousand souls in one day, the first fruits of the Spirit. Rom. 16: 5., James 1: 15. So that that which commemorated the giving of the law, was anti-typically fulfilled by the powerful effacacy of the gospel.

Now as those types which related to the first advent, and descent of the Holy Spirit, were chronologically fulfilled, in the first, and third months, we may reasonably expect that all of this class, which had their observances in the seventh month, will be chronologically fulfilled also, in the seventh month. As no one that was ordained to be kept in the seventh month, has been anti-typically fulfilled in the seventh month; may we not look for all that remains behind, to be fulfilled in the seventh month? The greatest number of feasts and solemn days were appointed to be kept in the seventh month; and as God has distinguished those of the first and third months, by their chronological fulfilment the same days, it analogically follows that He will likewise honor those of the seventh month by a chronological fulfilment of all that remains to be fulfilled. The ark rested on Mount Ararat, on the 14th day of the seventh month. We have shown that two of the types have been chronologically fulfilled by the death and resurrection of Christ, in the first month; and that one has been thus fulfilled in the third month, on the day of Pentecost; and although it was a memorial of the thunders and terrors of Sinai, it was fulfilled in the voice of the gospel, sweetly whispering peace from Mount Zion, when thousands were converted to God; to whom "God sent forth the Spirit of His Son, crying, Abba Father."—There was another class of types that were ordained to be celebrated on the tenth day of the seventh month, which had their fulfilment on the fourteenth day of the first month. Such were the two goats, on whose heads the lots were cast, when the one on whom the Lord's lot fell, was to be slain, as a Sin-offering of expiation, on the tenth day of the seventh month, which was anti-typically fulfilled in the death of Christ on the 14th day of the first month. Lev. 16: 7–29. O, how truly indeed did God send forth His Son made of a woman, made under the law; to redeem a depraved, and perishing world from the terrible curses which this law denounced on all mankind! O, who will not lay hold by faith, on this *last* and only hope, even in these last flying moments? Who will not secure a refuge in this Lamb of God, who has created an Ark to the saving of his house," which will bear them above that fiery flood which in a very few months will be poured on a wicked world? All who have not secured a passage in this Ark, will be swallowed up in the pit of destruction. Of the Scape-goat, and the time he was led away, I shall speak presently. There was another class of types which did not consist in anniversary ceremonies, but in examples, which though they were first performed in the first month, can only be anti-typically fulfilled in the seventh month, or the Second Advent of Christ. Such were the coming of the children of Israel out of Egypt; the passing over those whose doors were marked with the blood of the Passover; and the destruction of all the first-born of Egypt, on the fourteenth day of the first month, these will, beyond all doubt be fulfilled on the tenth day of the seventh month, or when the Lord will appear in glory; and the destroying angel will pass over all whose hearts are washed in the blood of Christ, when he will deliver his people from the bondage of this world, and bring the deserved destruction on all his enemies.

Says Paul to the Corinthians, "Moreover, Brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the (red) Sea." "And were all baptized unto Moses, in the cloud, and in the Sea." And did all eat of the same Spiritual meat; and did all drink of the same spiritual drink; for they drank of that Spiritual Rock that followed them, and that Rock was Christ. But as God was not pleased with many of them, he says they were our *examples*; not that we should follow in their steps, but shun their sin; "upon whom the *ends* of the world are come." 1 Cor. 10: 1–11. So we have examples to show us what we must do, and likewise what we must not do.

"And the Lord spake unto Moses, saying; On the *first day* of the *first month*, thou shalt set up the Tabernacle of the tent of the congregation: and thou shalt put therein the ark of the testimony; and bring the table, and set the things in order upon it; and the candlestick, and light the lamps thereof; and set the altar of gold, for incense, before the ark of the testimony; and put the hanging of the door to the tabernacle; and set the altar for burnt-offering before the door of the tabernacle; and the laver between the tent of the tabernacle, and the altar, and put water therein. And thou shalt set up the court, and hang up the hanging at the court gate; and take the anointing oil, and anoint the tabernacle, and all that is therein, and hallow it, and all the vessels thereof; and it shall be most holy." "And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar, and it shall be an altar most holy; and thou shalt anoint the laver, and his foot, and sanctify it." "And thou shalt bring Aaron, and his sons unto the door of the tabernacle of the congregation, and *wash* them with *water*. And thou shalt put upon Aaron' the holy garments, and *anoint* him, and sanctify him, that he may minister unto me, in the (High) Priest's office." "Thus did Moses," (the ceremonies of which are recorded in Lev. 8th chap.,) "according to all that the Lord commanded him, so did he" Exod. 40: 1–16.

Here is a special command that Aaron the first High Priest, should be washed with water, anointed, and sanctified to minister unto God, *on the first day of the first month*; and, it was by Moses fully obeyed. Can any one doubt, that Jesus, our great High Priest, was likewise *baptized*, and *anointed* on the *first day* of the *first month?* To me it is beyond all doubt, that the *washing* of Aaron was a remarkable type of the *baptism* of Christ; and as the holy *ointment* was poured on the head of Aaron, so was the *Holy Spirit* without measure, poured upon him; and that both were anti-typically, and chronologically fulfilled, on the first day of the first month, of A. D. 38, when he was just 37 years old.

The place in Jordan where he was baptized, was Bethabara, which signifies "the house of the passage," (Doddridge,) and was the place where the children of Israel went over the river on dry ground, and where the feet of the Priests, bearing "the Ark of the Covenant," stood firm in in the midst of Jordan, "till all the people had passed clean over Jordan," Josh. 3: 2–17, John 1: 29–37. Here it seems John was baptizing, when "the Jews sent Priests and Levites from Jerusalem to ask him, who art thou?" and "he bare witness to the truth," saying "I am not the Christ, but am sent before him." "I baptize with water: but there standeth one among you, whom ye know not," "he shall baptize you with the Holy Ghost." "He it is that is preferred, before me, for he was before me." "The next day," (after this conference with the Priests and Levites,) "John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world!" "This is he of whom I said, after me cometh a man which is preferred before me;" John received the evidence of his Messiahship by the visible descent of the Holy Spirit upon him. Can any man doubt that he came then to be baptized, or that he was baptized at that time? I think not.—"Again the next day," (after he was baptized,) "John stood and two of his disciples, and looking on Jesus as he walked, he saith, Behold the Lamb of God!"—"And the two disciples heard him speak and they followed Jesus." "One of the two which heard John speak and followed him was Andrew, Simon Peter's Brother. He first findeth his own brother, Simon, and saith unto him, we have found the Messiah, and he brought him to Jesus."—"The day following," (that is the third day after his Baptism,) "Jesus would go forth into Galilee, and findeth Philip, and saith unto him follow me." "Philip findeth Nathaniel," and it seems they all went forth into Galilee; attended the marriage at Cana, where he wrought his first miracle, by turning water into wine, and from thence to Capernaum; but "continued there not many days." "And the Jews' Passover was at hand, and Jesus went up to Jerusalem;" "and found in the temple those that sold oxen, sheep, and doves, and the changers of money sitting." "And when he had made a scourge of small cords, he drove them all out of the temple, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves, take these things hence; make not my Father's house an house of merchandise." Does not this look like sanctifying the house of God before the Passover, as Moses, his type, sanctified the tabernacle just before the same feast? Exod. 40th chap. and Num. 9: 1. "Now when he was in Jerusalem, at the Passover, in the feast-day, many believed in him, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man: for he knew what was in man." John 2d ch. From here I think he was led up into the wilderness on the feast day, (as the scape-goat was to a land not inhabited,) "to bear" away "the sins of the world." Heb 9: 28th. And if this is the right arrangement of those events, (which I fully believe,) then both the scape-goat and the goat for the sin-offering of expiation, which had typically been sacrificed on the tenth day of the seventh month, were both antitypically fulfilled in the suffering, temptation, and death of Christ on the fourteenth day of the first month.

But I am aware of objections to this view. It may be asked, does not Matthew say when Jesus was baptized, "*then* was Jesus led up, of the Spirit, into the wilderness to be tempted of the devil?"

True, but Luke says he returned from Jordan first; and Matthew says he "came from Galilee;" and if he returned he must have returned to Galilee, which I doubt not he did, and from thence to Jerusalem at the passover; and the place of his temptation is supposed to have been between Jerusalem and Jericho. But, says another, does not Mark say, "and *immediately* the Spirit driveth him into the wilderness?"

True, and how much more than *immediately* is thirteen days? If, as I think I have shown, he was baptized on the first day of the first month, John saw him the second, and bore a truthful testimony to his being "The Lamb of God," and the marriage in Cana was performed the third, and 'not many days' spent at Capernaum, would give him just time enough to purge the temple and eat the passover; and then on the same day he was led into the wilderness to fast and suffer forty days. I see no other view that looks probable; and though John gives us no account of his temptation, it is certain that he left Jerusalem; and the next account we have of his being in Jerusalem is in John 3: 22; and this must be soon after the forty days of temptation; "for John was not yet cast into prison." John 3: 24. Matthew speaks as though the Savior did not begin to preach till he heard that John was cast into prison. Matt. 4: 12. But John says he tarried in Judea and baptized, while at the same time John was baptizing in Ænon, near Salim. To harmonize these passages, it appears that after the temptation, Jesus came into Judea and tarried a while, and his disciples baptized; that he at this time held the conference with Nocodemus (if it was held in Judea,) and when he knew that the Pharisees had heard that he and his followers "made and baptized more disciples than John;" that "he left Judea and departed again into Galilee." And going through Samaria he stopped with the Samaritans two days. John 4th ch., and that while he was in Samaria John was seized and cast into prison; which, when he heard, "he departed into Galilee." Matt. 4: 12. There may still be objections to this view, that are unanswered; but every one must think for himself; I hold no one responsible for any thing that I advance; but if it is supported by inspiration, which I feel assured of, I hope others will see, and enjoy it, in the same light that I do; and I must say that I look to the next seventh month with the most intense interest, believing that on the first day of that month the trumpets will be blown, to gather the congregation of the redeemed to go forth "and meet the Bridegroom;" that the seventh angel will then begin to sound the trump of God; that the last trump will soon after break the slumbers of the grave; and that thus this feast of trumpets, which was called "a memorial of blowing of trumpets," will be fulfilled by ushering in the great day of God Almighty." The tenth day of the seventh month was to be observed as a

most solemn day; the great day of Atonement; when the High Priest was required to go into the "Holy of Holies with the blood of the sin-offering of expiation to make atonement for the sins of the children of Israel; and although our great High Priest entered Heaven itself in the second month to appear in the presence of God for us; it does not follow that he will not come out on the tenth day of the seventh month. The unmistakable symbol of his presence, (viz.) "the Ark of the Covenant" entered the most holy place in the temple of Solomon on that day; and may we not look for his return with the trumpet of the Jubilee, to bless his waiting people, on the tenth day of the seventh month? In the bringing of all things to a crisis, I think we may, (without incurring the charge of dogmatizing,) look for all those great feasts to be finally fulfilled in the seventh month; for even the passover, of which the Savior said, "I will no more henceforth eat of it, till it be *fulfilled* in the Kingdom of God," has yet a final fulfilment in the future: though it has had one astonishing performance in the death of Christ, on the 14th day of the first month; but the final atonement of the *elect* will not be completed till the great High Priest leaves "the Holy of Holies;" then untold glories will crown the heads of all his chosen ones, and the last fatal tragedy of earth will wind up in "the destruction of the wicked;" which, I doubt not, will be chronologically, antitypically, and finally fulfilled in the seventh month. The feast of tabernacles and the feast of ingathering the harvest, were both ordained to be celebrated on the fifteenth day of the seventh month; and as the present state of the world is ominous of the greatest event that ever transpired since it was created, the signs of the times are unmistakable; and as there were seven feast-days appointed under the law, (viz.) the Sabbath, the Passover, the Sheaf of first fruits, the Pentecost, the feast of Trumpets, or Jubilee, the feast of Tabernacles, and Harvest; and some of them have been in the past chronologically fulfilled, may we not, (as we approximate the *end*,) look intensely with a thrill of joy for them all to be consummated in the seventh month seven times seven-fold in the final harvest of the world which is now nearly ripe? God grant the writer, and every reader a seat among the blessed at "the Marriage Supper of the Lamb!"

CONCORD, May 6th, 1854.

BRO. MERRIAM. I have been thinking to-day that perhaps I ought to write a word of explanation to the Crisis. It is well known to some of the readers of the Crisis, and perhaps to its conductors, that when the paper was started, I had a great many fears as to the result of the undertaking, and being very much opposed to the starting of a new paper, I have sometimes spoken very decidedly against the entire arrangement. My reasons were these: 1st. I had before me the history of three advent papers. And 2d, having some knowledge of human nature, knowing that it is the same at all times and in all circumstances, and judging the future by the past, I did actually dread the idea of another paper controversy, which I thought might be the result of the present undertaking. These and some other reasons which it may not be important now to mention, led me to be very decided in opposing the idea of the new paper. As my appointments are sometimes seen in the paper, although not put there by my request, still the question will arise in some minds, why are they published there if I have no confidence in the paper? I wish to say, in answer to this question, that so far as the paper is concerned, whatever its future course may be, I fell well satisfied with its contents at present, and have been thus far happily disappointed, both in its course and management, as also in the effect it has had on the children and community at large. It is to me a welcome visitor. I love to read the warm epistles that are found in its columns from week to week, freighted as they are with love unfeigned to God, his children, and the truth, they are to me like oases in the barren desert, to cheer my fainting heart, while onward still I journey towards Beulah's peaceful land. I am satisfied from personal observation, that the Crisis has done much good; and I hope that during the few remaining hours of time, it may still bear to the little flock the welcome news of a coming salvation; and keep a straight onward course in telling the unvarnished truth of God, and warning a fire-doomed world to flee to the only refuge, the only safe hiding place from the dreadful storm that is fast gathering.—While thus engaged in the cause of God and truth, the God of truth will make it a blessing indeed to the pilgrim band.

Go, then, thou swift winged messenger of comfort; go, cheer the heart of the lone pilgrim o'er life's uneven way, whose heart perhaps is *never cheered* by the sweet notes of gospel truth as they fall from the lips of him whom God hath called to publish glad tidings to the meek;—go, tell him that trials are almost over;—bid his lone heart rejoice, for, lo, he who wipeth Israel's tears away is shortly to appear. Tell him that the morn of triumph is coming, the shades of night are swiftly passing away; and already we can descry through the prophetic glass, the rising beams of that glorious morn, whose rays of heavenly light divine will enshroud creation, and make God's people joyous forever, when paradise shall bloom once more in everlasting beauty. Go tell him, yea, speak it to his heart with confidence that the LAST YEAR of his toils has come, tell him it is swiftly passing, but ere its last sands shall drop, redemption's morn shall dawn to stop its crazy course, and bid him rejoice in light forever. Tell him that 1854 will bring our long expected King; and tell him, oh, tell him TO BE READY, for they that are ready *will go in.* For such the feast is all prepared.

Your brother still hoping,

S. W. BISHOP.

Later from Europe.

Important Declaration of the German Powers—the Black Warrior Matter Unsettled—Expedition against Greece.

By the Arctic at New York yesterday, we have one day's later advices from Europe.

It is confirmed that a protocol has been signed by the four powers to maintain the integrity of Turkey. Austria and Prussia will now demand that Russia evacuate the Turkish territory, and accordingly a draft of a note to Russia has been sent by the Vienna Conference to Berlin for approval of the Prussian Government.

According to advices from Frankfort, the ministers of Austria and Prussia have presented to the Diet the joint declaration of Austria and Prussia, announcing the continued cordiality of the Four Powers, and declaring that the prolongation of the struggle between Russia and Turkey constitutes a danger to Germany. After submitting the declaaation, the five protocols of the Vienna Conference were laid before the Diet, and the Austro-Prussian treaty made known to them. Other German States have been invited to adhere to it.

The Russians were manœuvering to cut off communication between Varna and Silistria.—On the 9th the combined fleets were still before Sebastopol. Very little further is known of the war. Gen. Forey's division of the French army left Malta on the 22d, in fourteen steamers, to take possession of Athens

Lord Clarendon stated that a treaty between Austria and Prussia would be laid before Parliament when the protocol containing it should be received; also, that papers would be laid before the House to show that coercive measures were necessary against Greece; finally, that the latest intelligence received by the British government was that Persia will remain neutral in the Turkish war. Sir James Graham admitted that the Tiger, steam frigate, had gone ashore and been captured by the Russians;—that ports in the Baltic and Black Sea were blockaded, but at present there was no intention on the part of the Allies to blockade Archangel, on the White Sea.

Spanish advices say that the Black Warrior affair is still unsettled, and that the object of M. Gallano, the special messenger to Washington, is to settle the matter without Mr Soule's intervention.

It is now reported that the Russians are unable, on account of the blockade, to defend the seaboard of Circassia, and had evacuated all their positions from Bantoum to Anapa, a distance of 200 leagues. They burned all their own forts, and retired to Kutais, in the interior. The Circassians came down from the mountains, and took possession of all the posts which the Russians had occupied, making prisoners of 1500 men whom they surprised at Sukhum Kaleh. The Circassians had proclaimed a provisional government under the Presidency of a brother-in-law of Schamyl.

The rebellion in Thessaly is said to be gaining ground again. The French steamer Gomer had brought four piratical vessels into Rhodes.

The ultimatum to Greece demands the observance of a strict neutrality, and the punishment of all those who have joined the rebellion, the immediate recall of all civil and military officers who have joined it, and the refusal to re-admit into the public service those who had resigned office, or left to join the insurrection. If these categorical demands are not granted by the 22d, the throne to be declared vacant, and a new government established. A Greek bishop was arrested at Pesth on the evening of the 28th of May, as an emissary of Russia. Six more Russian vessels had been taken as prizes.

From Copenhagen and Stockholm we are informed that vast numbers of the Fins are quitting Finland, and seeking refuge in Sweden, in consequence of the reign of terror established in their own country.

A case which has just transpired, seems to indicate that specie payment in Russia was wholly suspended.

France. A report was current in well informed circles at Paris that France will augment the army in Turkey to 170,000 men, in order to carry on the war with vigor. The army of St. Omers will be divided into three divisions, and will be extended towards the East. One division, as already stated, will be commanded by Gen. Baraguay d'Hilliers, another by Gen. Pellissier, and the third by Gen. de Abbouville.

LATER FROM EUROPE.

Progress of the War on the Danube, &c.

By the Pacific at New York last evening, we have four days later news. King Otho had accepted the Anglo-French ultimatum, and the smaller German states had generally adopted Austria and Prussia in relation to the views of the war. Three frigates of Sir Charles Napier's fleet had destroyed the outworks of Hango, in the Gulf of Finland.

In the Black Sea the allied fleets were blockading Sebastopol. The Turkish fleet was off Varna on the 11th, on the way to the Circassian coast. It is confirmed that the Russians have abandoned their Circassian forts. On the 13th of May the Russians lost 1500 men by an attack on the new fort of Abdel Medjid.—Marshal St. Arnand is appointed Generalissimo of the combined forces. He and Lord Raglan were to meet Omar Pacha at Varna, to conclude a plan of campaign.

The Greek insurrection had assumed a less formidable appearance.

Naples had declared in favor of neutrality.—Gen. Garabaldi was at Nice.

Four Russian war vessels had been presented to the Greek government by Russia. A Russian steamer had sailed out of Sebastopol, notwithstanding the blockade, and captured an English merchantman in the Black Sea; but being discovered, she cut the prize adrift and got back safe to Sebastopol.

Military preparations were making on the Neva.

The Czar had been quite sick.

It is reported that the vast merchant quarter of the city of Riga had been demolished by the military authorities in preparing for defence.

It is also reported that an allied force of 17,000 strong was to be landed in Sweden preparatory to that power declaring war on Russia.

Advices from Constantinople say that the Turkish corps at Kar almost entirely dispered on the approach of the Russians, May 5th.

Letters from Turin state that a contingent force of 25,000 men had been demanded from Sardinia by France for the purposes of the Eastern war.

From Athens it is stated that King Otho has has accepted the Anglo French ultimatum, and has promised to recall the Macorcodante on condition that the allies do not occupy his country. If they persist in their intention to send troops to Athens, he will withdraw the seat of his government into the interior, and will collect his army there.

It is reported from Cronstadt that prayers were read in all the churches of Warsaw for the success of the Greek insurrection.

The adhesion of the Germanic confederation to the Austro-Prussian treaty is secured. A committee has been appointed by the Frankfort Diet to prepare the document of adhesion.

From private telegraphic accounts it is reported that the Russians are menacing Erezeroum. They have recently made a compulsory enrolment of 30,000 Armenians.

From Malta we have a report that the allied fleet had bombarded Kaffa or Theodosia, a Russian port on the Eastern coast of the Crimea.

The English mail at Marseilles brings the Russian treaty with the Affghans. Russia promises "never, till the end of the world, to interfere in the interior concerns of the country;" in return for which promise the Khan of Khiva accords to Russia the right to build fortified barracks in the districts of Hourgani.

A steamer from the fleet brings news that Gustas Varna was bombarded, without effect, on the 22d. Another attack was intended on the 24th.

A telegraphic despatch from Belgrade announces that Silistria held out on the 26th, the Russians having been driven back four times with loss. Tunis furnishes 10,000 to the service of the Porte. The Journal de St. Petersburgh says that two frigates cannonaded Witisland on the 19th, and next day approached Ekenas, but were repulsed. Two thousand are posted near Denwarko, in Epirus.

The Progress of the War.

Extracts from papers received by the Niagara.

Paris, May 22.—I am assured that 86 pieces of artillery, of large calibre and of tremendous power, were to be embarked yesterday and the day before at Toulon and Marseilles. They are said to be intended for Sebastopol. It now seems certain that the plan of a combined attack by sea and land on that celebrated fortress and the Crimea has been decided upon, and that, in fact, we may expect to hear, at a short interval from each other, news of something very important taking place in the Baltic and the Black Sea.

The plan of the campaign, as drawn up by Marshal St. Arnaud at Constantinople, has been received this day by the Minister at War.—Cor. London Times

The following private telegraphic despatch has been received at Paris:

"Stockholm, 20th—The English fleet has destroyed the Fort of Gustafsvern, in the Gulf of Finland. 1,500 Russians have been made prisoners."

The object of Sir Charles Napier and his coadjutor is plain. They intend to destroy the fortresses right and left as they sail up the gulf, to demolish the Russian gun-boats which have been crammed in the inner channel, on the Sweaborg side, and thus step by step concentrate the force of the combined fleets on the destruction of the fortifications of Cronstadt. The *Daily News* remarking upon this, and upon the formidable and destructive power of a steam fleet when opposed to stone batteries, says:

"The assailing ships when moved by steam (as most of ours are), or assisted by steamers which act as tugs, can at their will take up the positions where the fixed land batteries of the enemy can bring the fewest guns to bear upon them; and when armed, as is also our case, with cannon of a longer range than those mounted on the fortresses they go to act against, can take up places beyond the reach of the enemy's guns. More than this, recent improvements in the construction and arming of our men-of-war enable them to concentrate the whole enormous broadside of a ship like the Duke of Wellington upon an almost incredibly narrow space.

Our ships are thus enabled to crumble the walls and silence the batteries of their antagonists almost without exposing themselves. The imperial port of Odessa, with all its stores and shipping, was ruined and destroyed, and many of the defenders slain, while only one life was lost by the English, and only two by the French assailants. Availing themselves of this advantage, the admirals of the allied fleets in the Black Sea, it appears from the most recent trustworthy accounts, are following up the blow at Odessa by relieving the Circassians from the last remains of Russian garrisons on their coast; and in the same way Sir C. Napier appears to have made up his mind, without exposing his crews to unnecessary danger, to take and destroy the seaward forts of Northern Russia one after another. When he has made all sure in the rear, the turn of Cronstadt will come. The number of forts, with numerous guns, which command the channel leading into Cronstadt, are boastfully enumerated whenever an attack upon that citadel is spoken of; but by the tactics upon which the allied admirals are acting, the whole weight of the ships' batteries of the allies can be made to play upon each fort in succession, and from a distance at which its guns cannot injure them. Fort after fort will thus be made to fall in succession, until the way to Cronstadt is cleared; and then its man-of-war harbor, with all the ships therein assembled, will be subjected to the fate of the imperial port of Odessa, its stores and ships."

A private letter from Stockholm, of the 16th of May, says the Patrie—

"Informs us that on that day a strong cannonade was heard during six hours, which the capture of the fort of Gustafsvern may account for. The same letter announces that much agitation prevailed throughout Finland. The military authorities treat the inhabitants with the greatest brutality, and commit all sorts of exactions."

The Moniteur de la Flotte quotes a letter from an officer on board the French fleet in the Black Sea, giving some account of Nicolaiev, which is, after Sebastopol, the principal naval establishment of Russia in that sea. This information was derived from the crew of one of the Russian vessels lately captured. Since the commencement of hostilities the most formal orders were forwarded to Nicolaiev to complete with all possible activity the ships-of-war lying on the stocks. But these orders could not be executed, for various reasons. Hands and supplies were wanting. The most intelligent foremen, who had been brought from foreign countries, especially from England, by Admiral Lazareff, left the service of Russia, and could not be replaced. The best workmen in the country had been forced to serve on board the fleet, as master carpenters and engineers, and several companies of operatives were transferred to Sebastopol, for the execution of urgent works in that place. The supply of timber, coal, and other articles derived from abroad, being exhausted, there was no possibility of renewing it. Among the ships on the stocks at Nicoliev are five liners, considered unfit for service, but which are now being thoroughly repaired by order of the emperor. These are—the Francis I, 110 guns; the King of Prussia, 84 guns, Omega, 84; John Golden Mouth, 74; and Erivan, 60. Among the vessels now constructing are—the steamship Marshal Paskowitsch, 100 guns; Teflis, a sailing ship of 82 guns; the 56 gun frigates, Crimea, Orthodoxy, and Standard, and the steam corvette Mingrelia. The largest engines, being ordered in America, cannot reach their destination, so that the steamers, for which they are intended, are totally unavailing. Prince Menschikoff visited the arsenals of Nicolaiev towards the close of April, by desire of the emperor, to whom he addressed an account of their situation

The Turkish troops in the neighborhood of Dazardschick suffer much from want of provisions. The inhabitants of the country around are in a state of such destitution that all the necessaries for Mustapha Pasha's troops must be conveyed to him from Constantinople, across Varna. The concentration of troops in Russian Poland continues. According to Russian reports, which are evidently false, 250,000 men to be placed in Poland. General Suchanoff has received orders from St Petersburg to place all the fortresses in Poland on a complete war footing.

A return of the Turkish army in Europe has just been made and presented to the commanders of the English and French armies.—Of regular infantry there are 126 battalions, of chasseurs four battalions, cavalry 64 squadrons, artillery 224 guns. The irregular infantry are 13,745 in number, the cavalry 14,355. The battalions consist of 700 men, the squadrons of from 100 to 145. The number of the artillery is estimated at 4,000. There are besides two battalions of engineers, each battalion composed of two companies, each 300 strong

The allied armies are in motion, in order to co-operate with Omar Pacha, and form his reserve. A French force must by this time have arrived at Adrianople. A French division is on its march from Gallipoli to Constantinople. The English division of the corps of light infantry at Scutari has received marching orders for Tuesday next. It is thought the route is for Varna.

A private letter from a lady of high rank at St. Petersburg, states that Count Nesselrode had been recently insulted by the people of that capitol on passing through the street in his carriage; he was hissed, hooted, and menaced, and was forced to take refuge in the house of a friend. He was accused by the people of being the cause of the war—of not having taken sufficient care against its casualities, and of having shown indifference and negligence; but whatever be the cause, the symptoms of popular indignation were not to be mistaken. It is probable that the inhabitants of St. Petersburg have already begun to feel more severely than the peasants of the interior the evils which war brings with it. They are nearer to those ports which are most exposed to hostilities, and they must be among the first to suffer. But it is certain that much fermentation prevails in the capital of the Russian Empire.

The Vienna Lloyd of May 20 says:—"Omar Pacha has taken up a position before Shumla, with his troops there concentrated; this is a sign that it is in this district where he intends fighting the first grand pitched battle with the Russians. It is reported that Omar-Pacha has sent a report to Constantinople, in which he says that he may be compelled to sacrifice Silistria if the subsidiary allied troops are not at the Balkan by the end of May at the latest."

St. Petersburg, May 9.—The Augsburg Gazette says that the Russian fleet is ready for action at Cronstadt, and nearly 10,000 men garrison the forts. On the island lying west of the fortress, tents are pitched, where troops find shelter, and all the coast swarms with soldiers, mostly of the guards. They are still working at Paul's Fort.

There has been another bombardment of Odessa by the English fleet:—

"The Tiger, with 16 guns and 250 men on board, stranded in the vicinity of the villa Cortazzi, and was immediately fired upon from the battery erected at this point, and by several gun boats. On the following day two English men-of-war arrived on the spot, and at once opened fire upon the said battery. The second letter speaks of seven English steamers having demanded restitution of the ship and her imprisoned crew, which being refused, they proceeded to bombard the town of Odessa. When this letter was posted, the firing had already lasted six hours, and still continued."

Austria and Prussia are at length fully committed against Russia, unless the Czar, at their earnest solicitation, shall stop his march into the Principalities, and give security for the speedy evacuation of Turkish territory, which he of course will not do until he is compelled to it.

We have no confirmation of the rumored bombardment of Sebastopol. The port was still blockaded by a large force of the combined fleet. The plan of operations against the place is said to have been determined upon, namely, to land 30,000 men in the Crimea, while the fleet will attack and destroy Sebastopol, the Anglo-French fleets then to leave the Turco-Egyptian squadron in the Black Sea, and Cronstadt to be attacked by the whole overwhelming forces of the combined fleets

Persia, according to the best authority, will remain neutral; and coercive measures are to be resorted to by the allied powers to quell any further insurrection among the Greeks.

Preparing for the worst, England is now straining every nerve to increase her naval and military forces; and France has called out a conscription of 140,000 men. I may state also that this levy is being enforced with the utmost rigor, and without the relaxations hitherto allowed. In every class the conscripts find excuse more than difficult and exemptions cannot be procured. The service must be performed—the ranks filled.

WAR WITH SPAIN. The New York Evening Post of Saturday evening, has the following from a special correspondent:—

Washington, June 3, 1854.—Preparations for war with Spain, if she will not sell Cuba, go on steadily and firmly.

1. Military and naval stores are being collected in great quantities at all convenient points.

2. All the vessels of war and naval stations are undergoing a thorough inspection.

3. All vessels of war are detained in port.

4. The idea of reducing the surplus in the treasury by reducing duties—so strongly recommended by the President in his message and by the Secretary of the Treasury in his report—is given up, although the surplus is already *nearly doubled.*

Appointments.

TENT MEETING. Providence permitting, there will be a Tent Meeting held near Frances Corner, Dartmouth, Mass., commencing about the first of August. Particulars hereafter.

By request, J. HEMENWAY.

Bro. Southerland will preach at Salem, Sunday, June 18.

Elder I. Adrian will preach in Chapman Hall, Boston, Sunday June 18. G. T. ADAMS.

FLORIDA, June 5, 1854.

If the Lord will there will be a Camp Meeting in Florida, Berkshire Co., Mass., five miles from North Adams, on the farm of [illegible] Kemp, near the stage road from Adams to Greenfield, to commence the 20th of June and continue over the following Sunday. We expect Brethren Pratt and Newton to attend, and we would say to Brother Hemenway and other ministering Brethren who may feel it a duty, to come up here to Florida Mountain and help us, and we would say to the Brethren, generally, come up to this feast. Come in the name of the Lord and help sound the midnight cry, and unite your efforts in proclaiming the last message of mercy that this world ever will hear. Come with your tents all of you that have them. The owner of the ground will, at a reasonable rate, furnish provision and horse feed.

In behalf of the Brethren, ISAAC BLANCHARD.

Harbinger and Watchman please copy.

Providence permitting, I will speak on the things pertaining to the kingdom of God, and the TIME of its establishment, at
Russel, June 14 and 15th.
Westfield, June 16th.
Springfield, June 17th, and continue over the Sabbath.
Strafford Springs, Ct., June 24th, and continue over the Sabbath.

My arrangements for Greenfield, Northfield, &c., are necessarily deferred. Bro J. Newton in part will accompany me. H. PRATT.

The Lord willing, Bro. J. W. Brittan will hold a meeting at
Manchester, N. H., on Friday evening, June 16, and continue over the Sabbath.
Newbury, N. H., at the South Meetinghouse, June 24th and 25th.

Providence permitting, I will be at
Middlebury, Ct., June 11.
Roxbury, June 18.
Lanesville, June 22. GEO. L. TEEPLE.

The Lord willing, I will preach at
Orrington, Me., Sunday, June 18th.
Holden, Me., Sunday, June 25th.
GEO. W. BROWN.

The Lord permitting, I will preach at
Danbury, Saturday, June 17th, and continue over the Sabbath
Alton Bay, Sabbath, June 25th.
Stockbridge Corner, Sabbath, June 25th, at 5 o'clock.
New Durham Ridge, Monday, June 26th, at 5 o'clock.
Barnsted, at the Red school house, June 27th, at 5 o'clock.
West Alton, 1st Sabbath in July.
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.
OTIS G. SMITH.

There will be a Tent Meeting, near the Depot, in Exeter, commencing Wednesday evening, June 15, and continuing over the Sabbath.—Brethren from abroad are invited to attend.

The Lord willing, I will preach at
Rochester Village, the 3d Sabbath in June.
Dover, the 4th Sabbath in June.
C. L. PAGE.

Agreeably to request, I appoint to meet with the brethren at Newark, N. J, Friday, June 23d, and continue over the Sabbath.
S. B. MUNN.

Conferences.

Myself and Brother McCann will hold a Conference at Gorham, Me., commencing Thursday preceding the fourth Sabbath in June.
L. L. HOWARD.

There will be a Conference at Adrian, Mich., commencing Thursday, June 15th, at 7 o'clock P. M., and continuing over the Sabbath. Brethren F. H. Berick, J. Couch and J. Howell will attend the meeting and preach the word. Let all the Brethren, far and near, who wish to hear the evidences on the Time of the speedy Advent of the Lord, come up to this Conference.

In behalf of the Brethren,
J. C. BYWATER,
P. S. RICH,
A. N. SEYMOUR.

Providence permitting, there will be a Conference in Etna, Me., in the barn of Brother J. Randlet, to commence on Saturday the first day of July and hold over the fourth. Brethren and Sisters, both ministers and lay, are invited to attend Come up Brethren full of faith and the Holy Ghost and break the bread of life to the Saints of God, and sound the last note of warning to a guilty world. Brethren who can had better furnish themselves with some plain food, and also some bedding, as some will have to sleep in the barn. HENRY PERKINS.

Carmel, June 3d, 1854.

P. S. There will be provision made for those who cannot provide for themselves. H. P.

Special Notice.

D. R. Mansfield, in behalf of the brethren, requests that E. Burnham may call at Bigelow's Mill, Ind., on his way from the West, and preach.

Bro. Mills Sweet's P. O. Address is Manchester, N. H.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

☞ Bro. S W. Bishop's P. O. address is Concord, N. H.

Bro. Rob't Chown's P. O. Address is Peinspoint, Ogal Co Ill

NOTICE OF A TENT MEETING. The Tent Meeting in Westfield, Mass., will commence Wednesday, June 14, and continue over the Sabbath. Provisions will be made, as far as possible, for board and horse keeping. Our company is small and mostly young and weak. We hope our old and well tried brethren will come prepared to lend a helping hand, that this glorious truth, of the near coming of Christ, may find its way into the hearts of our fellowmen in this place. Bro. Cummings will come with his large Tent for our meeting-house.—We hope that others will bring tents to pitch around it for lodgings. The meeting will be near the Depot on the Western Rail Road, 10 miles West of Springfield.

For the Brethren,
S. P. HUBBARD.

Sister Julia A. Lloyd requests that some of the preaching Brethren may make it in their way to call at Painesville, Ohio.

The new edition of Advent Hymn Book are now ready for sale. Those in want of Hymn Books, will please send in their orders.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. I. S. RICHARDS.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for be public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE,* and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the papers or for books on a page by itself, beginning thus, *Order for the Crisis,* or, *Order for books,* as the case may be.

5. [illegible] money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a legible hand.

7. In returning papers write on the paper the name and P. O. address of the person to whom it has been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 298 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Business Items.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

☞ Bro. Mansfield: we will send them as soon as they are ready.

☞ Bro. Pratt: too late.

☞ Sister M. P. Lock: you can be supplied from the Salem bundle.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ We have several hundred copies of the last Crisis on hand. Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail, we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
" " paper	"		40 "
Wholesale, cloth	"		$40 00 per 100
" paper	"		33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies in these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete, in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.

Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

E Farnham, A Belmont, H N Patten, J E Batchelder, E G Colver, E J Gilman, B H Couch, R Brown, S Safford, M Wyer, S Lovering, T Abbott, A Morse, J M Tyler, J B Patten, A W Arnold, I Andrew, Jr., L Allen, J Tucker, C Woodward, E H Hobbs, R Matterson, J Berry, A A Dutton, D Whipple, I Walker, R [illegible], W J Ripley, A Bonney, C W Rust, J Richardson, A Subscriber in Buckland, R Abbey, $1 each.

G Varney, D Farnum, B Tuttle, S [illegible], F Gilkey, H Hall, E M Lee, T McCleary, Bro. Nason, R Morrill, A Coulter, Sister Smith, J Taplin, H Bishop, S Richards, C Richards, 50 cts. each.

W H Shaw, E P Causey, R Young, D [illegible], J Lawrence, J W Babbitt, 25 cts. each.

Miscellaneous.—Brethren in Providence, $2; J Ringi, $2; C G Church, 35 cts.; D O Garland, 45 cts.; Brethren in Lake Village, $2; D G Whitaker, $2; H N Patten, $2; L Hooper, $5; J Brown, $1,50; S F Drake, 46 cts.; S C Calderwood, $2; H I Orcutt, $10; A friend, $5.

Cash Received for Books.

J A Wheeler, $1; N Thurston, [illegible]; Farnum, $2,20; L Cook, $15; [illegible], $1,30; H Rand, $1; E Whitney, $2; C W Richards, $2; J Bower, $1; J B Dodge, $1; Mary A Rogers, $2.

"As many as I love, I rebuke and chasten."—Rev. 3 : 19.

Art thou sailing, my Brother, on a tossing sea?
Art thou weary in watching for day?
While the rocks and the quicksands are lurking for thee,
Will thy gallant ship hold on her way?
Yes, thou hast a guardian, confidingly trust
To His skill, and He'll bear thee safe home,
Affliction must try thee, but do not distrust;
Tribulation will make thy heart strong.

Then fear not the storm, for the waves rise higher
As nearer the shore she draws;
And the Bride has been tried by the sword and fire,
She has sailed on the bloody seas,
She must still bear the impress of suffering love
In labor, and conflict, and pain,
Until she is pure as the Angels above,
And Christ can a spotless Bride claim.

Is thy pathway, my Sister, by clouds overcast?
Art thou toiling in weakness and pain?
Art thou braving the storm, with its fearful blast?
Must the thorn pierce again, and again?
Yes, the thorn must wound, if the rose you secure;
All the white robed ones, here must be tried;
The dross must be burnt from the precious ore,
And the loving heart purified.

Thou hast welcomed, my Sister, the dew and the flower,
They have cheer'd thee, and were not in vain;
But a far richer boon was the thorn in the bower,
For its lessons still with thee remain;
Does the blessed One say, whom I chasten I love?
Does His pitying eye o'er thee beam?
Yes, He's fitting a mansion for thee above,
Then never, no never, complain.

Press on, my dear Brother, for the nightly shades flee;
One more struggle, and all will be o'er;
Trust on, Sister dear, there's a morning for thee,
Where farewells are breathed no more;
Soon, soon, that glad morning will bring the reward,
When all who have *dared* to believe
The time that Jehovah has left on record,
Will this year a blest kingdom receive.

VESTA N. CUDWORTH.

Charlemont, Mass.

Concord Tent Meeting.

This meeting which we believe to be the opening, as it were, of the last Advent campaign in this section, was looked to with great interest, as an important meeting, the influence of which would be likely to extend far and wide. I was unable to attend till Saturday afternoon. On Sunday morning the tide of feeling was so strong among the members of the flock, that it was hard shutting down the gate to give the preachers their chance. We believe great good was accomplished in that prayer meeting, and some members of Congregational Churches became deeply interested, and took an active part, probably for the first time with us.

Among the rest a colored Brother and Sister spoke with deep feeling. That Sister remarked that no one could conceive the feeling it gave her, to hear about "that poor man in Boston." Said she, "we have to suffer here a great deal," but casting a glance toward heaven, she added, with much emotion, "glory to God *the GREAT ABOLITIONIST is coming this year.*" A universal response seemed to flow from every heart, and a spontaneous "AMEN" made the whole encampment ring. The flowing tear and outgushing responses of the Brethren and Sisters on that memorable occasion, spoke the fulness and depth of their emotions; and we trust impressions then made will be permanent on many hearts.

At length the time arrived when it was evidently "the mind of the Spirit", to change the exercise, and preaching commenced. Sermon by Brother Adrian, afternoon by Brother Cummings, and evening by Brother Adrian. Audience large and attentive, and to the credit of the city of Concord we may say, good order reigned without interruption.

A remark made by Brother Cummings struck the congregation with great weight, and produced evidently a deep sensation. It was in reference to the Parable of the ten Virgins. He remarked, that it was well known in the campaign of '43 and 4 there were large and enthusiastic gatherings of Brethren and Sisters in their camp-meetings, but afterward that spirit died away, because the Virgins fell asleep during the tarrying of the Bridegroom. He said, that year before last a Tent-meeting was holden, but comparatively with little interest; last year the interest was on the increase, and this year there were some 200 or 300 men from Maine to hear the first discourse preached on the ground.— This reference to encampments painted the track of the Virgins out so completely before the citizens of Concord, who had witnessed these movements, that it seemed they were almost persuaded to believe the Parable was fulfilled before their eyes. The closing sermon by Brother Adrian on the Triumphs of Rev. left a deep impression, we trust, on the minds of the audience.

The location selected for this Tent-meeting was one of the most delightful I ever saw, overlooking the city, and catching the cooling breezes.

There were about 30 baptized by Bro. Hammon which seemed to transform the Merrimac into a Jordan. The place of baptism also presented most attracting scenery, and thousands lined the shores on either side. The bridge also afforded a cool retreat to a large number of spectators.

I have been informed the parting scene on Monday morning was a season of great interest and profit. J. M.

CORRESPONDENCE.

FLORIDA, MASS., April 11, 1854.

For the benefit of those who wish to know the truth, I write the following lines. Some think the coming of the Lord will not be known by any one until they see Him in the clouds of heaven, as they think is proved from this text, Luke 21, 35. "For as a snare shall it come on all them that dwell on the face of the whole earth." See v. 3. "And take heed to yourselves, lest at any time, your hearts be overcharged with surfeiting and drunkeness, and the cares of this life, so that day come upon you unawares." 36 v. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man." Here we find a command to take heed, watch and pray.— Take heed to what? to the signs. Watch and pray—to escape all these things.— What things? See 25 v. "Distress of nations with perplexity." 26 v. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken." All the worthy ones will escape all these things, and the snare. Here we find proof, that it will not come on God's people unawares, for they will take heed to the signs. They are accepted of God, and will not be taken in the snare; and neither will that day overtake them as a thief. Proof, 1 Thess. 5, 4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." See the three first vs., Matt. 24, 37. "But as the days of Noe were, so shall also the coming of the Son of man be." Noah knew the time: see Gen. 6, 3, and 7, 4–10. and Dan. 12–10. "But the wise shall understand." Who are the wise? Matt. 7, 24—"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock."

E. BLANCHARD.

GREAT FALLS, N. H., Mar. 28, 1954.

Brother Merriam:—There are many here at this time who are inquring for the light of truth in relation to the coming of the Lord this year, and the Crisis gives both the light and the cry, saying, "Behold the Bridegroom cometh, go ye out to to meet him." Surely this is meat in due season to all the Virgins that are looking for their Lord and Master's return. Go on, Brethren and Sisters, sound the Cry, for the Lord has said, "Blessed is that servant, whom his Lord when He cometh shall find so doing." Quite a number have come out lately in this place, and identified themselves with us, and many more are enquring for the truth. Lord help us all to decide fully for him.— Brother Merriam, why will not some of the preaching Brethren give out an appointment for this place? The word would be gladly received. If you feel to come this way, come as soon as possible, and oblige many looking for the Lord in 1854. The Advent meetings are held at Buffum's hall on High street.

A. BAYLES.

BLANDFORD, MASS., April 15, 1854.

How blest the *vision*, O how cheering
Is the sound of fifty-four;
Then we look for thine appearing,
Then we'll rest and roam no more.

O can the joyful news be true? will Jesus come *this* year, to give us immortality and raise the sleeping dead? My mind reverts back to last summer, as I stood by the couch of my beautiful dead; she that was so full of life and joyousness, is *sleeping there*; her laughing blue eyes are closed; her round dimpled limbs, fair as alabaster, straightened for the grave; a sweet smile is on her lips, as though angels were watching her slumbers. She looked too fair to lay away in the grave; but so it must be; her "beauty must consume away in the grave from her dwelling." But as I turn from her last resting place, weeping, that death must have dominion over one so dear, I hear a sound, a glad joyful sound: *Jesus is coming*— Was there ever music so sweet; again it comes rolling over the mountains, louder, clearer, still:—on it sweeps through the vallies, JESUS IS COMING, and almost unconsciously, my own lips catch the cry. Oh! what music! and now away in the blue dome of Heaven, the melody swells loud and sweet as when "the morning stars sang together, and all the sons of God shouted for joy." And again I turn my gaze toward the grave of my darling, and as I look, the earth heaves and trembles; a moment more, and up springs my sleeping one, beautiful with life and immortality. I feel a soft hand laid upon my head, (surely I know that touch;) I turn, and by me stands my gentle, loving mother: she had been *sleeping* too; but there she stands, fair and smiling, by my side; no mark of *death* there, no; for she slept in *Jesus*, and now has a part in the *first* resurrection. Oh! hail happy day! *Soon* may it come, is the prayer of your sister looking for redemption *this year*.

NANCY M. HENRY.

SALISBURY, March 10, 1854.

Respected Reader:—1st. Are you a professed believer in the Advent of our Lord? 2nd. Do you believe in his personal appearing? 3d. Did you ever believe in the time of his coming, and receive it into your heart, and confess its light to be above the noon-day sun? If so, where are you now? Where are those testimonies emanating from a warm heart? Where are those fervent prayers, which arose like perfumes of a sweet-smelling savor? Where are those solemn vows, while upon the bended knee in solemn prayer, you pledged your faith in the time of the coming of the Lord? In that humble posture you received the evidence of the immediate coming, and with your right hand and your left hand up-lifted toward Heaven, declared before Jehovah, that it was made sure to your heart by the seal of the Holy Spirit. God gave you that which you asked for, and granted you all your requests, in answer to prayer, upon which you gave your plighted faith. O my friend where are you now? Have you gone back into Babylon? Could you not wait patiently that short space of time till midnight? Till the time came again for you to arouse and trim your lamp and "go forth to meet the Bridegroom?"

B. H. C.

WEST WINSTED, CT.

Dear Brother Merriam:—Opposition meets us on every hand, yet while God is for us who can be against us? This hope is dear to me; for it is a sure and a certain hope, a hope big with immortality and glory. What magic in these words! what a charming sound on mortals' ear! It makes the soul rejoice with "joy unspeakable and full of glory," and long for the land of eternal rest, the New Jerusalem, its golden streets, its pearly gates, its river of life, and the fruit of the tree of life.— How grand—how beautiful—how sublime will be the paradise of God! where God Himself is to be the light of the city, and the faithful are to dwell with him forever, even forever and ever! Let me say to all, be faithful. Salem's golden towers, and heaven's eternal mansions are in sight. Yes we are almost home, the palms of victory, and robes of light are waiting for those who are faithful unto the end. O what a thought, earth's scenes to close this year—the grave to yield up its dead, and all our trials and sorrows to flee away, and we be changed and made like Jesus!— Should any read these lines that are not ready for the judgment, get ready—make no delay, for we must soon at that tribunal stand. O get ready and make the judge your friend, for every warning, every admonition you must give an account in that day. For one, I am determined to live for God, love the truth, and try to possess the meek and quiet spirit of Jesus, feeling that it is better to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

Your Sister looking for the
King this year,
H. L. HOLLAND.

HAWLEY, March 13, 1854.

We are almost home. Glory be to Jesus, our troubles and trials are almost ended. Soon the last tear will be shed; in a little while from this we shall see Jesus in all his glory, and be made like him. "Signs there is no mistaking proclaim Messiah near." The signs are in the past; the nations are angry, they are preparing for the battle of that great day.— Soon the four winds will be let loose, every servant of God sealed, probation ended, and those that are filthy will be filthy still; and those that are righteous will be righteous still. O children, let us gird on the whole armor of God; and have our garments pure, and be like unto servants that wait for their Master. I am glad there are some that understand the time when Jesus is coming. Brethren and Sisters, we shall not be in darkness, that that day should overtake us as a thief. Would to God there were more that believes Jesus is coming this year, that they might be ready for the great event.

PHILENA P. BURNELL.

SHIRLEY, 1854.

Dear Brother Merriam:—The messenger published by you has proved a great blessing to my soul while I have been reading its pages, containing the light in relation to the Lord's coming so soon as in '54. In '43 I believed He would come, but was disappointed. Of late my mind has been called to the subject again.— Thank God for the light that shines out through the medium of the Crisis, and other publications. We have got the light, bless God for it. It has shined in the pathway of about thirty in the vicinity of Moosehead Lake; and there is a great desire for the truth here. The Lord send some of the strong Brn. here, is the cry of my soul. The children are strong in the faith; and I have led a number of them into the water. Some others will be baptized soon. S. G. MITCHELL.

We regret that the appointment forwarded with this letter was not observed till too late. Please write another if duty requires.

Brother Merriam:—I have been truly thankful for the privilege of reading the Crisis; so much so that I know not how to express my gratitude. It is truly meat in due season to my poor soul. The truths which it advocates are what I fully believe; and I am glad that I ever embraced them. I was converted to the time of the Lord's coming in '44. And as I believe it was time that brought me out from the world, so I believe it will be time that will be carry me to the judgment, and land me in the kingdom. Glory to God. This year, I am looking for Him who has said unto them that look for Him will He appear the second time without sin unto salvation. Glory to God, we are almost home; soon our trials will have an end; faith will be lost in sight, and prayer be turned to praise. My soul cries out, "Come Lord Jesus, and come quickly." Amen.

Yours, in the faith of
speedy redemption,
SUSAN E. TEEPLE.

ST. JOHNSBURY, VT, March 3 1854.

"Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Luke, x: 2, Matt. ix. 38. Dear Brethren, Are we obeying this instruction of our Lord whom we expect to come this year and gather his elect?— If we are, are we willing to say, "here am I, Lord, send me?" How many of us are willing to take our lives in our hand, and sound the solemn warning, "*behold* the Bridegroom cometh?" Let us see to it, my brethren, that we do not ask to be excused from duty at our peril. One may say he has not the pecuniary means to go out and sound the cry. "If God so clothe the grass, which to-day is, and to-morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith?— Another may say, I cannot preach the word, but if such a brother would just ask my aid, I would help him out of his dilemma; for I have more worldly goods than I shall need. But must those who are poor, solicit aid of their brethren? This is not according to the principles of Job; for he said, "the cause that I knew not, I searched out." (Job, 29th, 19.) Now my brethren, the Lord is coming this year, and O let us not be of that class who are of a fearful heart. If we are of the flock, all we have, and are, belongs to the Shepherd and His flock. O I bless the great God, that He has given us a hope that is sure and steadfast. Come, Brethren, take courage; the battle is almost over, we shall soon reach the shore if faithful.— Hallelujah to the Lamb.

From your brother in Christ,

D. Z.

Pearls from the Fountain. For the Church. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgive you, so also do ye."

"And above all things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts, let the word of Christ dwell in you richly in all wisdom."

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man, ye are the salt of the earth."

Pearls from the Fountain. For all.— "And the woman (Church) fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days," (years).

"Immediately after the tribulation of those days, (1260), shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

"And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven, to the other."

"When ye see these things begin to to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

"And Jesus spake to them a parable, Behold the fig-tree, and all the trees.— When they now shoot forth, ye see and *know* of your own selves that summer is now nigh at hand. So likewise, when ye see these things come to pass, *know* ye that the kingdom of God is nigh at hand."

"Behold he cometh with clouds, and every eye shall see him."

J. E. CLARK.

PORTLAND, April 9, 1854.

To the Brethren scattered abroad:—I would say the interest in Portland is still good. A great anxiety exists among the people to hear on the great question of the Lord's coming. Our place of worship is thronged when we have preaching on the subject. Also Brother Merriam's mighty messenger, the World's Crisis, is in great demand. Oh it comes clothed with power, bringing the Midnight Cry; Glory to God

I pray God to clothe its lines still with *burning truth*; and let it speak the Bridegroom nigh. We hope that our true watchmen will not cease to cry, day nor night, until Zion becomes a praise in all the earth. There is a great anxiety for Brother Couch to come here, and tarry a few days. We hope he will come as soon as the way opens.

Yours, in hope of deliverance
this year,
J. D. FARNHAM.

WATERBURY, CONN., April 2, 1854.

Dear Brother Merriam:—Believing the Brn. abroad would like to hear from us since the Conference, I would now say that the bread cast upon the waters is beginning to bear fruit almost every week; some are coming out and embracing the truth as it is in Jesus.

Last Sabbath eight happy souls went down into the water, and were baptized by Bro. Morgan; thus shewing their faith in the death, burial and resurrection of the Savior; and they received the promised gift. There were more that were then detained by sickness that are waiting to go forward in the footsteps of their blessed Redeemer.

The cause here is onward; the church of God's own planting are firm in expecting to see the King in his beauty this year. Yes, soon the redeemed of the world will come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away, and the tongue of the dumb sing for joy. Some times we are ready to say,

Can it be such hopes for me,
In this our trying hour;
Will it not fail as once before,
When hope seemed almost sure?

Then we look at the signs of the times, the commencement and ending of the days of tribulation, &c., we say no, it will not fail; it will surely come; it will speak; it will not lie; it has tarried once, but now He comes according to the cry. Yes, pilgrims,

"The morn breaks sweetly o'er thee,
And all its midnight shadows flee,
Tinged are the distant skies before thee
A beacon light hangs out for thee."

A few more days or months at m… our trials will be over. Dear Brethren … Sisters, that are looking for such things, … the Lord grant that we may realize w… manner of person we must be in all h… conversation and godliness; let us rem… ber that without holiness no one shall … the Lord.

Yours, looking for the King in his be… ty this year, LUTHER ADAMS

CONCORD, N. H., April 2, 1854

Brother Merriam.—In view of … shortness of time, and the rapid appro… of the Judgment, with a full soul insp… with love to God and for my fellow m… permit me to say a few words through … medium of the Crisis, in behalf of … Master's cause.

"Be ye therefore sober and watch … prayer." We live in a solemn time. … how carefully we ought to step; how c… ful to search our hearts; to right e… wrong; to lay ourselves, our property, … all, upon the altar of God, with entire … mission to His will. Let all hard … with regard to each other be done aw… let the mind that was in Christ be in … hearts; let us purify ourselves thr… faith in God and His word; stand … from the world, and be not conformed … Beware of false teachers. Let the … of God be your standard of truth, an… so error; use the ability God has g… you to get the truth before our fellow … O let there be prevailing prayer in … church with God, let it be the praye… sincerity and faith. God grant our … may be holy, and without spot. A… months, and we are clothed with im… tality, or lost forever. O sleeper, a… call upon thy God; wanderer, retur… Brethren and Sisters, what are you d… for the salvation of the world? Are … taking the course to come up to the J… ment with skirts clear from the bloo… souls?

D. C. WHEELE…

PORT PERRY REACH, C. W., 185…

Dear Brother Merriam:—I am gla… acknowledge the receipt of the "W… Crisis." It rejoiced my heart, and I h… feast of fat things; it is meat in due … son to me, it is just what we want at … time of midnight darkness. Glory … God, He has put the *time* in His … and the prophets searched diligent… know *what time*, and what *manner* of … And they ministered to us; and C… God forbid that we should neglect … diligent when we have the promise th… the time of the end "knowledge sha… increased;" and it is connected with … time, and still more, "the wise shal… derstand;" and this also refers to … time. Amen. Blessed be God, the … is an important portion of God's w… He has appointed it with an *oath*. A… desired to look into it. It is the mains… of the advent cause. Blot out the … and we become formal. Some are … it will do harm. The cause has bee… ing out in Canada West, so that m… and others have been obliged to qui… field. All the harm the time will do … will make us a little unpopular, an… may have to suffer—to be scoffed at, … should be disappointed. But Bre… let us have faith; for he will come a… time appointed. I would rather su… thousand disappointments than hav… King come and not be ready. We'… be glad if some able Brother would … over and help us. May God spee… truth, is my prayer.

Yours, looking for eternal life wh… sus comes.

JOHN BOW…

PROPHETIC PERIODS—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn . . . . 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. 1809. Napoleon takes away the civil Power of the Little Horn.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot . . . . 1854. 1833. Fall of the Stars.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the l… horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated … the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of … saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during w… the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we un… stand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to re… in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and … shall take away his dominion to consume and destroy unto the end." 45 years from the close of the … make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulatio… those days shall the sun be darkened,"—which marks a point previous to which the saints were taken … of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to … 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which … end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have a… dant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in … hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of … saints the present year.

SAMUEL PAGE.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS.; WEDNESDAY, JUNE 21, 1854. NUMBER 22.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

The Great Anti-Christian Power,

AS REPRESENTED BY

DANIEL, CHRIST, PAUL AND JOHN:

BY J. COUCH

Concluded.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"—Matt. 24: 15.

8. The Church will depend on the state for support and protection, instead of depending on Christ; therefore the Woman is represented as seated on the Beast; i. e. sustained by the civil power.

Says Gibbon, "The thrones of the East were filled with Catholic Bishops devoted to his interest, the clergy and the monks were gained by his liberality, and the people were taught to pray for their *future sovereign, the hope and PILLAR of true religion.*" This remark of the historian strikingly expresses the dependence of the Church on the civil power for support and protection; for the very idea of a pillar is, that it *supports or sustains that which is resting on it.*

Having shown what was designated by the great anti-Christian power referred to by our Savior, which he denominates the abomination, and which Daniel presents under the symbol of a little horn with eyes and a mouth, and Paul, as the man of sin seated "in the temple of God," and John under the symbol of a Beast with seven heads and ten horns, to which was given a mouth speaking great things, and also under the emblem of a Woman seated on a beast, and reigning over the kings of the earth, we now inquire how a knowledge of this subject can enable us to understand when the Lord will come, and the world will end, since the Savior evidently instructs us to obtain a knowledge of this subject for that purpose. A knowledge of the time is evidently dependent on an understanding of the prophetic periods which are connected with the history of this anti-Christian power, and these periods are dependent on certain changes in the history of this power for their commencement and termination; therefore an understanding of the history of this power in all its different developments, must give an understanding of the prophetic periods which are connected with the judgment. The chronological periods connected with this subject are given to measure different portions of the history of the anti-Christian power, from the time of its establishment to its final destruction; so that if we can find what portion of its history each period measures, and when that portion begins, we can ascertain when the period commences, and consequently when it will end: and having found when the period will end, we find when that portion of the history will end. Thus the history is given to show where the periods commence, and the periods are given to show where the history ends.

We now turn to the first period given in connection with this subject, (Dan. 7: 25) "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

The portion of history measured by this prophetic period, is evidently the exercise of its power to wear out the saints, and to change times and laws. The expression, "they shall be given into his hand," is evidently a figurative expression to convey the idea that he would at that time obtain the power to control and govern the saints, times and laws according to his own will; and as the prophecy shows, that this power was exercised by the horn while having eyes and a mouth, and by the Woman while seated on the Beast, neither of them can exercise it alone; therefore it cannot be exercised before the union is formed between Church and State, nor after that union is dissolved.

We now inquire how long this power would be exercised by Church and State united? The chronological period given to measure this portion of the history, is, "time, times and the dividing of time."—It is evident from the periods given in Dan. 9th to show the time of Christ's first Advent, that a day is symbolical of a year; and learned men generally admit that the periods presented in Daniel, giving the time of his second Advent, are to be understood in the same manner. They also maintain that the term, "time," is to be understood as designating a year; "times," two years; and "the dividing of time," a part of the fourth year, reckoning 360 days to a year. Therefore we have three prophetic years, and part of the fourth; and as the text does not show us how much of the fourth is to be reckoned, we only learn from the text that it is between three and four prophetic years. Three prophetic years (1180 days) represent 1180 years, and four prophetic years represent 1440 years; therefore this power must be exercised for a period not less than 1180, nor more than 1440 years.—But as God does not reveal truths in a manner so indefinite, without an explanation, we may expect to find more definite instruction in some portion of the revelation upon this subject. On turning to Dan. 12th, where more specific instruction is given by the prophet on the same subject, we find the following, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Dan. 12: 11.—From this passage we learn the fact, that from the time when the abomination is set up, there shall be 1290 days, (years).—As he does not show us in this text what the period measures, it is evidently an explanation of instruction previously given; and as this period is generally understood to measure the civil power of the papacy, and as that power is given in the seventh of Daniel in connection with "time, times and the dividing of time," the 1290 days are evidently an explanation of that period. The period in the seventh ch. is shown to commence at the point where the Church and State obtain the power to change the laws and wear out the saints, and in the 12th ch. is explained as commencing when the abomination is set up, and the abomination is shown to be set up when the Woman takes her seat on the Beast, (Rev. 17.) The historical development of this prophecy we understand to be when the Greek kingdom submitted to the Catholic Church, which we have proved from history to be in A. D. 519. Therefore the prophetic period shows that this portion of the history will terminate 1290 years from 519. But what portion of its history have we shown that the period measures? The wearing out (or persecution) of the saints and the changing of times and laws. But we have learned from the testimony of Christ, that those days of tribulation were shortened; and as this is the first number given to measure the tribulation, it must be the period shortened. But we enquire if it be shortened what is its length after it is shortened?

By reference to instruction given on this subject afterward by John, Rev. 13th, where he gives a description of the same power and persecution, we find the war or persecution was to continue forty and two months, which is 1260 days, 30 days less than the period given by Daniel to measure the same tribulation. Therefore the 1260 days are given to measure the tribulation of the Church, and that tribulation must continue 1260 days.

We now inquire where the 1260 days commenced? They must commence with the 1290 because they are 1260 days of the 1290, the latter number being shortened, and if shortened the portion of time cut off could not be in the midst, but at the end of those days; and as we have proved the 1290 to have commenced in 519, the 1260 must begin at the same point, consequently will end in 1779.

Jesus, in order to demonstrate the termination of this portion of the history by evidences, as it were, visible and tangible, of which he would have the control himself, so that the Church would not be obliged to depend on the testimony of chronographers, placed as a monument the darkening of the Sun to show that the tribulation was ended. This darkening occurred in 1780.

As it is important to ascertain whether the darkening of the sun on the 19th of May, 1780, was the fulfilment of this sign, we would say, the question of the fulfilment or non-fulfilment of this passage hinges on the exact fit of the event to the prophecy. It must be chronologically exact, i. e. come in at the time represented. 2. It must be exact in the order of events; and 3. there must be a perfect correspondence of the event to the representation. This sign was given in 1780 at the end of the 1260 days of tribulation; therefore it was exact in its *chronological order.* It occurred after the events predicted by our Savior as preceding the darkening of the sun had been fulfilled, and prior to the events which were predicted as subsequent to the darkening of the sun; therefore it was exact in respect to the *order of events.* If therefore it corresponds perfectly to the description given by our Savior, it must have been *the* darkening referred to. We are informed that the Greek word rendered "darkened," implies no such idea as that the light of the sun should be extinguished; but that its rays should be intercepted; literally, that the sun should be *shaded*, which was the very event that transpired; while in respect to the moon it is said, "the moon shall not give her light." This implies the entire absence of all lunar rays to illuminate the earth; and although on the night subsequent to the darkening of the sun, the moon was nearly at the fall, not a ray of light from that luminary was perceptible to the eye.

But some object to this fulfilment, that it was not novel, universal or supernatural. We do not conceive, however, that this objection has great weight. Suppose we test it by referring to other predictions in the same chapter; e. g. wars, famines, pestilences, earthquakes, &c. It is not necessary that these wars, or famines, or pestilences, or earthquakes should be of a new class—out of the order of nature—or that they should extend over all the earth in order to fulfil the prediction; neither is it essential that the darkening of the sun should be an infraction of nature's laws, or of universal extent, in order to fulfil the prediction. If it occurred at the right point both in relation to chronology and the order of events, and the occurrence was precisely such as was predicted, then the fulfilment is perfect, and to deny it is *unbelief.*

Again, inasmuch as Jesus says *immediately after the tribulation of those days* shall the sun be darkened, he must refer to a given point in the history of the Church; therefore the idea that the sun has been darkened in different ages of the world as a fulfilment of this prophecy, is *inadmissible.* Once more, if we have not yet had that sign given, we have not had the first sign of our Lord's coming; therefore have no authority for expecting his immediate return; and more than that, if we have not had the darkening of the sun which was to occur *immediately after the tribulation* inasmuch as the Church in our day has not been subject to the persecution to which Christ alludes, it is evident the tribulation is not yet begun; a doctrine which would certainly not be very consoling to the Church, especially after having heard the blessed announcement, "Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished."

But do the 1290 days end at the same point? If the 1290 were given only to measure the tribulation, the thirty years could not constitute a part of the prophetic period after it was shortened, because there would be nothing for it to measure; but as the 1290 days (years) were given to measure not only the tribulation, but also the dominion or power to change times and laws, and the Savior said the days should be shortened only in reference to the tribulation; therefore the thirty years continue to measure that power during the time it holds dominion. 1290 years from 519 carry us to 1809. We now inquire what we may expect, according to the prophecy, to happen in 1809.—As the period was to measure the time during which the Woman was to be seated on the Beast, and the abomination to continue in its exalted position, and the union of Church and State to remain exercising civil power conjointly, we may expect in 1809 the imperial government with which the Church is connected to refuse any longer to submit to the dictation of the Church, as it had submitted 1290 years before; and as the Church received the civil rulers to their communion for submitting in 519, we may expect they will reject them from their communion in 1809.

Says Allison, "It was officially proclaimed as the fixed determination of the emperor, (Napoleon) never to infringe upon the spiritual authority of the pope, nor even to permit *again* the *temporal* sovereignty of the Church.

And in consequence of this decision, the 'Code Napoleon,' 'The Conscription,' and the Continental system were introduced in their *full* vigor.

The pope excommunicated Bonaparte, in return for the *confiscation* of his *whole dominion.*"

Says Scott, "A proclamation of the consultum, issued upon the 10th of June, 1809, in consequence of the imperial rescript, declared that the *temporal dominion* of Rome *had passed to Napoleon*, but she would still continue to be the residence of the visible head of the Catholic Church.

On the very night when the proclamation of the new functionaries *finally* divested him of his *temporal principality*, the head of the Church assumed his *spiritual* weapons, and in the name of God from whom he claimed authority, by missives drawn up by himself and sealed with the seal of the fisherman, declared Napoleon, emperor of the French, with his *adherents, favorers*, and *counsellors*, to have incurred the solemn doom of excommunication, which he proceeds to launch against *them* accordingly."

I now inquire what portion of the history is covered by the 45 days, (years,) that remain between the close of the 1290 years in 1809, and the end of the days, (or 1335 years,) in 1854. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," (Dan. 12: 12). The portion of history then covered by the 45 days, (years,) is the *waiting season*, the expecting time, when the saints arrive at the time of partial deliverance, then complete and final deliverance is to be expected—the judgment has set on the little horn, and its dominion is taken away—they are to wait until it shall be destroyed by the brightness of his coming. The vision is unsealed in the time of the end—the light begins to shine, and the saints are to *wait* for the fulfilment of the promise. In our age of the world the words of the Apostle are emphatically significant: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." (2 Pet. 3: 11–14). The position of the Church is now subsequent to the tribulation, the darkening of the sun, and the appearing of the signs that portend the immediate approach of the Savior, when Jesus told them to look up, and lift up their heads; for their redemption draweth nigh. Having seen the dawn of the morning, the day-star having risen in their hearts, they are to wait for the bursting glories of everlasting day, when the sun of righteousness shall arise with healing in his wings.

Says the Angel to Daniel, "But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Dan. 12: 13.

The rest here referred to must mean rest in ordinary sleep, or rest from the service of God, or rest in the grave. If the first, then the antithetical part of the verse which represents him as standing in his lot, or as Stuart renders it, "thou shalt stand up FOR thy lot," Gesenius, "and arise TO thy lot," would imply his being *aroused from sleep*: if it mean rest from the service of God, then evidently the antithesis would be a *revival of religion* in his heart; but if it mean repose in the grave, then the standing in his lot must imply a *resurrection from the dead.*

In respect to the first interpretation, the length of time (1335 days) preclude the idea of its being natural sleep; in respect the second, the idea is absurd.

The third, and only rational interpretation conceivable, is that it alludes to rest in the grave, and that at the end of the 1335 days that rest would be broken, and Daniel rise up for his lot or inheritance by a resurrection from the dead.

The starting point of the 1335 days must be the same with that of the 1290 days, or no starting is given, and the period becomes completely unintelligible, which would be an impeachment on the wisdom and goodness of God in giving a chronological period without the possibility of its being understood.

Glory to God, that we have not now to rest 1335 years before receiving our inheritance with the saints in light. We do not now see a land that is "very far off;" but nigh at hand. If we are correct in our calculations in respect to the rise of the Great Anti-Christian power in 519, then the waiting time will end this year, and all who have waited in the sense of the prophecy, i. e, in anxious and confident expectation, will have part in the first resurrection, and enter into the new earth beautified and glorified with the presence of the Lamb. O! beloved Brethren and Sisters, can we be so nigh the goal? Is it possible the congregating of the elect on the mount of God is so near at hand?—Have we almost arrived within reach of the jasper walls, and jeweled gates of the New Jerusalem? O how holy and unblamable should be our lives and conversation, that our "faith and hope might be in God." "Seeing that ye have purified your souls in obeying the truth," "see that ye love one another with a pure heart fervently." Let us consecrate our lives and our substance to that blessed Savior who has offered His life a ransom for us, cheerfully bearing the cross and enduring the tribulation, that we may be counted worthy to escape the scenes of violence and desolation that are coming on the earth, and receive an inheritance pure and undefiled, and that fadeth not away.

WEST WINSTED, May 11th, 1854.

Dear Brother Merriam:—I am still "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," and looking with increased interest from week to week.

I see *no way* to avoid the concluion that in a *few months* we shall "see the King in his beauty," and have our "*vile bodies* fashioned like unto His *glorious body.*"

"*Praise* the *Lord*, for his wonderful works unto the children of men" and for the prospect of being "*joint heirs* with the King of Kings, and Lord of Lords."

How plain the great truths relative to the *immediate* coming of the Savior, are now shining forth amid the surrounding darkness; and how different the feelings of those who are looking for the *speedy* appearing of Jesus, from those who stand opposed. I do thank the good Lord for sending his servants to Winsted last June, to arouse the sleeping ones. Their message was truly meat in due season.

How true the sentiment in Brother Brewer's excellent hymn, "The midnight cry in *mercy* sounds."

A word about my pilgrimage. The last stopping place noticed in my former epistle, was Worcester; where the bright cloud overshadowed us, and peace sat smiling upon the countenance of the christian, as we met from day to day to worship "the high and lofty One that inhabiteth eternity."

My next appointment was at East Otis, Mass., Sabbath, April 2d. At this place we *always* expect a *heavenly feast* when we come together to worship the Lord of hosts. Within a few months East Otis has been changed from a moral desert to a delightful oasis in earth's dreary waste, where Zion's pilgrims love to stop and rest themselves, while journeying to the plains of Paradise, where dwells the King of glory, our elder Brother. We believe this King has several relatives in East Otis, who are not ashamed to be recognized as identified with His interests.

Wednesday morning April 5th, made a call at the M. E. Church in North Blandford, kindly opened for the benefit of those who are interested in the return of the sinner's Friend. Though traveling was bad, the house was well filled with attentive listeners. The next morning we had meeting in the school house, as the "*Lord's house*" was wanted for *other* purposes.

We "eat with Publicans and sinners" who treated us with much kindness, and expressed an interest in the welfare of the cause of our Master, whom we entreat to bless the seed sown in North Blandford.

Saturday evening April 8th, met the lovers of Jesus in Waterbury Conn., at Samaritan Hall, where they meet every Sabbath, and had an interesting season. Sabbath, we changed the meeting to Hotchkiss' large Hall which was well filled with an attentive audience.

In the evening the house was crowded to overflowing to hear the review of a sermon preached against our position by the pastor of the First Congregational Church, in the city of Waterbury. The good Lord helped his servant in throwing the *stones of truth* against the beautiful *glass house*, erected as a shelter for the people in the coming storm; until some became alarmed for their safety, and fled to the *Rock* of Ages which was cleft to take them in, where all are safe. Praise the Lord, "truth though crushed to earth *will* rise again."

There were four pillars to this *glass house* of the "*orthodox*" Preacher. He says there are "Four arguments, which *singly and combined*, seem to me to have *great weight*, and show that Christ's second advent is not so near as some imagine. 1st. The physical resources of our earth are only beginning to be developed. *The coal beds are an instance.* They contain a supply of fuel sufficient for the wants of the race for *hundreds of thousand* of years after the forests shall all have been felled. Now it seems to me to be an impeachment of the divine wisdom, to say that just at this moment, when these treasures and the forces of nature are beginning to be appled to their proper uses, God is about to destroy the world and render them useless." I wonder what he would have said if he had lived in the days of the flood.

2d. "God took four thousand years to prepare for Christ's first advent, then what *ages* will be required for the *development* of the scheme." We believe the Lord speaks of cutting His work *short* in righteousness.

3d. "Redemption has as yet been applied to but a *small* portion of the inhabitants of the world. *Ages* of peace may be *confidently* anticipated, and the number of the lost will be to the number of the saved, as the small dust in the balance."

We think the Savior says, "Broad is the road that leadeth to destruction, and *many* there be that go in thereat, and narrow is the way which leadeth unto life, and *few* there be that find it."

4th. "Prophecy confirms this anticipation. It seems clearly to foretell the conversion of the world. *These* and *such as these are the reasons* which persuade me that, instead of being on the very eve of the world's destruction, we are yet in the *early morning* of its existence."

Says Paul, "When *they* shall say *peace and safety*, then sudden destruction cometh upon *them*, but ye, brethren, are not in darkness, that that day should overtake you as a thief." Says the Savior, "But and if that *evil servant* shall say in his *heart* my Lord *delayeth* his coming, the Lord of *that servant* will come in a day when he looketh not for him."

I am not at loss to choose my position in this matter.

This *professed* watchman farther says, "In conclusion, I remark, It is *folly* to give ourselves up to calculations respecting the time of Christ's second coming.—They take off the attention from *more important* themes." It *is true* that this glorious theme of Jesus' coming *does* take the mind off from *politics, fairs, and festivals, beautiful churches, fashionable society and large salaries*; and fix it on the "*sure* word of prophecy," leading us to live with an eye single to the glory of God.

in the afternoon, two were "buried with Christ in baptism." The church in Waterbury are growing in grace, and ardently looking for the coming of Jesus this year.

Brother Merriam we are *almost home*. Praise the Lord of glory.

Your brother in Christ,
M. Grant.

The World's Crisis.

LOWELL, JUNE 21, 1854.

Notice.

Some inquiries have been made why the notice of Bro. Cummings' Tent Meeting was not given in the last week's Crisis. The reason was that we commence striking off our papers on Tuesday evening, but the notice of the Tent Meeting was not received until Wednesday following. Inquiry has also been made why I did not publish communications from Bro. Cummings, the reason for which is that no such communications have, to my knowledge, been received or written. The question has also been asked why communications from Bro. C.'s friends have not been published. In reply to that I would say, that we were not aware of having any correspondents who are not Bro. C.'s friends; if there are any such we hope they will cease to write.

Come, Brethren, let us have done forever with all these jealousies and evil surmisings. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 2 Pet. 2 : 1, 2. Bro. Cummings and myself have not perhaps thought precisely alike in regard to starting a paper; but if the enemy has sought to create an alienation of feeling on that account, he is for this time completely foiled. Lyman Beecher once remarked, that "he should think the Devil would get tired of fomenting divisions in the Churches; for out of every one he made two;" but that has not been the result in this case, for upon mutual consultation we find brotherly love continues; and our mutual confidence, I trust, is strengthened. Bro. C. is very anxious that nothing should go into the Crisis that is wrong; and I am equally anxious, that there should be nothing in it but what is right; so if he points out any thing wrong, it helps me to keep it right, and, thank God, we work together well. The only provocation we have is to "provoke one another to love and good works;" and the worst wish we indulge toward each other is, that we may meet together in the midst of light and love and glory this year in the kingdom of God.

The World in readiness for the coming of Christ.

NEBUCHADNEZZAR'S IMAGE — THE FEET AND TOES.

Many are looking with intense interest to the movements in the political world, and expecting some great battles or some revolutionary movements, will prepare the way for the coming of the Lord. But it is to be feared that we may overlook the great event at issue, and be taken in a snare at the time of his coming; for like a "snare it shall come upon all them that dwell on the face of the whole earth."

Some suppose that future Revolutions are yet to develop the feet and toes of Nebuchadnezzar's Image; but nothing is more clear than that this is all fulfilled to the letter. I think this can be easily shown. Many expositions have been given upon this portion of prophecy; and some of them have had the effect to confuse the mind, and lead us to look for a future fulfilment, while the fulfilment is already in the past. This error will doubtless prove fatal to many. They will look for too much from the movements of the nations.

We will attempt to give an exposition of a part of the vision of the image, but for the sake of brevity, we shall be under the necessity of passing lightly over much that would aid us in sustaining our position.

To get at the point with as few words as possible, we will consider the fact, that the state of the world as it then was, and as it was to be, was presented to the king under the symbol of a great image. It is unnecessary to remark upon the head of gold, the breast and arms of silver, and the belly and thighs of brass. No one disputes that these represent the successive kingdoms of Assyria, Medo-Persia, and Grecia. But we wish briefly to notice the legs of iron; and will then pass to the feet. Many, I fear, have fallen into an error in respect to this division of the image. It is a matter of history that there were two divisions of the Roman Empire, which was the kingdom represented. This fact has led some to suppose that the two legs represented the two divisions separately; but if this will not hold true, of course we shall be willing to renounce it; although there is a plausibility about it which, at first sight, is very fascinating. But let us examine it. The brass division of the image represents the third or Grecian kingdom, and continues until the legs of iron are developed. The legs represent Rome; but Rome was not always in a divided state. The division of this empire between the two sons of Constantine did not take place until the fourth century; and soon after this division the western portion began to decline, and ultimately fell a prey to the Northern barbarians. The other division continued for nearly a thousand years, when it was overthrown by the Turks. Now if the two legs of the image represented the two divisions of the Empire, what part of the image represented the Empire before it was divided? But, says one, the Roman kingdom was not known in prophecy till it became connected with the Church, and this was about the time of the division.—This position cannot help you, brother, for certainly Rome was known in prophecy as a persecuting power centuries before this division was dreamed of; and other kingdoms are noticed in prophecy, that were much less intimately connected with the Church. And again, if we look for all this minute correspondence between the symbol, and the things represented, it would lead us to further difficulties. It would lead us to look for the feet in some divided form of government; and furthermore for the toes, five on each foot. We find nothing that would correspond with this interpretation in the former conditions of the world, nor in its condition at present. But, says the objector, we are looking for this condition to be brought about through the agency of impending revolutions. Then we must postpone the advent of our Lord for a long time certainly. But the Lord can work wonders. True, but there is no necessity for wonders in this case. It is all perfectly plain; yet if we were to look for future revolutions to develop, or create the feet and toes of Daniel's image, in the state in which this view would lead us to expect them, it would certainly be looking for a greater wonder than ever appeared in all the revolutions of the kingdoms of earth. The same principle would throw us into difficulties in regard to past events. It would lead us to look for the hands and even the fingers in the Medo-Persian kingdom.—But let us be candid, and take the most consistent course, and we shall find no difficulty.

It is evident from the nature of symbols, that the head of gold in the image, represented the Assyrian or Babylonian kingdom in a general sense, without regard to divisions, or factions; the silver represented the Medo-Persian kingdom on the same principle. The brass represented Grecia in its general features; and the iron represented Rome in a general sense, both before and after the division in the days of Constantine. The feet represented a state of things that was to succeed Rome in its original form, not exactly a separate kingdom as I shall hereafter endeavor to show, but a combination of powers united for a specific object. The toes represent ten kingdoms connected in some way with the feet. In the days of the kingdoms represented by the toes, the image shall be smitten on the FEET, and THEY shall be ground to powder; and THEN the rest of the image shall be broken in pieces according to the prophecy. We will now proceed to examine the feet and toes of the image, and ascertain whether they are to be found among the nations of the earth, and whether they are in a situation for the last great blow which is to demolish all earthly king-kingdoms.

We cannot look for the development of the feet prior to the breaking up of the Roman Empire, when the original Roman power undergoes a change which is represented by the clay. We find that this breaking up took place prior to 519. A power then arose, which is symbolized by a horn, (Dan. vii.,) which becomes prominent among the divisions of the Empire. It has been proved beyond question, by Advent writers, that this power at its commencement, is the Eastern or Greek division. It is represented as having eyes and a mouth, which denote its union with the Church. This power, in its civil capacity, is doubtless the same as that represented by the feet of the image, for both are the weakened and restricted remnant of the Roman power. The Little Horn power was made strong by its union with the Church; but no such auxiliary is noticed in the vision of the image. It is merely represented in its weakened state.

The same power is brought to view in Rev. xvii., under the symbol of a beast upon which a woman or the Church, is seated. Here we find the characteristics more clearly delineated.

In order to get a distinct understanding of this power, we must take our position with John in the "*wilderness*." The wilderness doubtless represents the period of time, during which the saints were in the hand of the Little Horn, which commenced when the Church and State were united in 519, and ended with the tribulation in 1779, just prior to the darkening of the sun. When this period commenced, the true Church "fled into the wilderness," where she remained during the forty and two months of persecution, while the witnesses were in sackcloth; John stands in this wilderness and bears an explanation of the beast. He is said to be the beast that was, and is not, and yet is. Of this peculiarity we shall speak hereafter. He is called a scarlet colored beast. This, doubtless has reference to his exceeding destructiveness; for under the direction of the Woman that sits upon him he has spilt the blood of from 50 to 60 millions of mankind! How truly was it said of this power, under the other symbol, that he should wear out the saints of the Most High. The next peculiarity we notice is, he had seven heads These are explained to have a double meaning. They are called seven mountains and relate to the geographical position of the Church, or Woman. But another explanation of the seven heads is justified, we are told, by the original Greek, and also by some English versions. This explanation makes them to mean, also, seven kings. By kings we understand dynasties, or lines of kings, which gave their power to support the apostate church, or the woman seated upon the beast. These kings did not all exist at a time, nor did the beast possess all his heads at a time. This is very evident; for John from his position in the wilderness saw that five had fallen and one existed, and one was to come into existence.—It is said the beast ascends out of the bottomless pit, and goes into *perdition*

We find upon examination of history that seven distinct dynasties have supported the papal harlot, and executed her will in deeds of blood and crime. These are as follows.

1, the Greeks, 2, the Franks, 3, the Germans, 4, the Neapolitans, 5, the Spaniards, 6, the Austrians, 7, the French or Napoleon dynasty.

When John saw the beast, five heads had fallen; consequently, the 6th, or Austrian head was standing. It continues to uphold the papal power, or sustain the woman, until the victorious arms of Napoleon destroyed the Austrian ascendancy in Italy. Bonaparte then took upon himself the responsibility of sustaining the harlot.—But in the year 1809, the time had come for Church and State to be disunited. The 1290 years were fulfilled. Napoleon then displaced the woman from her position—he disunited church and state—he took away the civil power of the pope; and since that time, the woman, having no civil power to sustain her, has sit upon "many waters," which are explained to be "*peoples, and multitudes, and nations, and tongues*." Thus were church and state disunited, but the Napoleon power was still the beast, for it was the dynasty that had once supported the harlot. But in 1815, this dynasty was crushed by the allied powers of Europe, and the beast was *not*. It went into nonentity. Now while it remains in the abyss, before it ascends out of the bottomless pit, preparatory to going into perdition, we will look for the development of the ten kingdoms.

The beast power, and the power represented by the feet of the image, are the same; and the ten toes must arise from this power, *for they are called "the toes of the feet,"*. It is plain that ten kingdoms do arise from this power, because it is noticed that the beast had ten horns.

Now we find that in the year 1815, Italy, which was part of the beast power, was divided into ten small kingdoms, and these kingdoms possess all the peculiarities noticed in the ten horns of the beast, in the xvii of Rev., and also all the characteristics noticed in the toes of the image. These ten states which are 1, Sardinia, 2, Lombardo Venitian Kingdoms, 3, Parma, 4, Modena, 5, States of the church, 6, Lucca, 7, Tuscany, 8, the Kingdom of Naples, 9, San Marino, and 10, Milan, will not unite with each. They hate the harlot and are ready to make war with her at any moment; and this probably, is to be the work of Mazini, who has lately gone to Italy. They will receive power as kings, one prophetic hour with the beast which has ascended out of the abyss, *for God has put it into their hearts to fulfill his will.*

A few words more upon the beast and the readiness which he is in to receive the final blow from the stone "cut out of the mountain without hands," or, what is the same, to go into perdition. He is called the beast that was, and is not, and yet is. He was, in the days of Napoleon, and in the days of previous supporters of the papal church. When the Napoleon dynasty was crushed, he was not; but in 1848 he ascended out of the bottomless pit.—The Bonaparte dynasty was revived, and all the "*world wondered*" Napoleon 3d *is the eighth, but of the seven*, he has emphatically ascended out of the abyss, and is very soon to go into perdition. He and all other nations that are allied with him are identified with the feet of the image. They are going, at the instigation of the three unclean spirits, up to the valley of Jehosephat, merely to be smitten by the "*stone*." There is no battle to be fought necessarily but the battle of the GREAT DAY; and no victory to be won, except one by the KING of KINGS.

Now, dear reader, we subject the foregoing thoughts to your consideration, begging that you will carefully consider them; for we feel confident that the chariot of the coming King will not be necessarily delayed for any revolution yet in the future. The feet are getting ready to be smitten, and I cannot see how this smiting can be delayed even till the coming fall. The types seem to point to the tenth of the seventh month; but let us watch that it may not overtake us as a thief.

W. H. Porter.

CORRESPONDENCE.

West Stafford.

What is brotherly love? Is it to love those who believe, speak, and write, on all points according to our opinion of truth? or is it to love the image of Jesus where ever it is found? The apostle tells the Romans, (15 : 7,) to receive one another, as Christ received them, to the glory of God: and I suppose that whatever was written beforetime was written for our instruction. We will see if there was any diversity of opinion in the Roman Church.

Rom. 14, 1–6, "Him that is weak in the faith, receive, but not to doubtful disputation. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not, and let not him which eateth not judge him that eateth; for God hath received him."

"Who art thou that judgest another man's servant? to his own master he standeth or falleth, yea he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Did not Christ receive us with as great a diversity of opinion as there was in the Roman Church? Yes greater. We are differently constituted, and were differently educated. Some of us were brought up and educated by Congregationalists, some by Baptists, others by Methodists; and so on. But when we came to Jesus, He received us with all our different views.—He received us to the glory of God, and some of us have been in His school for years! and if we are true disciples, we have in all sincerity, tried to know the mind of Christ—to understand His word, as He would have us undertand it, that we might do His will, and be prepared for His coming, and Kingdom. But we have come to different conclusions after all. We have not come into the unity of the faith, the time for this has not yet arrived: nor will it until the Lord shall bring again Zion Then shall the watchmen see eye to eye; and not only the watchmen, but the people also. In the few past years, when there has been such a multitude of different and distracting views, how often has the weary pilgrim rejoiced that the time was near at hand, when the Lord would bring again Zion; and has been led to cry with the poet,

The exhortation of the apostle, I think still applicable to us; "Receive ye one another as Christ also received us, to the glory of God." Then we are to receive one another with all our different views and opinions still, for we acknowledge no Priest, Bishop, or Pope, to lord it over our consciences, or tell us what we must, or must not believe.

One believes the thousand years to be in the past: shall he receive none as brethren who see it in the future? or shall those who see it in the future acknowledge none as brethren who do not agree with them?

One believes the Lord will come in '54: another, that He is soon coming, and both are looking at the same signs in the east, to bring the long expected event. Shall each require the other to believe as he does? or denounce him as a foolish virgin? shall we not rather let brotherly love continue.

Let us take heed lest we reject some of Christ's little ones, and it be said to us in that day, "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me."

We have a little more excellent advice, in the same chapter from which I have quoted, Rom. 14, 10–13, 19. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God; so then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall, in his brother's way. Let us therefore follow after the things which make for peace, and the things wherewith we may edify one another."

Yours, looking for the Lord,

E. A. Bartlett.

Dear Brethren:—We have now entered upon that *grand* and *awful* time for which we have been looking for these 13 years past. We have watched with the deepest interest, the gradual progress of events, and the corresponding condition of the human mind, and we have not watched in vain. The words of our Saviour are fulfilled before our eyes, a fearful looking after those things that are coming on the earth everywhere exists; the last moral condition of the human mind is developed. From the king on the throne, to the beggar in the street, there is the same involuntary outburst of feeling. As a demonstration of this characteristic mark, I present you with the following from political journals. "Every observer of men and things must feel conscious that a momentous crisis in the affairs of mankind is rapidly approaching. Every thing seems trembling beneath some impending doom, some tremendous power, that is about to burst upon the world. There is little to tell us whether the coming strife will be fraught with good or evil. But that some great change, some universal transition, is near at hand, is as plainly to be felt as the sullen breath of the gathering storm.—There is an oppressive sultriness and heaviness in the moral atmosphere, a hurrying to and fro of the animate world, a clattering and clamoring, an intense energy and activity, that presage the rushing tornado, or the rumbling earthquake.—We see the giant thunder-columns towering above the horrizon, massive, sullen, and grand; and we hear the low, stifled rumble, and feel the deep, subdued quiver, beneath our feet. The sunlight assumes a sickly hue, a veil of quiet gloom envelopes the face of nature; and wherever we turn our eyes, we are greeted with the scowl of portentous preparation. All Europe is one boiling cauldron of revolutionary elements—China has long been torn and tossed by contending forces—the Indies and Southern Africa have not slept for years—Australia is a new volcanic continent over which the lava tide may sweep at any moment. South America is still rolling and rocking as if shaken by an earthquake—Mexico bids fair to be swallowed up, and the United States, the land of security, trembles to its very base.

"In the absence of all proof against a great moral and political revolution, why conjure up evidence to prove what is manifest in every thing around us? We have but to look and see that a sublime change is already begun. We have but to look into the mirror of truth, and behold the shadow of the approaching reality. The education, actions, words, thought and feeling of men, all bear witness that we are tending towards a new order of things—and experience, and faith in the progressive operations of nature, tell us that it will be one far above anything ever yet realized by mankind. But the birth of the new era will not be a pangless one.—Pain, and suffering, and tears, and blood will consecrate and baptize the darling of ages. We shudder and shrink from the thought; but we yearn for the event, as parent never yet yearned for the sight of offspring."

Oh how blind the *world is* in regard to the character of the event which is coming. Brethren, *awake, arise*, "behold the Bridegroom cometh," and cometh this year.

Isaac Adrian.

Brimfield, June 12.

"Fear not little flock, it is your *Father's* good pleasure to give you the kingdom." Fear not, ye who have sacrificed all for the truth, lest you shall come to want.—He, who regards the sparrow as he falls to the ground, He who numbers the hairs of your head, will never suffer you to want; for if there were no other means, He will send the ravens to feed you as He did Elijah. I believe it; thank the God of heaven. "Fear not," the reproach of men, nor their revilings—their day of dishonor and shame is coming: let them heap upon you their epithets, God will cause it to work for good, if we love Him. "Fear not," when manifold temptations come upon you, or when you are passing through deep waters of affliction; nor when sorrow's dark waves almost overflow you. That God that made the sun to stand still—that God that made a passage through the Red Sea—that God that will in a few days say, "it is done," will guide you safely through, until your feet are placed upon the immortal shore. "Fear not," though friends dear as life forsake you—though your brethren cast you out with the name of the majesty of heaven upon their hypocritical lips—God, Jesus Christ, the angels, and every saint under heaven is on your side. More are those that are with us, than they that are with them. "Fear not," in view of the coming conflict: it is what will bring our long looked for Messiah. Salvation is coming; rejoice, yea, rejoice ye lonely weary pilgrims, in prospect of speedy deliverance. Keep his sayings, every one that is written in the book of God. Let not your hearts be troubled; He will come and save you. The seventh vial is about to be poured out upon this guilty world; but blessed be the name of God, the little flock will be hid in that day safe in Isaiah's chambers. While the slain of the Lord will be from one end of the earth to the other, God will be the portion and safety of the "little flock," therefore do not fear. Amen and Amen.

S. M. Basset.

Champlain, N. Y., June 12.

Brother Merriam:—It does truly cheer my heart to hear the glorious news of my Saviour's so near approach, to take his waiting, longing children home. Praised be God, there are yet faithful watchmen on the walls of Zion that can tell us what of the night—what its signs of promise are, and whereabouts we are on our journey. Bless the Lord, there are some that can see we are coming into harbor.—Oh is it true that we are so near home? that in a few short months we shall sit down in the kingdom of God, and be permitted to drink from life's flowing river, and pluck the fruit from life's fair tree, and with immortal tongues shout the high praises of Him who has redeemed us with His own blood? Oh! while I write, I begin to feel something of that flame of love which I felt in my heart in '44; and my prayer to God is that He would fan it to a mighty flame in all our hearts, that it may burn up all the base desires of sin. Oh ye afflicted, tempted, tried ones, lift up your heads and rejoice, knowing that your redemption draweth nigh. I, with you, was one that expected to see the Lord in '44, and deeply too, did I feel the disappointment; but my trust in His word was unshaken; and while He tarried, I resolved in my soul to wait for Him. Our hope, Brethren, has long been deferred, the night has been a long and dreary one, but the morning soon cometh; very soon we shall hear the voice from the throne, saying, *it is done*. Oh! sinner, leave the paths of worldly folly, and turn to Christ that you may obtain admittance with all the blood washed holy band into the city of our God. May God enable us fully to do His will, that we may have a right to the tree of life, and enter in through the gates into the City.

Hannah M. Hair.

Great Meeting at Union Mills, Ind., June 2, 1854.

Dear Brother Merriam:—We are having a grand and glorious meeting here. It commenced at the appointed time with a good representation of brethren from abroad. Brethren Berrick, Couch, and Howell from the East, arrived in good time, in health, strong in God, and the power of His truth. Our attendance has been large and attentive from the beginning, and the truth is sweeping all before it. All glory to God, we have at last struck the old *landmark* that *Daniel* heard about; but *he* did not understand, because it was closed *up and sealed* unto the time of the *end*; but the seals are off, and the *book is open*, and we are *now* eating it up. Glory to God how sweet! O it sweetens every thing; yes, and makes its own *bitter* sweet.

It takes hold of our ministering brethren here, like a death stroke, and a healing *balm*, this looks, to be sure, rather paradoxical, but you will understand it, and the rest will when they eat it.

[illegible] the Lord for what I see and feel on this subject. Sinners are converted and baptized daily; back[illegible] are waking up, and the people are moved as by the roaring of mighty [illegible]ings. [illegible] out strait and clear on the time of [illegible] this year, and you may ex[illegible] my reasons soon. [illegible] and Sister Eastman and Judkins [illegible] us, strong in faith and rejoicing [illegible] Brethren Chaplin, Clark, Sey[illegible]ll and Stone, preachers of the [illegible] with us; and all, I believe, are [illegible] or under a solemn conviction of [illegible]

I [illegible] if I became settled on time, you [illegible] from me. I am now settled in [illegible] that 1854 brings the Lord, or brings us to the year of redemption, and my faith is based on testimony that cannot be gainsaid; and it causes in me a joy that is unspeakable and full of glory. Moreanon. J. C. Bywater.

Painspoint, May 29, 1854.

Dear Brother Merriam:—I have had the opportunity, through the mercy of God, of listening to the last notes of warning by Brn. Burnham and Morgan here in the grove. It is cheering indeed to the lonely pilgrim to see the evidences from God's word and the signs of the times, that Michael is so soon to stand up, and every one of God's people to be delivered—that the second wo is past and the third wo so soon to come. The Savior told his people when they see the signs begin to come to pass to lift up their heads, for their redemption draweth nigh. It seems the signs are almost past; and we are looking, loving, hoping and waiting, I believe understandingly, through faith in God's word, for the consummation of our hope soon to be realized.

Yours, in hope of speedy redemption.
Robert Chown.

Roxbury, March, 23, 1854.

Dear Brother Merriam:—I take this opportunity to express my sincere thanks to you for sending me the Crisis, and my prayer is that you may be rewarded at the resurrection of the just. I can truly say it brings glad tidings to my weary soul to think Jesus is so soon coming to deliver his tried ones. I am one who sighs for home; I long for the time to come when the enemy will no longer triumph, when the wicked will cease from troubling, and the weary will be forever at rest. I feel truly that the signs there is no mistaking proclaim our great deliverer near, when he that shall come will come and not tarry. Oh, glory be to God in the highest; if we are faithful a little while longer, we shall lay down the cross and wear the conqueror's crown.

Harriet Stoddard.

Goffstown, N. H., June 12th, '54.

Dear Brother Merriam:—I was in Manchester last Sunday, with the brethren, and the Lord was with us in power. I baptized four happy souls, and they are now rejoicing in God. At the close of the third meeting, five more rose for prayers, and in the evening two of them spoke and told their feelings to the people. To God be all the glory. O dear brethren, time is short, what is done must be done soon. Jesus is coming in the seventh month, Jewish time, without fail; yes surely it is so; and my inquiry is, shall I be saved in the kingdom with the saints? O I want to be there. The third invitation is now given for supper; soon the door will be shut. O Lord, save the people from sin, and prepare them for the kingdom. Brethren, be faithful to God till Jesus comes, and then we shall be saved in His kingdom, Amen.

Your brother, sighing for home,
Benjamin P. Manning.

☞ Bro. J. French is authorized to receive money for the Office of the Crisis, so that Brethren at the Tent Meetings in Maine, which he may attend, can forward their money by him if they please. Ed.

☞ Cash received at Westfield Tent Meeting will be credited next week.

☞ Some account of the Tent Meeting in Westfield, Mass., may be expected next week.

A Prussian journal intimates that the grand duke Michael is expected in Wallachia, and that the Persian ambassador at St. Petersburg has demanded his passports. A Russian journal announces a new levy of troops in the kingdom of Poland—where the army is to be raised to a million of soldiers. A despatch from Vienna, dated the 13th inst., announces that the armies of Italy and Gallacia are put on a war-footing.

Mortality in New York. There were 415 deaths in New York city last week which were 105 more than in the corresponding week of 1853. Among the deaths there were twelve cases of cholera.

Air—Eden of Love.

Arouse ye, my brethren, awake from your sadness,
The Savior is coming, the kingdom is near,
Your harps tune anew with the sweet strains of gladness,
The City Jerusalem soon will be here.
The night is far spent, and the auspicious morning
Rolls onward in haste with its heralds of warning,
Your souls now with patience and meekness adoring,
Our toils will be over this year, aye, this year.

O, who, who can tell of the joys of the blest ones
That reign in eternity, holy and free;
Where naught will be heard save the warblings and rich tones
Of saints and of angels, in sweet harmony?
No more for our hope will the worldling deride us,
The bitter farewell ne'er again shall divide us,
With seraphs and saints, and Immanuel beside us,
Forever and ever; we happy shall be.

Our sighings all ended, our sins all forgiven,
Our songs of redemption in rich anthems ring;
Our Savior our joy, and his smile be our heaven,
The name of embassador changed now to King;
The cross for the crown, and the sword sheathed forever.
Bright diadems sparkling with gems from life's river
We'll cast at the feet of our glorious deliverer,
While with loud alleluias the kingdom will ring.

Then haste ye away, and repeat the glad story,
The cry, lo! He cometh! with loud echo's swell,
For ye shall soon join in the rapturous glory
Of seraphic legions, where ransomed ones dwell,
The haven of rest we are more swiftly nearing,
The promise is sure, and the prospect is all cheering,
The green fairy fields of our sweet home appearing,
I'll meet you in glory, farewell, oh farewell!

The Paris Patrie says: "The last letters from different Russian provinces announce that marked agitation prevails both in St. Petersburg and several of the neighboring towns. Trade was suffering intensely, and misery was on the increase. A recent fact strikingly illustrates both the fears of the Russian Government and its method of proceeding. A tradesman of the capital having failed, closed his shop situated in one of the most frequented quarters of the city. This circumstance, apparently so ordinary, excited a sensation, and the Government arrested the tradesman and transported him at once to Siberia for having failed at such a time, and thus betrayed the uneasy state of trade. The police found upon inquiry that the immediate cause of the failure was a claim by a nobleman for a sum of money due to him. This nobleman was fined 15,000 roubles, and ordered to leave St. Petersburg and reside on his property."

The survey for the defences from Bujuk-Tehekedji to Derkos are progressing rapidly. From the Sea of Marmora to the Black, the projected line extends for 27 miles. A lake, spread out in some seasons into a vast marsh, almost joins the sea at the Western end, and precludes for several miles all possibility of the passage of a hostile army. The water is four feet deep, and the bottom soft and muddy.

At the other extremity another lake is situated which would equally bar an enemy's passage, and between these two there is a line of undulating hill and valley, which, though destitute of any strong natural means of defence, may be made impassable by the skill of modern engineers and the bravery of its defenders. Gen. Baraguay d'Hilliers calculates that 40,000 men will be sufficient to defend it,—of whom 5,000 would watch the two extremes, and 30,000 would occupy the centre. It was considered that these lines well defended, would remain a permanent defence to Constantinople.

The exchange of couriers between London and Stockholm is very frequent. Two special messengers passed through Hamburgh on the 24th of May; one coming from London, the other from Stockholm; both were the bearers of despatches for the respective governments. Important negotiations are pending between these two courts, and they seem to be on the eve of conclusion.

Defence of St. Petersburgh. Letters from St. Petersburgh, received at Vienna, state that the Czar is in a state of great dejection, approaching to bewilderment. In Vienna this feeling is pardonably attributed to the conclusion of the Austro-Prussian treaty, which it is imagined has astonished the Russian Monarch.—The same letters state that the St. Petersburg journals are permitted to mention Austria and her public with marks of contempt. According to the Russian correspondent of the Vienna Presse, writing on the 15th, the news of the bombardment of Odessa had much shaken the confidence of the people, and the severity of the police had not succeeded in improving the public feeling, as the preparations for the defence of the capital plainly show that the fall of Cronstadt is not considered beyond the bounds of possibility. Fifteen out of the seventy stone bridges which cross the Neva are to be broken down, and the granite material thrown into the river; on those remaining heavy artillery are to be placed. Four new pontoon bridges are to be constructed. The whole of the so-called Admiralty side, the Jaaskory side, and the Newsky-Prospect is to be fortified, and the magnificent buildings used as barracks. For some days before the letter was written, the Emperor had been indisposed. It is added that he is much alarmed for his highly prized fleet, "and this makes him so much out of humor."

Italy. Letters from Turin state that a contingent of 25,000 men has been demanded from the Sardinian Government by France, for the purpose of the Eastern war. Sardinia is stated to have replied that, although quite prepared to co-operate with the Western Powers, the present state of its finances could not afford so large an increase of the army. However the contingent of recruits, which is not due till the end of November, will be called out the present month.

Garibaldi is at Nice with his family, where he will remain some time for the recovery of his health.

The Neapolitan Government has ordered the observance of the neutrality required by the Western Powers. Neapolitans are forbidden to take service as privateers.

Greece. A private letter from Volo of the 15th mentions a fact which shows that the Greeks have not only violated all international law by the insurrection they excited in the Turkish provinces, but that they have committed the most odious cruelties. It appears that some days previous to the date of the letter just mentioned a detachment of 150 Turkish soldiers having been surprised by a division of the Greek liberators, amounting to 1500 men, took refuge in a church. The Greeks paid no respect to the sanctity of their own place of worship. They closed up every issue, set fire to the sacred edifice, and burned the Turks alive in it.

The vast merchant quarter of the city of Riga has just been leveled to the ground by order of the military authorities, who fear a landing of the Anglo-French forces. All the working part of the citizens, even women, children and old men, were set to work to dig trenches, and throw up mounds of earth at the gates of the city. As the workmen were not able to make gunboats, they have pressed of Revel and Libau.

The French force now in the Baltic consists of eight ships-of-the-line, Inflexible (flag ship), 92 guns; Duguescelon, 92 guns; Gemappes, 92; Hercule, 92; Tage, 92; Breslau, 86; Trieent, 80; Duperre, 80. Also, 4 frigates, Andromaque, 60; Poursuivant, 50; Virginie, 50; Zenolle, 50. Three steamers, Darien, 14; Souffler, 6; and Lucifer, 6. Eight other ships are daily expected to join, which will make the force of the French fleet in the Baltic 1200 guns and 14,000 men.

Brooklyn and New York Riots.—The spirit of lawlessness seems to be rampant just now. Last Sunday, Brooklyn and New York cities were disgraced by fearful riots, and the peace and sanctity of the day utterly destroyed by scenes of violence and blood. About 30 persons were wounded by pistols, clubs, &c., and about 50 Irishmen were arrested.

In N. Y. city Sunday was also a day of the most intense excitement. There was street preaching and some skirmishing during the afternoon, in different places.—During the discourse in the Park at about 4 o'clock, where some 5000 persons were assembled, an alarm of fire was given, and multitudes immediately rushed towards the fire. This being extinguished, two engine companies, which had long cherished ill will towards each other, commenced a fight. This was quelled by the police, but was afterwards renewed by the original parties, supported by several hundred partizans on either side. Thirty thousand people, it is said, lined the streets, and it required a strong police force to arrest the progress of the fight.—[Boston Traveler.

☞ It may be interesting to observe here, that, according to the last census of the Russian empire, the population was given at 60,000,000 men. This census was taken last year, and on those figures has the present conscription been based.—During 1853 there were born 962,380 male and 927,300 female children. The deaths were 1,396,840. The excess of births over deaths was, therefore, 493,340. The revenues of the state for the same year were given at 180,000,000 roubles. That amount did not, however, show the whole receipts of the government; for there are 270,000,000 roubles which, derived from the produce of domains, regalias, and various other small fiscal additions, swelled the total imperial revenue to 450,000,000 roubles. The privy purse of the Emperor was estimated at the moderate sum of 6,000,000 roubles. It must, nevertheless, be born in mind that Nicholas Romanoff is under no parliamentary restriction in regard to the expenditure of the public money. Indeed, there is no such conjunctive term as "the public money" known in the Russian language. All that belongs to a Russian subject belongs also to the Emperor. His majesty is at liberty—and the law sanctions the act—to draw on his people at any moment for any sum which he may require for his own domestic use or for special national purposes.

Famine in the Ionian Islands. Recent accounts from Zante and Cephalonia, in the Ionian Islands, represent the condition of the inhabitants to be deplorable in the extreme. The currant crop, their main dependence, is cut off again, for the *fourth* season in succession; and all classes are involved in a common calamity, of destitution and suffering. Add to this failure of the staple crop of the islands, the Russian war and the Greek Insurrection, which have closed their usual avenues for food against them—their grain being obtained from Russian ports, and their other provisions from Turkish—and that the immense armies and navies gathered in their neighborhood are likely to absorb every thing in the provision line—and it will be readily seen that the condition of the Ionians must be deplorable and destitute indeed, unless help can be obtained from abroad.

☞ We extract the following in relation to the riots in New York and Brooklyn June 11. We understand some three or four regiments of soldiers were under arms on that day, besides an extra police force of 200 men.

"Another occurrence of much moment was the bloody riot in Brooklyn, N. Y., on Sunday, in which some thirty persons were more or less seriously injured by fire arms, stones, and clubs. The fight was between the "Know Nothings," and the Irish; the latter being, in this case, the aggressors, though excited by false reports of the intentions of their enemies to attack them. On the same day, designed by our Maker as a day of rest and devotion to religious interests, two riots occurred in New York city, between hostile fire companies, which required the strong arm of the police to suppress. The frequent recurrence of these scenes of lawlessness and violence are alarming indications of the depreciation of the moral tone of the community, and naturally fill the hearts of thoughtful men with fear and trembling for the stability of our republican institutions, since the only foundation of these is the intelligence and morality of the community."

Could language express more perfectly the idea conveyed by our Saviour, "Men's hearts failing them for fear, and for looking after those things that are coming on the earth."

The Czar Nicholas is making extraordinary preparations to receive the allied fleet, both at Cronstadt at St. Petersburgh. An ex-Alderman in New York, who has recently returned from Russia, in a communication to the Evening Post, says the Czar has fourteen hundred thousand men under arms, available at any moment.—He describes the entire population as filled with enthusiasm for the prosecution of the war, which is regarded as a sort of crusade for the defence of the Greek Church. Demidoff has already voluntarily proffered to the Emperor the gift of a million of rubles, equivalent to $750,000. Another nobleman has done the same, while the various officers in command have insisted on offering the half of their salaries.—Even the most delicate ladies in the upper classes are engaged in performing succor—[Sat. Evening News.

Obituary.

Died, in Shirley, May 28, Ann S, eldest daughter of Noah and Sarah T. Fairbrother, aged 6 years and 7 months. Her sickness was of 3 weeks duration, and during that time her sufferings were severe. There seemed to be something remarkable impressed on her mind at so early an age She would often say, when asked if she wished to die, that she was "going home," and would often say she had rather die than to get well; but, as she expressed it in her child-like manner, would say, "I want the Lord to do just as he has a mind to." She acquired a great love of learning to read in the Bible; and one of her favorite chapters was the 22d of Rev. During her illness she would ask me questions concerning that "river of the water of life," spoken of in the chapter, and would often say, "I am going home to die no more, to be sick no more, I am going home in '54."

It is truly painful to think of the sufferings of our departed ones. We have now been called the fourth time to witness the death of our dear children, but we rejoice in hope of soon meeting them where separation will never more be known

The little forms we loved so dear
Now sleep in death's embrace;
We would not call them back again
From their quiet resting place.

Appointments.

I will meet the Church, if the Lord will, at Northfield, Mass., June 25.
Chester Factories, July 9. C. Goodrich.

Bro. J. G. Smith will preach at
Plainville, June 25, where Dr. Schank may appoint.
Moultonborough, N. H, July 2.

Bro. J. W. Britton will preach in Portland, Me, July 4, and continue over the Sabbath.

Providence permitting, Bro. Bennett will preach at M Whithead's Hall, in Vernon, Vt., the first Sunday in July, at 5 o'clock P M
E. G. Scott.

There will be a Grove Meeting in Swiftwater Village, (Bath), N. H., near the Meeting House, commencing Friday, June 30, and continuing over the Sabbath Let there be a general gathering of the saints of God at this meeting As we have but a short time to meet together on the earth before our Lord shall come, I hope the brethren will come up to this meeting full of the spirit of the living God, and have a refreshing feast. As there are but few Brethren at this place, board can be obtained on the ground. I hope some of my preaching Brethren will be present to aid in the meeting. Will Brother O. D. Eastman return home in season to aid in the meeting? E. Whitney.

Providence permitting, I will meet with the Brethren in
Auburn, N. H., near the Steam Mill, the last Sunday in this month.
Manchester, N. H, the first Sunday in July.
Hillsborough, N. H., the second Sunday in July. B. P. Manning.

The Lord willing, Bro. J. W. Brittan will hold a meeting at Westboro', on Sunday, July 2.

Camp Meeting in Winsted. Providence permitting, it is thought best to have *one more great gathering* of the Savior's friends at Winsted, Ct., on the old ground, commencing Monday, Aug. 28, and continuing one week. Brethren and Sisters, if time continue, come from far and near to this feast of tabernacles, and let us make the tented grove vocal with praise once more to the King of kings before we meet to sing the grand hallelujah chorus in the everlasting kingdom.

Brethren Burnham, Couch and Berick are expected to be present to preach the word.

Let all who can, bring their tents and bedding. Board for all who wish may be had on the Camp ground, and all the profits, if any, will be appropriated to bear the expenses of the meeting, and feed the poor. Good accommodations for horses on reasonable terms, with a cheap conveyance to the Encampment from the cars, stages and hotels of Winsted.

Committee, { Samuel G. Mathewson, Miles Grant.

The Lord willing, Edwin Burnham will preach in the Grove at Union Mills, Indiana, July 8th, at 2 o'clock P. M., and continue over the Sabbath. D. R. Mansfield.
Plymouth, Ind., June 10th, 1854.

Providence permitting, we will preach at Stockbridge, Vt., near Alvora Perkins', Saturday, June 24, at 5 o'clock P. M., and continue over the Sabbath.

At Reading, near Elder Dow's, Friday, June 30, at 5 o'clock P. M., and continue over the Sabbath.

Come, my dear Brethren, *once more* urge your friends to hear. A few weeks and all will be over.
W. L. Camp.
J. A. Packard.

Should time continue there will be a Tent Meeting in Madison, Me., on or near what is called Blackwell's hill, to commence June 22d and continue over the Sabbath. Brethren Cummings, Damman and Ross are expected to attend

Brethren in Maine had better come with provisions, bedding and tents, so far as is practicable. A. Ross.

The Lord willing, I will meet with the Brethren at
Thornton, N. H., the first Sabbath in July, where Bro Henry Durgin may appoint.
Holderness, N. H., near Daniel Smith's, of Sandwich, the second Sabbath in July.
Meredith Village, N. H., the third Sabbath in July. T. W. Piper.

D E. Moulton appoints to preach in Concord, N. H., the last Sabbath in June.

The appointment for the Conference in Etna, Me, is recalled by direction of H. Perkins.

TENT MEETING.

There will be a Tent Meeting held in Newburyport, Mass., commencing Wednesday, June 21st, at 6 o'clock P. M., and continue over the Sabbath Brethren from abroad are invited to attend.

J. Hemenway.

TENT MEETING.

There will be a Tent Meeting held in Dover, N. H, commencing Tuesday, June 27, and continuing over the following Sabbath. Brethren from abroad are invited to attend. It is hoped there will be a general gathering. Come, Brethren and Sisters, with your Tents, and prepared to labor in the cause of truth. "Behold the Bridegroom cometh, go ye out to meet Him." For the Brethren,

J. Hemenway.

P. S. Bro. Couch is requested to attend the Dover Meeting if possible.

Florida, June 5, 1854.

If the Lord will there will be a Camp Meeting in Florida, Berkshire Co., Mass., five miles from North Adams, on the farm of Mr Gideon Kemp, near the stage road from Adams to Greenfield, to commence the 26th of June and continue over the following Sunday. We expect Brethren Pratt and Newton to attend, and we would say to Brother Hemenway and other ministering Brethren who may feel it a duty, to come up on to Florida Mountain and help us, and we would say to the Brethren, generally, come up to this feast. Come in the name of the Lord and help sound the midnight cry, and unite your efforts in proclaiming the last message of mercy that this world ever will hear. Come with your tents all of you that have them. The owner of the ground will, at a reasonable rate, furnish provision and horse feed.

In behalf of the Brethren,
Isaac Blanchard.

Harbinger and Watchman please copy.

The Lord willing, Bro. J. W. Brittan will hold a meeting at
Newbury, N. H., at the South Meetinghouse, June 24th and 25th.

Providence permitting, I will be at
Lanesville, June 22. Geo. L. Teeple.

The Lord willing, I will preach at
Holden, Me., Sunday, June 25th.
Geo. W. Brown.

The Lord permitting, I will preach at
Alton Bay, Sabbath, June 25th.
Stockbridge Corner, Sabbath, June 25th, at 5 o'clock.
New Durham Ridge, Monday, June 26th, at 5 o'clock.
Barnsted, at the Red school house, June 27th, at 5 o'clock.
West Alton, 1st Sabbath in July.
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.
Otis G. Smith.

The Lord willing, I will preach at
Dover, the 4th Sabbath in June.
C. L. Page.

Agreeably to request, I appoint to meet with the brethren at Newark, N. J, Friday, June 23d, and continue over the Sabbath.
S. B. Munn.

Conferences.

Myself and Brother McCann will hold a Conference at Gorham, Me., commencing Thursday preceding the fourth Sabbath in June.
L. L. Howard.

Special Notice.

Notice. Dear Brethren,—The Lord is soon to come and judge the world in righteousness and establish his kingdom on the earth, and we have but a short time to warn our fellow men. As we are commanded to work while the day lasts, we have fitted out a Tent that will accommodate about one thousand persons for the purpose of going out into "highways and hedges" to sound the alarm; and we want to keep it in the field all the time, (if the Lord will), and do all the good we can. Therefore, those that know of a field of labor where good can be done, and wish to have a Tent Meeting, *will please write to me immediately*, so that I can make the necessary arrangements in order to meet the wishes of the Brethren.

All letters to be directed to James Hemenway, Clinton, Mass. J. Hemenway.

Walter Pratt's P O. Address is Windsor, Ct.

Bro. Henry H. Cady, of Granville, Vt., is anxious that some of the preaching brethren should visit that place. If any one should respond to the call, they will please give notice through the paper.

D. R. Mansfield, in behalf of the brethren, requests that E. Burnham may call at Bigelow's Mill, Ind., on his way from the West, and preach.

Bro. Mills Sweet's P. O. Address is Manchester, N. H.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

☞ Bro. S W. Bishop's P. O. address is Concord, N. H.

Bro. Rob't Chown's P. O. Address is Painspoint, Ogal Co Ill.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. Richards.

Buffalo, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for he public write, *Private.*

☟ ☟ ☟ ☟ ☟ ☟ ☟

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

☝ ☝ ☝ ☝ ☝ ☝ ☝

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ Bro. Bywater: The history is not to be found in any book store in this City.

☞ Bro. Pratt: It was received.

☞ Bro. Davis: It has been received.

☞ Bro. D. R. Mansfield: We have sent the Hymn Books to South Bend.

South Albion, Me., June 14, 1854.

To Brother Thomas Smith,—Will you call on us, if possible, and stop over Sunday. If you can, let me know by letter.

Yours in love, Jeremiah Carr.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ We have several hundred copies of No. 18 of the Crisis on hand. Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
"	" paper	"	40 "
Wholesale, cloth		"	$40 00 per 100
"	paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"Historical Extracts." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies in these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $3 per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

A Friend, S Hale, W Lyman, F Becker, S Rose, F Convese, [illegible], J Perkins, J B Tucker, M Welch, J W Bickworth, L Pagan, J Smith, D Veazey, [illegible] each.

W Heelston, [illegible], W Hunt, [illegible] Hobbs, J C Bennett, W R Pease, O D Pease, [illegible] Stockman, [illegible], 50 cts. each.

E R Perkins, [illegible], A W Lloyd, L R Lewis, J Reed, E Crabtree, L Reed, [illegible] Wilcox, 25 cts. each.

Miscellaneous.—E Ingerson, [illegible]; O Ives, 53 cts; J M Wyman for Brethren in Roxbury, $10; W Whitford, $2; F Baker, $10; D Austin $2; J B [illegible], $2; N N Wood, $3; [illegible] Wright, $10; A Friend, $3; J C Walker, 67 cts; J H Whitin, 67 cts; S D Staple, 67 cts.

Cash Received for Books.

T Fox, $3,50; I Damman, $5; S G Mathewson, $1,25.

In the afternoon, two were "buried with Christ in baptism." The church in Waterbury are growing in grace, and ardently looking for the coming of Jesus *this year*.

Brother Merriam we are *almost home*. Praise the Lord of glory.

Your brother in Christ,
M. GRANT.

The World's Crisis.

LOWELL, JUNE 21, 1854.

Notice.

Some inquiries have been made why the notice of Bro. Cummings' Tent Meeting was not given in the last week's Crisis. The reason was that we commence striking off our papers on Tuesday evening, but the notice of the Tent Meeting was not received until Wednesday following. Inquiry has also been made why I did not publish communications from Bro. Cummings, the reason for which is that no such communications have, to my knowledge, been received or written. The question has also been asked why communications from Bro. C.'s friends have not been published. In reply to that I would say, that we were not aware of having any correspondents who are not Bro. C.'s friends; if there are any such we hope they will cease to write.

Come, Brethren, let us have done forever with all these jealousies and evil surmisings. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 2 Pet. 2: 1, 2. Bro. Cummings and myself have not perhaps thought precisely alike in regard to starting a paper; but if the enemy has sought to create an alienation of feeling on that account, he is for this time completely foiled. Lyman Beecher once remarked, that "he should think the Devil would get tired of fomenting divisions in the Churches; for out of every one he made two;" but that has not been the result in this case, for upon mutual consultation we find brotherly love continues; and our mutual confidence, I trust, is strengthened. Bro. C. is very anxious that nothing should go into the Crisis that is wrong; and I am equally anxious, that there should be nothing in it but what is right; so if he points out any thing wrong, it helps me to keep it right, and, thank God, we work together well. The only provocation we have is to "provoke one another to love and good works;" and the worst wish we indulge toward each other is, that we may meet together in the midst of light and love and glory this year in the kingdom of God.

The World in readiness for the coming of Christ.

NEBUCHADNEZZAR'S IMAGE — THE FEET AND TOES.

Many are looking with intense interest to the movements in the political world, and expecting some great battles or some revolutionary movements, will prepare the way for the coming of the Lord. But it is to be feared that we may overlook the great event at issue, and be taken in a snare at the time of his coming; for like a "snare it shall come upon all them that dwell on the face of the whole earth."

Some suppose that future Revolutions are yet to develop the feet and toes of Nebuchadnezzar's Image; but nothing is more clear than that this is all fulfilled to the letter. I think this can be easily shown. Many expositions have been given upon this portion of prophecy; and some of them have had the effect to confuse the mind, and lead us to look for a future fulfilment, while the fulfilment is already in the past. This error will doubtless prove fatal to many. They will look for too much from the movements of the nations.

We will attempt to give an exposition of a part of the vision of the image; but for the sake of brevity, we shall be under the necessity of passing lightly over much that would aid us in sustaining our position.

To get at the point with as few words as possible, we will consider the fact, that the state of the world as it then was, and as it was to be, was presented to the king under the symbol of a great image. It is unnecessary to remark upon the head of gold, the breast and arms of silver, and the belly and thighs of brass. No one disputes that these represent the successive kingdoms of Assyria, Medo-Persia, and Grecia. But we wish briefly to notice the legs of iron; and will then pass to the feet. Many, I fear, have fallen into an error in respect to this division of the image. It is a matter of history that there were two divisions of the Roman Empire, which was the kingdom represented. This fact has led some to suppose that the two legs represented the two divisions separately; but if this will not hold true, of course we shall be willing to renounce it; although there is a plausibility about it which, at first sight, is very fascinating. But let us examine it. The brass division of the image represents the third or Grecian kingdom, and continues until the legs of iron are developed. The legs represent Rome; but Rome was not always in a divided state. The division of this empire between the two sons of Constantine did not take place until the fourth century; and soon after this division the western portion began to decline, and ultimately fell a prey to the Northern barbarians. The other division continued for nearly a thousand years, when it was overthrown by the Turks. Now if the two legs of the image represented the two divisions of the Empire, what part of the image represented the Empire before it was divided? But, says one, the Roman kingdom was not known in prophecy till it became connected with the Church, and this was about the time of the division.— This position cannot help you, brother, for certainly Rome was known in prophecy as a persecuting power centuries before this division was dreamed of; and other kingdoms are noticed in prophecy, that were much less intimately connected with the Church. And again, if we look for all this minute correspondence between the symbol, and the things represented, it would lead us to further difficulties. It would lead us to look for the feet in some divided form of government; and furthermore for the toes, five on each foot. We find nothing that would correspond with this interpretation in the former conditions of the world, nor in its condition at present. But, says the objector, we are looking for this condition to be brought about through the agency of impending revolutions. Then we must postpone the advent of our Lord for a long time certainly. But the Lord can work wonders. True, but there is no necessity for wonders in this case. It is all perfectly plain; yet if we were to look for future revolutions to develop, or create the feet and toes of Daniel's image, in the state in which this view would lead us to expect them, it would certainly be looking for a greater wonder than ever appeared in all the revolutions of the kingdoms of earth. The same principle would throw us into difficulties in regard to past events. It would lead us to look for the hands and even the fingers in the Medo-Persian kingdom.— But let us be candid, and take the most consistent course, and we shall find no difficulty.

It is evident from the nature of symbols, that the head of gold in the image, represented the Assyrian or Babylonian kingdom in a general sense, without regard to divisions, or factions; the silver represented the Medo-Persian kingdom on the same principle. The brass represented Grecia in its general features; and the iron represented Rome in a general sense, both before and after the division in the days of Constantine. The feet represented a state of things that was to succeed Rome in its original form, not exactly a separate kingdom as I shall hereafter endeavor to show, but a combination of powers united for a specific object. The toes represent ten kingdoms connected in some way with the feet. In the days of the kingdoms represented by the toes, the image shall be smitten on the FEET, and THEY shall be ground to powder; and THEN the rest of the image shall be broken in pieces according to the prophecy. We will now proceed to examine the feet and toes of the image, and ascertain whether they are to be found among the nations of the earth, and whether they are in asituation for the last great blow which is to demolish all earthly king-kingdoms.

We cannot look for the development of the feet prior to the breaking up of the Roman Empire, when the original Roman power undergoes a change which is represented by the clay. We find that this breaking up took place prior to 519. A power then arose, which is symbolized by a horn, (Dan. vii.,) which becomes prominent among the divisions of the Empire. It has been proved beyond question, by Advent writers, that this power at its commencement, is the Eastern or Greek division. It is represented as having eyes and a mouth, which denote its union with the Church. This power, in its civil capacity, is doubtless the same as that represented by the feet of the image, for both are the weakened and restricted remnant of the Roman power. The Little Horn power was made strong by its union with the Church; but no such auxiliary is noticed in the vision of the image. It is merely represented in its weakened state.

The same power is brought to view in Rev. xvii., under the symbol of a beast upon which a woman or the Church, is seated. Here we find the characteristics more clearly delineated.

In order to get a distinct understanding of this power, we must take our position with John in the "*wilderness*." The wilderness doubtless represents the period of time, during which the saints were in the hand of the Little Horn, which commenced when the Church and State were united in 519, and ended with the tribulation in 1779, just prior to the darkening of the sun. When this period commenced, the true Church "fled into the wilderness," where she remained during the forty and two months of persecution, while the witnesses were in sackcloth; John stands in this wilderness and bears an explanation of the beast. He is said to be the beast that was, and is not, and yet is. Of this peculiarity we shall speak hereafter. He is called a scarlet colored beast. This, doubtless has reference to his exceeding destructiveness; for under the direction of the Woman that sits upon him he has spilt the blood of from 50 to 60 millions of mankind! How truly was it said of this power, under the other symbol, that he should wear out the saints of the Most High. The next peculiarity we notice is, he had seven heads These are explained to have a double meaning. They are called seven mountains and relate to the geographical position of the Church, or Woman. But another explanation of the seven heads is justified, we are told, by the original Greek, and also by some English versions. This explanation makes them to mean, also, seven kings. By kings we understand dynasties, or lines of kings, which gave their power to support the apostate church, or the woman seated upon the beast. These kings did not all exist at a time, nor did the beast possess all his heads at a time. This is very evident; for John from his position in the wilderness saw that five had fallen and one existed, and one was to come into existence.— It is said the beast ascends out of the bottomless pit, and goes into *perdition*

We find upon examination of history that seven distinct dynasties have supported the papal harlot, and executed her will in deeds of blood and crime. These are as follows.

1, the Greeks, 2, the Franks, 3, the Germans, 4, the Neapolitans, 5, the Spaniards, 6, the Austrians, 7, the French or Napoleon dynasty.

When John saw the beast, five heads had fallen; consequently, the 6th, or Austrian head was standing. It continues to uphold the papal power, or sustain the woman, until the victorious arms of Napoleon destroyed the Austrian ascendancy in Italy. Bonaparte then took upon himself the responsibility of sustaining the harlot.— But in the year 1809, the time had come for Church and State to be disunited. The 1290 years were fulfilled. Napoleon then displaced the woman from her position— he disunited church and state—he took away the civil power of the pope; and since that time, the woman, having no civil power to sustain her, has sit upon "many waters," which are explained to be "*peoples, and multitudes, and nations, and tongues*." Thus were church and state disunited, but the Napoleon power was still the beast, for it was the dynasty that had once supported the harlot. But in 1815, this dynasty was crushed by the allied powers of Europe, and the beast was *not*. It went into nonentity. Now while it remains in the abyss, before it ascends out of the bottomless pit, preparatory to going into perdition, we will look for the development of the ten kingdoms.

The beast power, and the power represented by the feet of the image, are the same; and the ten toes must arise from this power, *for they are called "the toes of the feet*,". It is plain that ten kingdoms do arise from this power, because it is noticed that the beast had ten horns.

Now we find that in the year 1815, Italy, which was part of the beast power, was divided into ten small kingdoms, and these kingdoms possess all the peculiarities noticed in the ten horns of the beast, in the xvii of Rev., and also all the characteristics noticed in the toes of the image. These ten states which are 1, Sardinia, 2, Lombardo Venitian Kingdoms, 3, Parma, 4, Modena, 5, States of the church, 6, Lucca, 7, Tuscany, 8, the Kingdom of Naples, 9, San Marino, and 10, Milan, will not unite with each. They hate the harlot and are ready to make war with her at any moment; and this probably, is to be the work of Mazini, who has lately gone to Italy. They will receive power as kings, one prophetic hour with the beast, which has ascended out of the abyss, *for God has put it into their hearts to fulfill his will*.

A few words more upon the beast and the readiness which he is in to receive the final blow from the stone "cut out of the mountain without hands," or, what is the same, to go into perdition. He is called the beast that was, and is not, and yet is. He was, in the days of Napoleon, and in the days of previous supporters of the papal church. When the Napoleon dynasty was crushed, he was not; but in 1848 he ascended out of the bottomless pit.— The Bonaparte dynasty was revived, and all the "*world wondered*" Napoleon 3d *is the eighth, but of the seven*, he has emphatically ascended out of the abyss, and is very soon to go into perdition. He and all other nations that are allied with him are identified with the feet of the image. They are going, at the instigation of the three unclean spirits, up to the valley of Jehosephat, merely to be smitten by the "*stone*." There is no battle to be fought necessarily but the battle of the GREAT DAY; and no victory to be won, except one by the KING of KINGS.

Now, dear reader, we subject the foregoing thoughts to your consideration, begging that you will carefully consider them; for we feel confident that the chariot of the coming King will not be necessarily delayed for any revolution yet in the future. The feet are getting ready to be smitten, and I cannot see how this smiting can be delayed even till the coming fall. The types seem to point to the tenth of the seventh month; but let us watch that it may not overtake us as a thief.

W. H. PORTER.

CORRESPONDENCE.

WEST STAFFORD.

What is brotherly love? Is it to love those who believe, speak, and write, on all points according to our opinion of truth? or is it to love the image of Jesus where ever it is found? The apostle tells the Romans, (15: 7,) to receive one another, as Christ received them, to the glory of God: and I suppose that whatever was written beforetime was written for our instruction. We will see if there was any diversity of opinion in the Roman Church.

Rom. 14, 1–6, "Him that is weak in the faith, receive, but not to doubtful disputation. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not, and let not him which eateth not judge him that eateth; for God hath received him."

"Who art thou that judgest another man's servant? to his own master he standeth or falleth, yea he shall be holden up; for God is able to make him stand. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord; for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

Did not Christ receive us with as great a diversity of opinion as there was in the Roman Church? Yes greater. We are differently constituted, and were differently educated. Some of us were brought up and educated by Congregationalists, some by Baptists, others by Methodists; and so on. But when we came to Jesus, He received us with all our different views.— He received us to the glory of God, and some of us have been in His school for years! and if we are true disciples, we have in all sincerity, tried to know the mind of Christ—to understand His word, as He would have us undartand it, that we might do His will, and be prepared for His coming, and Kingdom. But we have come to different conclusions after all. We have not come into the unity of the faith, the time for this has not yet arrived: nor will it until the Lord shall bring again Zion Then shall the watchmen see eye to eye; and not only the watchmen, but the people also. In the few past years, when there has been such a multitude of different and distracting views, how often has the weary pilgrim rejoiced that the time was near at hand, when the Lord would bring again Zion; and has been led to cry with the poet,

The exhortation of the apostle, I think still applicable to us; "Receive ye one another as Christ also received us, to the glory of God." Then we are to receive one another with all our different views and opinions still, for we acknowledge no Priest, Bishop, or Pope, to lord it over our consciences, or tell us what we must, or must not believe.

One believes the thousand years to be in the past; shall he receive none as brethren who see it in the future? or shall those who see it in the future acknowledge none as brethren who do not agree with them?

One believes the Lord will come in '54: another, that He is soon coming, and both are looking at the same signs in the east, to bring the long expected event. Shall each require the other to believe as he does? or denounce him as a foolish virgin? shall we not rather let brotherly love continue.

Let us take heed lest we reject some of Christ's little ones, and it be said to us in that day, "Inasmuch as ye have done it unto one of the least of these my little ones, ye have done it unto me."

We have a little more excellent advice, in the same chapter from which I have quoted, Rom. 14, 10–13, 19. "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God; so then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall, in his brother's way. Let us therefore follow after the things which make for peace, and the things wherewith we may edify one another."

Yours, looking for the Lord,

E. A. BARTLETT.

Dear Brethren:—We have now entered upon that *grand* and *awful* time for which we have been looking for these 13 years past. We have watched with the deepest interest, the gradual progress of events, and the corresponding condition of the human mind, and we have not watched in vain. The words of our Saviour are fulfilled before our eyes, a fearful looking after those things that are coming on the earth everywhere exists; the last moral condition of the human mind is developed. From the king on the throne, to the beggar in the street, there is the same involuntary outburst of feeling. As a demonstration of this characteristic mark, I present you with the following from political journals. "Every observer of men and things must feel conscious that a momentous crisis in the affairs of mankind is rapidly approaching. Every thing seems trembling beneath some impending doom, some tremendous power, that is about to burst upon the world. There is little to tell us whether the coming strife will be fraught with good or evil. But that some great change, some universal transition, is near at hand, is as plainly to be felt as the sullen breath of the gathering storm.— There is an oppressive sultriness and heaviness in the moral atmosphere, a hurrying to and fro of the animate world, a clattering and clamoring, an intense energy and activity, that presage the rushing tornado, or the rumbling earthquake.— We see the giant thunder-columns towering above the horrizon, massive, sullen, and grand; and we hear the low, stifled rumble, and feel the deep, subdued quiver, beneath our feet. The sunlight assumes a sickly hue, a veil of quiet gloom envelopes the face of nature; and wherever we turn our eyes, we are greeted with the scowl of portentous preparation. All Europe is one boiling cauldron of revolutionary elements—China has long been torn and tossed by contending forces—the Indies and Southern Africa have not slept for years—Australia is a new volcanic continent over which the lava tide may sweep at any moment South America is still rolling and rocking as if shaken by an earthquake—Mexico bids fair to be swallowed up, and the United States, the land of security, trembles to its very base.

"In the absence of all proof against a great moral and political revolution, why conjure up evidence to prove what is manifest in every thing around us? We have but to look and see that a sublime change is already begun. We have but to look into the mirror of truth, and behold the shadow of the approaching reality. The education, actions, words, thought and feeling of men, all bear witness that we are tending towards a new order of things —and experience, and faith in the progressive operations of nature, tell us that it will be one far above anything ever yet realized by mankind. But the birth of the new era will not be a pangless one.— Pain, and suffering, and tears, and blood will consecrate and baptize the darling of ages. We shudder and shrink from the thought; but we yearn for the event, as parent never yet yearned for the sight of offspring."

Oh how blind the *world is* in regard to the character of the event which is coming. Brethren, *awake*, *arise*, "behold the Bridegroom cometh," and cometh this year.

ISAAC ADRIAN.

BRIMFIELD, JUNE 12.

"Fear not little flock, it is your *Father's* good pleasure to give you the kingdom." Fear not, ye who have sacrificed all for the truth, lest you shall come to want.— He, who regards the sparrow as he falls to the ground, He who numbers the hairs of your head, will never suffer you to want; for if there were no other means, He will send the ravens to feed you as He did Elijah. I believe it; thank the God of heaven. "Fear not," the reproach of men, nor their revilings—their day of dishonor and shame is coming: let them heap upon you their epithets, God will cause it to work for good, if we love Him. "Fear not," when manifold temptations come upon you, or when you are passing through deep waters of affliction; nor when sorrow's dark waves almost overflow you. That God that made the sun to stand still—that God that made a passage through the Red Sea—that God that will in a few days say, "it is done," will guide you safely through, until your feet are placed upon the immortal shore. "Fear not," though friends dear as life forsake you—though your brethren cast you out with the name of the majesty of heaven upon their hypocritical lips—God, Jesus Christ, the angels, and every saint under heaven is on your side. More are those that are with us, than they that are with them. "Fear not," in view of the coming conflict: it is what will bring our long looked for Messiah. Salvation is coming; rejoice, yea, rejoice ye lonely weary pilgrims, in prospect of speedy deliverance. Keep his sayings, every one that is written in the book of God. Let not your hearts be troubled; He will come and save you. The seventh vial is about to be poured out upon this guilty world; but blessed be the name of God, the little flock will be hid in that day safe in Isaiah's chambers. While the slain of the Lord will be from one end of the earth to the other, God will be the portion and safety of the "little flock," therefore do not fear. Amen and Amen.

S. M. BASSET.

CHAMPLAIN, N. Y., June 12.

Brother Merriam:—It does truly cheer my heart to hear the glorious news of my Saviour's so near approach, to take his waiting, longing children home. Praised be God, there are yet faithful watchmen on the walls of Zion that can tell us what of the night—what its signs of promise are, and whereabouts we are on our journey. Bless the Lord, there are some that can see we are coming into harbor.— Oh is it true that we are so near home? that in a few short months we shall sit down in the kingdom of God, and be permitted to drink from life's flowing river, and pluck the fruit from life's fair tree, and with immortal tongues shout the high praises of Him who has redeemed us with His own blood? Oh! while I write, I begin to feel something of that flame of love which I felt in my heart in '44; and my prayer to God is that He would fan it to a mighty flame in all our hearts, that it may burn up all the base desires of sin. Oh ye afflicted, tempted, tried ones, lift up your heads and rejoice, knowing that your redemption draweth nigh. I, with you, was one that expected to see the Lord in '44, and deeply too, did I feel the disappointment; but my trust in His word was unshaken; and while He tarried, I resolved in my soul to wait for Him. Our hope, Brethren, has long been deferred, the night has been a long and dreary one, but the morning soon cometh; very soon we shall hear the voice from the throne, saying, *it is done*. Oh! sinner, leave the paths of worldly folly, and turn to Christ that you may obtain admittance with all the blood washed holy band into the city of our God. May God enable us fully to do His will, that we may have a right to the tree of life, and enter in through the gates into the City.

HANNAH M. HAIR.

Great Meeting at Union Mills, Ind., June 2, 1854.

Dear Brother Merriam:—We are having a grand and glorious meeting here. It commenced at the appointed time with a good representation of brethren from abroad. Brethren Berrick, Couch, and Howell from the East, arrived in good time, in health, strong in God, and the power of His truth. Our attendance has been large and attentive from the beginning, and the truth is sweeping all before it. All glory to God, we have at last struck the old *landmark* that *Daniel* heard about; but *he* did not understand, because it was closed *up and sealed* unto the time of the *end*; but the seals are off, and the *book is open*, and we are *now* eating it up. Glory to God how sweet! O it sweetens every thing; yes, and makes its own *bitter* sweet.

It takes hold of our ministering brethren here, like a death stroke, and a healing *balm*, this looks, to be sure, rather paradoxical, but you will understand it, and the rest will when they eat it.

[illegible] the Lord for what I see and feel on this subject. Sinners are converted and baptized daily; backsliders are waking up, and the people are moved as by the roaring of mighty [illegible]ings. [illegible] out strait and clear on the time of [illegible] event this year, and you may expect to hear my reasons soon. [illegible] and Sister Eastman and Judkins [illegible] us, strong in faith and rejoicing [illegible] Brethren Chaplin, Clark, Seymour [illegible]ll and Stone, preachers of the [illegible] with us; and all, I believe, are [illegible] or under a solemn conviction [illegible].

I t[illegible] if I became settled on time, you w[illegible] from me. I am now settled in [illegible] that 1854 brings the Lord, or brings us to the year of redemption, and my faith is based on testimony that cannot be gainsaid; and it causes in me a joy that is unspeakable and full of glory. Morganon. J. C. Bywater.

Painspoint, May 29, 1854.

Dear Brother Merriam:—I have had the opportunity, through the mercy of God, of listening to the last notes of warning by Brn. Burnham and Morgan here in the grove. It is cheering indeed to the lonely pilgrim to see the evidences from God's word and the signs of the times, that Michael is so soon to stand up, and every one of God's people to be delivered—that the second wo is past and the third wo so soon to come. The Savior told his people when they see the signs begin to come to pass to lift up their heads, for their redemption draweth nigh. It seems the signs are almost past; and we are looking, loving, hoping and waiting, I believe understandingly, through faith in God's word, for the consummation of our hope soon to be realized.

Yours, in hope of speedy redemption.
Robert Chown.

Roxbury, March, 23, 1854.

Dear Brother Merriam:—I take this opportunity to express my sincere thanks to you for sending me the Crisis, and my prayer is that you may be rewarded at the resurrection of the just. I can truly say it brings glad tidings to my weary soul to think Jesus is so soon coming to deliver his tried ones. I am one who sighs for home; I long for the time to come when the enemy will no longer triumph, when the wicked will cease from troubling, and the weary will be forever at rest. I feel truly that the signs there is no mistaking proclaim our great deliverer near, when he that shall come will come and not tarry. Oh, glory be to God in the highest; if we are faithful a little while longer, we shall lay down the cross and wear the conqueror's crown.

Harriet Stoddard.

Goffstown, N. H., June 12th, '54.

Dear Brother Merriam:—I was in Manchester last Sunday, with the brethren, and the Lord was with us in power. I baptized four happy souls, and they are now rejoicing in God. At the close of the third meeting, five more rose for prayers, and in the evening two of them spoke and told their feelings to the people. To God be all the glory. O dear brethren, time is short, what is done must be done soon. Jesus is coming in the seventh month, Jewish time, without fail; yes surely it is so; and my inquiry is, shall I be saved in the kingdom with the saints? O I want to be there. The third invitation is now given for supper; soon the door will be shut. O Lord, save the people from sin, and prepare them for the kingdom. Brethren, be faithful to God till Jesus comes, and then we shall be saved in His kingdom, Amen.

Your brother, sighing for home,
Benjamin P. Manning.

☞ Bro. J. French is authorized to receive money for the Office of the Crisis, so that Brethren at the Tent Meetings in Maine, which he may attend, can forward their money by him if they please. Ed.

☞ Cash received at Westfield Tent Meeting will be credited next week.

☞ Some account of the Tent Meeting in Westfield, Mass., may be expected next week.

A Prussian journal intimates that the grand duke Michael is expected in Wallachia, and that the Persian ambassador at St. Petersburg has demanded his passports. A Russian journal announces a new levy of troops in the kingdom of Poland—where the army is to be raised to a million of soldiers. A despatch from Vienna, dated the 13th inst., announces that the armies of Italy and Gallacia are put on a war-footing.

Mortality in New York. There were 415 deaths in New York city last week; which were 105 more than in the corresponding week of 1853. Among the deaths there were twelve cases of cholera.

Air—Eden of Love.

Arouse ye, my brethren, awake from your sadness,
The Savior is coming, the kingdom is near,
Your harps tune anew with the sweet strains of gladness,
The City Jerusalem soon will be here.
The night is far spent, and the auspicious morning
Rolls onward in haste with its heralds of warning,
Your souls now with patience and meekness adoring,
Our toils will be over this year, aye, this year.

O, who, who can tell of the joys of the blest ones
That reign in eternity, holy and free;
Where naught will be heard save the warblings and rich tones
Of saints and of angels, in sweet harmony?
No more for our hope will the worldling deride us,
The bitter farewell ne'er again shall divide us,
With seraphs and saints, and Immanuel beside us,
Forever and ever; we happy shall be.

Our sighings all ended, our sins all forgiven,
Our songs of redemption in rich anthems ring;
Our Savior our joy, and his smile be our heaven,
The name of embassador changed now to King;
The cross for the crown, and the sword sheathed forever.
Bright diadems sparkling with gems from life's river
We'll cast at the feet of our glorious deliverer,
While with loud alleluias the kingdom will ring.

Then haste ye away, and repeat the glad story,
The cry, lo! He cometh! with loud echo's swell,
For ye shall soon join in the rapturous glory
Of seraphic legions, where ransomed ones dwell,
The haven of rest we are more swiftly nearing,
The promise is sure, and the prospect is all cheering,
The green fairy fields of our sweet home appearing,
I'll meet you in glory, farewell, oh farewell!

The Paris Patrie says: "The last letters from different Russian provinces announce that marked agitation prevails both in St. Petersburg and several of the neighboring towns. Trade was suffering intensely, and misery was on the increase. A recent fact strikingly illustrates both the fears of the Russian Government and its method of proceeding. A tradesman of the capital having failed, closed his shop situated in one of the most frequented quarters of the city. This circumstance, apparently so ordinary, excited a sensation, and the Government arrested the tradesman and transported him at once to Siberia for having failed at such a time, and thus betrayed the uneasy state of trade. The police found upon inquiry that the immediate cause of the failure was a claim by a nobleman for a sum of money due to him. This nobleman was fined 15,000 roubles, and ordered to leave St. Petersburg and reside on his property."

The survey for the defences from Bujuk-Tehekedji to Derkos are progressing rapidly. From the Sea of Marmora to the Black, the projected line extends for 27 miles. A lake, spread out in some seasons into a vast marsh, almost joins the sea at the Western end, and precludes for several miles all possibility of the passage of a hostile army. The water is four feet deep, and the bottom soft and muddy.

At the other extremity another lake is situated which would equally bar an enemy's passage, and between these two there is a line of undulating hill and valley, which, though destitute of any strong natural means of defence, may be made impassable by the skill of modern engineers and the bravery of its defenders. Gen. Baraguay d'Hilliers calculates that 40,000 men will be sufficient to defend it,—of whom 5,000 would watch the two extremes, and 30,000 would occupy the centre. It was considered that these lines well defended, would remain a permanent defence to Constantinople.

The exchange of couriers between London and Stockholm is very frequent. Two special messengers passed through Hamburgh on the 24th of May; one coming from London, the other from Stockholm; both were the bearers of despatches for the respective governments. Important negotiations are pending between these two courts, and they seem to be on the eve of conclusion.

Defence of St. Petersburgh. Letters from St. Petersburgh, received at Vienna, state that the Czar is in a state of great dejection, approaching to bewilderment. In Vienna this feeling is pardonably attributed to the conclusion of the Austro-Prussian treaty, which it is imagined has astonished the Russian Monarch.—The same letters state that the St. Petersburg journals are permitted to mention Austria and her public with marks of contempt. According to the Russian correspondent of the Vienna Presse, writing on the 15th, the news of the bombardment of Odessa had much shaken the confidence of the people, and the severity of the police had not succeeded in improving the public feeling, as the preparations for the defence of the capital plainly show that the fall of Cronstadt is not considered beyond the bounds of possibility. Fifteen out of the seventy stone bridges which cross the Neva are to be broken down, and the granite material thrown into the river; on those remaining heavy artillery are to be placed. Four new pontoon bridges are to be constructed. The whole of the so-called Admiralty side, the Jaskory side, and the Newsky-Prospect is to be fortified, and the magnificent buildings used as barracks. For some days before the letter was written, the Emperor had been indisposed. It is added that he is much alarmed for his highly prized fleet, "and this makes him so much out of humor."

Italy. Letters from Turin state that a contingent of 25,000 men has been demanded from the Sardinian Government by France, for the purpose of the Eastern war. Sardinia is stated to have replied that, although quite prepared to co-operate with the Western Powers, the present state of its finances could not afford so large an increase of the army. However the contingent of recruits, which is not due till the end of November, will be called out the present month.

Garibaldi is at Nice with his family, where he will remain some time for the recovery of his health.

The Neapolitan Government has ordered the observance of the neutrality required by the Western Powers. Neapolitans are forbidden to take service as privateers.

Greece. A private letter from Volo of the 15th mentions a fact which shows that the Greeks have not only violated all international law by the insurrection they excited in the Turkish provinces, but that they have committed the most odious cruelties. It appears that some days previous to the date of the letter just mentioned a detachment of 150 Turkish soldiers having been surprised by a division of the Greek liberators, amounting to 1500 men, took refuge in a church. The Greeks paid no respect to the sanctity of their own place of worship. They closed up every issue, set fire to the sacred edifice, and burned the Turks alive in it.

The vast merchant quarter of the city of Riga has just been leveled to the ground by order of the military authorities, who fear a landing of the Anglo-French forces. All the working part of the citizens, even women, children and old men, were set to work to dig trenches, and throw up mounds of earth at the gates of the city. As the workmen were not able to make gunboats, they have pressed of Revel and Libau.

The French force now in the Baltic consists of eight ships-of-the-line, Inflexible (flag ship), 92 guns; Duguescelon, 92 guns; Gemappes, 92; Hercule, 92; Tage, 92; Breslau, 86; Trieent, 80; Duperre, 80. Also, 4 frigates, Andromaque, 60; Poursuivant, 50; Virginie, 50; Zenolle, 50. Three steamers, Darien, 14; Souffler, 6; and Lucifer, 6. Eight other ships are daily expected to join, which will make the force of the French fleet in the Baltic 1200 guns and 14,000 men.

Brooklyn and New York Riots.—The spirit of lawlessness seems to be rampant just now. Last Sunday, Brooklyn and New York cities were disgraced by fearful riots, and the peace and sanctity of the day utterly destroyed by scenes of violence and blood. About 30 persons were wounded by pistols, clubs, &c., and about 50 Irishmen were arrested.

In N. Y. city Sunday was also a day of the most intense excitement. There was street preaching and some skirmishing during the afternoon, in different places.—During the discourse in the Park at about 4 o'clock, where some 5000 persons were assembled, an alarm of fire was given, and multitudes immediately rushed towards the fire. This being extinguished, two engine companies, which had long cherished ill will towards each other, commenced a fight. This was quelled by the police, but was afterwards renewed by the original parties, supported by several hundred partizans on either side. Thirty thousand people, it is said, lined the streets, and it required a strong police force to arrest the progress of the fight.—[Boston Traveler.

☞ It may be interesting to observe here, that, according to the last census of the Russian empire, the population was given at 60,000,000 men. This census was taken last year, and on those figures has the present conscription been based.—During 1853 there were born 962,380 male and 927,300 female children. The deaths were 1,396,840. The excess of births over deaths was, therefore, 493,340. The revenues of the state for the same year were given at 180,000,000 roubles. That amount did not, however, show the whole receipts of the government; for there are 270,000,000 roubles which, derived from the produce of domains, regalias, and various other small fiscal additions, swelled the total imperial revenue to 450,000,000 roubles. The privy purse of the Emperor was estimated at the moderate sum of 6,000,000 roubles. It must, nevertheless, be born in mind that Nicholas Romanoff is under no parliamentary restriction in regard to the expenditure of the public money. Indeed, there is no such conjunctive term as "the public money" known in the Russian language. All that belongs to a Russian subject belongs also to the Emperor. His majesty is at liberty—and the law sanctions the act—to draw on his people at any moment for any sum which he may require for his own domestic use or for special national purposes.

Famine in the Ionian Islands. Recent accounts from Zante and Cephalonia, in the Ionian Islands, represent the condition of the inhabitants to be deplorable in the extreme. The currant crop, their main dependence, is cut off again, for the *fourth* season in succession; and all classes are involved in a common calamity, of destitution and suffering. Add to this failure of the staple crop of the islands, the Russian war and the Greek Insurrection, which have closed their usual avenues for food against them—their grain being obtained from Russian ports, and their other provisions from Turkish—and that the immense armies and navies gathered in their neighborhood are likely to absorb every thing in the provision line—and it will be readily seen that the condition of the Ionians must be deplorable and destitute indeed, unless help can be obtained from abroad.

☞ We extract the following in relation to the riots in New York and Brooklyn June 11. We understand some three or four regiments of soldiers were under arms on that day, besides an extra police force of 200 men.

"Another occurrence of much moment was the bloody riot in Brooklyn, N. Y., on Sunday, in which some thirty persons were more or less seriously injured by fire arms, stones, and clubs. The fight was between the "Know Nothings," and the Irish; the latter being, in this case, the aggressors, though excited by false reports of the intentions of their enemies to attack them. On the same day, designed by our Maker as a day of rest and devotion to religious interests, two riots occurred in New York city, between hostile fire companies, which required the strong arm of the police to suppress. The frequent recurrence of these scenes of lawlessness and violence are alarming indications of the depreciation of the moral tone of the community, and naturally fill the hearts of thoughtful men with fear and trembling for the stability of our republican institutions, since the only foundation of these is the intelligence and morality of the community."

Could language express more perfectly the idea conveyed by our Saviour, "Men's hearts failing them for fear, and for looking after those things that are coming on the earth."

The Czar Nicholas is making extraordinary preparations to receive the allied fleet, both at Cronstadt at St. Petersburgh. An ex-Alderman in New York, who has recently returned from Russia, in a communication to the Evening Post, says the Czar has fourteen hundred thousand men under arms, available at any moment.—He describes the entire population as filled with enthusiasm for the prosecution of the war, which is regarded as a sort of crusade for the defence of the Greek Church. Demidoff has already voluntarily proffered to the Emperor the gift of a million of rubles, equivalent to $750,000. Another nobleman has done the same, while the various officers in command have insisted on offering the half of their salaries.—Even the most delicate ladies in the upper classes are engaged in performing succor—[Sat. Evening News.

Obituary.

Died, in Shirley, May 28, Ann S., eldest daughter of Noah and Sarah T. Fairbrother, aged 6 years and 7 months. Her sickness was of 3 weeks duration, and during that time her sufferings were severe. There seemed to be something remarkable impressed on her mind at so early an age. She would often say, when asked if she wished to die, that she was "going home," and would often say she had rather die than to get well; but, as she expressed it in her child-like manner, would say, "I want the Lord to do just as he has a mind to." She acquired a great love of learning to read in the Bible; and one of her favorite chapters was the 22d of Rev. During her illness she would ask me questions concerning that "river of the water of life," spoken of in the chapter, and would often say, "I am going home to die no more, to be sick no more, I am going home in '54."

It is truly painful to think of the sufferings of our departed ones. We have now been called the fourth time to witness the death of our dear children, but we rejoice in hope of soon meeting them where separation will never more be known.

The little forms we loved so dear
Now sleep in death's embrace;
We would not call them back again
From their quiet resting place.

Appointments.

I will meet the Church, if the Lord will, at Northfield, Mass., June 25.
Chester Factories, July 9. C. Goodrich.

Bro. J. G. Smith will preach at:
Plainville, June 25, where Dr. Schank may appoint.
Moultonborough, N. H., July 2.

Bro. J. W. Britton will preach in Portland, Me., July 4, and continue over the Sabbath.

Providence permitting, Bro. Bennett will preach at M. Whithead's Hall, in Vernon, Vt., the first Sunday in July, at 5 o'clock P. M.
E. G. Scott.

There will be a Grove Meeting in Swiftwater Village, (Bath), N. H., near the Meeting House, commencing Friday, June 30, and continuing over the Sabbath. Let there be a general gathering of the saints of God at this meeting. As we have but a short time to meet together on the earth before our Lord shall come, I hope the brethren will come up to this meeting full of the spirit of the living God, and have a refreshing feast. As there are but few Brethren at this place, board can be obtained on the ground. I hope some of my preaching Brethren will be present to aid in the meeting. Will Brother O. D. Eastman return home in season to aid in the meeting? E. Whitney.

Providence permitting, I will meet with the Brethren in
Auburn, N. H., near the Steam Mill, the last Sunday in this month.
Manchester, N. H., the first Sunday in July.
Hillsborough, N. H., the second Sunday in July. B. P. Manning.

The Lord willing, Bro. J. W. Brittan will hold a meeting at Westboro', on Sunday, July 2.

Camp Meeting in Winsted. Providence permitting, it is thought best to have *one more great gathering* of the Savior's friends at Winsted, Ct., on the old ground, commencing Monday, Aug. 28, and continuing one week. Brethren and Sisters, if time continue, come from far and near to this feast of tabernacles, and let us make the tented grove vocal with praise once more to the King of kings before we meet to sing the grand hallelujah chorus in the everlasting kingdom.

Brethren Burnham, Couch and Berick are expected to be present to preach the word.

Let all who can, bring their tents and bedding. Board for all who wish may be had on the Camp ground, and all the profits, if any, will be appropriated to bear the expenses of the meeting, and feed the poor. Good accommodations for horses on reasonable terms, with a cheap conveyance to the Encampment from the cars, stages and hotels of Winsted.

Committee, { Samuel G. Mathewson, Miles Grant.

The Lord willing, Edwin Burnham will preach in the Grove at Union Mills, Indiana, July 8th, at 2 o'clock P. M., and continue over the Sabbath. D. R. Mansfield.
Plymouth, Ind., June 10th, 1854.

Providence permitting, we will preach at Stockbridge, Vt., near Alvora Perkins', Saturday, June 24, at 5 o'clock P. M., and continue over the Sabbath.

At Reading, near Elder Dow's, Friday, June 30, at 5 o'clock P. M., and continue over the Sabbath.

Come, my dear Brethren, *once more* urge your friends to hear. A few weeks and all will be over.
W. L. Camp.
J. A. Packard.

Should time continue there will be a Tent Meeting in Madison, Me., on or near what is called Blackwell's hill, to commence June 22d and continue over the Sabbath. Brethren Cummings, Damman and Ross are expected to attend.

Brethren in Maine had better come with provisions, bedding and tents, so far as is practicable. A. Ross.

The Lord willing, I will meet with the Brethren at
Thornton, N. H., the first Sabbath in July, where Bro. Henry Durgin may appoint.
Holderness, N. H., near Daniel Smith's, of Sandwich, the second Sabbath in July.
Meredith Village, N. H., the third Sabbath in July. T. W. Piper.

D. E. Moulton appoints to preach in Concord, N. H., the last Sabbath in June.

The appointment for the Conference in Etna, Me., is recalled by direction of H. Perkins.

TENT MEETING.

There will be a Tent Meeting held in Newburyport, Mass., commencing Wednesday, June 21st, at 6 o'clock P. M., and continue over the Sabbath. Brethren from abroad are invited to attend.

J. Hemenway.

TENT MEETING.

There will be a Tent Meeting held in Dover, N. H., commencing Tuesday, June 27, and continuing over the following Sabbath. Brethren from abroad are invited to attend. It is hoped there will be a general gathering. Come, Brethren and Sisters, with your Tents, and prepared to labor in the cause of truth. "Behold the Bridegroom cometh, go ye out to meet Him." For the Brethren,
J. Hemenway.

P. S. Bro. Couch is requested to attend the Dover Meeting if possible.

Florida, June 5, 1854.

If the Lord will there will be a Camp Meeting in Florida, Berkshire Co., Mass., five miles from North Adams, on the farm of Mr Gideon Kemp, near the stage road from Adams to Greenfield, to commence the 26th of June and continue over the following Sunday. We expect Brethren Pratt and Newton to attend, and we would say to Brother Hemenway and other ministering Brethren who may feel it a duty, to come up on to Florida Mountain and help us, and we would say to the Brethren, generally, come up to this feast. Come in the name of the Lord and help sound the midnight cry, and unite your efforts in proclaiming the last message of mercy that this world ever will hear. Come with your tents all of you that have them. The owner of the ground will, at a reasonable rate, furnish provision and horse feed.

In behalf of the Brethren,
Isaac Blanchard.

Harbinger and Watchman please copy.

The Lord willing, Bro. J. W. Brittan will hold a meeting at
Newbury, N. H., at the South Meetinghouse, June 24th and 25th.

Providence permitting, I will be at
Lanesville, June 22. Geo. L. Teeple.

The Lord willing, I will preach at
Holden, Me., Sunday, June 25th.
Geo. W. Brown.

The Lord permitting, I will preach at
Alton Bay, Sabbath, June 25th.
Stockbridge Corner, Sabbath, June 25th, at 5 o'clock.
New Durham Ridge, Monday, June 26th, at 5 o'clock.
Barnsted, at the Red school house, June 27th, at 5 o'clock.
West Alton, 1st Sabbath in July.
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.
Otis G. Smith.

The Lord willing, I will preach at
Dover, the 4th Sabbath in June.
C. L. Page.

Agreeably to request, I appoint to meet with the brethren at Newark, N. J., Friday, June 23d, and continue over the Sabbath.
S. B. Munn.

Conferences.

Myself and Brother McCann will hold a Conference at Gorham, Me., commencing Thursday preceding the fourth Sabbath in June.
L. L. Howard.

Special Notice.

Notice. Dear Brethren,—The Lord is soon to come and judge the world in righteousness and establish his kingdom on the earth, and we have but a short time to warn our fellow men. As we are commanded to work while the day lasts, we have fitted out a Tent that will accommodate about one thousand persons for the purpose of going out into "highways and hedges" to sound the alarm; and we want to keep it in the field all the time, (if the Lord will), and do all the good we can. Therefore, those that know of a field of labor where good can be done, and wish to have a Tent Meeting, *will please write to me immediately*, so that I can make the necessary arrangements in order to meet the wishes of the Brethren.

All letters to be directed to James Hemenway, Clinton, Mass. J. Hemenway.

Walter Pratt's P. O. Address is Windsor, Ct.

Bro. Henry H. Cady, of Granville, Vt., is anxious that some of the preaching brethren should visit that place. If any one should respond to the call, they will please give notice through the paper.

D. R. Mansfield, in behalf of the brethren, requests that E. Burnham may call at Bigelow's Mill, Ind., on his way from the West, and preach.

Bro. Mills Sweet's P. O. Address is Manchester, N. H.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

☞ Bro. S. W. Bishop's P. O. address is Concord, N. H.

Bro. Rob't Chown's P. O. Address is Painspoint, Ogal Co. Ill.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. Richards.

Buffalo, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for be public write, *Private.*

ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

ㅂ ㅂ ㅂ ㅂ ㅂ ㅂ ㅂ

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ Bro. Bywater: The history is not to be found in any book store in this City.

☞ Bro. Pratt: It was received.

☞ Bro. Davis: It has been received.

☞ Bro. D. R. Mansfield: We have sent the Hymn Books to South Bend.

South Albion, Me., June 14, 1854.

To Brother Thomas Smith,—Will you call on us, if possible, and stop over Sunday. If you can, let me know by letter.
Yours in love, Jeremiah Carr.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ We have several hundred copies of No. 18 of the Crisis on hand. Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.
" paper	"	40 "
Wholesale, cloth	"	$40 00 per 100
" paper	"	33 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"Historical Extracts." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies in these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $[illegible] per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use. Wholesale price, ... $11.00 per hundred. Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

A Friend, S Hale, W Lyman, F Becker, S Rose, F Convese, W F Sibleton, J Perkins, J H Tucker, M Welch, J W Bickworth, L Pease, J Smith, D Vesey, $1 each.

W Healeton, F [illegible], W Hunt, Mrs Hobbs, J C Bennett, W R Pease, O D Pease, L Stockman, L Dayton, 50 cts. each.

E R [illegible], Mrs [illegible], S W Loyd, L R Lewis, J Reed, E Grabtree, L Reed, C Wilton, 25 cts. each.

Miscellaneous.—F Ingerson, $2 cts.; O Ives, 53 cts; J M Wyman for Brethren in Roxbury, $10; W Whitford, $2; E Baker, $10; D Austin $2; J B Dodge, $2; N N Wood, $2; Bro Wright, $10; A Friend, $3; J C Walker, 67 cts.; J H Whittier, 67 cts.; S D Staple, 67 cts.

Cash Received for Books.

T Fox, $3,50; J Damman, $5; S G Matheson, $1,25.

[illegible] the Lord for what I see and feel on this subject. Sinners are converted and baptized daily; back[illegible] are waking up, and the people are moved as by the roaring of mighty [illegible]ings. [illegible] out strait and clear on the time of [illegible] vent this year, and you may ex[illegible] hear my reasons soon. [illegible] and Sister Eastman and Judkins [illegible] us, strong in faith and rejoicing [illegible] Brethren Chaplin, Clark, Sey[illegible] ll and Stone, preachers of the [illegible] with us; and all, I believe, are [illegible] or under a solemn conviction [illegible]

I [illegible] f I became settled on time, you [illegible] from me. I am now settled in [illegible] that 1854 brings the Lord, or bring us to the year of redemption, and my faith is based on testimony that cannot be gainsaid; and it causes in me a joy that is unspeakable and full of glory. Mor[illegible]non. J. C. BYWATER.

PAINSPOINT, May 29, 1854.

Dear Brother Merriam:—I have had the opportunity, through the mercy of God, of listening to the last notes of warning by Brn. Burnham and Morgan here in the grove. It is cheering indeed to the lonely pilgrim to see the evidences from God's word and the signs of the times, that Michael is so soon to stand up, and every one of God's people to be delivered—that the second wo is past and the third wo so soon to come. The Savior told his people when they see the signs begin to come to pass to lift up their heads, for their redemption draweth nigh. It seems the signs are almost past; and we are looking, loving, hoping and waiting, I believe understandingly, through faith in God's word, for the consummation of our hope soon to be realized.

Yours, in hope of speedy redemption.

ROBERT CHOWN.

ROXBURY, March, 23, 1854.

Dear Brother Merriam:—I take this opportunity to express my sincere thanks to you for sending me the Crisis, and my prayer is that you may be rewarded at the resurrection of the just. I can truly say it brings glad tidings to my weary soul to think Jesus is so soon coming to deliver his tried ones. I am one who sighs for home; I long for the time to come, when the enemy will no longer triumph, when the wicked will cease from troubling, and the weary will be forever at rest. I feel truly that the signs there is no mistaking proclaim our great deliverer near, when he that shall come will come and not tarry. Oh, glory be to God in the highest; if we are faithful a little while longer, we shall lay down the cross and wear the conqueror's crown.

HARRIET STODDARD.

GOFFSTOWN, N. H., June 12th, '54.

Dear Brother Merriam:—I was in Manchester last Sunday, with the brethren, and the Lord was with us in power. I baptized four happy souls, and they are now rejoicing in God. At the close of the third meeting, five more rose for prayers, and in the evening two of them spoke and told their feelings to the people. To God be all the glory. O dear brethren, time is short, what is done must be done soon. Jesus is coming in the seventh month, Jewish time, without fail; yes surely it is so; and my inquiry is, shall I be saved in the kingdom with the saints? O I want to be there. The third invitation is now given for supper; soon the door will be shut. O Lord, save the people from sin, and prepare them for the kingdom. Brethren, be faithful to God till Jesus comes, and then we shall be saved in His kingdom, Amen.

Your brother, sighing for home,

BENJAMIN P. MANNING.

☞ Bro. J. French is authorized to receive money for the Office of the Crisis, so that Brethren at the Tent Meetings in Maine, which he may attend, can forward their money by him if they please. ED.

☞ Cash received at Westfield Tent Meeting will be credited next week.

☞ Some account of the Tent Meeting in Westfield, Mass., may be expected next week.

A Prussian journal intimates that the grand duke Michael is expected in Wallachia, and that the Persian ambassador at St. Petersburg has demanded his passports. A Russian journal announces a new levy of troops in the kingdom of Poland—where the army is to be raised to a million of soldiers. A despatch from Vienna, dated the 13th inst., announces that the armies of Italy and Gallacia are put on a war-footing.

MORTALITY IN NEW YORK. There were 415 deaths in New York city last week; which were 105 more than in the corresponding week of 1853. Among the deaths there were twelve cases of cholera.

Air—Eden of Love.

Arouse ye, my brethren, awake from your sadness,
The Savior is coming, the kingdom is near,
Your harps tune anew with the sweet strains of gladness,
The City Jerusalem soon will be here.
The night is far spent, and the auspicious morning
Rolls onward in haste with its heralds of warning,
Your souls now with patience and meekness adoring,
Our toils will be over this year, aye, this year.

O, who, who can tell of the joys of the blest ones
That reign in eternity, holy and free;
Where naught will be heard save the warblings and rich tones
Of saints and of angels, in sweet harmony?
No more for our hope will the worldling deride us,
The bitter farewell ne'er again shall divide us,
With seraphs and saints, and Immanuel beside us,
Forever and ever, we happy shall be.

Our sighings all ended, our sins all forgiven,
Our songs of redemption in rich anthems ring;
Our Savior our joy, and his smile be our heaven,
The name of embassador changed now to King;
The cross for the crown, and the sword sheathed forever.
Bright diadems sparkling with gems from life's river
We'll cast at the feet of our glorious deliverer,
While with loud alleluias the kingdom will ring.

Then haste ye away, and repeat the glad story,
The cry, lo! He cometh! with loud echo's swell,
For ye shall soon join in the rapturous glory
Of seraphic legions, where ransomed ones dwell,
The haven of rest we are more swiftly nearing,
The promise is sure, and the prospect is all cheering,
The green fairy fields of our sweet home appearing,
I'll meet you in glory, farewell, oh farewell!

The Paris Patrie says: "The last letters from different Russian provinces announce that marked agitation prevails both in St. Petersburg and several of the neighboring towns. Trade was suffering intensely, and misery was on the increase. A recent fact strikingly illustrates both the fears of the Russian Government and its method of proceeding. A tradesman of the capital having failed, closed his shop situated in one of the most frequented quarters of the city. This circumstance, apparently so ordinary, excited a sensation, and the Government arrested the tradesman and transported him at once to Siberia for having failed at such a time, and thus betrayed the uneasy state of trade. The police found upon inquiry that the immediate cause of the failure was a claim by a nobleman for a sum of money due to him. This nobleman was fined 15,000 roubles, and ordered to leave St. Petersburg and reside on his property."

The survey for the defences from Bujuk-Tehekedji to Derkos are progressing rapidly. From the Sea of Marmora to the Black, the projected line extends for 27 miles. A lake, spread out in some seasons into a vast marsh, almost joins the sea at the Western end, and precludes for several miles all possibility of the passage of a hostile army. The water is four feet deep, and the bottom soft and muddy.

At the other extremity another lake is situated which would equally bar an enemy's passage, and between these two there is a line of undulating hill and valley, which, though destitute of any strong natural means of defence, may be made impassable by the skill of modern engineers and the bravery of its defenders. Gen. Baraguay d'Hilliers calculates that 40,000 men will be sufficient to defend it,—of whom 5,000 would watch the two extremes, and 30,000 would occupy the centre. It was considered that these lines well defended, would remain a permanent defence to Constantinople.

The exchange of couriers between London and Stockholm is very frequent. Two special messengers passed through Hamburgh on the 24th of May; one coming from London, the other from Stockholm; both were the bearers of despatches for the respective governments. Important negotiations are pending between these two courts, and they seem to be on the eve of conclusion.

DEFENCE OF ST. PETERSBURGH. Letters from St. Petersburgh, received at Vienna, state that the Czar is in a state of great dejection, approaching to bewilderment. In Vienna this feeling is pardonably attributed to the conclusion of the Austro-Prussian treaty, which it is imagined has astonished the Russian Monarch.—The same letters state that the St. Petersburg journals are permitted to mention Austria and her public with marks of contempt. According to the Russian correspondent of the Vienna Presse, writing on the 15th, the news of the bombardment of Odessa had much shaken the confidence of the people, and the severity of the police had not succeeded in improving the public feeling, as the preparations for the defence of the capital plainly show that the fall of Cronstadt is not considered beyond the bounds of possibility. Fifteen out of the seventy stone bridges which cross the Neva are to be broken down, and the granite material thrown into the river; on those remaining heavy artillery are to be placed. Four new pontoon bridges are to be constructed. The whole of the so-called Admiralty side, the Janskory side, and the Newsky-Prospect is to be fortified, and the magnificent buildings used as barracks. For some days before the letter was written, the Emperor had been indisposed. It is added that he is much alarmed for his highly prized fleet, "and this makes him so much out of humor."

ITALY. Letters from Turin state that a contingent of 25,000 men has been demanded from the Sardinian Government by France, for the purpose of the Eastern war. Sardinia is stated to have replied that, although quite prepared to co-operate with the Western Powers, the present state of its finances could not afford so large an increase of the army. However the contingent of recruits, which is not due till the end of November, will be called out the present month.

Garibaldi is at Nice with his family, where he will remain some time for the recovery of his health.

The Neapolitan Government has ordered the observance of the neutrality required by the Western Powers. Neapolitans are forbidden to take service as privateers.

GREECE. A private letter from Volo of the 15th mentions a fact which shows that the Greeks have not only violated all international law by the insurrection they excited in the Turkish provinces, but that they have committed the most odious cruelties. It appears that some days previous to the date of the letter just mentioned a detachment of 150 Turkish soldiers having been surprised by a division of the Greek liberators, amounting to 1500 men, took refuge in a church. The Greeks paid no respect to the sanctity of their own place of worship. They closed up every issue, set fire to the sacred edifice, and burned the Turks alive in it.

The vast merchant quarter of the city of Riga has just been leveled to the ground by order of the military authorities, who fear a landing of the Anglo-French forces. All the working part of the citizens, even women, children and old men, were set to work to dig trenches, and throw up mounds of earth at the gates of the city. As the workmen were not able to make gunboats, they have pressed of Revel and Libau.

The French force now in the Baltic consists of eight ships-of-the-line, Inflexible (flag ship), 92 guns; Duguescelon, 92 guns; Gemappes, 92; Hercule, 92; Tage, 92; Breslau, 86; Trieent, 80; Duperre, 80. Also, 4 frigates, Andromaque, 60; Poursuivant, 50; Virginie, 50; Zenolle, 50. Three steamers, Darien, 14; Souffler, 6; and Lucifer, 6. Eight other ships are daily expected to join, which will make the force of the French fleet in the Baltic 1200 guns and 14,000 men.

BROOKLYN AND NEW YORK RIOTS.—The spirit of lawlessness seems to be rampant just now. Last Sunday, Brooklyn and New York cities were disgraced by fearful riots, and the peace and sanctity of the day utterly destroyed by scenes of violence and blood. About 30 persons were wounded by pistols, clubs, &c., and about 50 Irishmen were arrested.

In N. Y. city Sunday was also a day of the most intense excitement. There was street preaching and some skirmishing during the afternoon, in different places.—During the discourse in the Park at about 4 o'clock, where some 5000 persons were assembled, an alarm of fire was given, and multitudes immediately rushed towards the fire. This being extinguished, two engine companies, which had long cherished ill will towards each other, commenced a fight. This was quelled by the police, but was afterwards renewed by the original parties, supported by several hundred partizans on either side. Thirty thousand people, it is said, lined the streets, and it required a strong police force to arrest the progress of the fight.—[Boston Traveler.

☞ It may be interesting to observe here, that, according to the last census of the Russian empire, the population was given at 60,000,000 men. This census was taken last year, and on those figures has the present conscription been based.—During 1853 there were born 962,380 male and 927,300 female children. The deaths were 1,396,840. The excess of births over deaths was, therefore, 493,340. The revenues of the state for the same year were given at 180,000,000 roubles. That amount did not, however, show the whole receipts of the government; for there are 270,000,000 roubles which, derived from the produce of domains, regalias, and various other small fiscal additions, swelled the total imperial revenue to 450,000,000 roubles. The privy purse of the Emperor was estimated at the moderate sum of 6,000,000 roubles. It must, nevertheless, be born in mind that Nicholas Romanoff is under no parliamentary restriction in regard to the expenditure of the public money. Indeed, there is no such conjunctive term as "the public money" known in the Russian language. All that belongs to a Russian subject belongs also to the Emperor. His majesty is at liberty—and the law sanctions the act—to draw on his people at any moment for any sum which he may require for his own domestic use or for special national purposes.

FAMINE IN THE IONIAN ISLANDS. Recent accounts from Zante and Cephalonia, in the Ionian Islands, represent the condition of the inhabitants to be deplorable in the extreme. The currant crop, their main dependence, is cut off again, for the *fourth* season in succession; and all classes are involved in a common calamity, of destitution and suffering. Add to this failure of the staple crop of the islands, the Russian war and the Greek Insurrection, which have closed their usual avenues for food against them—their grain being obtained from Russian ports, and their other provisions from Turkish—and that the immense armies and navies gathered in their neighborhood are likely to absorb every thing in the provision line—and it will be readily seen that the condition of the Ionians must be deplorable and destitute indeed, unless help can be obtained from abroad.

☞ We extract the following in relation to the riots in New York and Brooklyn June 11. We understand some three or four regiments of soldiers were under arms on that day, besides an extra police force of 200 men.

"Another occurrence of much moment was the bloody riot in Brooklyn, N. Y, on Sunday, in which some thirty persons were more or less seriously injured by fire arms, stones, and clubs. The fight was between the "Know Nothings," and the Irish; the latter being, in this case, the aggressors, though excited by false reports of the intentions of their enemies to attack them. On the same day, designed by our Maker as a day of rest and devotion to religious interests, two riots occurred in New York city, between hostile fire companies, which required the strong arm of the police to suppress. The frequent recurrence of these scenes of lawlessness and violence are alarming indications of the depreciation of the moral tone of the community, and naturally fill the hearts of thoughtful men with fear and trembling for the stability of our republican institutions, since the only foundation of these is the intelligence and morality of the community."

Could language express more perfectly the idea conveyed by our Saviour, "Men's hearts failing them for fear, and for looking after those things that are coming on the earth."

THE Czar Nicholas is making extraordinary preparations to receive the allied fleet, both at Cronstadt at St. Petersburgh. An ex-Alderman in New York, who has recently returned from Russia, in a communication to the Evening Post, says the Czar has fourteen hundred thousand men under arms, available at any moment.—He describes the entire population as filled with enthusiasm for the prosecution of the war, which is regarded as a sort of crusade for the defence of the Greek Church. Demidoff has already voluntarily proffered to the Emperor the gift of a million of rubles, equivalent to $750,000. Another nobleman has done the same, while the various officers in command have insisted on offering the half of their salaries.—Even the most delicate ladies in the upper classes are engaged in performing succor —[Sat. Evening News.

Obituary.

Died, in Shirley, May 28, Ann S, eldest daughter of Noah and Sarah T. Fairbrother, aged 6 years and 7 months. Her sickness was of 3 weeks duration, and during that time her sufferings were severe. There seemed to be something remarkable impressed on her mind at so early an age She would often say, when asked if she wished to die, that she was "going home," and would often say she had rather die than to get well; but, as she expressed it in her child-like manner, would say, "I want the Lord to do just as he has a mind to." She acquired a great love of learning to read in the Bible; and one of her favorite chapters was the 22d of Rev. During her illness she would ask me questions concerning that "river of the water of life," spoken of in the chapter, and would often say, "I am going home to die no more, to be sick no more, I am going home in '54."

It is truly painful to think of the sufferings of our departed ones. We have now been called the fourth time to witness the death of our dear children, but we rejoice in hope of soon meeting them where separation will never more be known.

The little forms we loved so dear
Now sleep in death's embrace;
We would not call them back again
From their quiet resting place.

Appointments.

I will meet the Church, if the Lord will, at Northfield, Mass., June 25.
Chester Factories, July 9. C. GOODRICH.

Bro. J. G. Smith will preach at
Plainville, June 25, where Dr. Schank may appoint.
Moultonborough, N. H, July 2.

Bro. J. W. Britton will preach in Portland, Me, July 4, and continue over the Sabbath.

Providence permitting, Bro. Bennett will preach at M Whithead's Hall, in Vernon, Vt., the first Sunday in July, at 5 o'clock P M
E. G. SCOTT.

There will be a Grove Meeting in Swiftwater Village, (Bath), N. H., near the Meeting House, commencing Friday, June 30, and continuing over the Sabbath Let there be a general gathering of the saints of God at this meeting As we have but a short time to meet together on the earth before our Lord shall come, I hope the brethren will come up to this meeting full of the spirit of the living God, and have a refreshing feast. As there are but few Brethren at this place, board can be obtained on the ground. I hope some of my preaching Brethren will be present to aid in the meeting. Will Brother O. D. Eastman return home in season to aid in the meeting? E. WHITNEY.

Providence permitting, I will meet with the Brethren in
Auburn, N. H., near the Steam Mill, the last Sunday in this month.
Manchester, N. H, the first Sunday in July.
Hillsborough, N. H., the second Sunday in July. B. P. MANNING.

The Lord willing, Bro. J. W. Brittan will hold a meeting at Westboro', on Sunday, July 2.

CAMP MEETING IN WINSTED. Providence permitting, it is thought best to have *one* more *great gathering* of the Savior's friends at Winsted, Ct, on the old ground, commencing Monday, Aug 28, and continuing one week Brethren and Sisters, if time continue, come from far and near, to this feast of tabernacles, and let us make the tented grove vocal with praise once more to the King of kings before we meet to sing the grand hallelujah chorus in the everlasting kingdom.

Brethren Burnham, Couch and Berick are expected to be present to preach the word.

Let all who can, bring their tents and bedding. Board for all who wish may be had on the Camp ground, and all the profits, if any, will be appropriated to bear the expenses of the meeting, and feed the poor. Good accommodations for horses on reasonable terms, with a cheap conveyance to the Encampment from the cars, stages and hotels of Winsted.

Committee, { SAMUEL G. MATHEWSON, MILES GRANT.

The Lord willing, Edwin Burnham will preach in the Grove at Union Mills, Indiana, July 8th, at 2 o'clock P. M., and continue over the Sabbath. D. R. MANSFIELD.
Plymouth, Ind., June 10th, 1854.

Providence permitting, we will preach at Stockbridge, Vt., near Alvora Perkins', Saturday, June 24, at 5 o'clock P. M., and continue over the Sabbath.

At Reading, near Elder Dow's, Friday, June 30, at 5 o'clock P. M., and continue over the Sabbath.

Come, my dear Brethren, *once more* urge your friends to hear. A few weeks and all will be over.
W. L. CAMP.
J. A. PACKARD.

Should time continue there will be a Tent Meeting in Madison, Me., on or near what is called Blackwell's hill, to commence June 22d and continue over the Sabbath. Brethren Cummings, Damman and Ross are expected to attend

Brethren in Maine had better come with provisions, bedding and tents, so far as is practicable. A. ROSS.

The Lord willing, I will meet with the Brethren at
Thornton, N. H., the first Sabbath in July, where Bro Henry Durgin may appoint.
Holderness, N. H., near Daniel Smith's, of Sandwich, the second Sabbath in July.
Meredith Village, N. H., the third Sabbath in July. T. W. PIPER.

D E. Moulton appoints to preach in Concord, N. H., the last Sabbath in June.

The appointment for the Conference in Etna, Me, is recalled by direction of H. Perkins.

TENT MEETING.

There will be a Tent Meeting held in Newburyport, Mass., commencing Wednesday, June 21st, at 6 o'clock P. M., and continue over the Sabbath Brethren from abroad are invited to attend.
J. HEMENWAY.

TENT MEETING.

There will be a Tent Meeting held in Dover, N. H, commencing Tuesday, June 27, and continuing over the following Sabbath. Brethren from abroad are invited to attend. It is hoped there will be a general gathering. Come, Brethren and Sisters, with your Tents, and prepared to labor in the cause of truth. "Behold the Bridegroom cometh, go ye out to meet Him." For the Brethren,
J. HEMENWAY.

P. S. Bro. Couch is requested to attend the Dover Meeting if possible.

FLORIDA, June 5, 1854.

If the Lord will there will be a Camp Meeting in Florida, Berkshire Co., Mass., five miles from North Adams, on the farm of Mr Gideon Kemp, near the stage road from Adams to Greenfield, to commence the 26th of June and continue over the following Sunday. We expect Brethren Pratt and Newton to attend, and we would say to Brother Hemenway and other ministering Brethren who may feel it a duty, to come up on to Florida Mountain and help us, and we would say to the Brethren, generally, come up to this feast. Come in the name of the Lord and help sound the midnight cry, and unite your efforts in proclaiming the last message of mercy that this world ever will hear. Come with your tents all of you that have them The owner of the ground will, at a reasonable rate, furnish provision and horse feed.

In behalf of the Brethren,
ISAAC BLANCHARD.

Harbinger and Watchman please copy.

The Lord willing, Bro. J. W. Brittan will hold a meeting at
Newbury, N. H., at the South Meetinghouse, June 24th and 25th.

Providence permitting, I will be at
Lanesville, June 22. GEO. L. TEEPLE.

The Lord willing, I will preach at
Holden, Me., Sunday, June 25th.
GEO. W. BROWN.

The Lord permitting, I will preach at
Alton Bay, Sabbath, June 25th.
Stockbridge Corner, Sabbath, June 25th, at 5 o'clock.
New Durham Ridge, Monday, June 26th, at 5 o'clock.
Barnsted, at the Red school house, June 27th, at 5 o'clock.
West Alton, 1st Sabbath in July.
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.
OTIS G. SMITH.

The Lord willing, I will preach at
Dover, the 4th Sabbath in June.
C. L. PAGE.

Agreeably to request, I appoint to meet with the brethren at Newark, N. J, Friday, June 23d, and continue over the Sabbath.
S. B. MUNN.

Conferences.

Myself and Brother McCann will hold a Conference at Gorham, Me., commencing Thursday preceding the fourth Sabbath in June.
L. L. HOWARD.

Special Notice.

NOTICE. Dear Brethren,—The Lord is soon to come and judge the world in righteousness and establish his kingdom on the earth, and we have but a short time to warn our fellow men. As we are commanded to work while the day lasts, we have fitted out a Tent that will accommodate about one thousand persons for the purpose of going out into "highways and hedges" to sound the alarm; and we want to keep it in the field all the time, (if the Lord will), and do all the good we can. Therefore, those that know of a field of labor where good can be done, and wish to have a Tent Meeting, *will please write to me immediately*, so that I can make the necessary arrangements in order to meet the wishes of the Brethren.

All letters to be directed to James Hemenway, Clinton, Mass. J. HEMENWAY.

Walter Pratt's P O. Address is Windsor, Ct.

Bro. Henry H. Cady, of Granville, Vt., is anxious that some of the preaching brethren should visit that place. If any one should respond to the call, they will please give notice through the paper.

D. R. Mansfield, in behalf of the brethren, requests that E. Burnham may call at Bigelow's Mill, Ind., on his way from the West, and preach.

Bro. Mills Sweet's P. O. Address is Manchester, N. H.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

☞ Bro. S W. Bishop's P. O. address is Concord, N. H.

Bro. Rob't Chown's P. O. Address is Painspoint, Ogal Co Ill.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places. All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for be public write, *Private.*

☟ ☟ ☟ ☟ ☟ ☟ ☟

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

☝ ☝ ☝ ☝ ☝ ☝ ☝

4. Write all orders for the papers or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a *legible hand.*

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ Bro. Bywater: The history is not to be found in any book store in this City.

☞ Bro. Pratt: It was received.

☞ Bro. Davis: It has been received.

☞ Bro. D. R. Mansfield: We have sent the Hymn Books to South Bend.

SOUTH ALBION, ME., June 14, 1854.

To Brother Thomas Smith,—Will you call on us, if possible, and stop over Sunday. If you can, let me know by letter.

Yours in love, JEREMIAH CARR.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ We have several hundred copies of No. 18 of the Crisis on hand. Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
"	"	paper "	40 "
Wholesale, cloth		"	$40 00 per 100
"		paper "	33 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $[illegible] per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use. Wholesale price, ... $11.00 per hundred. Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

A Friend, S Hale, W Lyman, [illegible], S Rose, F Convese, [illegible], J Perkins, J [illegible] Tucker, M Welch, J W Bickworth, [illegible], J Smith, D Vesey, $1 each.

W Heelstone, [illegible], W Hunt, [illegible] Hobbs, J C Bennett, W R Pease, O D Pease, [illegible] Stockman, [illegible] Dayton, 50 cts. each.

E [illegible] Perkins, Mrs Siddons, [illegible] W Loyd, L R Lewis, J Reed, E Crabtree, L Reed, [illegible] Wilton, 25 cts. each.

Miscellaneous.—[illegible] Ingerson, [illegible] cts.; O Ives, 53 cts; J M Wyman for Brethren in [illegible], $10; W Whitford, $2; [illegible] Baker, $10; D Austin $2; [illegible]; N Wood, $2; [illegible] Wright, $10; A Friend, $3; J C Walker, 67 cts.; J H Whitier, 67 cts.; S D Staple, 67 cts.

Cash Received for Books.

T Fox, $3,50; J Damman, $5; S G Mathewson, $1,25.

Pilgrim.

Pilgrim—the night is dark, and dreary,
But over yonder mountain's height
One glimmering star shines on to cheer thee,
Gilding thy path with welcome light;
And in the East the purple dawning
Portends a speedy, beauteous day,
Yes, Pilgrim, hail the coming morning,
The night shades quickly hie away.

What though the tear-drops still do linger
Within thy kindly beaming eye,
For some ungrateful, reckless wanderer,
Jesus will wipe those tears away;
What though the bosom heaves with sorrow
O'er loved ones thou hast warn'd in vain,
Trust still in God, a brighter morrow
Will bring release from care, and pain.

Deck thy calm brow with wreaths of kindness,
Scatter thy blessings all around;
The sunshine wins more hearts from blindness
Than Sinai's thunders' threat'ning sound,
O plume thy wings for life and glory,
For brighter scenes lie just before,
Than ere was told in song, or story,
On Eden's fair immortal shore.

Rejoice, the term of thy probation
Within thy prison home, ends here;
And Jesus with a full salvation
Comes, the lone pilgrim's heart to cheer;
Then once more from the bending willows
Take down thy long neglected harp,
And warble forth thy sweetest sonnet
'Till hope inspires the loneliest heart.

O let it ring in joyful praises;
For Zion's King returns this year;
We'll walk no more earth's dreary mazes,
When our deliverer shall appear;
All glory, honor be to Jesus,
The sinner's glorious, heavenly friend;
He comes to comfort, comes to save us;
Loud hallelujahs to the Lamb.

VESTA N. CUDWORTH.

Charlemont, Mass.

CORRESPONDENCE.

GOSHEN, N. H., April 4, 1854.

Dear Brother Merriam:—I am disposed to bring in my testimony in favor of the Lord's speedy coming. Holy writ seems to me to be plain on this point. The Lord says he will come, "*and will not tarry.*" He saith, "*Surely I come quickly.*" "But of that day and hour knoweth no man, no, not the angels of heaven, *but my Father only.*" Now let us believe this just as it reads; let us not add to, or take from.— Let us read further;—"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day when Noah entered into the ark; and knew not until the flood came, and took them all away; *so shall also the coming of the Son of man be.* Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh." *Oh how blessed, and happy that servant will be, whom his Lord, when he cometh shall find so doing!* "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites and unbelievers; there shall be weeping and gnashing of teeth." Let us not be found fighting against God, when Jesus comes. "It is a fearful thing to fall into the hands of the living God!" *Just prior to Christ's coming,* we are told, that "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." *These things are plain, and easy to be understood by the spiritually minded.* God, by the mouth of his holy Prophet, Daniel, says; "The wicked shall do wickedly, and none of the wicked shall understand; "*But the wise shall understand.*" Paul says; "*But ye, Brethren, are not in darkness, that that day should overtake you as a thief?*" If we are not of the night, nor of darkness, *then,* "*let us not sleep, as do others, but let us watch and be sober.*"— And in this "trying time," let us put on the "*whole armor of God,*" that we may be able to *fight manfully* the "battles of the Lord;" remembering always, that it is not by might, "nor by power of man," but *by the Spirit of God,* that the work is accomplished. I rejoice that the wicked will soon "cease from troubling, and the weary children of God are soon to be at rest," *not for a night, but forever and ever.* *Seeing then, that we are looking for these things, "what manner of persons ought we to be in all holy conversation and godliness."*

The story of Noah and the flood is no fiction. At length the long expected day arrived to show that his declarations to the children of men were not in vain. The wicked world scoffed, they exulted, and they mocked the man of God, while he was faithfully warning them of their approaching destruction. But they mocked on still, they laughed him to scorn, and they derided him! "And God saw that the wickedness of man was *great in the earth,* and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." "But Noah found grace in the eyes of the Lord; *for he was a just man, and upright in his generation, and he walked with God.* And God looked upon the earth, and behold it was corrupt. And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." *And God made his word good to Noah, and also to the wicked antediluvians.* The tremendous morning came; the heavens gathered blackness, the lightnings flashed, and the thunders rolled over the world! Word was spread, that Noah and his family had entered into the ark; then the world began to look serious!— Presently, floods of water poured from the clouds of heaven. The wicked now begin to turn their eyes towards Noah's ark; some stand doubting; others still scoffing. The waters continue to increase, day by day. Soon the channels of the rivers are full to overflowing. Soon the cities and the villages are all inundated. and some of the inhabitants hasten to the surrounding hills; and others in the paleness of death are seen making their way towards the ark! But it is too late!! Time was when the ark was open, and they might have entered in, but that time is past!— Where are now those tongues which derided the enormous ark, and the man of God who made it? They doubtless had heaped upon Noah for more than a century the character of a fool and a madman. But would they not, (if they could,) give a thousand worlds for his condition now!— The waters roar; the ark is taken up; they sink, and are seen no more! That blessed family are safe now. They sail over the heads of their revilers and persecutors. And now it is my humble opinion that similar terrors will seize an unbelieving world when the Son of man appears. "As it was in the days of Noah, so shall the coming of the Son of man be. For as in the days which were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of man be." When we reflect on the wretched antediluvians, we perceive their folly in not believing God, and are ready to say with the Jews, if we had lived in their days, we should not have done as they did. *But poor sinners repeat the same folly now!* God has told them that He will destroy the world; and to convince them that the destruction is coming, He has set forth a spiritual ark. He has sent out preachers of righteousness to warn them of approaching danger. The circumstances are very similar; the destruction is as certain; and it is very near; and there is no escape but in the ark. Still sinners will not believe. They spend their precious time in worldly pursuits, and scoffing at the serious work of real christians, and in contemning the ark of Christ's salvation. Greater madness and inconsistency never existed before the flood, than is practiced at the present day! I can truly say that I believe the time will soon come, when christians will not be deemed madmen, or insane for their concern to secure an interest in Christ. When it will appear that the servants of God did not believe, and labor, and bear reproach in vain. The time is coming, when they who are now as secure, as bold, as hard hearted as those stupid wretches before the flood, would give ten thousand worlds, if they had them, for the place of the meanest Christian whom they now despise. O, sinners, hypocrites, and nominal professors, if you will believe God in season, now is your time to avoid the terrors of that day! rush to the ark and make sure of salvation by believing in the Lord Jesus Christ.— *By all the solemnities of that coming scene I entreat, I beseech you to hasten into the ark. Come, for the floods are rising. Come quickly, or the next hour, or the next moment even, may be forever too late!* Dear Brother, "Cry aloud, spare not; lift up thy voice like a trumpet; shew my people their transgressions, and the house of Jacob their sins."

Yours in the faith of Christ's speedy coming.

P. TANDY.

SOUTH BEND, May 21, 1854.

Dear Bro. Merriam: I do rejoice that I hear the Lord is doing a great work in many places, and souls are being converted to God. I can say for one, that I bless the Lord for the Crisis; it is an ever welcome messenger to me. I take a great satisfaction in perusing its contents. The spirit it manifests meets my approbation. Instead of contention and strife, it is love, peace and unity. My prayer is that God may protect it from controversy and vain strivings, and that he may guide and direct all that write for the Crisis, in spreading the truth for the benefit of its readers. I am looking and confidently expecting the blessed King in his beauty to reign on earth this year. Oh, how blessed to contemplate the coming of Jesus so soon, attended by the bright, shining ones, and the dead awaking to life, and Angels descending to gather the saints home! Oh may we not be "of *little* faith," but step out on the truth as we see it advanced, independent of the scoffs of the world, have faith in God's word, watch and pray, and live so that our lives may tell for truth and God. That the spirit of our blessed Redeemer may lead us into all truth, is the prayer of your unworthy sister in Christ.

ANN ELIZA FOX.

SO. SANGERVILLE, ME., March 13, 1854.

Brother Merrian:—As it ever cheers the hearts of the true and faithful to learn of the welfare of the church, in these last moments of time, I would say we are making some advancement in this place, by believing and obeying God, and His written word, and going out to meet the Bridegroom. The first Advent preaching in this place, was a course of lectures by Bro. Hemmenway, some 18 months ago. Tho' met by opposition from all quarters, there were SOME to receive it, and since that time the strong-holds of Satan have been giving way, and the good cause progressing. We have had some considerable addition to our numbers this winter, under the labors of some of God's faithful and fearless servants, who have not "shunned to declare the whole counsel of God.— Several have "turned from nature's darkness into the astonishing and marvelous light of the gospel." The interest here in meetings is good. When the question is asked, if we believe the Lord is coming *this year?* we can all as one, say yes.— And to the evidence presented *to prove it,* we can respond Amen. Even so, come, Lord Jesus.

The Crisis comes to us a welcome messenger, and is well adapted to our wants, to cheer us on our pilgrimage, and furnish us with useful information. May it carry the warning note of mercy to many poor, perishing souls, and be heeded by them, while there is room to repent. O! I am glad I ever heard the midnight Cry. I am glad I am living to hear the gospel preached in its native, pure and simple state.— To be living now is glorious indeed! I I love the contest, for I expect it will soon be over; when all the children, the dear children will be gathered into the Kingdom, no more to go out forever. May God keep us by His unerring counsel, that we may be presented to the Father, "without spot or wrinkle, or any such thing," is my prayer continually, Amen.

Yours, going home this year.

S. PARSONS.

MIDDLEBURY, 1854.

Dear Brother Merriam:—I can say that the Crisis has been a great advantage to me; while I am perusing its columns, it makes me rejoice, and I pray God that He will send His spirit with it wherever it goes. O Brethren, it is time we were up and doing. Soon we shall be brought before the bar of God, there to give a strict account of the deeds done in the body.— We can see that the nations are getting angry, and God's wrath is come, and shall we be able to stand? Let us strive to have our loins girt about with truth, so when Christ shall appear we can say, "lo this is our God, we have waited for Him, and He will save us." When I hear my Brethren bring out the sacred word to show that Jesus will come this year, my heart responds, "even so, come, Lord Jesus." Then shall I see the friends that are lying in their dusty beds, which have fallen asleep in Jesus. Oh blessed morn! the morn that brings immortality—the morn the saints are to "take the Kingdom and possess it forever, even forever and ever." Oh glory to God, we have got almost home; soon our trials will be over, soon the last tear will be shed, then we shall sing the song of the redeemed.

Yours in hope of immortality,

JAMES RICHARDSON.

PROPHETIC PERIODS.—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. . . . . 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. 1809. Napoleon takes away the civil power of the Little Horn.

Fall of the Stars 1833.

THE END.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. . . . . 1854.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11. 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

PLAINVILLE, ONON. CO., N. Y.

Dear Brother Merriam:—We are still striving for the kingdom in this place, though I am afraid that some will not be thorough enough in duty; for it is a warfare in these last days, and requires great energy to stem the torrent of opposition. "Through tribulation deep, the way to glory is." We shall have to keep our eye out for the rocks and sand bars, as we are about to enter the harbor of eternal rest. I hope that the children of God will remember the words of Holy Writ, (viz.) "My grace is sufficient for thee:" and thereby cling to God and His blessed word, and so live that we may meet in the kingdom of God.

Your unworthy Brother, looking for immortality and an immortal Kingdom soon.

JOHN T. ONGLEY.

ROCKLAND, ME, 1854.

Dear Brethren:—THE LORD IS COMING! The very thought, when cherished, inspires a gladness—a degree of satisfaction, and an earnest desire to know the will of the good Lord, that we may be enabled to do it, and to be found of Him in peace.

Let us faithfully endeavor to convince our neighbors and acquaintances of the *truht*—the *present* truth—the sanctifying truth, which, if believed, will ensure our salvation!—but if disbelieved, will prove our destruction!! We can accomplish much, either for or against the cause of Christ. May the Lord help us that we may endure only a *little* while longer!— I never felt so peaceful within—so free from excitement of any kind—so much like lying passive in the hands of the Lord, and I truly think that we are just about to enter in to the kingdom of God. Hallelujah! Amen.

JOEL S. RICHARDS.

NORTHFIELD, MASS, 1854.

Dear Brethren and Sisters, "scattered abroad,"—As we are fast approaching the day when the Lord will judge this ungodly world, I feel as though I wanted to say a word of comfort to the weary pilgrims. Brethren and Sisters, when I think what awaits God's children, it encourages me to hold on to the arm of the Lord, which is strong; and I rely on his blessed promises, which send so many comforts to my waiting soul. Brethren, it is a blessed consideration to me that this year will speak our troubles ended. Glory to God on high for his marvelous light. The word says that we are not "Children of the night, but of the day; therefore let us not sleep as do others, but let us watch and be sober." We must remember that "if we deny Him, he will also deny us." God grant that we may so live here that when the Master comes to number his jewels, we may be of that number. There are many, at the present day, that profess to "know God, but in works deny him." I would say to such, beware, "lest coming suddenly he find you sleeping;" but "watch thou in all things," "endure hardness" as good soldiers, "for in that he himself hath suffered being tempted, he is able to succor them that are tempted.— Seeing that God is able to deliver out of all our trials and temptations, let us not cast away our confidence which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise.— For yet a little while and He that shall come will, come and will not tarry. Praise God, that he will come, and come *this year.*— Yes, I believe that those that are ready, will realize what it is to sit down to the marriage supper of the Lamb. "Wherefore gird up the loins of your minds, be sober, and hope to the end; for the grace that is to be brought unto you, at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation.' Amen.

In the world to come, the inhabitants shall no more say, I am sick.

"We'll gladly exchange a world like this,
Where death triumphant reigns;
For a beautiful home in that land of bliss,
Where all is happiness, joy and peace,
And nothing can enter that pains.
There is no more sorrow, and no more night,
For the darkness shall pass away,
The crucified Lamb is its glorious light,
And the saints shall walk with him in white,
In that happy endless day."

"Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved; and the elements shall melt with fervent heat! Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."— My prayer is, "Come, Lord Jesus," *come* QUICKLY. Amen.

Yours, waiting for the Lord this year.

A. J. SMITH.

WARE, April 30, 1854.

Brother Merriam:—What a glorious thought, that we are going home this year to die no more! Can it be possible that we are so near our journey's end? Oh how watchful and prayerful ought we to be, abstaining from all appearance of evil, that we quench not the spirit. Laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal life. That we may study to shew ourselves approved unto God. I sometimes fear I shall not be able to gain a seat in the kingdom, but when I feel sad and desponding, I can go to my Saviour, and He will remove all doubts and fears. Some people say if Christ were upon earth that they might converse with Him, they would esteem it a privilege. Thank God we can go to Him, and talk with Him, and He will hear and answer our requests, if we only go in faith, believing. I should have no desire to stay in this poor sin-cursed earth, if it were not for the hope I have of soon seeing Jesus, and being made like Him. Oh what a responsibility rests upon us to clear our skirts from the blood of sinners, and to warn our friends of the approaching danger, for the Lord is certainly coming. Oh can there not be some more souls saved? May the Lord bless His children, and keep them safe till His appearing, is the prayer of your unworthy sister in the Lord.

MARY.

DEMONT, ME., 1854.

Brother Merriam:—I thank God that I have heard the midnight cry; it prompts me to duty, and has caused me to search the word of the living God. I find as follows: "pure religion and undefiled before God and the fathers, is this, to visit the fatherless, and widows in their affliction, and to keep himself unspotted from the world." 1 John 3: 17. "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Matt. 5: 42.— "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Luke 12: 33. "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupted, for where our treasure is, there will our hearts be also." Luke 6: 30-34. "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you do ye also to them likewise. And if ye lend to them, of whom ye hope to secure what thank have ye?— for sinners also lend to sinners to receive as much again." Luke 3: 11. "He answereth and saith unto them, he th[illegible] two coats, let him impart to him th[illegible] none; and he that hath meat let him [illegible] wise." Luke 11: 41. "But rath[illegible] alms of such things as ye have; a[illegible] hold, all things are clean unto you." [illegible] 10: 11. "Then Jesus beholding h[illegible] ed him, and said unto him, one thi[illegible] lackest: go thy way, sell whatso[illegible] hast, and give to the poor, and [illegible] have treasures in heaven: and c[illegible] up the cross, and follow me." [illegible] 21. "Then Jesus said unto hi[illegible] wilt be perfect, go and sell tha[illegible] and give to the poor, and th[illegible] a treasure in heaven: and c[illegible] low me." James 2: 15, 16[illegible] er or sister be naked, and d[illegible] ly food, and one of you say [illegible] them depart in peace, be ye warmed and filled;— notwithstanding ye give them not those things which are needful to the body what doth it profit?" Matt. 6: 19. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." 1 Tim. 6: 17, 18. "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate."

I hope we all shall discharge our duty in relation to this important point, we cannot tell how much good may be done if the wants of the needy are supplied. I render sincere thanks to God for the present truth, and the Brethren for instruction.

GILMAN L. HAMMONS.

NORTH PALERMO, 1854.

Brother Merriam:—It is with pleasure that I improve the present opportunity to say to you, that I am still looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. O how it cheers our hearts to know that we have almost attained to the consummation of our hope. Blessed be God that He has given us His word to be a light to our feet, and a lamp to our path in these last perilous times. How careful we ought to be that every step we take here is pointed out by light from the word of God.

It has been a source of rejoicing to me that God is making use of so many means to send the last notes of warning to this doomed world, and more especially for light that shines out from the pages of the Crisis, for I believe it is one of the most effectual messengers that could have been sent out by the Church. The wide-spread circulation, and the eagerness with which it is sought, are evidences of this fact which cannot be misunderstood. My prayer to God is, that you may have wisdom to direct you in the right discharge of all the duties devolving on you; and also that the brethren and sisters may still hold up your hands, and cause the last message to be faithfully proclaimed.

Yours in hope, expecting deliverence this year.

A. B. GRANT.

SOUTH CHINA, ME., April 26th, 1854.

Brother Merriam:—I do believe with all my heart that "the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God: And the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This, I do believe, will take place in a few weeks. O praise the Lord, I do look with delight to that day of rest, when I, with all God's saints if we prove faithful, and hold out to the end, shall have a right to the tree of life, eat, and live forever. O glory be to God; I do feel that I am a pilgrim and a stranger in this land of woe. When I see so many falling away, I think there will be but few saved. O how it stands us in hand to be ready. I pray that we might be kept from this hour of temptation. My heart is glad to think that Jesus is so nigh, and I will wait with patience, bearing the reproach for Christ's sake. As the Jews stumbled at Christ's first Advent, so the Gentiles will stumble at His second Advent. They thought that Christ would come as a great King, and the reason why they did not receive Him was, because He did not come in the manner they expected; and because they rejected Christ, He also rejected them, and so it will be at His second Advent. O may the Lord help us to take heed to the sure word of prophecy, as to a light that shineth in a dark place. I would warn sinners to flee from the wrath to come, and lay hold on eternal life, for the Lord is coming out of His place to destroy the wicked.

Yours, hoping soon to see the Lord.

NATHANIEL LANE.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

{NO. 27 CENTRAL STREET, (UP STAIRS.)}

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JUNE 28, 1854. NUMBER 23.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, - - 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis, Lowell, Mass.*"

☞ We have received and hastily glanced at a tract entitled, "The Church not in darkness, or the duties of the times," by H. L. Hastings.

Believing it would be profitable to our readers, we give a few extracts and then refer them to the tract itself:

But ye, brethren, are not in darkness, that that Day should overtake you as a thief.—1 Thess. v., 4.

A deep sense of the vast responsibilities resting upon a servant of God, prompts me to express the thoughts that stir my inmost soul. A fearful prospect lies before me—a world slumbering on perdition's fiery brink,—a church drowsily proclaiming my Lord delayeth his coming—clouds, darker than ever have mantled earth's sky since the first beaming of Bethlehem's star, gathering along the horizon,—pent-up surges of desolation, fire, and blood, pressing against their yielding barriers—and beyond all the rest, the day of God, the mighty judgment, the awful destruction that awaits the ungodly, and the triumphant deliverance of the ransomed of the Lord. These are the scenes that rise before me—the visions that crowd my path in the busy whirl of human activity, or in the place of privacy and of prayer. These are the coming events that cast their shadows o'er my path, and the premonition of whose approach I read in the book of providence and in the Book of God.

The sword cometh—How can I hold my peace? The Judge standeth before the door—How can I be silent?

The *Day* alluded to in this passage is more definitely named in the preceding verses. For the consolation of those of the Thessalonians whose hearts were bleeding with bereavement, the Apostle undertakes to dispel their anguish by dispelling their ignorance, "concerning those who are asleep" in Jesus. Looking downward and pointing to earth's world-wide charnel house, he sees and traces from the rock-hewn tomb of Joseph of Arimathea, a single brilliant ray of light and hope.—Here was a torch for the hand of faith and a light for the eye of hope. If God had brought Christ from the dead, then those who are "in Christ" must also be brought. The living shall have no pre-eminence at last over those who in former ages had lived and died in the Lord. For the Lord himself shall descend from heaven—a mighty shout shall proclaim his victorious power and majesty—the awful voice of the Arch-angel, and the swelling echoes of the far-resounding trump of God, shall proclaim alike perdition to the sinner and deliverance to the saint. What a scene ensues!—forth from their graves burst the unnumbered saints of God—earth and ocean teem with an immortal host—each living saint feels a sudden *thrill*,—it is "the power of an endless life"—and lo! this mortal puts on immortality.

And now they ascend. Slowly, calmly they rise!—earth sinks and recedes from their view—the deep despairing wail of the ruined world sounds fainter and fainter in the distance—while around them and above them burst on their ears the enrapturing harmonies of Cherubim and Seraphim. Still they ascend—the vast and radiant cloud of glory unfolds a gorgeous portal, and attendant angels escort them within it. Still they come, an innumerable company from every land and clime—from prisons, dens, and deserts; from vallies and from hills. Oh, how beauteous are their glittering ranks! And now the last one has arrived. The shout of joy goes up—the Savior's smile is seen, the Savior's greeting heard—the pierced hand wipes away the lingering tear—the dead and the living are together once more—the prophets and the apostles meet—martyrs behold their martyred Lord. Sinners saved gaze upon their Savior, and so are they for ever with the Lord."

Calmly and kindly does the Apostle turn and place this glowing page before the mourners' weeping eye, bidding them to "comfort one another with these words." Blessed words,—consoling thoughts.—They have been the "oil of joy" to mourning hearts for eighteen hundred years, and still they "hush the low complaining sigh,"—still they "dry the flowing tear,"—still they make the place of weeping a place of joy, and bind about the tomb the flowers of never fading hope.—Still they illuminate the path that lies along the dark valley. Still they strengthen those who stand beside the dying.—Still they comfort those who weep above the dead. Never shall the Christian's eye cease to contemplate the picture; never shall his heart cease to thrill with the anticipation—never shall his hope cease to embrace the promise, until the rent heavens disclose the majestic form of the descending King—the quaking earth deliver up its sleeping captives at his call, and the saints from every age and clime, unite in singing the song of Moses and the Lamb,

"Far from a world of grief and sin,
With God eternally shut in."

* * * * * *

Concerning this "great and terrible day of the Lord," we are not left destitute of further information. Information, too, that is amply sufficient to stir the deep and swelling surges of emotion within every pious soul. Strangely hardened must be the heart that can behold unmoved the approach of the tremendous scene, and strangely perverted must be that Christianity that can view without the intensest awe and solemnity, the coming of that day of clouds and darkness, of judgment and of wrath—or that can anticipate without delight that day of deliverance, of triumph, of joy, of songs and of crowns, for "all that love His appearing."

The events of that great day are most graphically sketched by the Apostle Peter, in the concluding chapter of his last epistle. Carrying the lustful scoffers of the last day backward on the track of time, to the antediluvian world, he, by that awful example, reproves their impious mockery.—He teaches us that the same God who condemned that world, condemns this, and "the same word" that overwhelmed that with water, shall desolate this by fire.—Notwithstanding the patience and compassion of God—notwithstanding his "long-suffering to us ward,"—notwithstanding his unwillingness that one guilty rebel "should perish,"—notwithstanding his mercy holds open the door of refuge, and his love bids and entreats sinners to enter therein—notwithstanding all this, yet "the day of the Lord" must and "will come as a thief in the night;" wickedness must find a shore to its foaming wave; impiety must be smitten on its brazen front; oppression must be punished; blasphemy must be hushed; and righteousness, so long abased and abused, must triumph at last. Hence "the day of the Lord will come as a thief in the night."—And in that day the ascending fires of wrath shall reach the very heavens—awful thunderings shall tell their dissolution and departure: "The elements shall melt" like wax within the glowing furnace: earth, too, shall be molten before the presence of her God, and shall roll, an orb of fire within a sky of flame, while "the works that are therein," the products of human pride, and power, and cruelty, shall perish with the enemies of the Most High, amid those all-devouring flames.

But beyond all this, a vision of purity and peace rises in brightness before the prophet's eye. God's curse hath devoured the earth, his blessing shall restore it. No longer groaning beneath the burden of sin; no longer charred and molten by the fires of wrath, her desolateness is exchanged for the verdure of Eden; perfection blooms where barrenness reigned; Carmel and Lebanon are faint types of its blushing beauty and unfading green; the glory of God floods it with one sea of radiant splendor, and peace waves her olive branch from shore to shore. Righteousness, too, is there—not as a visitant, merely—not as a contrasting spot amid surrounding corruption—not as exemplified in the character of a single "Man of sorrows," but as the prevailing principle, the constant disposition, the ruling thought of an innumerable, peaceful, and adoring throng. There, on a throne "established in righteousness," reigns a righteous king "over all the earth." There the people are "all righteous, they inherit the land forever." There the "righteous flourish." There the "work of righteousness is peace, and the effect of righteousness quietness and assurance forever." There the pilgrim finds his home, the Christian his rest, the martyr his crown, and the mourner his joy, in that "new heavens and new earth, wherein dwelleth righteousness."

This, then, is a brief, a faint and an imperfect sketch of those tremendous scenes that go to fill up, and add grandeur and importance to the "great and terrible day of the Lord." It is *this day*, concerning which the church of God "are not in darkness;" it is *this day* which shall not come upon them "as a thief." It is *this day* that shall be put far off by a dreaming world, and which, coming suddenly, shall find them sleeping, and overwhelm them with consternation and despair. It is *this day* for which the Church of God are to look, it is *this day* for which the children of Satan *will not* look. It is *this day* for which the Church of God should watch—it is *this day* for which the children of Satan will *not* watch. It is *this day* for which the Church of God seek to prepare—it is *this day* for which the wicked *will not* prepare. *This day* will bring deliverance to the saint and perdition to the sinner. WHAT WILL IT BRING TO YOU?

* * * * * *

A solemn weeper overlooks the city of Jerusalem from an adjacent height.—"How oft would I have gathered you—but ye would not. * * * Your house is left unto you desolate." These are the pathetic utterances that issue amid tears and sighs, which speak the anguish of an affectionate heart. A warning too is spoken in the ears of those disciples that gather around him. "When ye see Jerusalem compassed with armies, then flee!"

Years passed away ere that sight was beheld. But at length they saw it. The Roman eagles glittered in the surrounding valleys, and destruction seemed inevitable. Suddenly that army withdrew itself, and then with all haste the followers of Christ fled from that devoted city. The village of Pella afforded them a resting place.—But the Jews were heedless. Notwithstanding the command of Jesus, that those who were in the adjacent countries should not enter into the city, they continued to come. The appoined feast congregated the multitudes of that hypocritical nation, and again a Roman force environed the city of blood and violence. The horrors of that fearful siege no tongue can tell.—The violence that reigned—the sedition that prevailed—the intestine divisions that consumed their strength—the determined energy of those assaults, and the wild fury of that resistance—the wasting famine—the loathsome pestilence—the intolerable hunger, compelling women to devour even their infant children—the nauseous stench of the unburied dead—the awful warning, "Woe, woe to Jerusalem," that was uttered by that haggard man who trod the ramparts of the city until slain himself—the fierce and final struggle—the burning of the temple—the overthrow of the charred tottering walls—the tortures and sufferings of the captives—the cruelty of the captors—the passing of the ploughshare of destruction over the very ground on which that city stood—all these and other circumstances of unmitigated suffering, stand too full upon the page of history to require a repetition.

But the important fact is that *not* ONE Christian perished there. ELEVEN HUNDRED THOUSAND Jews were destroyed in the siege. NINETY-SEVEN THOUSAND were carried away captive, and NOT ONE *Christian among them all*. Why was all this? It was because the Church of God were apprized of the predetermined desolation, and made their escape.

The Year of Jubilee, 1854.

THOUGHTS ON THE JUDGMENT OF THE HORN POWER.

BY S. S. BREWER.

What a day we are now living in! The bible student can now behold passing in grand and solemn review before the eye of his faith, the beginning of the end.—Let any one survey the broad outlines of prophecy, as engraven on the pages of holy writ, by the pen of inspiration, and they cannot fail to see the unmistakable evidences of the speedy coming of the Just One.

The Lord declared by the prophet (Dan. 7) that four kingdoms shall arise. Of these kingdoms Babylon was the first, Medo-Persia the second, Greece the third, and Rome the fourth. The third, or Grecian kingdom was to be divided into four parts, which accordingly came to pass; for about B. C. 300 these vast dominions were divided between Alexander's four principal Generals as follows: Ptolemy, had Egypt—Cassander, Greece—Seleucus, Syria—Lysimichus, Macedon. Was it fulfilled to the letter? It was. Will the remiander be? It will. The fourth, or Roman kingdom, was to conquer these four divisions, and accordingly we learn from history that all of these divisions were conquered as early as B. C. 30. Rome coquered the world. See Luke 2: 1.

This kingdom was to be divided into ten parts. Was it so divided? It was. What are their names, and can they be identified? yes. The Vandals in Africa—Gepidae in Dacia—Saxons in Britian—Brittons in Britain—Suevi in Portugal and Gallacia—Ostrogoths in Italy—The Alemanni on the Rhine and Danube—Burgundians in the southeast of Gaul—Franks in Gaul, and the Visgoths in Spain.

Three of these horns were to be plucked up. Were they plucked up?—*yes*. When? By the Vandals in A. D. 534, the Goths, 552, Alemanni, 554.—A power was to arise among them to speak great words against the Most High. Did it arise? *yes*. When? In A. D. 519. How long was it to continue? 1290 years. What was it to do? To wear out the saints, and speak great words. Has there been such an abomination? yes. Where? At Rome. Did the pope speak great words? yes. What words? Read the following. "Marcellus in the Lateran Council and with its full approbation, called Pope Julius, God on earth."

In the Extraordinary Titles of the popes, chap. 2d, vol. iv, Jacobatius and Durand say, "The Pontiff possesses a plenitude of power, and none dare say unto him any more than to God, what doest thou? He can change the nature of things, and make nothing out of something, and something out of nothing."

Another orator styled Pope Leo, the possessor of all power in heaven and in the earth, who presided over all the kingdoms of the globe.

When Pope Gregory excommunicated King Henry, he published a series of papal constitutions, in which the claims of the Roman Pontiffs to supremacy *over the sovreigns of the earth*, were asserted in the plainest terms, also, that he alone can be called universal, he alone has a right to imperial ornaments, *that princes are bound to kiss his feet, and his only*, no book can be called canonical without his authority, and that his sentence canbe annulled by none, BUT THAT HE MAY ANNUL THE DECREES OF ALL. Has the horn spoken great words? yes, we are right so far. When did his reign commence? In 519. How? By the consent of the Greek Emperor. When? The Emperor, the Empress, the Senate, the Court, the Patriarch, the Pope's Legates, went into the great Church and partook of the Holy Eucharist. *Then* commenced the days of tribulation on the church.

When was his dominion to end? when did the judgment set on him? answer, at the termination of the 1290 years. Did it? yes. In the year 1809, Napoleon in his imperial edict says, we are directed to make known to Pius vii, that he is *utterly prohibited* from *holding any communion whatever* with *any ecclesiastics* in France, or any other subject of the Emperor, under the penalty of disobedience both on his part and theirs. Advising him also, that he is NO LONGER THE ORGAN of the PAPACY. (Bower, Vol. 2d, page 425.) Goodrich in his Church History, says, pages 183-4—"The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the ROMAN CHURCH both there and in *neighboring countries*. Her PRIESTS were MASSACRED, her silver shrines and saints were tunred into money for the payment of the troops, her bells were converted into cannons, and her churches and convents into barracks for soldiers. From the ATLANTIC to the ADRIATIC she presented but one *appalling spectacle*. She had shed the blood of saints and prophets, and GOD NOW *gave her* BLOOD TO DRINK." Did the judgment set? YES, on her.

Marsh's Ec. His. page 300, says, "*Priest and altar* were overturned, and BLOOD once esteemed sacred, *flowed to the horses bridles*, * * * *no tongue can tell the woes of the nation*."

The Hon. Gerard Noel says, "can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a *hundred thousand* of her clergy be consistent with any reasonable estimate of domination and power." *Under such terrfiic judgment upon the persecutor*, can we refuse to admit that the period of 1260 years *has terminated its course?* Truly this looks like the judgment sitting on the horn. "But the *judgment* shall sit and THEY shall take away his *dominion to consume* and destroy *unto the end*." Did THEY take away his dominion? Yes, THEY—the horns or kings *did* take away his dominion.

Austria commenced it. See Coxe's House of Austria, Vol. 3, White's His. p. 444-458, also Coxe's House of Austria, pages 490-491-493. See Historical Extracts, pages 48-49 &c.

It was to consume unto the end. "The pillage of the papal states," says Mr. Bickersteth, "by the French in 1797, was such as to drain them of specie, and to take away all precious stones and jewels they could find." The French Ambassador wrote to Napoleon, stating, "discontent is at its highest in the papal states, the payment of 30,000,000f, stipulated by the treaty of Tolentino, at the close of so many losses, has totally exhausted the *old carcass*, we are making it *consume by a slow fire*. There was a time when monarchs trembled with fear, and turned pale at the Horn; but now they pay no more regard to the roaring of his Bulls, than they do to the bleating of a lamb."

Says Goodrich, "As a temporal prince the political power of the Pope is now regarded with absolute contempt by all the European Governments; but it is *regarded by them as as a matter of policy*."—Without the shadow of a doubt the judgment did sit, and they took away his dominion to destroy and consume unto the end. Then in 1809, just 1290 years from 519, as God had declared, the time of the end commenced. Then many commenced running to and fro. Then many began to preach on the coming of Christ.—The angel of the Apocalypse (Rev. xiv: 6, 7,) began to cry, "fear God, and give glory to *Him*; for the *hour of His judgmint is come*." No one will say that was the judgment of the great day, but the judgment on that power. Now Babylon had fallen, her power was gone. No longer give glory to the pope, no longer fear the pope, his reign is ended, glory to God, amen, we know we are right on this point. The 1335 days end this year, this is the year of full release.

GRANBY, May 13th, 1854.

Dear Brethren and Sisters in the Lord: I feel as though I was related to all that love the Lord, being made nigh by the blood of Christ. O how blessed it is to feel that we are adopted into the family of God, sons and daughters of the Lord Almighty. Praised be His name that I ever was begotten again to a lively hope by the resurrection of Jesus Christ from the dead, that I ever had the evidence of my acceptance with God, and the enjoyment of his favor. I believe I can say with sincerity, that I had rather have the favor of God than the friendship of the world. The friendship of the world is enmity with God, but He has chosen His people out of the world; therefore the world knoweth us not. O let me have the approbation of God, and know that I belong to the church of the first born, and whose names are wrstten in heaven, and I care not for the good name of a popular, world-loving church. "That which is highly esteemed among men is an abomination in the sight of God." O how my heart is pained when I see those who profess the name of Christians, live in direct opposition to the mild and lovely spirit of Chrise, and trample on the truth of the bible, treating with insult and abuse, those who love Christ and his appearing. I feel as though such people had no title to the name of christian, any more than the unbelieving Jews had a claim to being the seed of Abraham. Christ told them they were of their father the Devil, and that they did his works; and I think many of the nominal professors of the present day would be as severely rebuked by our Saviour if He were on the earth. By our fruits we are to be known; O then, let us bring forth the fruits of the Spirit, and we shall know that we are of the truth. Let us who have named the name of Christ, depart from iniquity, let us see to it that we do not give occasion to the adversary to speak reproachfully, let us live by every word of God. Seek to be holy in all manner of conversation. I am glad we have so much evidence that the Lord is soon coming.—Although the great mass of the world are blind to their future destiny, the true people of God can lift up their heads and rejoice, knowing that their redemption draweth nigh. If this is the glad year of the redeemed, my heart responds, Amen, even so come Lord Jesus, and come quickly. The groaning creation waits and sighs for deliverence, the blood of the dear martyrs crieth for vengeance, the saints of every age and clime are weeping on account of the absence of their loved Redeemer, and longing for his return, the Saviour Himself, is waiting and expecting till His enemies are made His footstool.—O sinners, you who have no part nor lot in this matter, will you rush on heedless, when every thing is speaking in thunder tones the Lord is coming? How can you look upon that slighted Saviour, when he comes to judge the world in righteousness? O you will then stand speechless. Repent, I entreat of you, while you have an opportunity; for very soon it will be too late. Rely upon it, the nations are now rushing together for the last great battle; and soon the sealing time will be over, then those who are righteous will be righteous will be righteous still, those that are filthy will be filthy still. O fly to Christ for refuge, that you may be sheltered from the storm [illegible] is now rising to [illegible] the world. The kingdoms of this world are crumbling to atoms, to make way for the glorious, peaceful, everlasting kingdom of our Lord. O who would not want a home in that happy land? How many will soon wish they had embraced the christian's hope; but alas it is too late, mercy has taken its flight, and the doom of the sinner must be realized. O then come to Jesus while he is waiting to be gracious. He pleads, he invites, he offers to you life, accept it while you may, or soon you will cry for rocks and mountains to fall upon you to hide you from the face of Him who sitteth on the throne, for the great day of his wrath is come, and who shall be able to stand?

Your sister in hope of life,

MARY L. PRATT.

GARDINER, Me., May 10, 1854.

Dear Brother Merriam:—I am still striving for the kingdom, and rejoicing in hope of speedy redemption through Christ from all these scenes of sorrow, sickness, pain and death, and of an abundant entrance into God's everlasting kingdom to dwell with my Savior and glorified ones on the new earth forever and ever, "where no sorrow can ever come, nor hearts be sad." O, praise God for the bright prospect before us.

I have just returned from a visit to my friends on Sandy river; and while I have traveled from place to place witnessing the different scenes, as they were presented to my view, my heart has been pained within me to see the darkness that is spreading itself over the land. O how few are watching for the coming of the Savior, waiting for that blessed hope, "the return of the master," how few are walking in the light of divine truth, living in obedience to all of God's commands, even among those who profess to be Christians. My prayer is, that God will send some one that way to give the warning voice, and sound the alarm to the inhabitants of that region, that they may see the solemn, the grand and awful events that are just upon us, and may escape the snare that is coming upon them that dwell on the earth. While there I was called to sympathise with an afflicted and bereaved Uncle and Aunt, for the loss of their little daughter, Clara Ann Thomas. She died May 1, aged 9 years, 1 month and 3 days. Her decease was sudden and unexpected, she was sick but a short time. Thus in an hour, as it were, the fond hopes and anticipations of her father, mother, brothers and sisters were blighted. Death, the enemy of all mankind, has gained the victory, and that once lovely form, blooming with the vigor of youth, is now pale, cold, and lifeless, housed away in the silent tomb. And must she always remain in that lonely cell, a prisoner of death? Ah! no, no, praise God, she will not long remain there. Jesus, he who is almighty in power, and whose purposes will be accomplished, has promised to open the grave, to release the prisoner, and to destroy him that had the power of death. O what sweet consolation to soothe the aching heart. Yes, father and mother, your daughter shall live again. Brothers and sisters, your little sister shall come again from the land of the enemy, clothed with immortal beauty, to die no more, to be sick no more, to suffer no more at all. O then, dear friends, prepare to meet her, by submitting to Christ. Seek for glory, honor and immortality that you may have eternal life in the kingdom of God. May God grant that we all meet there to part no more forever.

And to the Brethren and Sisters scattered abroad I would say, be steadfast, immoveable, always abounding in the work of the Lord; holding on to his promise.—Live by faith and wait for the vision. If it tarry, wait; for it will certainly speak at the end of the days, God has declared it, and it will not fail. Be patient, therefore, to the end, and may God keep us in his time is my prayer.

Your Brother in Christ, hoping for life evermore, JEDEDIAH THOMAS, JR.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JUNE 28, 1854. NUMBER 23.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ We have received and hastily glanced at a tract entitled, "The Church not in darkness, or the duties of the times," by H. L. Hastings.

Believing it would be profitable to our readers, we give a few extracts and then refer them to the tract itself:

But ye, brethren, are not in darkness, that that Day should overtake you as a thief.—1 Thess. v., 4.

A deep sense of the vast responsibilities resting upon a servant of God, prompts me to express the thoughts that stir my inmost soul. A fearful prospect lies before me—a world slumbering on perdition's fiery brink,—a church drowsily proclaiming my Lord delayeth his coming—clouds, darker than ever have mantled earth's sky since the first beaming of Bethlehem's star, gathering along the horizon,—pent-up surges of desolation, fire, and blood, pressing against their yielding barriers—and beyond all the rest, the day of God, the mighty judgment, the awful destruction that awaits the ungodly, and the triumphant deliverance of the ransomed of the Lord. These are the scenes that rise before me—the visions that crowd my path in the busy whirl of human activity, or in the place of privacy and of prayer. These are the coming events that cast their shadows o'er my path, and the premonition of whose approach I read in the book of providence and in the Book of God.

The sword cometh—How can I hold my peace? The Judge standeth before the door—How can I be silent?

The *Day* alluded to in this passage is more definitely named in the preceding verses. For the consolation of those of the Thessalonians whose hearts were bleeding with bereavement, the Apostle undertakes to dispel their anguish by dispelling their ignorance, "concerning those who are asleep" in Jesus. Looking downward and pointing to earth's world-wide charnel house, he sees and traces from the rock-hewn tomb of Joseph of Arimathea, a single brilliant ray of light and hope.—Here was a torch for the hand of faith and a light for the eye of hope. If God had brought Christ from the dead, then those who are "in Christ" must also be brought. The living shall have no pre-eminence at last over those who in former ages had lived and died in the Lord. For the Lord himself shall descend from heaven—a mighty shout shall proclaim his victorious power and majesty—the awful voice of the Arch-angel, and the swelling echoes of the far-resounding trump of God, shall proclaim alike perdition to the sinner and deliverance to the saint. What a scene ensues!—forth from their graves burst the unnumbered saints of God—earth and ocean teem with an immortal host—each living saint feels a sudden *thrill*,—it is "the power of an endless life"—and lo! this mortal puts on immortality.

And now they ascend. Slowly, calmly they rise!—earth sinks and recedes from their view—the deep despairing wail of the ruined world sounds fainter and fainter in the distance—while around them and above them burst on their ears the enrapturing harmonies of Cherubim and Seraphim. Still they ascend—the vast and radiant cloud of glory unfolds a gorgeous portal, and attendant angels escort them within it. Still they come, an innumerable company from every land and clime—from prisons, dens, and deserts; from vallies and from hills. Oh, how beauteous are their glittering ranks! And now the last one has arrived. The shout of joy goes up—the Savior's smile is seen, the Savior's greeting heard—the pierced hand wipes away the lingering tear—the dead and the living are together once more—the prophets and the apostles meet—martyrs behold their martyred Lord. Sinners saved gaze upon their Savior, and so are they for ever "with the Lord."

Calmly and kindly does the Apostle turn and place this glowing page before the mourners' weeping eye, bidding them to "comfort one another with these words," Blessed words,—consoling thoughts.—They have been the "oil of joy" to mourning hearts for eighteen hundred years, and still they "hush the low complaining sigh,"—still they "dry the flowing tear,"—still they make the place of weeping a place of joy, and bind about the tomb the flowers of never fading hope.—Still they illuminate the path that lies along the dark valley. Still they strengthen those who stand beside the dying.—Still they comfort those who weep above the dead. Never shall the Christian's eye cease to contemplate the picture; never shall his heart cease to thrill with the anticipation—never shall his hope cease to embrace the promise, until the rent heavens disclose the majestic form of the descending King—the quaking earth deliver up its sleeping captives at his call, and the saints from every age and clime, unite in singing the song of Moses and the Lamb,

> "Far from a world of grief and sin,
> With God eternally shut in."

* * * * * *

Concerning this "great and terrible day of the Lord," we are not left destitute of further information. Information, too, that is amply sufficient to stir the deep and swelling surges of emotion within every pious soul. Strangely hardened must be the heart that can behold unmoved the approach of the tremendous scene, and strangely perverted must be that Christianity that can view without the intensest awe and solemnity, the coming of that day of clouds and darkness, of judgment and of wrath—or that can anticipate without delight that day of deliverance, of triumph, of joy, of songs and of crowns, for "all that love His appearing."

The events of that great day are most graphically sketched by the Apostle Peter, in the concluding chapter of his last epistle. Carrying the lustful scoffers of the last day backward on the track of time, to the antediluvian world, he, by that awful example, reproves their impious mockery.—He teaches us that the same God who condemned that world, condemns this, and "the same word" that overwhelmed that with water, shall desolate this by fire.—Notwithstanding the patience and compassion of God — notwithstanding his "long-suffering to us ward,"—notwithstanding his unwillingness that one guilty rebel "should perish,"—notwithstanding his mercy holds open the door of refuge, and his love bids and entreats sinners to enter therein—notwithstanding all this, yet "the day of the Lord" must and "will come as a thief in the night;" wickedness must find a shore to its foaming wave; impiety must be smitten on its brazen front; oppression must be punished; blasphemy must be hushed; and righteousness, so long abased and abused, must triumph at last. Hence "the day of the Lord will come as a thief in the night."—And in that day the ascending fires of wrath shall reach the very heavens—awful thunderings shall tell their dissolution and departure: "The elements shall melt" like wax within the glowing furnace: earth, too, shall be molten before the presence of her God, and shall roll, an orb of fire within a sky of flame, while "the works that are therein," the products of human pride, and power, and cruelty, shall perish with the enemies of the Most High, amid those all-devouring flames.

But beyond all this, a vision of purity and peace rises in brightness before the prophet's eye. God's curse hath devoured the earth, his blessing shall restore it. No longer groaning beneath the burden of sin; no longer charred and molten by the fires of wrath, her desolateness is exchanged for the verdure of Eden; perfection blooms where barrenness reigned; Carmel and Lebanon are faint types of its blushing beauty and unfading green; the glory of God floods it with one sea of radiant splendor, and peace waves her olive branch from shore to shore. Righteousness, too, is there—not as a visitant, merely—not as a contrasting spot amid surrounding corruption—not as exemplified in the character of a single "Man of sorrows," but as the prevailing principle, the constant disposition, the ruling thought of an innumerable, peaceful, and adoring throng. There, on a throne "established in righteousness," reigns a righteous king "over all the earth." There the people are "all righteous, they inherit the land forever." There the "righteous flourish." There the "work of righteousness is peace, and the effect of righteousness quietness and assurance forever." There the pilgrim finds his home, the Christian his rest, the martyr his crown, and the mourner his joy, in that "new heavens and new earth, wherein dwelleth righteousness."

This, then, is a brief, a faint and an imperfect sketch of those tremendous scenes that go to fill up, and add grandeur and importance to the "great and terrible day of the Lord." It is *this day*, concerning which the church of God "are not in darkness;" it is *this day* which shall not come upon them "as a thief." It is *this day* that shall be put far off by a dreaming world, and which, coming suddenly, shall find them sleeping, and overwhelm them with consternation and despair. It is *this day* for which the Church of God are to look, it is *this day* for which the children of Satan *will not* look. It is *this day* for which the Church of God should watch—it is *this day* for which the children of Satan will *not* watch. It is *this day* for which the Church of God seek to prepare—it is *this day* for which the wicked *will not* prepare. *This day* will bring deliverance to the saint and perdition to the sinner. WHAT WILL IT BRING TO YOU?

* * * * * *

A solemn weeper overlooks the city of Jerusalem from an adjacent height.—"How oft would I have gathered you—but ye would not. * * * Your house is left unto you desolate." These are the pathetic utterances that issue amid tears and sighs, which speak the anguish of an affectionate heart. A warning too is spoken in the ears of those disciples that gather around him. "When ye see Jerusalem compassed with armies, then flee!"

Years passed away ere that sight was beheld. But at length they saw it. The Roman eagles glittered in the surrounding valleys, and destruction seemed inevitable. Suddenly that army withdrew itself, and then with all haste the followers of Christ fled from that devoted city. The village of Pella afforded them a resting place.—But the Jews were heedless. Notwithstanding the command of Jesus, that those who were in the adjacent countries should not enter into the city, they continued to come. The appoined feast congregated the multitudes of that hypocritical nation, and again a Roman force environed the city of blood and violence. The horrors of that fearful siege no tongue can tell.—The violence that reigned—the sedition that prevailed—the intestine divisions that consumed their strength—the determined energy of those assaults, and the wild fury of that resistance—the wasting famine—the loathsome pestilence—the intolerable hunger, compelling women to devour even their infant children—the nauseous stench of the unburied dead—the awful warning, "Woe, woe to Jerusalem," that was uttered by that haggard man who trod the ramparts of the city until slain himself—the fierce and final struggle—the burning of the temple—the overthrow of the charred tottering walls—the tortures and sufferings of the captives—the cruelty of the captors—the passing of the ploughshare of destruction over the very ground on which that city stood—all these and other circumstances of unmitigated suffering, stand too full upon the page of history to require a repetition

But the important fact is that NOT ONE Christian perished there. ELEVEN HUNDRED THOUSAND Jews were destroyed in the siege. NINETY-SEVEN THOUSAND were carried away captive, and NOT ONE *Christian among them all*. Why was all this? It was because the Church of God were apprized of the predetermined desolation, and made their escape.

The Year of Jubilee, 1854.

THOUGHTS ON THE JUDGMENT OF THE HORN POWER.

BY S. S. BREWER.

What a day we are now living in! The bible student can now behold passing in grand and solemn review before the eye of his faith, the beginning of the end.—Let any one survey the broad outlines of prophecy, as engraven on the pages of holy writ, by the pen of inspiration, and they cannot fail to see the unmistakable evidences of the speedy coming of the Just One.

The Lord declared by the prophet (Dan. 7) that four kingdoms shall arise. Of these kingdoms Babylon was the first, Medo-Persia the second, Greece the third, and Rome the fourth. The third, or Grecian kingdom was to be divided into four parts, which accordingly came to pass; for about B. C. 300 these vast dominions were divided between Alexander's four principal Generals as follows: Ptolemy, had Egypt—Cassander, Greece—Seleucus, Syria—Lysimichus, Macedon. Was it fulfilled to the letter? It was. Will the remainder be? It will. The fourth, or Roman kingdom, was to conquer these four divisions, and accordingly we learn from history, that all of these divisions were conquered as early as B. C. 30. Rome coquered the world. See Luke 2: 1.

This kingdom was to be divided into ten parts. Was it so divided? It was. What are their names, and can they be identified? yes. The Vandals in Africa—Gepidae in Dacia—Saxons in Britian—Brittons in Britain—Sueyi in Portugal and Gallacia—Ostrogoths in Italy—The Alemanni on the Rhine and Danube—Burgundians in the southeast of Gaul—Franks in Gaul, and the Visgoths in Spain.

Three of these horns were to be plucked up. Were they plucked up?—*yes.* When? By the Vandals in A. D. 534, the Goths, 552, Alemanni, 554.—A power was to arise among them to speak great words against the Most High. Did it arise? *yes.* When? In A. D. 519. How long was it to continue? 1290 years. What was it to do? To wear out the saints, and speak great words. Has there been such an abomination? yes. Where? At Rome. Did the pope speak great words? yes. What words? Read the following. "Marcellus in the Lateran Council and with its full approbation, called Pope Julius, God on earth."

In the Extraordinary Titles of the popes, chap. 2d, vol. iv, Jacobatius and Durand say, "The Pontiff possesses a plenitude of power, and none dare say unto him any more than to God, what doest thou? He can change the nature of things, and make nothing out of something, and something out of nothing."

Another orator styled Pope Leo, the possessor of all power in heaven and in the earth, who presided over all the kingdoms of the globe.

When Pope Gregory excommunicated King Henry, he published a series of papal constitutions, in which the claims of the Roman Pontiffs to supremacy *over the sovreigns of the earth*, were asserted in the plainest terms, also, that he alone can be called universal, he alone has a right to imperial ornaments, *that princes are bound to kiss his feet, and his only*, no book can be called canonical without his authority, and that his sentence canbe annulled by none, BUT THAT HE MAY ANNUL THE DECREES OF ALL. Has the horn spoken great words? yes, we are right so far. When did his reign commence? In 519. How? By the consent of the Greek Emperor. When? The Emperor, the Empress, the Senate, the Court, the Patriarch, the Pope's Legates, went into the great Church and partook of the Holy Eucharist. *Then* commenced the days of tribulation on the church.

When was his dominion to end? when did the judgment set on him? answer, at the termination of the 1290 years. Did it? yes. In the year 1809. Napoleon in his imperial edict says, we are directed to make known to Pius vii, that he is *utterly prohibited* from holding any communion *whatever* with *any ecclesiastics* in France, or any other subject of the Emperor, under the penalty of disobedience both on his part and theirs. Advising him also, that he is NO LONGER THE ORGAN of the PAPACY. (Bower, Vol. 2d, page 425.) Goodrich in his Church History, says, pages 183–4—"The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the ROMAN CHURCH both there and in *neighboring countries*. Her PRIESTS were MASSACRED, her silver shrines and saints were tunred into money for the payment of the troops, her bells were converted into cannons, and her churches and convents into barracks for soldiers. From the ATLANTIC to the ADRIATIC she presented but one *appalling spectacle*. She had shed the blood of saints and prophets, and GOD NOW gave her BLOOD TO DRINK." Did the judgment set? YES, on her.

Marsh's Ec. His, page 300, says, "*Priest and altar* were overturned, and BLOOD once esteemed sacred, *flowed to the horses bridles*, * * * *no tongue can tell the woes of the nation*."

The Hon. Gerard Noel says, "can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a *hundred thousand* of her clergy be consistent with any reasonable estimate of domination and power." *Under such terrfiic judgment upon the persecutor*, can we refuse to admit that the period of 1260 years *has terminated its course?* Truly this looks like the judgment sitting on the horn. "But the *judgment* shall sit and THEY shall take away his *dominion to consume* and destroy *unto the end*." Did THEY take away his dominion? Yes, THEY—the horns or kings *did* take away his dominion.

Austria commenced it. See Coxe's House of Austria, Vol. 3, White's His. p. 444–458, also Coxe's House of Austria, pages 490–491–493. See Historical Extracts, pages 48–49 &c.

It was to consume unto the end. "The pillage of the papal states," says Mr. Bickersteth, "by the French in 1797, was such as to drain them of specie, and to take away all precious stones and jewels they could find." The French Ambassador wrote to Napoleon, stating, "discontent is at its highest in the papal states, the payment of 30,000,000f, stipulated by the treaty of Tolentino, at the close of so many losses, has totally exhausted the *old carcass*, we are making it *consume by a slow fire*. There was a time when monarchs trembled with fear, and turned pale at the Horn; but now they pay no more regard to the roaring of his Bulls, than they do to the bleating of a lamb."

Says Goodrich, "As a temporal prince the political power of the Pope is now regarded with absolute contempt by all the European Governments; but it is *ignored by them as as a matter of policy*."—Without the shadow of a doubt the judgment did sit, and they took away his dominion to destroy and consume unto the end. Then in 1809, just 1290 years from 519, as God had declared, the time of the end commenced. Then many commenced running to and fro. Then many began to preach on the coming of Christ.—The angel of the Apocalypse (Rev. xiv: 6, 7,) began to cry, "fear God, and give glory to *Him*; for the *hour of His judgmint is come*." No one will say that was the judgment of the great day, but the judgment on that power. Now Babylon had fallen, her power was gone. No longer give glory to the pope, no longer fear the pope, his reign is ended, glory to God, amen, we know we are right on this point. The 1335 days end this year, this is the year of full release.

GRANBY, May 13th, 1854.

Dear Brethren and Sisters in the Lord: I feel as though I was related to all that love the Lord, being made nigh by the blood of Christ. O how blessed it is to feel that we are adopted into the family of God, sons and daughters of the Lord Almighty. Praised be His name that I ever was begotten again to a lively hope by the resurrection of Jesus Christ from the dead, that I ever had the evidence of my acceptance with God, and the enjoyment of his favor. I believe I can say with sincerity, that I had rather have the favor of God than the friendship of the world. The friendship of the world is enmity with God, but He has chosen His people out of the world; therefore the world knoweth us not. O let me have the approbation of God, and know that I belong to the church of the first born, and whose names are wrstten in heaven, and I care not for the good name of a popular, world-loving church. "That which is highly esteemed among men is an abomination in the sight of God." O how my heart is pained when I see those who profess the name of Christians, live in direct opposition to the mild and lovely spirit of Chrise, and trample on the truth of the bible, treating with insult and abuse, those who love Christ and his appearing. I feel as though such people had no title to the name of christian, any more than the unbelieving Jews had a claim to being the seed of Abraham. Christ told them they were of their father the Devil, and that they did his works; and I think many of the nominal professors of the present day would be as severely rebuked by our Saviour if He were on the earth. By our fruits we are to be known; O then, let us bring forth the fruits of the Spirit, and we shall know that we are of the truth. Let us who have named the name of Christ, depart from iniquity, let us see to it that we do not give occasion to the adversary to speak reproachfully, let us live by every word of God. Seek to be holy in all manner of conversation. I am glad we have so much evidence that the Lord is soon coming.—Although the great mass of the world are blind to their future destiny, the true people of God can lift up their heads and rejoice, knowing that their redemption draweth nigh. If this is the glad year of the redeemed, my heart responds, Amen, even so come Lord Jesus, and come quickly. The groaning creation waits and sighs for deliverence, the blood of the dear martyrs crieth for vengeance, the saints of every age and clime are weeping on account of the absence of their loved Redeemer, and longing for his return, the Saviour Himself, is waiting and expecting till His enemies are made His footstool.—O sinners, you who have no part nor lot in this matter, will you rush on heedless, when every thing is speaking in thunder tones the Lord is coming? How can you look upon that slighted Saviour, when he comes to judge the world in righteousness? O you will then stand speechless. Repent, I entreat of you, while you have an opportunity; for very soon it will be too late. Rely upon it, the nations are now rushing together for the last great battle; and soon the sealing time will be over, then those who are righteous will be righteous still, those that are filthy will be filthy still. O fly to Christ for refuge, that you may be sheltered from the storm which is now rising to deluge the world. The kingdoms of this world are crumbling to atoms, to make way for the glorious, peaceful, everlasting kingdom of our Lord. O who would not want a home in that happy land? How many will soon wish they had embraced the christian's hope; but alas it is too late, mercy has taken its flight, and the doom of the sinner must be realized. O then come to Jesus while he is waiting to be gracious. He pleads, he invites, he offers to you life, accept it while you may, or soon you will cry for rocks and mountains to fall upon you to hide you from the face of Him who sitteth on the throne, for the great day of his wrath is come, and who shall be able to stand?

Your sister in hope of life,

MARY L. PRATT.

GARDINER, Me., May 10, 1854.

Dear Brother Merriam:—I am still striving for the kingdom, and rejoicing in hope of speedy redemption through Christ from all these scenes of sorrow, sickness, pain and death, and of an abundant entrance into God's everlasting kingdom to dwell with my Savior and glorified ones on the new earth forever and ever, "where no sorrow can ever come, nor heart be sad." O, praise God for the bright prospect before us.

I have just returned from a visit to my friends on Sandy river; and while I have traveled from place to place witnessing the different scenes, as they were presented to my view, my heart has been pained within me to see the darkness that is spreading itself over the land. O how few are watching for the coming of the Savior, waiting for that blessed hope, "the return of the master," how few are walking in the light of divine truth, living in obedience to all of God's commands, even among those who profess to be Christians. My prayer is, that God will send some one that way to give the warning voice, and sound the alarm to the inhabitants of that region, that they may see the solemn, the grand and awful events that are just upon us, and may escape the snare that is coming upon them that dwell on the earth. While there I was called to sympathise with an afflicted and bereaved Uncle and Aunt, for the loss of their little daughter, Clara Ann Thomas. She died May 1, aged 9 years, 1 month and 3 days. Her decease was sudden and unexpected, she was sick but a short time. Thus in an hour, as it were, the fond hopes and anticipations of her father, mother, brothers and sisters were blighted. Death, the enemy of all mankind, has gained the victory, and that once lovely form, blooming with the vigor of youth, is now pale, cold, and lifeless, housed away in the silent tomb. And must she always remain in that lonely cell, a prisoner of death? Ah! no, no, praise God, she will not long remain there. Jesus, he who is almighty in power, and whose purposes will be accomplished, has promised to open the grave, to release the prisoner, and to destroy him that had the power of death. O what sweet consolation to soothe the aching heart. Yes, father and mother, your daughter shall live again. Brothers and sisters, your little sister shall come again from the land of the enemy, clothed with immortal beauty, to die no more, to be sick no more, to suffer no more at all. O then, dear friends, prepare to meet her, by submitting to Christ. Seek for glory, honor and immortality that you may have eternal life in the kingdom of God. May God grant that we all meet there to part no more forever.

And to the Brethren and Sisters scattered abroad, I would say, be steadfast, immoveable, always abounding in the work of the Lord; holding on to his promise.—Live by faith and wait for the vision. If it tarry, wait; for it will certainly speak at the end of the days, God has declared it, and it will not fail. Be patient, therefore, to the end, and may God help us [illegible] this time is my prayer.

Your Brother in Christ, hoping for life evermore, JEDEDIAH THOMAS, JR.

The World's Crisis.

LOWELL, JUNE 28, 1854.

Special Notice.

We are sending nearly two thousand papers that go in single wrappers. These names have been picked up in various ways. Some of them have been ordered, but a great part of them have been added to the list by the request of others, or have been gathered from old advent papers.—We have reason to believe that a great part of them are doing no good, and we know of only one way to ascertain who among them wants the paper, and that is to request those who receive their papers in single wrappers, and wish to have them continued to just drop us a line giving the town and state in which they live.

Will all subscribers who receive their papers in single wrappers, and wish to have them continued, and are willing (if able) to do something to help sustain the paper, just drop us a line previous to next week's publication. We wish to send it to all that desire and appreciate it, *and to the poor free*; but we must not waste the Lord's money.

"Blow ye the trumpet in Zion, and *sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.*"

We began, in an especial manner, some two years since, to sound an alarm in the holy mountain, calling on "the inhabitants of the land to tremble; for the day of the Lord cometh." Seeing the vengeance impending, we endeavored to lift up the voice like a trumpet, and proclaim aloud, "*the sword is coming;*" and the scene of violence and destruction we announced would take place, according to our interpretation of the prophecies, in 1854.—That eventful year has at length been ushered in, and as its weeks and months roll on, tidings come to us borne on the wings of every wind, proclaiming the truthfulness of our position, and the rectitude of our chronological reckoning. We are not now under the necessity to prove from prophetic testimony, that 1854 will be a season of violence and outrage, but simply to chronicle the fact—simply to mark down events of every day's occurrence. To say nothing of the warlike aspect of foreign nations, it may truly be said of our own land, as of the earth in Noah's time, that it is "*filled with violence*" and ripe for destruction. What a change has come over the earth—what a new phase society has assumed—what a revolution in public sentiment has occurred this year!!! Just at this moment, when the nations were expected to beat their swords into plowshares, and to learn war no more; when the gentle dove of peace was expected to hover over the earth—to see these elements of wrath breaking out on every hand, and especially in our own quiet country—to see the infraction of the laws—and the prostration of civil power, it is startling in the extreme to those who trust in the stability of our political institutions.

We read in almost every paper of the spirit of anarchy and violence breaking forth all over the land; such as the following:

On Saturday nigh an affray grew out of the "Know-Nothing" excitement at Pottsville, Pa. Thomas Keam, an American, was found dead in the street, terribly cut and gashed about the body. John Mann was also cut and bruised. John Dougherty, an Irishman, was also stabbed, but was to be arrested on suspicion of killing Keam. So says the telegraph.

Assault in Chelsea.—We learn from the *Boston Daily Bee* that a most aggravated case of assault took place in Chelsea on Sunday morning last. A young man named Edwin A. Bowen, while on his way to Chelsea Beach was accosted by two Irishmen, who demanded a star which he wore as a breastpin. He of course refused to give it up, when the Irishmen attacked him. His dog seized hold of one of them, while the other was engaged with Mr Bowen, who was knocked down, and received a severe stab in the arm from a knife, but managed to cut his assailant with his sword-cane, whereupon the villains both took to their heels—not, however, without threatening to burn his shop. The sole cause of the dastardly assault is supposed to have been the star, which is said to be the sign of membership of the "Know-Nothing" party.

In Nashua, Friday night there was some disposition on the part of the rabble to attack a few Irish who live in a place called the "Acre," but the efficient Mayor was on hand and dispersed the crowd before any injury was done, with the exception of a few stones thrown at the windows.

The city of Lowell during the past week has been in a feverish state of excitement. A brisk trade in firearms, we understand, is kept up; gatherings of a tumultuous character, threats of violence and various alarming demonstrations disturb the peace of our city. Brick-bats have been resorted to in some instances, and severe contusions suffered, although no lives have as yet been lost.

As an illustration of the spirit that is now pervading the community, we give the following. A few days since, we are told, an Irishman being arrested by one of the watch, remarked, that there was "a going to be *war*." The Watchman inquired why he thought so. "O," said he, "I feel it in my heart." This is because the nation is drinking the cup of wrath.

Why have know-nothing associations sprung up, as if by magic, all over the land, sweeping every thing before them in a manner beyond parallel? It is because the time has arrived for the development of that warlike element, which will operate on both parties, and prepare them for the final battle. The warlike spirit among our citizens operates just as in the nature of things we had reason to anticipate. In our large cities the masses of men are in such immediate contact, that mind acts on mind; and all the elements of wrath are stirred into action. These demonstrations which are every week, and almost every day exhibited in Boston, New York, Lowell, &c., are proofs that the great battle is about commencing They are an attack on the outposts—the mere skirmishing of the advanced guards who discharge their pieces and fall back on the main body of the army; but they demonstrate the fact that the forces have met—the skirmishing is begun.

We suppose but little influence can be exerted over those who are filled with the spirit of war; for these things must necessarily be in order to fulfil the scriptures. "It must be that offences come, but wo unto him by whom the offence cometh." We would however, raise the warning voice to the citizens of Lowell, as well as elsewhore, that this cup which they are drinking is just what is predicted in the 25th ch. of Jeremiah. This spirit of war, brings you into the outer circles of the vortex of destruction; and in a little while those who are under its influence will plunge down the yawning gulf. We therefore, in the spirit of kindness to all, warn both Protestants and Catholics not to taste this cup of wrath; for you will drink a deadly poison—not to inhale the warlike spirit; for you will inhale an element of death O let me entreat you BEWARE.

We have taken the most decided position against Catholicism; and our principles and feelings are in direct antagonism to the faith and practice of the Catholic Church; but a kind word, or a beneficent act will touch their hearts quicker than the bayonet's point. The benevolence of protestant America toward Ireland in her famine and starvation, a few years since, did more to break the shackles of the priesthood, and prepare that people for the light and liberty of the gospel, than could have been effected by all the artillery of the United States. And then when the poor suffering Irishman came to America, and was kindly and affectionately met at the wharf by the Colporteur, and presented with a bible or tract, he was not insensible to the power of human kindness, nor the excellence of that religion that sought his highest good.

We wish it distinctly understood, that while we contend earnestly for the faith once delivered to the saints, and against the corruptions introduced by the falling away under papacy, we discountenance, nay deprecate all resort to physical force, more especially that which has not even the sanction of civil law. If love and good will to foreigners will not influence and turn them from their errors and delusions, the dirk and the revolver will be found more powerless still.

It seems hardly possible that the human mind can be so blinded as not to perceive the day of the Lord is near, when we have such practical demonstrations on every hand, that such is the solemn fact. But as the Jews shut their eyes, and closed their ears to passing events, so it is now. Says Jesus, "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them." Matt. 13: 14, 15. He immediately subjoins in reference to His disciples, "But blessed are your eyes, *for they see*; and your ears, *for they hear*." Both ideas are strikingly exemplified in the present generation. As the Jews might have discovered the fulfilment of prophecy in the very events that were transpiring around them; they further, as they even fulfilled the scripture with their own hands, and yet were unconscious of the fact; so at the present day, people might discern the signs of the times in the aspect of the nations, and in the very events that are transpiring around them; nay, in the identical scenes in which they are engaged as actors. But alas, the astonishing blindness, the more than Jewish obstinacy in rejecting the light! What, friends, shall we do for your enlightenment and rescue from the jaws of the devourer? We endeavored to show you prior to the present developments, that these things would come to pass; but you heeded not the prophetic word; and now that the fulfilment has in a measure come, will you be equally inconsiderate and insensate? Flee, O I entreat you, "FLEE FROM THE WRATH TO COME."

It is well known that the military of our large cities have been under arms almost every Sunday for several weeks past, and that the spirit of riotous disorder has prevailed to an alarming extent—indeed that popular outbreaks and anarchy are fast taking the place of order and good government, that reigned in America prior to the eventful year of 1854. Robbery, outrage and bloodshed are getting to be the order of the day. Not thirty years ago, when Lafayette visited Boston, and saw unnumbered crowds gathering around him, his inquiry was, "Gentlemen, where is your police?" and the answer given was, "every man is his own police officer in America." At present, not only is this voluntary police force inadequate to preserve the public peace, but the regularly constituted authorities are insufficient to repress the spirit of lawlessness pervading that hitherto peaceful Metropolis and vicinity; and should the tide of public feeling continue to rise, the military itself will not be able much longer to preserve the peace of community and subordination to law. There must inevitably be, according to present appearances, a breaking up of the Federal compact—a disorganization of government—a subversion of social order, and a state of anarchy and chaos in the political world, such as it would be painful to contemplate, were it not the preparatory work to establish order and government and peace upon a permanent basis. It is the shaking down of all earthly powers and principalities, thrones and dominions preparatory to the organization of that peaceful kingdom, which can never be moved—that dominion which shall never pass away. Thank God for the heavenly prospect that heaves in view. The rainbow of glory appears on the brow of the thunder cloud; and when the lightnings have purified the air, and the storm renewed the face of the earth, the beauties of Eden bowers—the charms of a celestial landscape—the glories of earth redeemed—creation regenerated will be spread out before the eye of the expectant saint; and "Jerusalem shall be a quiet habitation, not one of her stakes shall ever be removed." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Is. 60: 18.

Westfield Tent Meeting.

Having had the privilege of attending that meeting, I feel it a duty to say a word on the subject to the household, to the praise of God's grace. I am truly thankful that I was favored with the opportunity of meeting with so many of my beloved Brethren and Sisters whom I had never before seen in the flesh. It was truly a refreshing season at that feast of Tabernacles, as we sit together in a heavenly place, enjoying sweet communion one with another, and feeling that the blood of Jesus cleansed us from all sin. There seemed to be one universal feeling of family relationship recognizing each other, whether from the East, West, North or South, as endeared Brethren and Sisters of one common family, moulded into one image, speaking the same dialect, actuated by the same principles, and homeward bound on the same voyage to glory. Indeed there was not, to my knowledge, a discordant note heard, or a jarring element felt on the ground. The Conference on Sunday morning, which we denominated a love-feast, holden under the great tent, was a meeting of unusual interest. I think, for unanimity of feeling, promptitude in duty, and gentle showers of blessings through the operation of the divine spirit, I never knew it surpassed. In about an hour and a half nearly a hundred exhortations were given, beside such a multitude of Zion's songs, that it seemed to me every hymn book on earth was laid under tribute, to furnish joyful lays. If it were in my power to present the entire scene just as it transpired, perhaps no richer feast could be spread before the readers of the Crisis; but description would fail of a just representation; for the shining countenance, the falling tear, the heart-felt tone would still be wanting to complete the description. As, however, the Gospel leads to benevolence, and we do not love to eat our morsel alone, I would like to impart a few crumbs of this sacred festival, which, if it feed no one else, will perhaps nourish the children in some measure unto eternal life.

As only some 30 or 40 seconds were spent in an exhortation, a sentence or two only was uttered by each; but that seemed to be just as the Spirit of God directed, and consequently forwarded the work.

Said one young Brother, "I have just entered into the heavenly pathway, but I mean by the grace of God to go through to the end, until I gain immortality in the kingdom."

Another, "I am a traveler to the New Jerusalem, and expect to be there at the coronation-day."

Another, "I have belonged to a church nine years, and never heard the sound of glory; but since I have been associated with the Adventists, *I can say glory*, AND KNOW WHAT IT MEANS."

Another, "The Car is on the right track, and will go into the kingdom this year."

Another, "There is a pure atmosphere here, it clears our lungs; so that we speak freely. When things move by God's machinery, the wheels all match, and every cog comes in place."

Another, "The net is on the right side of the ship this morning, and it is full of fishes. Brethren, beckon to your partners."

Another, "I have been thinking if there is so much enjoyment in a love-feast in this dark world, what will it be to enjoy a love-feast when the children all get home to their Father's house in a world of light."

Another, "I have been thinking the Lord would get the case this morning; *for the evidences are all on His side.*"

Said a Sister, "I feel that we are children of one family. Thank God, I belong to the family; but I have been thinking, if I did not, *I would join to day.*"

Another, "I do not know that I have much to say; but I can say, glory to God, glory to God, glory to God."

We adopted and passed by an overwhelming vote one of the best resolutions ever presented to any assembly; and that was to consecrate all our powers to God, and go through to the end of our pilgrimage.

Preaching by Brethren Cummings, Grant, Campbell, &c., was impressive, and adapted to throw much light on our present position. The remarks which Bro. Cummings made on the sonship of Christ would be instructive to the readers of the Crisis. He presented in a clear and striking light the fact, that the doctrine of the two natures of Christ was the great point in dispute between the Catholics on the one hand, and the Eutychians, Arians, &c., on the other, in the beginning of the sixth century; that the Council of Chalcedon, which laid the platform of the Catholic Church, decided in favor of the two natures; and this was the corner stone of the edifice, the grand leading idea of the Catholic faith; and because the Church would not assent to this doctrine, that series of fearful persecutions commenced, which has deluged Christendom with blood How little are most Protestants aware, that this doctrine of the two natures of Christ, upon which they themselves stand, was the very basis of the great Anti-Christian power!

Bro. Cummings remarked in substance as follows, "Divinity, you will say, cannot die. Admitted. But let it be incorporated with humanity, and it becomes liable to death. Says the scripture, (Heb. 2: 14, 15) 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.' The Son of God, finding us in the pit of corruption, could not lift us up otherwise than by descending into the pit with us. There could be no such thing as reaching down His arm to save us; he must necessarily descend himself and lay hold on us, in order to deliver and raise us up. Thus by the divinity being united to humanity, the Son of God becomes liable to death. Hence when He rose, the Father says of Him, "Thou art my Son this day have I begotten thee," Ps. 2: 7, and Acts 13: 33. Thus Jesus is represented as "the first-born of every creature," Col. 1: 15; "who is the beginning, the first born from the dead," Col. 1: 18; "the beginning of the creation of God," Rev. 3: 14, i. e. the commencement of the new creation. He rose as "the first fruits of them that slept." Thus Jesus, having died and rose again, could say, "I am He that was dead and am alive forevermore;" and when He rose he had three keys, viz.: the keys of death and hell (hades, the grave) and the key of David by which "He openeth, and no man shutteth; and shutteth, and no man openeth." But it would be impossible in a few short sentences to do justice to a subject so weighty, and which was listened to with such deep and thrilling interest.

The weather was delightful during most of the meeting, and while, as one Author says, "there was a glory on the earth and in the sky," there was a richer glory within, in anticipation of that new heavens and earth where the sky will ever be cloudless and the earth filled with the glory of God as the waters fill the sea. I will only add we met in love, parted in love, and hope to meet again where "all the air is love."

CORRESPONDENCE.

SALISBURY, N. H.

Readers of the Crisis:—Judging from my own feelings and past experience, I have no doubt but the "World's Crisis" as it reaches you, is received with joy and gratitude, as it heralds the last message of the gospel to this world. It is giving meat in due season, as other papers have in years gone by, and may God direct its publishers by His spirit. Dear Brethren, how good the Lord has been to us, in giving us the midnight cry, which is calculated to wake us up and show us the true state of the church, and of the world;—and now giving us just time enough to get ready to go out and meet the Bridegroom. From the evidences we have in prophecy, in history, in the signs of the times, at home and abroad, and seeing things transpire around us daily, which Scripture has said should take place just preceding the coming of the Lord, and also the experience of ten years past, the dealings of the Lord with his people, the way he has led them, the part of the parable of the ten virgins which has been fulfilled, their disappointment, their tarrying time, slumbering and sleeping, which had almost insensibly come over them, and now the cry, "Behold the Bridegroom cometh," the effect it has had and is still having, I say in view of all this evidence, I am shut up to the conclusion that, "the Lord is at hand," that there will be no more saying the days are prolonged, and every vision faileth.—In a short time the last servant will be sealed, and then the angels (or four powers) will let go, "time of trouble" commence, "such as never was since there nation," and God's people be delivered whose names are written in the book, while those that are then found filthy will be filthy still,—the righteous rise to glory, the wicked be destroyed, the earth purified,—the saints to "take the kingdom and possess it forever, even for ever and ever."—Dear Brethren, in view of these things, how ought we to live every moment; how watchful and prayerful, how humble, how faithful, how much of the spirit of our Master we need, how dead to the world, its pleasures, its vanities, and everything this world calls good and great, we ought to be. O may we be all ready to hail Him with joy when He comes.

O remember that with a knowledge of these things, will surely come destruction or salvation. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the word of the Lord, a consumption even determined upon the whole earth. Believe in the Lord your God; so shall ye be established, believe His prophets and so shall ye prosper. And now, O sinner, what will you do in that day? It is surely coming; it will not tarry. If you are found then without a wedding garment, you will be speechless, and left on the earth to be destroyed. Reflect one moment on the awful state you would be in, while the saints are caught up to meet the Lord, or in the chambers, until the indignation is over and past, and you crying for mercy when it is too late. O heed these last notes of warning which are given to this world in the sound of the midnight cry. It is the last call of mercy; turn now from sin, seek salvation, and then you can hope. Trust in His grace, and believe His word and do all His commands, then you and I if we are found watching, will be saved in His kingdom when He comes.

THOMAS FOOTE.

BOSTON, May 1, 1854.

Brother Merriam,—I have just returned home after being four weeks among the mountains of New Hampshire. Have had a refreshing time with the dear saints of God. I held a series of meetings at North Haverhill, Swiftwater Village and Lisborn, and had a heavenly meeting at each place. There seems to be a great desire to hear on the subject of the immediate coming of our Lord. They have enjoyed but little preaching. At North Haverhill the people had been somewhat aroused by the few discourses which Brother Burnham gave last fall, and when the truth was presented before them again, many received it gladly into good and honest hearts. I baptized six willing souls, and more intended to be baptized, but were prevented on account of the weather.—The Brethren and Sisters at this place are determined to follow on to know the Lord, and to see the King in his beauty. At the close of the meeting we had a communion season; and truly it was a refreshing time to our souls. Oh! how sweet it will be, when all the dear saints shall sit around the table in the kingdom of God. I went from this place to Swiftwater Village, where I held a meeting several days. At this place God worked mightily with his truth. I never was in a place where the truth seemed to take such root as it did there. Where there were but three or four, who attended prayer meetings, there are now thirty, that are willing to go a mile and a half. The work is still in progress. This I attribute to the prayers of the few who met together to pray that the truth might be preached to the people, and that God would pour out his Spirit upon the community. They have had their prayers answered, and some of their children have been converted to God. Oh! what a blessing to have their children live forever with them in the kingdom. May they be thankful to God, and still pray on. I baptized three at this place, and several more are waiting to follow the example and requirement of our Savior on my return. May the Lord seal them for the day of redemption. Feeling rather unwell, I went from this place to Landaff to rest a little with my beloved Brother Eastman, a true yoke-fellow in the Gospel, where I found truly a home for the weary pilgrim. I went from this place to Lisbon, and commenced a series of meetings. At this place there never had been any lectures on the soon coming of the Lord.—The people seemed anxious to hear, gave good attention, and I trust the seed has fallen into good ground, and will bring forth fruit to the glory of God and the salvation of souls. Now, dear Brother Merriam, may the Lord give you strength of mind and body to discharge your responsible duties faithfully, and may he reward you with eternal life when he comes.

Yours looking for redemption this year,

E. WHITNEY.

"Which things the Angels desired to look into."

It is a question among professors of religion at the present time, whether we should investigate the prophecies in relation to the immediate coming of our Lord, and His personal reign with the saints upon the earth. Many believe the book of Daniel to be not only a sealed book, but one whose mysterious instructions were never designed to be understood by men, and deem those persons whose attention has been drawn to this all important topic, as in a fanatical and ridiculous position.—This, however, is a literal fulfilment of that which was spoken of in time past.—We are told there shall be scoffers, men who disbelieve the signs given to us by GOD himself; are there any such among us? We read of men whose hearts are devoted to earthly things, lovers of pleasure rather than lovers of *God*.—We have those characters around us; and our Saviour himself teaches that when he does come, he shall scarcely find faith on the earth; and though the seed of Abraham is to be as numerous as the sands of the sea, yet only "a remnant shall be saved."

This is indeed a solemn and interesting question, a subject deserving our most candid observation, one which not only relates to our present life, but to that of eternity. If the angels of God, those celestial beings who are so much in the immediate presence of Jehovah, desired to look into this matter, and if possible to see far into the future, what the great God had designed for the nations of the earth, and if notwithstanding they were only to be spectators of these great events, they looked forward with intense interest; then why should not man, who is a participator and an actor in this solemn scene, whose everlasting destiny is hanging upon its results, why should he not at least have some concern or interest in this matter?

If every sinner could but be impressed with those solemn events which are about to be accomplished, and of their immediate approach, they could not resist the call of the gospel. Oh! for faithful laborers, who would at the risk of their honor, their reputation, or their lives, preach the truth, the whole truth, and nothing but the truth, whose whole being is in the work, who regard not the scoffs of the world, know-

ing that they are in the discharge of their duty, that of giving meat to their fellow men in due season. What a solemn and important station the minister of God fills in this last age of the world! If he flinch in the least from duty, God will require it at his hand. It is my prayer, and it ought to be the prayer of every sincere christian, that the Lord would help His ministering servants to dispense the words of eternal life in that manner which will be most pleasing to Him, and result in the eternal welfare of their fellow men.

Take the prophecies from the bible, and what would we have left? Certainly nothing very encouraging; it is they which assert the authenticity of the scriptures, it is them that point out the hope of the gospel and tell of its fulfilment. Then why throw them overboard, as it were? There could not be a subject of more importance. We are living at a period of the world when "*to be living is sublime*;" and who in the exercise of his common sense, and right judgment, would not thoroughly investigate this subject, and sift it to the very bottom to see if these "*things are so*?"— If the angels in Daniel's time desired to look into these things, why should not man, living in the nineteenth century, and in the end of the fourth universal kingdom, also search the oracles of God, and if possible find out the will of Christ concerning him?

But some will tell us that "secret things belong to God, but that which is revealed to us and to our children." Then if that which is revealed was intended for us, why not make a proper use of it? If it were not for some special purpose, it never would have been penned. Secret things undoubtedly belong to God, and there is no danger of our finding out what the seven thunders uttered; this is the only thing which was revealed to John, that has been sealed from us. This subject alone is sealed, why then say that all the prophecies are sealed? This is closing your eyes that you might not see, and stopping your ears that you might not hear and understand that Jesus Christ, the second Adam, is about to set up His everlasting kingdom and reign with His saints gloriously; then what an important thing to understand the prophecies. We have not to consult rapping spirits or necromancers, "for we have a more sure word of prophecy, whereunto ye do well if ye take heed.' He that runneth may read; and John was told expressly not to seal "the sayings of the prophecy of this book, for the time is at hand;" and if it were at hand in his time, it must now be at the door. Blessed is he that watches, and he who is prepared to meet his Saviour with joy and not with grief. What a blessed hope the children of God have in these last days! they are not looking through ages into a distant future, to see a land that is very far off, they behold it nigh at hand and by the grace of God expect soon to be made like Him, for they shall see Him as He is.

But then the nearness of the kingdom is a source of great consolation to the children of *God*; and that He is near, I believe can be substantiated beyond a doubt. We know that the budding of the trees proclaim approaching summer, so our Saviour says when ye see those signs spoken of, "*know* that it is nigh even th the door."

It is the earth in its primeval beauty that the saints are to possess and dwell in forever. It seems to me that some professors think that the kingdom of God is not good enough for them, and therefore imagine a place far beyond the bounds of time and space in some etherial, invisible region. They thus leave the hope of the gospel, and believe in fables. Well, if they do go up above the stars, they will not be with Christ; for he will *come down* with the holy city, the New Jerusalem, upon the earth; and "blessed are the meek; for they shall inherit the earth."

Brethren Orrock and Robinson have been laboring here, and their efforts have not been altogether useless. Many are rejoicing in the blessed hope, while others are enquiring the road to everlasting life.

Yours, looking for the coming of our blessed Lord and Master in 1854.

Buffalo, N. Y. H. M. M.

☞ We cut the following from a correspondent of the London Times:

Bassardschik is the last regular advanced post of the Turkish army in the Dobrudscha, from which reconnoitering parties are pushed forward and temporarily stationed in some of the deserted villages, whence they make constant incursions on the Russian outposts in the vicinity of Kara-su, Rassova, Beilik, &c. It is occupied at present by about 500 or 600 regular cavalry and about 3000 Bashi-Bazouks, 1200 of whom are quartered in the town, and the remainder in tents on the south side. The town is situated on the extremity of a gentle slope, surrounded on three sides by ground of a similar description. It presents a most desolate appearance, half of it having been destroyed by fire about a month ago; the remainder deserted by its inhabitants, and Bashi-Bazouks with their horses are now quartered within its ruined houses; these, with starved hungry dogs and cats, are the only living occupants of a fine town that must once have contained 6000 or 8000 inhabitants. It gives one the idea of a town lying under some grievous curse, "the abode of every unclean thing, the dwelling of beasts of prey," a term most applicable to some of its uncouth occupants, who stable their horses within its walls.

We traversed in our route splendid plains, but barren and laid waste, bearing all the marks war brings in its train that the most eloquent member of the late Peace Society could desire to witness;— ruined, burnt and deserted villages, neglected fields, the total absence of population; wells, which in this country are most valuable property, choked up with the barley which had been stored up for the ensuing year, gave to the whole scene a most dreary and melancholy aspect. This, we are told, is the state of the whole of the Dobrudscha, and by what we saw of the country, it appeared to have already been theatre of a long campaign.

☞ A letter from Constantinople says in reference to the recent assault of the Russians on Silistria:

The amount of the killed is not accurately known. Nevertheless one fact is certain, and that is, that the Russian army, though commanded by Paskiewitsch, will not be able to attempt anything serious against Silistria for some time to come.— It is said that the Russians have lost from 8,000 to 12,000 men. The French and English troops will now have time to come up.

FROM THE EAST COAST OF THE BLACK SEA. The Circassians are now masters of all the forts and fortified places which border the coast of their country. Souchum Kaleh, abandoned by the Russians, is now occupied by the Mingrelians. Schamyl has lately taken possession of Usurghet, a very important fortress defended by 20,000 Russians, who, after great loss, were obliged to abandon it with a vast amount of provisions and munitions of war.— Schamyl now marches with 120,000 men against Teflis, and he will then not be more than 24 hours distant from the capital of the Russian possessions in Georgia.

The following is the account given by Gen. Hadji Petros of the affair of Calabaca:—

CALABACA, (Thessaly) May 10 (22).

"We exterminated, yesterday, the Turks whom we had kept surrounded for the last ten days. We have killed 500 of them, wounded many, and made 200 prisoners. We have also given chase to 2000 Arabs and Albanians, commanded by Halim Bey and Metzo Malijowa, who had come to their succor. Vanquished and starving, the Turks who escaped took flight last night, and abandoned five pieces of cannon in good condition, two stands of colors, munitions of war, clothing, the whole of their stores, their wounded, and their tents, of which we took possession.

But the greater part of those who fled were drowned in the Peneus, and the others are dispersed. The river is full of dead bodies, and the peasants bring them in quantities every moment to the camp. Thus, then, with the aid of Divine Providence, the most formidable camp of the Turks is annihilated, and the insurrection will gain ground. Having been informed to-day that Menel Pasha has destroyed Derendah by fire, I have just sent a corps of Macedonians, amounting to 900 men, and I hope that God will again bless our arms. "CH. HADJI PETROS."

In relation to the disposition of the Russian forces, we learn,

The divisions advancing southward to the Danube by Valhynia, Podolia, and Moldavia are stopped in their march, so as to confront the Austrian armies of Galicia, the Bukowina, and Transylvania, which command their right flank and their line of march, while a still larger force, belonging to the 1st and 2nd divisions of the Russian army, and reinforced by five regiments of Grenadiers, threatens the Austrian frontier to the northeast from the kingdom of Poland. These preparations for active hostilities against Austria are accompanied, as is well known at Vienna, by secret attempts of Russian agents in the south Slavonian provinces, and even in Italy, to excite disaffection and rebellion against the Austrian government. On both sides, therefore, the Courts of Vienna and St. Petersburgh have taken measures against one another which are not of a nature to be forgiven.

☞ The following is from a London correspondent of the Traveller:

His (Kossuth's) oration at a meeting, convened at Sheffield to pronounce the cutlery sentiment on the present state of affairs, went simply to get Hungary to rouse against Austria—equivalent, in the existing condition of things, to becoming an ally of Russia, or, if events went the contrary way to what appearances indicate, throwing Austria into the arms of the Czar.

Austria, therefore, is the hinge on which the whole crisis turns.

The Baltic news affords nothing but the account of a brave exploit performed by the Arrogant and Hecla in attacking a Russian stronghold and cutting out some shipping. The Russian version describes the gallantry of their sharp shooters, and from the casualities it does appear as if the Minie rifle was beginning to prove itself a dangerous weapon against artillery.

☞ The failure of the harvest in the Holy Land, which has raised the price of food to an enormous height, added to the effects produced by the war and political disturbances, has caused a famine among the Jews of a most afflictive character.

In consequence of the great distress among the Jews in Palestine, M. Rothschild has just remitted, by one of his employees, a sum of fifty thousand francs, and American citizens have forwarded to their co-religionists 300,000 francs. It is announced that meetings with a view to further subscriptions will be held in London.

☞ We have been requested to publish the following hymn from the Pilgrim's Songster.— It should have appeared sooner, but in the pressure of business was forgotten.

The Lord, our Saviour will appear, will appear,
will appear;
The Midnight Cry proclaims him near.
What will you do in that day?

CHORUS.

Turn, turn sinner, sinner turn, sinner;
Turn, turn sinner, what will you do in that day.

The cry is up, the strife's begun,—Repeat.
And Armageddon's day rolls on,
What will you do in that day?

See Gabriel in the middle air, &c.
The trumpet sounding everywhere,
What will you do in that day?

Angels dispatched at his command, &c.
Now gather the saints from every land,
What will you do in that day?

I tell you, sinner, you'd better begin, &c.
The door'll be shut and you can't get in,
What will you do in that day?

Later from Europe.

More Fighting—Changes in the British Cabinet.

By the Canada, at Halifax June 21, we have seven days later news from Europe—dates to the 10th inst. The cotton and bread trade was dull. Reports from the Danube are favorable to the Turks. Silistria still held out, although it had been several times assaulted. An Anglo-French army of 70,000 men were on the march to relieve it. We hear nothing more of the Austrian ultimatum to Russia; but on the contrary a report was current, that the action of Austria was not likely to be favorable to the Western powers. The fleets in the Baltic and Black Sea were blockading the Russian strongholds.

Intense anxiety hangs on the fate of Silistria. The Russians are making desperate efforts to take it, and Marshal St. Arnaud has sent 70,000 men to relieve it, namely, 24,000 French, 15,000 British, and 30,000 Turks of Omar Pasha's force. The Russians have 70,000 besieging, and the assault continues day and night. They had made a practicable breach, but a freshet in the Danube prevented storming. Advices of May 25th reported that it might hold out for 15 days.

The commandant, Mussa Pasha, says he will blow up himself and the fortress, rather than surrender. During the night of May 29th, the Russians made three attempts to storm, but were repulsed with fearful loss, leaving 1500 dead beneath the ramparts. The Turks also made a sortie, and effected a dreadful massacre of the Russians. The number of their wounded and slain is reported to be 4500.

The headquarters of the allied army are at Varna, and it is calculated that by the 7th the Anglo-French force would be at Shumla, thence to Silistria, being three days march; consequently, by the 10th, or say 15th of June, would be in face of the enemy, when battle must ensue.

There had been considerable fighting elsewhere. The Governor of Widdin writes that on May 31st a severe affair occurred at Slatina, where the Turks defeated 2000 Russians, killed 500, and captured their artillery.

Other encounters, more or less sanguinary, are also reported. All the Russians at Bucharest are ordered to advance to the Danube.

Black Sea. A despatch from Admiral Hamelin, dated May 21st, states briefly that during the preceding 20 days nothing had been done except cruising off Sebastopol, without meeting with the enemy. A letter from a doctor captured in the frigate Tiger says that the Russians treat their prisoners with great kindness.

Baltic. Nothing further has been done in the Baltic. Sir Charles Napier's own division, on leaving Hango Roads, will proceed along the northern coast of the Gulf of Finland, to within twenty miles of Helsingfors. Admiral Corry's division, including the French squadron, will cruise off the southern coast, until arriving near Cronstadt. Both divisions will then unite and anchor in line across the Gulf, thus cutting off the enemy's communication with St. Petersburg by sea. The French fleet, 22 strong, passed Rugen on the 4th, steering northeast.

A force of steam gunboats is being fitted out with haste in England. Five English ships of war are on their way to blockade the White Sea.

Asia. Letters from Kars of May 5 report the effective force under Gen. Guyon and Kerim Pasha 20,000 men, with 64 guns and two regiments of Arab cavalry. The Circassians, under Schamyl, were preparing to attack Tiflis.

Greece. An Athens despatch of May 29 confirms the report that the insurgents had gained a victory in Thessaly. The Turks lost 700 killed, many prisoners, and five guns. The Turks however, were successful in other quarters, and the Epirus was tranquil.

The new Greek ministry have taken the oaths and satisfied the requirements of the Porte.— The Porte consequently refrains from further measures against Greece.

In Poland none but government employees are allowed arms. No Russian ship is to be allowed in Morocco ports during the war. Important movements relative to the war were going on in the German States, but nothing decisive was known.

Austria and Prussia. A meeting between the Emperor of Austria and King of Prussia, attended by their respective ministers was to take place on the 8th, at Teschen, on the Saxon frontier. It was suspected that the meeting would not increase the cordiality of Austria towards the western powers; especially as it has transpired that Count Nostig is bearer of a letter from the Emperor of Austria to the Emperor Nicholas. It is however stated that Prussia had sent a note advising Russia to accept Austria's invitation to withdraw from the Turkish principalities. There is a rumor that Russia is inclined to authorize Austria to propose an armistice.

Turkey. The Turkish ministry has been changed. Mehemet Kepreali Pasha is appointed grand vizier. Halil Pasha succeeds as minister of marine.

Great Britain.—Lord John Russell laid before Parliament a treaty with Spain, respecting the Cuban slave trade. Government has agreed to the appointment of a secretary of war; the duke of Newcastle being the man. Lord John Russell has accepted office as President of Council, remaining in the House of Commons. Sir Geo. Grey colonial secretary. Kossuth made an eloquent speech in Sheffield on the nationality of Poland. Ten thousand sabres have been taken from the Tower of London to equip an equal number of Turkish Cavalry.

The overland India mail from Calcutta May 1st, and Canton April 20th, report that the insurgents, assisted by Europeans, had driven the imperialists from Shanghai, on the 4th of April.

France.—There had been several defalcations in the Paris stock exchange, but not of serious import. Admiral Baudin is dead, aged about 70. M. Turgot returns from Madrid on leave; he is still suffering from the wound given by Mr Soule.

Spain.—Lord Howden, the British minister, is to have command in the east, and is succeeded by Mr Otway. Six war steamers were to be sent to Cuba, instead of four; they will take out six thousand additional troops.

Portugal.—The Avanto, a semi-official journal, states that Portugal will, if possible, maintain entire neutrality.

The double conscription is causing great distress throughout Lombardy. Substitutes cost 8,000 francs. Another miracle was reported from Rome.

Later.

Silistria still in the hands of the Turks. Great Slaughter of the Russians. Bombardment of Helsingfors.

By the Atlantic, at New York, from Liverpool, yesterday, we have four days later advices from Europe. There are many unreliable rumors, as usual; but the chief points of intelligence are the following:

It is reported that the Turks made a sally from Silistria on the 8th, and destroyed the approaches of the besiegers, filling up mines before Silistria. The Russians suffered severe loss by springing Turkish countermines. Russian reports say that Mussa Pasha, commander of Silistria, was killed by a cannon ball.

Sir Charles Napier was at anchor off Sveaborg on the 7th of June. The Russian fleet, consisting of ten line of battle ships, was reported to be anchored behind the batteries.— Admiral Dundas telegraphed Government that the Russian authorities had voluntarily permitted French and English vessels to leave Odessa.

The fortress of Redout Kale was bombarded on the 19th of May, by a portion of the allied fleet, and entirely destroyed. Schamyl had taken the important Russian fortresses of Usurghet, and was marching with 60,000 men against Teflis.

One report states that Russia has offered to evacuate the Principalities on condition the Western powers will re-establish the "*status quo auto bellum.*" Another rumor is that Russia has unconditionally refused.

In the House of Commons, Sir Chas. Wood said that Government would not confirm the report that Chinese insurgents, assisted by foreigners, had driven the imperialists from Shanghae.

The first detachment of troops for Cuba sailed from Cadiz on the first of June in the steamer "Isabella Catholica." Overland advices state that a Russian fleet is off Singapore. The report of Dost Mahommed having formed an alliance with Russia, is considered doubtful.

The very last advices say that Napier changed shots with Helsingfors, but nothing decisive. There was considerable fighting at the outposts of Silistria. The Russions were making immense sacrifices to carry the place, but it is thought without effect before the arrival of the allied troops.

The fleets in the Baltic Sea are quiet. Omar Pasha was at Shumla. Paskiewitch at Jassy. Negotiations were busy but obscure. It is said the Czar rejects the Austrian Note, and was collecting Cossacks to threaten Transylvania.— The result of the Austria Prussian conference at Teschin is not known, but supposed to be favorable to the western powers.

The London Standard states that the British war steamer Encounter, and the United States sloop Plymouth were engaged in the attack on the Imperialist's forces at Shanghai, on the 4th of April. On board the Plymouth George McConkie was killed, and four others wounded severely. Capt Pearson, of the American ship Rose Standish, was severely wounded. The victors captured two twelves, four sixes, and four eighteen pounder guns. As yet we have no detailed account of the engagement.

Obituary.

Died, in Bridgewater, Vt., May 25, Sister Betsey, wife of Bro. John P. Woods, aged 37 years. She was formerly a Methodist, but last winter she embraced the doctrine of the Lord's speedy coming, and died in hope of being raised this year. She has left a number to mourn her loss, but they sorrow not as those that have no hope. On the 27th we tried to comfort the friends with the words of consolation given by the Apostle Paul, 1 Thess 4: 13-18. She sleeps in Jesus, but she will awake this year thank God. Amen. S. B. MUNN.

Appointments.

Bro. J. W. Britton will preach at Lyceum Hall, Lawrence, Mass., Tuesday and Wednesday evenings, June 27 and 28.
F. FLANDERS.

The Lord willing, there will be a Tent Meeting in Levant or North Hermon, commencing Tuesday, June 27, at 5 o'clock P. M., and continue through the week. Bro. Cummings will be present with the big Tent to give the evidences of the Lord's coming this year. We invite all the Brethren to come up to the feast in the name of the Lord. Come Brethren, all that can, and bring your Tents. Those that come by way of Bangor will take the Avenue road. If the meeting be in North Hermon, it is five miles from Bangor; if in Levant, it is twelve miles on the Avenue road. There will be carriages from the Boat to the ground Tuesday and Wednesday. Provisions for boarding and horse keeping. In behalf of the Brethren,
S. BRAGG.

I will preach in
Vernon, Vt., June 29th, at 5 o'clock P. M. and continue over Sunday.
Salem, Mass., Saturday, July 8, at 5 o'clock P. M. and continue over Sunday.
Exeter, N. H., Sunday, July 16.
S. W. BISHOP.

Providence permitting, Bro. Bennett will preach at M. Whithead's Hall, in Vernon, Vt., the first Sunday in July. Also, at 5 o'clock P. M., at the Brick Schoolhouse in West Northfield, Mass. E. G. SCOTT.

If the Lord permit, myself and Bro. R. R. York will meet the Brethren at
Richmond Corner, Sabbath, June 25.
East Bowdoinham the first Sabbath in July.
Gardiner the second Sabbath in July.
JESSE PARTRIDGE.

The Lord willing, I will meet the Brethren at Prospect, Me., the second Saturday and Sunday in July. JAS. NUGENT.

I will meet the Church, if the Lord will, at Chester Factories, July 9. C. GOODRICH.

Providence permitting, I will meet with the Brethren in
Auburn, N. H., near the Steam Mill, the last Sunday in this month.
Manchester, N. H., the first Sunday in July.
Hillsborough, N. H., the second Sunday in July.
B. P. MANNING.

The Lord willing, Bro. J. W. Brittan will hold a meeting at Westboro', on Sunday, July 2.

Bro. J. G. Smith will preach at Moultonborough, N. H., July 2.

Bro. J. W. Britton will preach in Portland, Me., July 4, and continue over the Sabbath.

There will be a Grove Meeting in Swiftwater Village, (Bath), N. H., near the Meeting House, commencing Friday, June 30, and continuing over the Sabbath. Let there be a general gathering of the saints of God at this meeting. As we have but a short time to meet together on the earth before our Lord shall come, I hope the brethren will come up to this meeting full of the spirit of the living God, and have a refreshing feast. As there are but few Brethren at this place, board can be obtained on the ground. I hope some of my preaching Brethren will be present to aid in the meeting. Will Brother O. D. Eastman return home in season to aid in the meeting? E. WHITNEY.

The Lord willing, Edwin Burnham will preach in the Grove at Union Mills, Indiana, July 8th, at 2 o'clock P. M., and continue over the Sabbath. D. R. MANSFIELD.
Plymouth, Ind., June 10th, 1854.

Providence permitting, we will preach at
At Reading, near Elder Dow's, Friday, June 30, at 5 o'clock P. M., and continue over the Sabbath.
Come, my dear Brethren, and [illegible] friends to hear. A few weeks and all will be over.
W. L. CARR.
J. B. [illegible].

The Lord willing, I will meet with the Brethren at
Thornton, N. H., the first Sabbath in July, where Bro. Henry Durgin may appoint.
Holderness, N. H., near Daniel Smith's, of Sandwich, the second Sabbath in July.
Meredith Village, N. H., the third Sabbath in July.
T. W. PIPER.

D. R. Moulton appoints to preach in Concord, N. H., the last Sabbath in June.

The appointment for the Conference in Etna, Me., is recalled by direction of H. Perkins.

TENT MEETING.

There will be a Tent Meeting held in Dover, N. H, commencing Tuesday, June 27, and continuing over the following Sabbath. Brethren from abroad are invited to attend. It is hoped there will be a general gathering. Come, Brethren and Sisters, with your Tents, and prepared to labor in the cause of truth. "Behold the Bridegroom cometh, go ye out to meet Him." For the Brethren,
J. HEMENWAY.

P. S. Bro. Couch is requested to attend the Dover Meeting if possible.

The Lord permitting, I will preach at
West Alton, 1st Sabbath in July.
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.
OTIS G. SMITH.

The Lord willing, I will preach at
Dover, the 4th Sabbath in June.
C. L. PAGE.

Conferences.

Providence permitting, there will be a Conference at Portsmouth, N. H., to commence Wednesday, July 5th, and continue over the Sabbath. Bro Hemenway and Bishop are expected to be present. J. H. BERRY.

Myself and Brother McCann will hold a Conference at Gotham, Me., commencing Thursday preceding the fourth Sabbath in June.
L. L. HOWARD.

Special Notice.

NOTICE. The Lord's children here are few, young and thrifty, holding meetings on Tuesday and Friday evenings, of the week, also Sundays, day and evening, at Bro. Ralph Deveraux's, on High St., Marblehead, Mass.

NOTICE. Dear Brethren,—The Lord is soon to come and judge the world in righteousness and establish his kingdom on the earth, and we have but a short time to warn our fellow men. As we are commanded to work while the day lasts, we have fitted out a Tent that will accommodate about one thousand persons for the purpose of going out into "highways and hedges" to sound the alarm; and we want to keep it in the field all the time, (if the Lord will), and do all the good we can. Therefore, those that know of a field of labor where good can be done, and wish to have a Tent Meeting, *will please write to me immediately*, so that I can make the necessary arrangements in order to meet the wishes of the Brethren.

All letters to be directed to James Hemenway, Clinton, Mass. J. HEMENWAY.

Walter Pratt's P. O. Address is Windsor, Ct.

Bro. Henry H. Cady, of Granville, Vt., is anxious that some of the preaching brethren should visit that place. If any one should respond to the call, they will please give notice through the paper.

D. R. Mansfield, in behalf of the brethren, requests that E. Burnham may call at Bigelow's Mill, Ind., on his way from the West, and preach.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.— All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. address in a legible hand.

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis, which our correspondents will adopt, as the most important and indispensable of all rules, the [illegible] time of commending the subject to God, praying fervently for light to be reflected on the [illegible] of the Church, and for heavenly [illegible] to feed and nurture the little flock [illegible] also that sinners may be awakened to flee from impending wrath, and take refuge in [illegible] before the deluge takes them all away.

9. Let the letter [illegible] be carefully read over, [illegible] re-written, [illegible] the press, so far as the writer has ability so to do. If, however, the writer does not [illegible] punctuation [illegible] and if [illegible] member of the body [illegible] ments and feelings before the public [illegible] who have been favored with higher educational advantages, provided only they walk under the influence of the Spirit of God.

Business Items.

☞ Bro. W. J. Ripley: We find by the Book that it was received.

☞ Bro. S. Hall: All right.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ Will Bro. B. P. Manning please give his P. O. address. S. B. MUNN.

☞ Bro. David Hanscom: We do not understand the subject to which you refer in the paper sent; please inform us.

SOUTH ALBION, Me., June 14, 1854.

To Brother Thomas Smith,—Will you call on us, if possible, and stop over Sunday. If you can, let me know by letter.

Yours in love, JEREMIAH CARR.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ We have several hundred copies of No. 18 of the Crisis on hand. Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail, we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS: THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding, 50 cts.
" " paper " 40 "
Wholesale, cloth " " $40 00 per 100
" paper " " 33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;— otherwise double postage.

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs.

A Tract of 23 pages, by F. H. Berick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorised to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

W. C. Goff, S. Haley, H. Ingraham, [illegible] D. Wilson, J. L. Stout, J. Brown, [illegible] Gooch, G. Christenson, W. Dinsmore, [illegible] A. Boothby, J. Drew, J. Boutwell, [illegible] Shorey, C. W. Shorey, J. Hern, S. Clark, [illegible] Wells, J. Bean, E. A. Egleston, [illegible] Hitchcock, B. O. Malory, N. Atkins, C. H. Rice, C. Sykes, F. Converse, L. Osborn, [illegible] Stebbins, D. Thayer, A. Avery, J. D. Smith, [illegible] Newell, R. O. White, J. E. Healey, R. O. Allen, [illegible] Gladden, [illegible] Holland, M. B. Piper, R. R. York, [illegible] S. Graves, J. Harding, J. S. Wood, [illegible] Kenston, C. Brown, W. Chapin, [illegible] C. Ramond, C. A. Tramley, A. Spafford, [illegible] David, [illegible] C. Church, C. C. Church, [illegible] Daniel, S. Smith, $1 each.

J. Dodge, J. Smith, J. Walker, [illegible] W. Goodwin, J. Blaisdell, S. Kenney, [illegible] J. Phelps, W. Haynes, [illegible] J. C. Bennett, C. J. Brown, [illegible] Lewis, J. Tebbly, J. T. Dudley, W. [illegible] Dinsmore, Mary Small, K. Boynton, [illegible] 50 cts. each.

B. Davis, H. Mott, E. Curtis, 25 cts. each.

Miscellaneous.—Sister Downs, $5; D. P. Manning, $5; F. Dodge, [illegible] [illegible]

[illegible]

Cash Received for [illegible]
C. N. Bennett, $1.75; J. Clifford, $2; [illegible] Mary L. Foote, 25 cts.; James M. Chaffee, $1.51; Ira Tuttle, $1.

ing that they are in the discharge of their duty, that of giving meat to their fellow men in due season. What a solemn and important station the minister of God fills in this last age of the world! If he flinch in the least from duty, God will require it at his hand. It is my prayer, and it ought to be the prayer of every sincere christian, that the Lord would help His ministering servants to dispense the words of eternal life in that manner which will be most pleasing to Him, and result in the eternal welfare of their fellow men.

Take the prophecies from the bible, and what would we have left? Certainly nothing very encouraging; it is they which assert the authenticity of the scriptures, it is them that point out the hope of the gospel and tell of its fulfilment. Then why throw them overboard, as it were? There could not be a subject of more importance. We are living at a period of the world when "*to be living is sublime*;" and who in the exercise of his common sense, and right judgment, would not thoroughly investigate this subject, and sift it to the very bottom to see if these "*things are so?*"— If the angels in Daniel's time desired to look into these things, why should not man, living in the nineteenth century, and in the end of the fourth universal kingdom, also search the oracles of God, and if possible find out the will of Christ concerning him?

But some will tell us that "secret things belong to God, but that which is revealed to us and to our children." Then if that which is revealed was intended for us, why not make a proper use of it? If it were not for some special purpose, it never would have been penned. Secret things undoubtedly belong to God, and there is no danger of our finding out what the seven thunders uttered; this is the only thing which was revealed to John, that has been sealed from us. This subject alone is sealed, why then say that all the prophecies are sealed? This is closing your eyes that you might not see, and stopping your ears that you might not hear and understand that Jesus Christ, the second Adam, is about to set up His everlasting kingdom and reign with His saints gloriously; then what an important thing to understand the prophecies. We have not to consult rapping spirits or necromancers, "for we have a more sure word of prophecy, whereunto ye do well, if ye take heed.', He that runneth may read; and John was told expressly not to seal "the sayings of the prophecy of this book, for the time is at hand;" and if it were at hand in his time, it must now be at the door. Blessed is he that watches, and he who is prepared to meet his Saviour with joy and not with grief. What a blessed hope the children of God have in these last days! they are not looking through ages into a distant future, to see a land that is very far off, they behold it nigh at hand and by the grace of God expect soon to be made like Him, for they shall see Him as He is.

But then the nearness of the kingdom is a source of great consolation to the children of *God*; and that He is near, I believe can be substantiated beyond a doubt. We know that the budding of the trees proclaim approaching summer, so our Saviour says when ye see those signs spoken of, "*know* that it is nigh even th the door."

It is the earth in its primeval beauty that the saints are to possess and dwell in forever. It seems to me that some professors think that the kingdom of God is not good enough for them, and therefore imagine a place far beyond the bounds of time and space in some etherial, invisible region. They thus leave the hope of the gospel, and believe in fables. Well, if they do go up above the stars, they will not be with Christ; for he will *come down* with the holy city, the New Jerusalem, upon the earth; and "blessed are the meek; for they shall inherit the earth."

Brethren Orrock and Robinson have been laboring here, and their efforts have not been altogether useless. Many are rejoicing in the blessed hope, while others are enquiring the road to everlasting life.

Yours, looking for the coming of our blessed Lord and Master in 1854.

Buffalo, N. Y. H. M. M.

☞ We cut the following from a correspondent of the London Times:

Bassardschik is the last regular advanced post of the Turkish army in the Dobrudscha, from which reconnoitering parties are pushed forward and temporarily stationed in some of the deserted villages, whence they make constant incursions on the Russian outposts in the vicinity of Kara-su, Rassova, Beilik, &c. It is occupied at present by about 500 or 600 regular cavalry and about 3000 Bashi-Bazouks, 1200 of whom are quartered in the town, and the remainder in tents on the south side. The town is situated on the extremity of a gentle slope, surrounded on three sides by ground of a similar description. It presents a most desolate appearance, half of it having been destroyed by fire about a month ago; the remainder deserted by its inhabitants, and Bashi-Bazouks with their horses are now quartered within its ruined houses; these, with starved hungry dogs and cats, are the only living occupants of a fine town that must once have contained 6000 or 8000 inhabitants. It gives one the idea of a town lying under some grievous curse, "the abode of every unclean thing, the dwelling of beasts of prey," a term most applicable to some of its uncouth occupants, who stable their horses within its walls.

We traversed in our route splendid plains, but barren and laid waste, bearing all the marks war brings in its train that the most eloquent member of the late Peace Society could desire to witness;— ruined, burnt and deserted villages, neglected fields, the total absence of population; wells, which in this country are most valuable property, choked up with the barley which had been stored up for the ensuing year, gave to the whole scene a most dreary and melancholy aspect. This, we are told, is the state of the whole of the Dobrudscha, and by what we saw of the country, it appeared to have already been theatre of a long campaign.

☞ A letter from Constantinople says in reference to the recent assault of the Russians on Silistria:

The amount of the killed is not accurately known. Nevertheless one fact is certain, and that is, that the Russian army, though commanded by Paskiewitsch, will not be able to attempt anything serious against Silistria for some time to come.— It is said that the Russians have lost from 8,000 to 12,000 men. The French and English troops will now have time to come up.

FROM THE EAST COAST OF THE BLACK SEA The Circassians are now masters of all the forts and fortified places which border the coast of their country. Souchum Kaleh, abandoned by the Russians, is now occupied by the Mingrelians. Schamyl has lately taken possession of Usurghet, a very important fortress defended by 20,000 Russians, who, after great loss, were obliged to abandon it with a vast amount of provisions and munitions of war.— Schamyl now marches with 120,000 men against Teflis, and he will then not be more than 24 hours distant from the capital of the Russian possessions in Georgia.

The following is the account given by Gen. Hadji Petros of the affair of Calabaca —

CALABACA, (Thessaly) May 10 (22).

"We exterminated, yesterday, the Turks whom we had kept surrounded for the last ten days. We have killed 500 of them, wounded many, and made 200 prisoners. We have also given chase to 2000 Arabs and Albanians, commanded by Halim Bey and Metzo Malijowa, who had come to their succor. Vanquished and starving, the Turks who escaped took flight last night, and abandoned five pieces of cannon in good condition, two stands of colors, munitions of war, clothing, the whole of their stores, their wounded, and their tents, of which we took possession.

But the greater part of those who fled were drowned in the Peneus, and the others are dispersed. The river is full of dead bodies, and the peasants bring them in quantities every moment to the camp. Thus, then, with the aid of Divine Providence, the most formidable camp of the Turks is annihilated, and the insurrection will gain ground. Having been informed to-day that Menet Pasha has destroyed Derendah by fire, I have just sent a corps of Macedonians, amounting to 900 men, and I hope that God will again bless our arms. "CH. HADJI PETROS."

In relation to the disposition of the Russian forces, we learn,

The divisions advancing southward to the Danube by Valhynia, Podolia, and Moldavia are stopped in their march, so as to confront the Austrian armies of Galicia, the Bukowina, and Transylvania, which command their right flank and their line of march, while a still larger force, belonging to the 1st and 2nd divisions of the Russian army, and reinforced by five regiments of Grenadiers, threatens the Austrian frontier to the northeast from the kingdom of Poland. These preparations for active hostilities against Austria are accompanied, as is well known at Vienna, by secret attempts of Russian agents in the south Slavonian provinces, and even in Italy, to excite disaffection and rebellion against the Austrian government. On both sides, therefore, the Courts of Vienna and St. Petersburgh have taken measures against one another which are not of a nature to be forgiven.

☞ The following is from a London correspondent of the Traveller:

His (Kossuth's) oration at a meeting, convened at Sheffield to pronounce the cutlery sentiment on the present state of affairs, went simply to get Hungary to rouse against Austria—equivalent, in the existing condition of things, to becoming an ally of Russia, or, if events went the contrary way to what appearances indicate, throwing Austria into the arms of the Czar.

Austria, therefore, is the hinge on which the whole crisis turns.

The Baltic news affords nothing but the account of a brave exploit performed by the Arrogant and Hecla in attacking a Russian stronghold and cutting out some shipping. The Russian version describes the gallantry of their sharp shooters, and from the casualities it does appear as if the Minie rifle was beginning to prove itself a dangerous weapon against artillery.

☞ The failure of the harvest in the Holy Land, which has raised the price of food to an enormous height, added to the effects produced by the war and political disturbances, has caused a famine among the Jews of a most afflictive character.

In consequence of the great distress among the Jews in Palestine, M. Rothschild has just remitted, by one of his employees, a sum of fifty thousand francs, and American citizens have forwarded to their co-religionists 300,000 francs. It is announced that meetings with a view to further subscriptions will be held in London.

☞ We have been requested to publish the following hymn from the Pilgrim's Songster.— It should have appeared sooner, but in the pressure of business was forgotten:

The Lord, our Saviour will appear, will appear,
will appear;
The Midnight Cry proclaims him near.
What will you do in that day?

CHORUS.

Turn, turn sinner, sinner turn, sinner;
Turn, turn sinner, what will you do in that day.

The cry is up, the strife's begun,—Repeat.
And Armageddon's day rolls on,
What will you do in that day?

See Gabriel in the middle air, &c.
The trumpet sounding everywhere,
What will you do in that day?

Angels dispatched at his command, &c.
Now gather the saints from every land,
What will you do in that day?

I tell you, sinner, you'd better begin, &c.
The door'll be shut and you can't get in,
What will you do in that day?

Later from Europe.

More Fighting—Changes in the British Cabinet.

By the Canada, at Halifax June 21, we have seven days later news from Europe—dates to the 10th inst. The cotton and bread trade was dull. Reports from the Danube are favorable to the Turks. Silistria still held out, although it had been several times assaulted. An Anglo-French army of 70,000 men were on the march to relieve it. We hear nothing more of the Austrian ultimatum to Russia, but on the contrary a report was current, that the action of Austria was not likely to be favorable to the Western powers. The fleets in the Baltic and Black Sea were blockading the Russian strongholds.

Intense anxiety hangs on the fate of Silistria. The Russians are making desperate efforts to take it, and Marshal St. Arnaud has sent 70,000 men to relieve it, namely, 24,000 French, 15,000 British, and 30,000 Turks of Omar Pasha's force. The Russians have 70,000 besieging, and the assault continues day and night. They had made a practicable breach, but a freshet in the Danube prevented storming. Advices of May 25th reported that it might hold out for 15 days.

The commandant, Mussa Pasha, says he will blow up himself and the fortress, rather than surrender. During the night of May 29th, the Russians made three attempts to storm, but were repulsed with fearful loss, leaving 1500 dead beneath the ramparts. The Turks also made a sortie, and effected a dreadful massacre of the Russians. The number of their wounded and slain is reported to be 4500.

The headquarters of the allied army are at Varna, and it is calculated that by the 7th the Anglo-French force would be at Shumla, thence to Silistria, being three days march; consequently, by the 10th, or say 15th of June, would be in face of the enemy, when battle must ensue.

There had been considerable fighting elsewhere. The Governor of Widdin writes that on May 31st a severe affair occurred at Slatina, where the Turks defeated 2000 Russians, killed 500, and captured their artillery.

Other encounters, more or less sanguinary, are also reported. All the Russians at Bucharest are ordered to advance to the Danube.

Black Sea. A despatch from Admiral Hamelin, dated May 21st, states briefly that during the preceding 20 days nothing had been done except cruising off Sebastopol, without meeting with the enemy. A letter from a doctor captured in the frigate Tiger says that the Russians treat their prisoners with great kindness.

Baltic. Nothing further has been done in the Baltic. Sir Charles Napier's own division, on leaving Hango Roads, will proceed along the northern coast of the Gulf of Finland, to within twenty miles of Helsingfors. Admiral Corry's division, including the French squadron, will cruise off the southern coast, until arriving near Cronstadt. Both divisions will then unite and anchor in line across the Gulf, thus cutting off the enemy's communication with St. Petersburg by sea. The French fleet, 22 strong, passed Rugen on the 4th, steering northeast.

A force of steam gunboats is being fitted out with haste in England. Five English ships of war are on their way to blockade the White Sea.

Asia. Letters from Kars of May 5 report the effective force under Gen. Guyon and Kerim Pasha 20,000 men, with 64 guns and two regiments of Arab cavalry. The Circassians, under Schamyl, were preparing to attack Tiflis.

Greece. An Athens despatch of May 29 confirms the report that the insurgents had gained a victory in Thessaly. The Turks lost 700 killed, many prisoners, and five guns. The Turks however, were successful in other quarters, and the Epirus was tranquil.

The new Greek ministry have taken the oaths and satisfied the requirements of the Porte.— The Porte consequently refrains from further measures against Greece.

In Poland none but government employees are allowed arms. No Russian ship is to be allowed in Morocco ports during the war. Important movements relative to the war were going on in the German States, but nothing decisive was known.

Austria and Prussia. A meeting between the Emperor of Austria and King of Prussia, attended by their respective ministers was to take place on the 9th, at Teschen, on the Saxon frontier. It was suspected that the meeting would not increase the cordiality of Austria towards the western powers; especially as it has transpired that Count Nostig is bearer of a letter from the Emperor of Austria to the Emperor Nicholas. It is however stated that Prussia had sent a note advising Russia to accept Austria's invitation to withdraw from the Turkish principalities. There is a rumor that Russia is inclined to authorize Austria to propose an armistice.

Turkey. The Turkish ministry has been changed. Mehemet Kepresli Pasha is appointed grand vizier. Halil Pasha succeeds as minister of marine.

Great Britain.—Lord John Russell laid before Parliament a treaty with Spain, respecting the Cuban slave trade. Government has agreed to the appointment of a secretary of war; the duke of Newcastle being the man. Lord John Russell has accepted office as President of Council, remaining in the House of Commons. Sir Geo. Grey colonial secretary. Kossuth made an eloquent speech in Sheffield on the nationality of Poland. Ten thousand sabres have been taken from the Tower of London to equip an equal number of Turkish Cavalry.

The overland India mail from Calcutta May 1st, and Canton April 20th, report that the insurgents, assisted by Europeans, had driven the imperialists from Shanghai on the 4th of April.

France.—There had been several defalcations in the Paris stock exchange, but not of serious import.—Admiral Baudin is dead, aged about 70. M. Turgot returns from Madrid on leave; he is still suffering from the wound given by Mr Soule.

Spain.—Lord Howden, the British minister, is to have command in the east, and is succeeded by Mr Otway. Six war steamers were to be sent to Cuba, instead of four; they will take out six thousand additional troops.

Portugal.—The Avanto, a semi-official journal, states that Portugal will, if possible, maintain entire neutrality.

The double conscription is causing great distress throughout Lombardy. Substitutes cost 8,000 francs. Another miracle was reported from Rome.

Later.

Silistria still in the hands of the Turks. Great Slaughter of the Russians. Bombardment of Helsingfors.

By the Atlantic, at New York, from Liverpool, yesterday, we have four days later advices from Europe. There are many unreliable rumors, as usual; but the chief points of intelligence are the following:

It is reported that the Turks made a sally from Silistria on the 8th, and destroyed the approaches of the besiegers, filling up mines before Silistria. The Russians suffered severe loss by springing Turkish countermines. Russian reports say that Mussa Pasha, commander of Silistria, was killed by a cannon ball.

Sir Charles Napier was at anchor off Sveaborg on the 7th of June. The Russian fleet, consisting of ten line of battle ships, was reported to be anchored behind the batteries.— Admiral Dundas telegraphed Government that the Russian authorities had voluntarily permitted French and English vessels to leave Odessa.

The fortress of Redout Kale was bombarded on the 19th of May, by a portion of the allied fleet, and entirely destroyed. Schamyl had taken the important Russian fortresses of Usurghet, and was marching with 60,000 men against Teflis.

One report states that Russia has offered to evacuate the Principalities on condition the Western powers will re-establish the "*status quo ante bellum.*" Another rumor is that Russia has unconditionally refused.

In the House of Commons, Sir Chas. Wood said that Government would not confirm the report that Chinese insurgents, assisted by foreigners, had driven the imperialists from Shanghae.

The first detachment of troops for Cuba sailed from Cadiz on the first of June in the steamer "Isabella Catholica." Overland advices state that a Russian fleet is off Singapore. The report of Dost Mahommed having formed an alliance with Russia, is considered doubtful.

The very last advices say that Napier changed shots with Helsingfors, but nothing decisive. There was considerable fighting at the outposts of Silistria. The Russions were making immense sacrifices to carry the place, but it is thought without effect before the arrival of the allied troops.

The fleets in the Baltic Sea are quiet. Omar Pasha was at Shumla. Paskiewitch at Jasey. Negotiations were busy but obscure. It is said the Czar rejects the Austrian Note, and was collecting Cossacks to threaten Transylvania.— The result of the Austria Prussian conference at Teschin is not known, but supposed to be favorable to the western powers.

The London Standard states that the British war steamer Encounter, and the United States sloop Plymouth were engaged in the attack on the Imperialist's forces at Shanghai, on the 4th of April. On board the Plymouth George McConkie was killed, and four others wounded severely. Capt Pearson, of the American ship Rose Standish, was severely wounded. The victors captured two twelves, four sixes, and four eighteen pounder guns. As yet we have no detailed account of the engagement.

Obituary.

Died, in Bridgewater, Vt, May 25, Sister Betsey, wife of Bro. John P. Woods, aged 37 years. She was formerly a Methodist, but last winter she embraced the doctrine of the Lord's speedy coming, and died in hope of being raised this year. She has left a number to mourn her loss, but they sorrow not as those that have no hope. On the 27th we tried to comfort the friends with the words of consolation given by the Apostle Paul, 1 Thess 4: 13–18 She sleeps in Jesus, but she will awake this year thank God. Amen. S. B. MUNN.

Appointments.

Bro. J. W. Britton will preach at Lyceum Hall, Lawrence, Mass., Tuesday and Wednesday evenings, June 27 and 28.

F. FLANDERS.

The Lord willing, there will be a Tent Meeting in Levant or North Hermon, commencing Tuesday, June 27, at 5 o'clock P. M., and continue through the week. Bro. Cummings will be present with the big Tent to give the evidences of the Lord's coming this year. We invite all the Brethren to come up to the feast in the name of the Lord. Come Brethren, all that can, and bring your Tents. Those that come by way of Bangor will take the Avenue road. If the meeting be in North Hermon, it is five miles from Bangor; if in Levant, it is twelve miles on the Avenue road. There will be carriages from the Boat to the ground Tuesday and Wednesday. Provisions for boarding and horse keeping In behalf of the Brethren,

S. BRAGG.

I will preach in
Vernon, Vt., June 29th, at 5 o'clock P. M. and continue over Sunday.
Salem, Mass., Saturday, July 8, at 5 o'clock P. M. and continue over Sunday.
Exeter, N. H., Sunday, July 16.

S. W. BISHOP.

Providence permitting, Bro. Bennett will preach at M. Whithead's Hall, in Vernon, Vt., the first Sunday in July. Also, at 5 o'clock P. M., at the Brick Schoolhouse in West Northfield, Mass. E. G. SCOTT.

If the Lord permit, myself and Bro. R. R. York will meet the Brethren at
Richmond Corner, Sabbath, June 25.
East Bowdoinham the first Sabbath in July.
Gardiner the second Sabbath in July.

JESSE PARTRIDGE.

The Lord willing, I will meet the Brethren at Prospect, Me., the second Saturday and Sunday in July. JAS. NUGENT.

I will meet the Church, if the Lord will, at Chester Factories, July 9. C. GOODRICH.

Providence permitting, I will meet with the Brethren in
Auburn, N. H., near the Steam Mill, the last Sunday in this month.
Manchester, N. H., the first Sunday in July.
Hillsborough, N. H., the second Sunday in July. B. F. MANNING.

The Lord willing, Bro. J. W. Brittan will hold a meeting at Westboro', on Sunday, July 2.

Bro. J. G. Smith will preach at Moultonborough, N. H., July 2.

Bro. J. W. Britton will preach in Portland, Me., July 4, and continue over the Sabbath.

There will be a Grove Meeting in [illegible] Village, (Bath), N. H., near the Meeting House, commencing Friday, June 30, and continuing over the Sabbath. Let there be a general gathering of the saints of God at this meeting, as we have but a short time to meet together on the earth before our Lord shall come. [illegible] the brethren will come up to this meeting full of the spirit of the living God, and have a refreshing feast. As there are but few Brethren at this place, board can be obtained on the ground. I hope some of my preaching Brethren will be present to aid in the meeting. Will Brother O. D. Eastman return home in season to aid in the meeting? E. WHITNEY.

The Lord willing, Edwin Burnham will preach in the Grove at Union Mills, Indiana, July 8th, at 2 o'clock P. M., and continue over the Sabbath. D. R. MANSFIELD.

Plymouth, Ind., June 10th, 1854.

Providence permitting, we will preach at
At Reading, near Elder Dow's, Friday, June 30, at 5 o'clock P. M., and continue over the Sabbath.

Come, my dear Brethren, [illegible] friends to hear. A few weeks and all will be over

W. L. CARR.
[illegible]

The Lord willing, I will meet with the Brethren at
Thornton, N. H., the first Sabbath in July, where Bro. Henry Durgin may appoint.
Holderness, N. H., near Daniel Smith's, of Sandwich, the second Sabbath in July.
Meredith Village, N. H., the third Sabbath in July. T. W. PIPER.

D. R. Moulton appoints to preach in Concord, N. H., the last Sabbath in June.

The appointment for the Conference in Etna, Me., is recalled by direction of H. Perkins.

TENT MEETING.

There will be a Tent Meeting held in Dover, N. H, commencing Tuesday, June 27, and continuing over the following Sabbath. Brethren from abroad are invited to attend. It is hoped there will be a general gathering. Come, Brethren and Sisters, with your Tents, and prepared to labor in the cause of truth. "Behold the Bridegroom cometh, go ye out to meet Him." For the Brethren,

J. HEMENWAY.

P. S. Bro. Couch is requested to attend the Dover Meeting if possible.

The Lord permitting, I will preach at
West Alton, 1st Sabbath in July.
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.

OTIS G. SMITH.

The Lord willing, I will preach at Dover, the 4th Sabbath in June.

C. L. PAGE.

Conferences.

Providence permitting, there will be a Conference at Portsmouth, N. H., to commence Wednesday, July 5th, and continue over the Sabbath. Bro. Hemenway and Bishop are expected to be present J. H BERRY.

Myself and Brother McCann will hold a Conference at Gorham, Me., commencing Thursday preceding the fourth Sabbath in June.

L. L. HOWARD.

Special Notice.

NOTICE. The Lord's children here are few, young and thrifty, holding meetings on Tuesday and Friday evenings, of the week, also Sundays, day and evening, at Bro. Ralph Deveraux's, on High St., Marblehead, Mass.

NOTICE. Dear Brethren,—The Lord is soon to come and judge the world in righteousness and establish his kingdom on the earth, and we have but a short time to warn our fellow men. As we are commanded to work while the day lasts, we have fitted out a Tent that will accommodate about one thousand persons for the purpose of going out into "highways and hedges" to sound the alarm; and we want to keep it in the field all the time, (if the Lord will), and do all the good we can. Therefore, those that know of a field of labor where good can be done, and wish to have a Tent Meeting, *will please write to me immediately*, so that I can make the necessary arrangements in order to meet the wishes of the Brethren.

All letters to be directed to James Hemenway, Clinton, Mass. J. HEMENWAY.

Walter Pratt's P. O. Address is Windsor, Ct.

Bro. Henry H. Cady, of Granville, Vt., is anxious that some of the preaching brethren should visit that place. If any one should respond to the call, they will please give notice through the paper.

D. R. Mansfield, in behalf of the brethren, requests that E. Burnham may call at Bigelow's Mill, Ind, on his way from the West, and preach.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.— All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. address in a legible hand.

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of [illegible] the subject [illegible] fervently [illegible] the Church [illegible] and nurture the [illegible] also that [illegible] important truth [illegible] fore the [illegible].

9. Let [illegible] carefully [illegible] writing [illegible] pages, so far as [illegible]. If [illegible] punctuation [illegible] and if [illegible] number of [illegible] who have been favored with higher educational advantages [illegible] influence of the Spirit of God.

Business Notes.

☞ Bro. W. J. Rigley: We find by the Book that it was received.

☞ Bro. S. Hall: All right.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ Will Bro. B. F. Manning please give his P. O. address. [illegible]

☞ Bro. Davis [illegible] [illegible] the address to which you want the papers sent; please inform us.

SOUTH ALBION, Me., June 14, 1854.

To Brother Thomas Smith.—Will you call on us, if possible, and stop over Sunday. If you can, let me know by letter.

Yours in love, JEREMIAH CARR.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ We have several hundred copies of No. 18 of the Crisis on hand Those who wish for papers to scatter for the purpose of doing good will be supplied while they last.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS: THE LORD SOON TO COME—is the title of a work written by F. H Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding, 50 cts.
" " paper " 40 "
Wholesale, cloth " $40 00 per 100
" paper " 33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;— otherwise double postage.

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies in these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

W O Goff, S Haley, H Ingraham, M Grant, D Wilson, J L Stout, J Brown, B [illegible], G Gooch, G Christenson, W Dinsmore, D [illegible], A Boothly, J Drew, J Boutwell, J Quimby, J Shorey, C W Shorey, J Horn, S Clark, E B Wells, J Bean, E A Egleston, C C [illegible], [illegible] Hitchcock, B O Malory, N Atkins, C M Rice, C Sykes, P Converse, L Osborn, C J Cole, L Stebbins, D Thayer, A Avery, J D Smith, G Newell, E O White, J E Healey, E O Allen, J H Gladden, N Kims, B B Holt, H [illegible], W Holland, M E Piper, R R York, H [illegible], S Graves, J Harding, J S Wood, M Rich, H Kenston, C Brown, W Chapin, E [illegible], C Ramond, C A Tramley, A Spofford, H Davis, J [illegible], C Church, C C Church, L Daniel, S Smith, $1 each.

J Dodge, J Smith, J Walker, M [illegible], W Goodwin, J Blaisdell, S Kenney, L [illegible] for, [illegible], [illegible], W Haynes, [illegible] worth, J C Bennett, C J Brown, L [illegible], [illegible] Lewis, J Tumbly, J T Dudley, W [illegible], [illegible] Dinsmore, Mary Small, K Boynton, [illegible], 50 cts. each.

S Davis, H Mott, E Curtis, 25 cts each.

Miscellaneous.—Sister Downs, $5; B P Manning, $5; P Dodge, $2.25; [illegible] ren in Worcester, Mass. $[illegible]; [illegible] $2; W. S. [illegible], $[illegible]; [illegible]; C W Perkins, $[illegible]; [illegible]; D R Mansfield, $2.50; J [illegible], $1.50; T M [illegible], $[illegible]; M A Hix, $[illegible]; S W [illegible], $[illegible]; L [illegible], $[illegible]; W. B [illegible], $[illegible]; J F [illegible] for Brethren in Manchester, $[illegible]; D C Tourtellott, $4.50; A D Smith, $[illegible]; A S [illegible], $1.50; [illegible], $2; J Barker, $2; A Dahill, $1.50; J [illegible], $1.50; E R Kenistan, $2; C [illegible], [illegible]; E Allen, [illegible]; J Thomas, [illegible]; [illegible] Jones, $2; B Gosgood, $7; S B [illegible]; Church in Dartmouth, $13; B F [illegible], $[illegible].

Cash Received for [illegible].

C N Sargent, $1.75; J Clifford, $[illegible]; H Pratt, $2.65; H Bassett, $2; Mary L Pratt, 30 cts.; James M Chaffee, $1.51; Ira Tuttle, $1.

"Come, my people, enter thou into thy chambers."—Isa. 26 : 20.

O who would love to linger
In this dark world of sin,
When all the pure and holy
Have bid farewell to time;
When all the wheat is garner'd
In heaven's sheltering dome,
Within those blessed mansions
Safe from the coming storm?

O who would love to linger
When graveyards have been spoiled,
And sinners left to slumber
Beneath the damp earth's mould;
When the last, lovely morning
For trusting hearts has dawn'd,
Who'd share the night of mourning
With mortals left behind?

O who would love to linger?
The artless, prattling child
Acts on the stage no longer
To cheer us with its smile;
Like some dark forest lonely,
In winter's cheerless hour,
Without a sparkling fountain,
Or warbling bird, or flower.

O who would love to linger
In this cold, starless clime,
When Jesus' pitying spirit
No longer beams on man
With rays of sunny gladness
The aching heart to cheer,
And scatter clouds of sadness,
O who would linger here?

What farther dreadful judgment
Will then convulse this world,
I'll not attempt to picture,
This awful scene unfold;
But leave for inspiration
To lift that vail so drear,
And show there's no probation
For those that linger here.

O I would love to linger
Where all the sinless meet,
And bands of loving children
In bliss each other greet;
Like stars forever shining
In Jesus' diadem,
Where anthems sweet are chiming,
I'd linger long with them.

VESTA N. CUDWORTH.

Charlemont, Mass.

Behold the Bridegroom cometh!

Hark! what sound is this I'm hearing;
Peace and joy it brings to me;
On the breeze it comes so cheering,
That it causes grief to flee.
Soon he comes—the cry is speeding,
And it gives a certain sound;
Now the household it is feeding,
Though iniquity abounds.

While some say, my Lord's delaying,
The good servant feeds his sheep
With the truth that God has spoken,
(And his word he sure will keep,)
Saying to the world around him,
Now "Behold the Bridegroom comes,"
Soon in Glory you will meet Him,
While the sinner meets his doom.

I will speed thee—news so cheering,
For it makes my soul rejoice—
I will preach it—nothing fearing,
Till I hear the Savior's voice,
Saying to me come up higher,
Enter in and be at rest.
Then I'll shout above the fire,
And sit down with all the blest.

Bethel, Ct., 1854. GEORGE L. TEMPLE.

"But as the days of Noe were, so shall also the coming of the Son of man be."—Matt. 24 : 37.

This text is in the midst of that memorable discourse of Jesus Christ to his disciples as he sat upon the mount of Olives—a discourse replete with interest, being in answer to a question of great moment to the disciples of Jesus Christ, viz : "What shall be the sign of thy coming and the end of the world?" Jesus Christ then proceeds to answer the question propounded, by placing prominent *way marks* on the great rail road of *time: Guide Boards*, too conspicuous to be misunderstood by any that will take the trouble to look in the direction where Christ promised to erect them. But the *day* and *hour* for his 2d coming he could not give them, for to communicate *that* information to the Church was the exclusive prerogative of the Father. But it was his to set up way-marks which would enable his disciples to discern the signs of the times, that they might know when to lift up their heads, and when the kingdom of God was nigh at hand. For this purpose he gives them a precedent of Noah's case. This example is what I wish to speak of more particularly; for if the Church now living know they have passed all those way-marks set up by the Savior in the 24th and 25th of Matt. the moral aspect of the world, the professed Church, and the true Church bear a striking resemblance to the days of Noah.

[illegible]

[illegible] but also the *purposes and desires*) was evil and that continually."

In the 13th v., God assigns to Noah, as a reason for the destruction of all flesh, that they had filled the earth with VIOLENCE! If this violence was of a nature, both mental and physical, then it is strikingly analagous to the present time! We have only to look about us, in our own New England, which I believe is generally conceded to be the moral Eden of the world, to establish this fact. Just glance at the statistics of crime in our most moral cities, and say if the earth is not filled with VIOLENCE.

In the 2d place we will look at the nominal Church of Noah's day. It is obvious, from the language of Gen. 6 : 2, 4, that they indulged in the lust of the eye, they chose beauty, instead of piety,—they prefered a beautiful exterior to that which was not corruptible, and that which was in the sight of God of great price! They undoubtedly desired an illustrious progeny highly educated in all the ornamental, as well as the more useful branches of literature, that they might vie with the aristocracy of the age; in fact that their children might become "men of renown!"—The account of the professed Church is given *briefly* in Gen. 6th. It is truthful, but in perfect keeping with God's manner of recording historical facts, e. g. notice the brevity of Enoch's memoir. For a better understanding of this antediluvian Church, let us consult the sacred oracles.

To join, and remain joined to the Church of God, is, according to his word, an up hill business! The members of this Church, which are few in number, are called *servants! soldiers!* &c., implying action of a laborious nature, and such action as will cause the world to hate them.

According to Isa. 2d, the *nominal house of God* in the LAST DAYS is highly *exalted*. Not only *exalted* but established in a conspicuous place; and instead of a few way-worn pilgrims making their way thither through a rough and thorny path, *all nations glide smoothly* into it! The term "flow," denotes an easy ingress to the nominal Church. But the 6th v. of this ch. makes it very apparent they were a *God forsaken* Church!

Paul's account of the nominal Church in the last days corresponds exactly with Isa. Turn to 2d Tim. 3d ch., and read 5 verses. Here we have it, they are not only *proud! selfish! and pleasure lovers*, but they are despisers of those that are humble and good. He does not say, they *beat or imprison* these good humble souls, but they *despise* them.

Let us bear in mind this is a true description of the nominal Church in the *last* days. Then (the Savior's words for it) such a state of things existed just prior to the flood. Let me ask if this deplorable state of things is not now manifest, cast our eye which way we will? Well, thus it was in the days of Noah, and thus it will be at the coming of the Son of man.

In the 3d place let us notice the *position* of the *true Church of God* in the days of Noah. They had but one minister, and he a farmer! But notwithstanding, God approved him and gave him the appellation of a *righteous preacher*. Whether he was particularly eloquent is not stated; but as God always chooses efficient agents to carry out his purposes, we may rest assured he was a man of sufficient talent to preach God's truth! And this he did faithfully, it appears, about one hundred and twenty years.

But did this faithful preaching produce great accessions to the Church? Nay, verily, the solemn and awful prediction of the end of the world by this preacher, neither disturbed the festivities or pleasure circles of the gay, nor interrupted the social and enterprising plans of the more sober. They *knew* not, because they *believed* not, the *little* flock of believers numbering but eight, including their minister. And they occupied a position that would make them appear ridiculous in the eyes of the world in case of a failure!—Their *all* was INVOLVED! ! *even thus will it be in the days when the Son of man is revealed.*

Dearly beloved family of God, are we occupying such a position at the present? or are we afraid to believe the preachers of righteousness and venture into the Ark? do you meditate upon the possibility of a failure? Look again, and see whether we have not passed all those way-marks the Savior placed on the stream of time! [illegible] King in his beauty. O fear not to enter the Ark. [illegible] Noah would have appeared [illegible] that Ark [illegible] faithful, warned [illegible]

[illegible] ed temptations of this kind during his ministerial labors. But was he left of God to be confounded? has not God assured us that those who trust in him shall never be confounded?

I would like to ask some of the doubting ones, whether there is a fear of offending God in venturing out on the "Midnight Cry" with all the evidence we are in possession of, elicited from God's word? Or do you fear the mortification you will experience in case the time should be protracted a few months? If the latter be the case, rest assured that the old man yet lives! As the time drew near there were certain developments tending to strengthen Noah's faith. The wild beasts' coming in pairs and entering the Ark of their own accord, must have greatly confirmed his faith.

Let us turn our eye to the Eastern World, and see whether there is not something to strengthen us in our present position. What mean those stupendous preparations for war? Does it not look as if the inventive genius of this 19th century were on the stretch to invent and construct implements to destroy human life? Does it not appear as if preparations were being made for the "slain of the Lord to lie from one end of the earth to the other?" Then taking a retrospect of the past, can we not discern the hand of God in the movement of the Church? Is it not wonderful that some of our eagle-eyed antagonists, whose reputation stood high in Theological learning, did not discover our mistake? But this was not God's order. When the jots and tittles of his word had been fulfilled in the *tarrying time*, he would have us be our own correctors!—Amen, "even so, Father, for so it seemed good in thy sight." Now, Brethren and Sisters, let us remember the position of the true Church in Noah's day; believe and trust in God, and soon we shall see the "lofty spires of the New Jerusalem."

Your Sister waiting for the Lord,

BEULAH MATHEWSON.

New Hartford, May 11, 1854.

The year of Jubilee.

Dear Bro. Merriam :—Grace, mercy and peace, from God the Father, and Christ Jesus, our Lord, be with you, Amen. I thank the Lord, whom I serve, and Jesus Christ, our Lord and Savior, that he has spared my life till the present time, and granted me this opportunity of addressing a few lines to you, and to the Brethren, through the medium of "The Crisis." I do thank the good Lord that he caused the Brethren to send "The Crisis" out into the world, for I believe that it is meat in due season. "Blessed is that servant, whom his Lord when he cometh shall find so doing" Matt. 24 : 46. It is food to my soul. It is a soul-inspiring little messenger, "flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth" saying, "fear God and give glory to Him; for the hour of his Judgment is come: and worship him that made heaven and earth." Yes, he angel is now flying through the midst of heaven, crying with a loud voice, Rev. 14 : 6, 7. Yes, Brethren, God and the Lamb are alone worthy of adoration and praise; for we are in perilous times, and Noahs are out preaching, in every part of the land, the end of all flesh; and few, very few there are that believe it. O my God, cannot some yet be compelled to come into the ark? Soon the wrath of a just but indignant God will be poured out on the inhabitants of the earth as it was in the days of Noah, only it will be accomplished by the instrumentality of *fire* instead of *water*. O my Lord, my Lord, if it be possible, remove the blindness from their eyes, that they may be saved, is my prayer.

I send you an article on the days of the flood, that I found in a pamphlet, which I have altered from the original, making some addition, which, if you think proper, you may insert.

Noah and the Flood.

At length the long expected day arrived which was to show that his labors and hopes were not in vain, which was to put an eternal end to the scoffs and exultations of his enemies. The tremendous morning began to lower, the heavens gathered blackness. Angry tempests conflicted in the skies, the red lightnings curled over the world. Word was spread that Noah and his family had entered into the ark. The world began to look serious. Presently floods of water pour from the skies; some now begin to turn their eyes toward the Ark; others stand doubting; others dare still to scoff. The waters go on to increase; the channels of the rivers are full and overflowing. The waters begin to rise in the streets. Some go into their houses; others, more intimidated, hasten to the hills; others are convinced, and with paleness of death are seen wading toward the Ark. The fountains of the great deep are now broken up—the waters rise more rapidly, and begin to rush with impetuous force. With difficulty they stand against the stream. They struggle for their lives to reach the ark. Thousands come; some wading, some swimming, some sinking, some hanging to the ark with the grasp of death, all screaming for admission. But it is too late. Time was when the Ark was open and they might have enterted in; but that time is past. Where are now those tongues which derided the enormous vessel, and the man who made it? What think you now of him, who, for more than a century, has borne the character of a madman?—A thousand worlds for his condition now. Those nearest the Ark cry and plead for admission, but in vain. The waters roar; the Ark is taken up; they sink and are seen no more. By this time every wretch on earth is convinced. Hear their cries from the tops of the houses, which are answered by lamentations from the hills. See the armies that are collected on the mountains. How like frightened sheep they crowd together. Now the waters, roaring and foaming, have reached their feet. They flee back to the highest mountain, the floods pursue them there; some climb the lofty oaks; the waves overtake them there. They flee to the highest branches and for a time have an opportunity to reflect. Hear their cries, "How could I have disbelieved the Prophet of the Lord? O how I have scoffed at his preaching! If I had only listened to his warning, I might have been saved.—Where now is Noah? Safe in the Ark, and the door is shut, and I cannot go in." From the topmost boughs the impetuous torrent sweeps them. The Ark comes by—that despised but blessed family are safe. It sails over the heads of their revilers and persecutors, until they rest on Ararat.

The same terrors will seize the unbelieving world, when the Son of man appears. As it was in the days of Noah, so shall the coming of the Son of man be. When we reflect on the wretched antediluvians, we perceive their folly in not believing. But sinners repeat the same folly now that they did then. God has sent our Noahs to tell them that he will destroy them with a flood of fire, if they do not repent and come to the Ark of safety. And how do they receive it? They call them fools and crazy and all manner of epithets, and ask when are you going up?

The destruction is certain, the end is near, and there is no escape but in the Ark. They spend their time in scoffing at the serious apprehensions of the children of God, and contemning the Ark. Even men calling themselves professors of religion scoff, revile and smite their fellow-servants. But the time will soon come when they will call for the door to be opened, and it cannot. They will say, "Lord, Lord, open unto us; and he will say, "I know you not," when the sluices of vengeance shall be unstopped; when the heavens shall be on fire and the earth shall rock beneat their feet; when all the elements shall make war on man; when they shall call on rocks and mountains to fall on them and hide them; when more piteous shrieks shall be heard than was heard in the days of the flood; when they shall see the believing family standing on the sea of glass, and they themselves sinking in the fire prepared for the Devil and his Angels. O sinners, if you would believe in God in season, now is your time. O make your calling and election sure before it is too late. By all the solemnities of that coming scene I entreat, I beseech you to hasten into the Ark quickly, for the floods are rising. Come, O come to Jesus, the only name under the whole Heavens whereby we can be saved. He will save you if you will come before it is too late. He is an Ark that will safely ride out every storm. Yes, Glory be to God for his great mercies and long suffering to us ward, not willing that any should perish, but that all might (if they would) come to the knowledge of the truth, and be saved. Praise the Lord! I will sing praises unto his name, for I expect him this year. Yours, looking for redemption in 1854. DAVID BLOOD.

Houghtonville, Vt., May 31, 1854.

CANAAN, ME., May 6, 1854.

To the Dear Saints scattered abroad :—The end is at hand and the effect of every Vision. Truly the Vision written on tables now speaks in language not to be misunderstood. The signs are shedding their light on the dates, and the dates are now shedding their light on the signs—each one in return deriving a lustre as God intended they should. Brilliant and burning, O how they sparkle along the pathway of the worn and weary pilgrims, like golden pearls, they attract the eye and mind of the humble disciple. Never did the bow of promise set in the heavens by the hand of the Divine Architect, convey to the mind of the beholder, more expressively the faithfulness of God's promise, than does the present state of things faithfully represent the unerring precursors of the Judgment.

Did God say there should be fearful sights and great signs in the heavens?—Yes. Have they appeared? Yes. Did he say the sun should be darkened? Yes—it is done. Was the moon to withhold its light? It has. Were the stars to fall from heaven? They have. Was there to be distress of nations with perplexity?—There is now. Were there to be scoffers in the last days? They have come. Were there to be derilous times? They are here—look around you. Were the nations to be angry? They are. The seventh trumpet is about to sound. Was the midnight cry to be sounded? It is now ringing in the ears of an infidel world, and a sleepy Laodicean Church. Were there to be some smiting their fellow-servants? Yes. Are they doing it? Yes. How shall we know them? Why, they are *fellow-servants*. Yes, *fellow-servants*. How shall we know them? Why when you hear them preach, they will say they look for the Lord any day—yes every day. But—but what? Why they will tell one and another the time will go by—time will not close for several years. Do they say in their hearts, "My Lord delayeth his coming?" Was the Parable of the ten Virgins to be developed before the Bridegroom comes? Yes. The characters of the two classes were to manifest themselves. Are they doing it? They are.—Well, "blessed are they that are called to the marriage supper of the Lamb."—Will any hear it? Yes. What effect will it produce? The Bride will make herself ready.

I have spent most of the winter in Me., giving the last note of warning; and truly it is most surprising to many when they listen to the evidences. Some who have had deep-rooted prejudice, give up to the unanswerable arguments of prophecy in connection with history. We have held meetings at Somerset Mills, Kendall Mills, at the village of Canaan, and four miles from the latter place we have been holding meetings through the week—commenced last Lord's day and close to-morrow, Lord's day. Truly this is a solemn time—it is not very difficult to discern between him that serveth God and him that serveth him not. What is done must be done quickly. The Gospel sun is fast declining. The most painful sensation I am called to endure is the cold indifference of the professedly Christian class of community lulled to sleep by the opiates of their spiritual advisers. O, the fearful responsibility of such guides who are determined to sleep till heaven's last thunder shakes the world beneath their feet! It seems as though the mind of Pollock was touched by discernment far beyond the ken of many when he wrote the following :

"The prophecy for confirmation stood,
And all was ready for the sword of God;
The righteous saw, and fled without delay
Into the chambers of omnipotence.
The wicked saw and mocked,
And sought for erring cause
To satisfy the dismal state of things;
The public credit gone, the fear of want
In time of peace. The insurrection,
Muttering in the street; and leagues
Though holy termed, first ratified
In hell to underprop iniquity,
And crush the sacred truth.

Well, dear Saints, a few more battles, trials, prayers, a few more groans and tears, a few more setting suns, and all is over. O be watchful, humble, faithful, reprove, rebuke, exhort with all long suffering and doctrine—watch, watch. Lift up thine eyes and gaze now upon the beginning of the end. It is come—earth's legions now are on the path to Armageddon's war. Great God, what a day! It is the crowning consummation of all prophetic declaration. Be ready—*some day this year* the 1335 days will end, and the trumpet sound, the dead be raised, the living changed, and the sacramental host of God's elect return and come with singing unto Zion, and sorrow and sighing flee forever away. Glory, Hallelujah, Amen.

Thy Bro., S. S. BREWER.

WOODSTOCK, N. B., April 17th, 1854.

Brother Merriam :—The word of the Lord is taking effect in the province of New Brunswick. I visited the province last fall in company with Brother W. Cousens, and spent three weeks in Woodstock and vicinity. The last of February, I came here again, and have been here ever since, laboring to the extent of my ability and strength in sounding the last proclamation of mercy that ever this fire-doomed world will be privileged with hearing. And I can say to the glory of God, notwithstanding the prejudices of some against the doctrine, and the disposition manifested on their part to misrepresent, in every possible way, the views of those who are proclaiming the speedy Advent of our Saviour, and thus frighten that class of people who think it presumption for them to hear, think, and judge for themselves, a goodly number have found this truth to be an effectual means of awakening them to a sense of their lost condition, and since their submission to the Lord, a source of consolation to their hearts.

Our meetings have been well attended, and as a general thing, interesting. Twenty six have made a profession of their faith in Christ by baptism, others, who in times past rejoiced in hope of the glory of God, and during the tarrying of the Bridegroom have been slumbering and sleeping, are now waked up, and are trimming their lamps to go out to meet him. God grant that in the day of eternity it may be seen and known they have oil in their vessels with their lamps; for only such will be admitted to the marriage supper of the Lamb.

As ever, your brother in tribulation,

A. ROSS.

To the scattered flock, Greeting :—I have felt called of the Lord to consecrate myself to the work of laboring in the harvest of the earth to the extent of my ability, and if any of the little flock wish for my labors, they will please inform me, by writing to Templeton Mass., and I shall be happy to serve them, as the Lord gives me the word.

I would also say, that the way is now open, so that any minister of Jesus Christ would be cordially received, by some in this place, and a candid hearing given them. Should any feel disposed to call here, please stop at my house, or if I am away from home, at Brother Nelson White's. Yours, expecting Jesus this year. JOSEPH D. MERRIAM.

ROCHESTER, N. H.

Brother Merriam :—I thank God that the glad tidings of salvation can be published; even this gospel of the kingdom. The Crisis is going like an angel with the everlasting gospel, this gospel of the kingdom. Christ, when speaking of this certain gospel, says it shall be preached in all the world for a witness unto all nations, then shall the end come. End of what? Why the end of the world; not the destruction of Jerusalem, as some would have it. Provided it were the destruction of Jerusalem, our opposers would have it preached in all the world before Jerusalem was destroyed; but they say it has not been preached to all nations even now.—There is a flaw in their own argument; Jesus, in speaking of this gospel, means a certain message or doctrine. John, in speaking of the same thing, calls it the everlasting gospel; that is, it finisheth all messages to earth. Then, thank God, the poor pilgrim that now has his eye on the promised land, and has been bearing the reproach of the ungodly, will mount up to meet the Lord in the air."

J. BICKFORD.

SOUTH DANVERS, MASS.

Dear Brother Merriam :—Words cannot express the gratitude which I feel to my Heavenly Father for the light that is now being shed on God's dear children, to encourage them that their sufferings here are almost at an end. How important it is that we should have our lamps trimmed and burning. It rejoices my heart when I realize the goodness of God in sparing my life to the present. O how wonderfully the signs are fulfilling, that our Saviour, apostles, and prophets predicted should take place in the last days. I well remember the great disappointment which I realized in '44, in not seeing my beloved Saviour; but thanks to His blessed name, I now perceive, had the Lord come at that time, the tarrying of the Bridegroom could not have been fulfilled. I firmly believe the midnight cry is now sounding. I know the Lord is in this movement. Dear Brother, there is power in this message. O may all of us who are looking for Jesus, say, Lord, what wilt thou have me to do, and do it; and keep ourselves unspotted from the world. My love for this world has been small since '44, what little remains is dying. O may we all be dead to this world, and alive to Christ, that when He who is our life shall appear, we also may appear with Him in glory.

Yours, in hope of seeing Jesus this year as He is.

RICHARD PLUMER.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JULY 5, 1854. NUMBER 24.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis, Lowell, Mass.*"

Faith and Obedience.

Continued.

We have glanced at a portion of the truths that are connected with the "time of the end," and the effect that would be produced by their development upon the Church of Christ.

We will now bring this important matter a little nearer home by presenting the inquiry, Have we arrived at this period of time in the history of the Church? Has the dispersion by "flame, captivity and sword," of the "sanctified ones" been "accomplished?" Have the seals been broken, the little book opened, and the universal proclamation of the end of time in connection with the sounding of the seventh angel, been made? Has the sun been supernaturally darkened in its going forth, the moon likewise, immediately after the days of tribulation? Have many run to and fro to instruct in relation to these things? Has there been a going forth on the part of the professed disciples of Jesus to meet the Bridegroom? Has there been any "tarry," any disappointment of their expectations? Has there been any slumbering and sleeping, a state of uncertainty respecting the time when the Bridegroom would come? Has there been a cry made, "Behold the Bridegroom cometh, go ye out to meet him?" Each of these events are distinctly marked in prophecy, if they have taken place they never will be acted over again, and we are near the coming of the Son of man. That the Church has come up out of the wilderness all admit. The 1260 years of Papal treading down, and scattering of the "holy people," are in the past. Then it is most certain that we have reached the important period, "the time of the end;" and a glance over the history of the present generation will show us how many of the prophetical items, to which allusion has been made, are in the past. Many of the most distinguished students of prophecy have, after a critical examination of the subject, come to the conclusion that we are living amid the grand, the crowning events connected with the "time of the end." Said Prof. Bush, some years since, "If we take the ground of right reason we must believe that the present age is one expressly foretold in prophecy—that it is just opening upon the crowning consummation of all prophetic declarations. The first inquiry is, what are we taught to expect? It is evidently something stupendous—something final—the last act in the drama of the world. We cannot agree with those who believe that the physical destruction of our earth is predicted and close at hand; though if their premises once be granted, *we cannot see how their chronology is to be disputed.* We firmly believe that we are now upon the borders of the momentous changes predicted." If we would know what those "momentous changes predicted" are, we must see what events are connected with "the last act in the great drama of the world." One of them is the *cleansing of the sanctuary*, when the 2300 years have expired. That cannot be until the polluting power is destroyed—even the "man of sin" who has set in the "temple of God," and "polluted the sanctuary of strength," with his abominable system of doctrines. His end will come when Christ shall return the second time to earth, as saith the apostle Paul, 2 Thess. 2: 8—Rev. 19: 19, 20. The resurrection of the righteous dead is also to take place at the expiration of the 1335 years, (see Dan. 12; 12, 13,) and that is an event immediately connected with the revelation of the Lord from heaven, and the commencement of his reign. See Dan. 12: 1, 2,—2 Tim. 4: 1,—1 Thess. 4: 14-17,—Rev. 11: 15-18. These scriptures plainly teach the entrance of Christ upon his reign, which is to be everlasting—the resurrection of the sleeping saints, and sudden change of the living—the reward of the prophets, and all who fear the name of God, both small and great, and destruction of his enemies.—Such, we are taught, by the "sure word of prophecy," to be the "last acts in this world's drama," and the "momentous changes," "upon the borders" of which "we firmly believe" that we now stand. Prof. Bush farther remarks, "We have clear intimation from prophecy that the last days shall be distinguished for a laxity of morals and manners, for the prevalence of a spirit of lawlessness and license, for party legislation, for general public profligacy, and for all the evils by which we are now surrounded. These are facts to which we cannot shut our eyes, and over which it is not easy to go to excess in lamentation."

Dr. Duffield, who has, four years past, published a work on the prophecies relative to the second coming of Christ, says, "Among other signs, that '*the time of the end*,' that is, the season during which the great chronological prophecies run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly by signs in the heavens. The sun shall be darkened,—the moon shall not give her light—the stars shall fall from heaven, and the powers of the heavens shall be shaken. It is supposed by some, and we think with some plausibility, that while these physical events are to be regarded as symbolic of the revolutions and commotions of empires, they nevertheless will, to some extent, literally occur. Striking atmospheric and celestial phenomena shall be observed, which being beyond the reach of man's philosophy may be regarded as the visible symbols which God himself brings out in the heavens to predict the consummation coming. It is remarkable, especially for the last fifty or sixty years, that atmospheric and celestial phenomena have been more marked, frequent and varied, than in any previous age of the world. It is said that not less than fifteen hundred stars have faded from the vault of heaven; and some of them were observed in a state of conflagration.

"Ever since the French revolution the peculiar signs, both moral and political which are predicted to mark the *time of the end*, have been developing. The preparation is making for a great and fearful crisis; the kings and rulers of the earth are leaguing and conspiring together, and becoming more and more involved in their ambitious schemes, and the Lord is *sealing* his people, pouring out his spirit, and gathering his elect. Verily we must be blind if we cannot discern the signs of the times."

Another writer says: "If we, who have watched every sign in the spiritual horizon for a long series of years, were now asked, 'Is any sign of His (Christ's) coming yet accomplished?' We should be constrained to answer, 'To our view, not one sign remains unaccomplished.' If we were further asked, 'shall He come this year?' our answer would be, 'we know not; but this much we know and believe, *that He is at hand, even at the door.*"—Cunninghame's Dis on Prophecy.

John Cox, speaking on the Second Advent of Christ, makes this remark: "This, I conceive, is the next great event that we are now to look for. So far as I can discern, no further signs are to be expected, as it seems to me we have entered into that last period of awful expectation, during which the church is *likened unto virgins.*"

In the language of another, "By comparing the signs of the times with the numerical prophecies, we may know with certainty, when the awful and glorious day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to every one who is a student of the prophetical writings, long before the predicted events are fulfilled. The prophecies of Daniel were closed up and sealed till the time of the end; and when the book was to be opened, the seals were to be removed—the mysterious dates were to be read—many were to run to and fro, and prophetical knowledge was to be increased. The period here foretold is that in which we are *now living*; for never, since the time of the reformation, has there been such deep and intense interest paid to the sacred prophecies, as within the last thirty or forty years.

Says another writer: "All these signs of the times, shedding their light upon the mysterious dates, and deriving light from them in return, i. e. the present concussions of the nations, the simultaneous shaking of the Ottoman and Papal empires; the rigor and dominancy of infidelity; the extensive propagation of the gospel beyond the limits of the western Roman empire; the state of feeling and excitement in the Jewish nation; the infidel indifference of the world; the death-like slumber of the church; and the midnight cry that has been recently raised, and that is now ringing in the ears of the infidel world and a sleeping church, all indicate that the 1260 years have run out their course. "And when ye see these things, know that the kingdom of heaven is at hand." Lit. vol. 11, Dest. of British Empire, Thorpe.

Many more extracts might be given from writers on prophecy showing that the coming of Christ, near at hand, has become a doctrine of interest, investigation, and belief to many learned men. This grand and deeply interesting subject is far from being confined to a small class, in the United States, well known by the epithet of "*Millerites.*" But there are multitudes in other lands, who are confidently looking for the second coming of Christ, about this time. Among them we may reckon a large class, denominated "*Milkeaters,*" who were banished for their faith, by the Czar of Russia.

Having given the testimony of several individuals relative to the fact that we are living in "the time of the end," we will endeavor more fully to establish this point by bringing another class of witnesses upon the stand—witnesses who are themselves unconscious of the nature of their testimony, but none the less reliable on that account.

We have already glanced at the "great tribulation" which followed the establishment of "the abomination of desolation" in the holy place, which all admit to be in the past. Christ says, "Immediately after the tribulation of those days, *the sun shall be darkened.*" Fulfilled, May 19, 1780. This was a day of supernatural darkness. The moon was very near the full, therefore it could not be an eclipse of the sun. It was not owing to a thick atmosphere, for stars were seen. Says Mr Gage, "The sun was clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary to the transaction of business within doors; the darkness continued through the day; and the night till near morning, was as unusually dark as the day."

"*The moon shall not give her light.*"—Mr. Tenney of Exeter, N. H., speaking of the dark day, says that "no satisfactory solution of it has yet appeared." In some remarks concerning the following evening he says, "The darkness was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet." The Revelator, giving an account of the same phenomena, under the opening of the sixth seal, says, "The sun became black as sackcloth of hair, and the *moon become as blood.*"—Says Joel, "The sun shall be turned into darkness, and the *moon into blood*, before the great and terrible day of the Lord come." We have the testimony of eye witnesses, that when the moon was seen, it had the appearance of *blood.* The following extract from a letter written by Mr. Beadle at Aleppo, and published in the Missionary Herald of June 1842, shows a fulfilment. "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, "Now we shall hear the trumpet sound! and the dead will arise! the day of judgment has come!"

"*The stars shall fall from heaven,*" says Jesus. John the Revelator says in connection with the previously named events, "and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Many there are who will remember the shower of stars which fell on the night of Nov. 13, 1833. Said one who witnessed the scene, I could find no language so descriptive as that given by the Revelator. They fell not as the ripe fruit falls, but the unripe from the branch, when violently shaken.

Here we are however met by the objector, who says, "They were not stars, but meteors." What was the frequent exclamation of those who beheld the phenomena? "See how the stars fall!" What was it denominated by the recorders of the scene, for the public papers? "The falling stars." No one deemed it worth while to correct their astronomy. What was it guided the wise men of the east, to the place of the Savior's birth? It was a star. Not a fixed, but a movable star, for we read that it went before them, until it stood over the place where the infant Jesus lay. It is too unreasonable to believe that the fixed stars, which are so much larger than this earth, could fall to earth as a sign of Christ's coming.

To be continued.

Extract from "Apocalyptic Sketches,"

BY JOHN CUMMING,

Minister of the Scotch National Church, London.

The name applied to this book is instructive, though I must say not a few Christians practically interchange it with another of opposite import. The first half of the one name is like that of the other in sound—but the whole meaning of the one is diametrically opposite to that of the other. One is the *Apocrypha*, which means what is hidden—the other is the *Apocalypse*, which means what is revealed and made known. The Apocrypha is the title given to those books which are adopted by the Church of Rome, of human origin, and of no value in deciding what is truth; the Apocalypse is the name of the divine and inspired book made known to John in Patmos. On the Apocrypha I am silent, or speak only to condemn it; on the Apocalypse I would that I were far more learned and eloquent, in order that I might more adequately illustrate and recommend it.

The words which are rendered in our version, "the revelation of Jesus Christ," have been misapprehended. It does not mean the revelation made *by* Jesus Christ, but the revelation *of* Jesus Christ himself. In other words, it does not mean Christ the *revealer*, but Christ the *revealed*; a revelation, or apocalypse, or portrait of Christ, which was communicated by Christ to John the seer, in Patmos. And that I am correct in this interpretation will be plain, I think, to your comprehension, from passages where the original word occurs—and the word apocalypse occurs very frequently in scripture; but unhappily, in our admirable translation—justly the subject of almost universal eulogy—there is a change of rendering, though there be none in the original. For instance: in the First Epistle to the Corinthians, the first chapter, at the seventh verse, it is in our version—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." Now in the original it is—"waiting for the *apocalypse* of our Lord Jesus Christ." Again: in the Second Epistle to the Thessalonians, the first chapter, at the seventh verse, you will find another rendering, but it is still the same original word: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven." It is, literally translated—"in the apocalypse of the Lord Jesus Christ from heaven." Again: in the First Epistle of St. Peter, the first chapter, and the seventh verse, and also at the thirteenth verse, we meet with the same word, but differently translated. And here I may remark how great a pity it is that the same word should be the subject of a variety of translations. If it had been translated in one way throughout the New Testament, it would have made the beauty and the force of the meaning of the Spirit of God evolve more vividly. We read, in the First Epistle of Peter, the first chapter, and the seventh verse—"That it might be found unto praise, and honor, and glory at the appearing of Jesus Christ." In the original it is—"in the apocalypse," in the revelation "of Jesus Christ." And in the thirteenth verse of the same chapter—"Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here again it is in the original—"in the apocalypse of Jesus Christ." And in all these passages it means, not a disclosure, or revelation, or manifestation made by Christ, but made concerning or of Christ. In other words, the title of this book is not Christ the revealer, but Christ the revealed; and this revelation of Christ, we are told, was also given by Christ to John his servant, in the isle of Patmos.

This book, then, is an inspired portrait of the Son of God; it is, if I may use the expression, the epiphany of Jesus—the full description of his personal glory, to which prophets and martyrs looked forward with waiting hope—an apocalypse so brilliant that the sight of the Jew was dazzled by its distant splendour, so much so that he could not see the intervening vallies of Gethsemane and Calvary, through which Christ had to pass, in order to emerge and inherit his predestined glory. Very beautifully, therefore, the book begins—"Behold, he cometh with clouds, and every eye shall see him;" and very appropriately this book closes—"Surely I come quickly: Amen. Even so come, Lord Jesus." It begins with his advent, and ends with it. That sublime, sustaining, and precious hope was in the eye of the holy seer when he sat down to receive and record its bright visions, and the same hope in his eye when he kneels down at the close and cries, "Come, Lord Jesus." He had seen and leaned on the bosom of the Sufferer, and he longs to see and reign with his risen and glorified King. May we also sympathize with him, "whom having not seen, may we love; and in whom, though we now see him not, yet believing, may we rejoice with joy unspeakable, and full of glory."

The distinction between the revelation of Christ in the Apocalypse, and the revelation of Christ in the Gospels, is briefly this: the Gospels represent Christ the sufferer—the Apocalypse depicts Christ the conqueror. The Gospels detail "his agony, his cross, his passion, his bloody sweat,"—the Apocalypse describes his throne, his "many crowns," and prostrate saints adoring and saying, "Unto him that loved us, and washed us from our sins in his blood, and hath made us kings and priests unto our God, to him be glory and honor and blessing." In the Gospels we see the shadow of the cross, deep, dark, and palpable to all—in the Apocalypse we behold the lustre of the crown shining forth in unearthly brilliancy. In the Gospels we have Christ a priest at the altar—in the Apocalypse we see Christ a king upon his throne; in the one we have Christ in the robes of Aaron—in the other we have Christ in the royalties of David; in the first we behold Christ the sacrificing priest, the atoning victim—in the second we discover Christ with the "many crowns" upon his head, "Lord of lords, and King of kings." Thus, then, the Gospels reveal Christ amid the associations of Calvary—the Apocalypse reveals Christ with all the accompaniments of glory; each in its place, each for its object, is the revelation, or the apocalypse of Christ.

The language in the passage I have selected for exposition, discourages and discountenances the very popular, but I humbly conceive very erroneous idea, that we are not to study, and that we cannot possibly become acquainted with things predicted, but not yet performed. Most men say, "Things *performed* we may study and improve; but things *predicted* we have nothing to do with, except to lay them aside on the shelf, and wait till their actual performance casts its light upon them, and thus shapes the dim propecy into history." But certainly this idea is not sanctioned in the passage I have selected for exposition; for this revelation was sent to Christ's servant John, "to show unto his *servants* things that shall come to pass." It does not read thus—"to show unto his servant John," but "to show unto his *servants*; the word is in the plural number; that is, to all Christians. To show them what? Not merely the things which have already come to pass, but "things which must shortly come to pass;" not the facts of the past only, but the events of the future also. Now the popular idea is, that these predicted things we ought not to interpret, and that it is only performed things that we ought to endeavor to profit by.—The statement here, at least, conveys no such impression. It implies that things predicted, or foreshown, are to be studied, because for this very end they are inspired, and that they may, though dimly and darkly as through a glass, be understood by the servants and people of God. Daniel explained to the captives in Babylon future things, and thus comforted them with consolations drawn not from past records, but unfulfilled prophecies. Now, comfort cannot be extracted from the unintelligible. Our blessed Lord minutely predicted to his apostles the destruction of Jerusalem; and he told them how they were to conduct themselves in the prospect of that destruction. He showed them that responsibilities were incurred by their knowing things not yet fulfilled; and the apostles, we read, and the Christians who fled to Pella, understood and believed the prophecy, that shone as a light in a dark place. It is surely very remarkable, and instructive, too, that one office of the Holy Spirit of God—an office that cannot be explained on the popular presumption we have alluded to—is, that "he will show you things to come;" and the apostle Peter tells us, in his Second Epistle, the first chapter, at the nineteenth verse, that there is "a sure word of prophecy, unto which we do well to take heed, as to a light shining in a dark place;" and we are told also, in the third chapter, at the first verse, "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." We are told by the apostle Paul, that "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—That is future. But he adds—"But he hath revealed them unto us by his Spirit;" teaching us, therefore, that things which are not yet disclosed as come to pass, are things that we may study. They may not be essential to our personal safety, but they may contribute to our spiritual comfort, and to the glory and honor and praise of God. Why did the Jews, we may ask, reject the Messiah as the sufferer? Just because they neglected the study of unfulfilled prophecy. And may not we also be found neglecting privileges, if not despising duties, when we make the Book of Revelation that book which we rarely read in our families, or study in our closets, or patiently listen to, when expounded and explained from the pulpit by the ministers of Christ?

It was not so in olden days: for this book was a favorite study with the early Christians. The martyrs of the first three centuries found springs of comfort in the addresses to the seven churches, which refreshed their souls as with the dews of heaven amid the flames. The Reformers derived from the Apocalypse the most condemning verdicts on the great Western apostasy, and from its description, as from a full and exhaustless arsenal, they drew forth the weapons with which they smote and overthrew the great Dagon of the West with the most complete success.—This holy book seems to me to be a lamp, which sheds light on the history of the last nineteen hundred years, casting illuminating rays into all their perplexing and perplexed events. It shows us Christ in the world as well as in the Church—ordering and restraining the will of kings and the acts of empire, and educing glory to his name and prosperity to his Church from the wrath of his bitterest enemies.

In the next place, the Apocalypse, or Book of Revelation, is stated, at the beginning of the first chapter, to have been written under the inspiration of the Spirit by John, who testified of the Word of God. There can be no doubt that this was John the evangelist; his testimony was emphatically that of "the Word;" his Gospel is peculiarly the Gospel of "the Word made flesh." The very commencement of his Gospel is—"In the beginning was the Word;" and the close of his Gospel is—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." That holy name gives music to every sentence, weight to every word, and fragrance to every sentiment in that wonderful production, the Gospel according to John. And Wetstein and Lardner, two distinguished critics upon the original, as well as on the contents of the Scriptures, have selected about thirty or forty texts from the Apocalypse, which contain words and phrases and forms of expression that are almost identical with those used in the Gospel,—thus proving that the same John who wrote the Gospel was the writer of the Apocalypse; and such differences of style, as unquestionably do occur, are to be explained and accounted for by the difference of the subjects, and perhaps also of the time. The Gospel was written by John sixty years after the death and resurrection of Jesus, and was, if I may so speak, a cool and dispassionate retrospect and record of that sublime biography; the Apocalypse, on the other hand, was written the very moment its truths were taught, and its visions made known—the instancy and splendor of the scene making the deeper impression on the heart of the seer, and originating more expressive words. Hence the Apocalypse contains an eloquence of language, a grandeur of thought, and a magnificence of style, which certainly are not approached by the more prosaic and historical narrative of the Gospel. This difference, however, is, as we have said, easily accounted for; the subject and date will explain the simplicity of the narrative of the one, and the sublime and poetic ecstasy of the other.

The time at which the Apocalypse was written, was about the year 97. John was

banished to Patmos by the emperor Domitian; and if we had no other evidence that it was during the reign of Domitian, we have it in the fact that he was the first Roman emperor who adopted that mode of punishment. But John's banishment from his earthly home lifted him nearer a heavenly one. He was condemned and banished by a king that died, that he might be favored and comforted by "the King of kings," that liveth and reigneth for ever. An inner radiance was poured into his spirit, that more than compensated for his external night. God thus gives his people in all their trying circumstances compensatory elements. In the history of his Church, he often makes afflictions beautiful, by weaving through them the rainbow of his mercy and love. He thus made barren Patmos a scene of manifestation of far richer glories than Tabor. He can make the tents of Mesech and the tabernacles of Kedar repose in a sunshine more glorious than ever fell on the towers of Salem God's Shechinah often illuminates the desert. Daniel beheld in Babylon bright visions he saw not elsewhere; John, in Patmos, saw a glory he never witnessed in Jerusalem; John Bunyan, in his lonely prison, had dreams and visions, approaching in their purity and splendor to apocalyptic scenes; and Martin Luther, during his confinement in Wartburg, translated the Scriptures, and had the enjoyment of a freedom and repose to which thousands outside were strangers. It is the heart, not the house, that makes home. And thus, while the afflictions of God's people abound, their joys abound also. The cloud that is darkest, is fringed to their eyes with beams of celestial lustre, and crushing calamities unbosom by degrees their latent mercies; and those who have been in the deepest affliction, have been the first to exclaim, each as he emerged from its depths—"It is good for me that I was afflicted."

The World's Crisis.

LOWELL, JULY 5, 1854.

The King of the North.

The eleventh chapter of Daniel contains a history of the principal events of the Medo-Persian, Grecian, and Roman empires; commencing with Cyrus, and ending with the overthrow of the Roman Monarchy at the coming of Jesus Christ. But as we intend to give only a few items connected with the last empire, we shall confine our remarks to the last portion of the chapter. It may, however, be well to remark, that the Roman power is, evidently, introduced into this chapter, at the sixteenth verse, where we read; "But he" (Rome) "that cometh against him," (the Syrian king,) "shall do according to his will." Passing from this to the thirtieth verse, we are introduced to the troubles with which Rome is afflicted by the invasion of the barbarians; and in the thirty first verse, we have the establishment of the papacy, one of the most important events in the history of the Christian Church. It was at this time that religion and politics became blended together, the catholic faith became the dominant faith, to the exclusion of all others; and, in the language of the prophet, they took "away the daily, and set up the abomination that maketh desolate." From verse 32–35, inclusive, we have the persecution of the christian church, during a period of at least 1260 years; and then in verse 36 we read as follows: "The king shall do according to his will?" Who is this king that "shall do according to his will," is a question of no small importance. Some have supposed it to refer to the Mohammedan power, and hence, have adopted the rendering of Boothroyd and others, viz.: "A *certain king* shall do according to his will"; meaning the "Ottoman power." Others, regard it as referring to the power brought to view in the previous verses, namely, the papacy; and in connecting the king and his acts, namely, "he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods," with Paul's man of sin, of whom it is said: (2. Thess., 2, 4.) "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God," they make out a very plausible argument; for the characteristics of the wilful king, and those of Paul's man of sin, are, in some respects, identical; and it is fair to presume that the two are in some measure connected.—There is one thing certain in connection with this subject, that is, the power denominated the wilful king, is to prosper till the indignation be accomplished. The indignation brought to view in the book of Daniel, must, we believe, refer to one of three things: First, it may refer to the punishment of the Jews, in their being despoiled of their city and inheritance, and in being scattered among the nations of the earth; or it may have reference to the desolate condition of the people of God, during the absence of the Great Head of the Church: but if to neither of these, it must refer to the wrath of Jehovah, which will be poured upon the wicked at the end of the world. In either case, we cannot conceive how, the Mahommedan power, or the papacy as such, can be referred to; as neither of them are prospering, in the sense of the prophecy. The Mohammedan power has been on the wane for more than one hundred and fifty years. Maunder, in speaking of this, (v. 2, p. 315,) remarks: "At last the Sultan Mustapha 11. himself took the field; but he was opposed by the hero Eugene, the conqueror of Zentha, in 1697; and on the Don, Peter the Great conquered Azoph. He was obliged, therefore, by the treaty of Carlowitz, in 1699, to renounce his claims on Transylvania and the country between the Danube and Theiss, to give up the Morea to the Venitians, to restore Padolia and the Ukraine to Poland, and to leave Azoph to the Russians. Thus *commenced* the *fall* of the *Ottoman power*." In 1710, the Porte renounced all influence in the government of Algiers, Tunis, and Tripoli. In 1783, Crimea was annexed to Russia. Since that, Greece has become independent; and Egypt is about the same; for the Porte has little or no influence in the governing of that province. The above are some, but not all of the losses that the Ottoman power has sustained during the last one hundred and fifty years; and can we, in view of these facts, for a moment suppose that the Turkish power is intended by the wilful king of Daniel's prophecy, of whom it is said, he "shall prosper until the indignation be accomplished?" It is not a question with us whether the Ottoman power has prospered, but *does it prosper*? And if so, will it continue to prosper until the end? We should naturally suppose from the phrase "prosper," that the power, to whom this term was applied would, at least, have strength and resources to maintain its own independence, without being held up, or sustained by other governments. Again, the same objection may be urged against the papacy. The papal power, as such, is not in a prosperous condition, and has not been for the last forty years. There would be some propriety and truthfulness in saying, this power prospered during the 1260 years; for it reigned over the nations; but to say it prospers at the present time, is not speaking the truth. As a political power, the papacy is of no importance; and there never has been a point of time in her whole history, when, in a civil sense, she has been considered more insignificant than at present. But the reader may enquire, to whom does it apply? Ans. It must refer to a power that is to be in a prospering condition at the end. We wish to submit a few items in relation to this subject, and leave the reader to judge for himself.

1st. From v. 16, where, I believe the Roman power is introduced, as doing "according to his will," to v. 30, where the "ships of Chittim" come "against him" (Rome,) we have, what we may call the history of Rome, in its *unit state*, that is, before it became divided into ten kingdoms. As early as A. D. 493–496, the Western empire of Rome including Dacia, was divided into ten kingdoms, thus leaving the Eastern division of Rome, for a while, comparatively entire: and it is to this division of the empire that the language of the prophet (Dan. 11: 30.) applies, when he says:—"So shall HE do; he shall even return, and have intelligence with them" (the apostate church,) "that forsake the holy covenant" The only thing that kept the Eastern Empire from falling, was its being connected with the apostate church. The rulers of the Eastern division of Rome, for a long time before this, were nominally christian; but still the church and state were not fully blended together. The mortal feuds, which existed between the various sects, continually disturbed the tranquillity of the empire; and, in addition to this, the Barbarians were hovering on the frontiers, ready, and determined to invade the provinces; something must be done, help must be obtained immediately, to support her tottering power; where could it be found? The elements of strength had become weak, the iron had become brittle, her internal resources were exhausted, the day of her military prowess and martial glory was past; the only resource left, was to become connected with the church; this she effected by submitting to the dictation of the holy See, legalizing the articles of the catholic faith, and nationalizing the Catholic Church. This compact, formed at this time between the church and state, is termed by the prophet, the "PLACING" of "the ABOMINATION that MAKETH DESOLATE." He says: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate."

From the thirty-first, to the thirty-fifth verse, inclusive, we have brought to view the history of this power, at least, 1260 years, during which, the saints of God are persecuted and put to death.

But we enquire, what power is it that puts the saints to death? Is it Rome? Nay verily: it is "the abomination that maketh desolate," that does this work. It is not exclusively the civil, nor is it solely the eclesiastical; but, it is the two blended together, that constitutes this "ABOMINATION that MAKETH DESOLATE:" and, this politico-eclesiastical power, called by the prophet, "THE ABOMINATION *that maketh desolate*," is THE power that succeeds the old Roman empire, in the ascendency of Europe; and, the *point* WHERE the abomination was set up, is the *time* WHEN that ascendency commenced. Now, as this power (abomination) is to have the direction of affairs in both the civil and religious world, that is, in both Church and state, for at least 1260 years, there is nothing said particularly, in relation to the Roman kingdom, as such, until the abomination ceases to desolate the Church, toleration is granted, and the *civil* begins to domineer OVER the ecclesiastical power; THEN "*the* KING (kingdom) shall do according to HIS *will*;" the political power shall no longer be the humble servant of the "great Harlot;" she may sit upon the beast, but cannot *guide him*; he has now become *fractious*, and, instead of acting any longer in keeping with *her* wishes, "he shall do according to his OWN WILL;" instead of exalting *her*, "he shall *exalt* HIMSELF, and *magnify* HIMSELF *above* EVERY *God*."

Again. If we adopt the rendering of Boothroyd, Wintle, and others, viz., "A CERTAIN KING shall do according to his will," it is still more clear: and if there is a lingering doubt in the mind of any person, in relation to distinguishing between the "abomination," and "the king that shall do according to his will," "that doubt," it seems to me, must dissipate when we consider the above rendering, viz., "A CERTAIN KING, &c.; for the phrase, "A CERTAIN KING," is used to designate a distinct power from the "abomination that maketh desolate," not however to run parallel with, but to succeed it.

There never has, to my mind, been any power since the close of the tribulation of the Church, that has fulfilled this prophecy, excepting France: and it is in the history of this power, that the characteristics of this willful king are fully met. Let us then with fact in view, briefly examine this subject v. 36, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." "Magnify himself above every god," &c. If by the term god, as used in this verse, we are to understand rulers or judges, as in Ex. 22: 28, and Ps. 82: 6, we have a perfect fulfilment. France, under the direction of Robespierre, was a den of brigands; they neither respected the officers of Church, or state. They organized a government the most tyrannical and the most sanguinary which history ever recorded." They neither respected the Christian, Jewish, or Pagan religion. "To their political crimes they added acts of impiety. They began by abolishing the Gregorian Calendar and the Christian Era, and substituting in its place the Era of the Republic, to commence on the 22d September 1793.—In a short time Hebert and Chaumette, two chiefs of the commune, got the convention to decree the abolition of the Christian religion, (Nov. 10.") Another feature in the history of this power is, "he shall speak marvelous things against the God of gods." The seeds of this system of infidelity were sown long before by Voltaire, who was known frequently to remark, in relation to Christianity; "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it."—They offered every indignation to Christ, and often in speaking of him would say, "*crush the wretch*;" they declared that, *instead of "the fear of the Lord being the beginning of wisdom, it was the beginning of folly*." "The UNIVERSAL CAUSE, THAT GOD *of the philosophers, of* THE JEWS, and *of the* CHRISTIANS, *is but* a CHIMERA AND A PHANTOM. It is more reasonable to admit, with Manes, of a TWOFOLD GOD, than of the GOD OF CHRISTIANITY. *we cannot know whether* a GOD REALLY EXISTS, *or whether there is the smallest difference between* GOOD *and* EVIL, *or* VICE *and* VIRTUE." Thus it was that they spoke "MARVELOUS THINGS AGAINST THE GOD OF GODS." v. 37, "neither shall he regard the God of his fathers, nor the desire of women, nor regard any God; for he shall magnify himself above all." The Directory of France ABOLISHED the CHRISTIAN RELIGION; and even went so far as to INSULT JEHOVAH HIMSELF.

"Paché, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination "to dethrone the King of Heaven as well as the monarchs of the earth." To accomplish this design, they prevailed on Gobert, the apostate Constitutional bishop of Paris, to appear at the bar of the assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared "that no other national religion was now required but that of liberty, equality, and morality."—Many of the Constitutional bishops and clergy in the convention joined in the proposition. Crowds of drunken artisans and shameless prostitutes crowded to the bar, and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the Constitutional clergy, and publicly abjured the Christian religion. The churches were stripped of all their ornaments; their plate and valuable contents brought in heaps to the municipality and the convention, from whence they were sent to the Mint to be melted down. Trampling under foot the images of our Saviour and the Virgin, they elevated, amid shouts of applause, the busts of Marat and Lepelletier, and danced round them, singing parodies on the Hallelujah, and dancing the Carmagnole.

Shortly after, a still more indecent exhibition took place before the assembly. The celebrated prophecy of Father Beauregard was accomplished: "Beauty without modesty was seen usurping the place of the Holy of Holies!" Hebert, Chaumette, and their associates appeared at the bar, and declared that "God did not exist, and that the worship of Reason was to be substituted in his stead." A veiled female, arrayed in blue drapery, was brought into the assembly; and Chaumette, taking her by the hand, "Mortals," said he, "cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this." When, letting fall the veil, he exclaimed, "Fall before the august Senate of Freedom, oh! Veil of Reason!" At the same time, the goddess appeared personified by a celebrated beauty, the wife of Momoro, a printer, known in more than one character to most of the convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amid an immense crowd, to the Cathedral of Nôtre Dame, to take the place of the deity. There she was elevated on the high altar, and received the adoration of all present, while the young women, her attendants, whose alluring looks already sufficiently indicated their profession, retired into the chapels round the choir, where every species of licentiousness and obscenity was indulged in without control, with hardly any veil from the public gaze. To such a length was this carried, that Robespierre afterward delared that Chaumette deserved death for the abominations he had permitted on that occasion. Thenceforward that ancient edifice was called the *Temple of Reason*.

The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of papal power pressed upon the peopled realm of France—the anathema of Heaven, inflicted by the madness of her own inhabitants. The village bells were silent; Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the Church, the licentious fetes of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests or the grossness of the Hindoo theocracy. On every tenth day a Revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience; Marat was universally deified, and even the instrument of death sanctified by the name of the 'Holy Guillotine.' On all the public cemeteries the inscription was placed, 'Death is an Eternal Sleep.' The comedian Monort, in the church of St. Roch, carried impiety to its utmost length. 'God! if you exist,' said he, 'avenge your injured name. *I bid you defiance*; you remain silent; you dare not launch your thunders; who after this will believe in your existence?'"

What perfect fulfilment of that declaration of the prophet Daniel. "*Neither shall he regard the God of his fathers*."

Again. "*Nor the desire of women*." "The word in the original for *women*, says Newton, 'signifieth properly *wives*, as *desire* doth *conjugal affection*.' The meaning therefore of *not regarding the desire of women*, is *neglecting* and *discouraging marriage*." This is just what the French government did. Alison, in speaking of it, says: "The most sacred relations of life were at the same period placed on a new footing, suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorce immediately became general; the corruption of manners reached a pitch unknown during the worst days of the monarchy.—The vices of the marquises and countesses of Louis XV. descended to the shopkeepers and artisans of Paris. So indiscriminate did concubinage become, that, by a decree of the convention, bastards were declared entitled to an equal share of the succession with legitimate children. Mademoiselle Arnout, a celebrated comedian, expressed the public feeling when she called '*Marriage the Sacrament of Adultery*.' The divorces in Paris in the first months of 1793 were 562, while the marriages were only 1785; a proportion probably unexampled among mankind." V. 38—"But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." "Honor the god of forces." Liberty and the country were the objects of adoration.

How strikingly the language of Daniel has been fulfilled.

V. 39—"Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."

About six months after the christian religion was abolished, (which took place 1793, Nov. 10,) "Robespierre abolished the worship of Reason, (May 7,) and caused the convention to proclaim the EXISTENCE of a SUPREME BEING, (June 8); he introduced a NEW RELIGION, THAT OF DEISM, of which he created himself high-priest." Here, then, we have a system of religion different from anything that had existed in France. It is not *Atheism*,—which regards no God; neither is it *Judaism*, which believes in the God of Abraham and Moses; nor is it christianity, which respects both the God of Abraham and the centre of all divine Revelation—Jesus Christ; but DEISM, called by some (and very erroneously) the religion of nature; the two leading characteristics of which are "opposition to christianity," and the "rejection of divine revelation." Surely, THIS WAS "A GOD WHOM THEIR FATHERS KNEW NOT."

The various phases through which France passed during the reign of terror, in a religious point of view, do not exhibit the scenes of suffering and terror that filled the breasts of thousands. Never was there, it seems to me, such trouble since the invasion of the Barbarians; and not even then; for then there was, at times, a show of humanity; but in this revolution humanity was exiled, benevolent institutions innovated, society broken up, God set at defiance, christianity abolished, and every interest in the civil, religious, moral, domestic, and social world prostrated. The throne was overturned, the altar destroyed, tyranny of the most revolting character reigned; friends and foes were swept off together; and the blood of king and peasant; nobles and serfs; rich and poor; bond and free; male and female; all mingled together, as it run from the scaffold, or dropped from the bloody knife.—It has been computed that one million, twenty-two thousand, three hundred and fifty-one persons were destroyed in this revolution.

"*Divide the land for gain*." This item of the prophecy was, at this time, most literally fulfilled. Alison, in speaking of the subdivision of land (v 1, p. 95), says: "The extreme difficulty of finding a secure investment for capital in those distracted times, and the innumerable bankruptcies of mercantile men which took place during the Revolution, produced a universal opinion among the laboring class that the purchase of land was the only safe way of disposing of money; and this feeling, coupled with the excessive depreciation which the assignats (viz.: the paper currency of France during the revolution) afterwards reached, and the great accession to the national domains which the CONFISCATED ESTATES of the nobles produced, occasioned that UNIVESTAL DIVISION OF LANDED PROPERTY which forms the MOST STRIKING FEATURE in the *modern condition of France*.

To be Continued.

STARTLING DISCLOSURES BY THE CATHOLICS. A very respectable and well known merchant of this city, who resides in North Bridgewater, informs us that no little excitement exists in that town, owing to the extraordinary disclosures recently made by some Catholic female domestics. They were asked, "If the Priest told you to poison our families, would you do it?" and *nineteen out of twenty* answered YES. They were then asked, "What would become of you?" and the answer was "*Oh! the Priest would take care of us!*" This frank and apparently honest avowal of the supreme power of the Priests over their subjects, has very naturally caused much alarm among the American families, who feel no safety of property or person while a Roman Catholic remains under their roof. Many have already discharged their domestics, and others are preparing to do so immediately. We also learn that the removal of all Catholics from the Shoe Factories in North Bridgewater, is contemplated.—[Boston Bee.

CORRESPONDENCE.

VERGENNES, VT., ADDISON CO.

Brn. and Sisters:—Let us with united hearts thank our heavenly Father for giving us the World's Crisis. O may God speed it on from victory to victory. I feel if we do all we can to sustain this paper, the light it carries with it is destined to shine to the end. O when I look into its columns I cannot express my feelings better than to say with the poet:

Brother, cheer thee, land is nearing,
Still be hopeful, nothing fearing,
Soon in majesty appearing,
You will behold that Lamb once slain.

Oh how joyful then to hear him,
Whilst all nations shall revere Him,
Saying to his flock who fear Him,
I have come on earth to reign.

Language is inadequate to express the feelings of my heart when I see nation rising against nation, and kingdom against kingdom, as Jesus said it should be in the last time. O when I look around and see how wickedness is abounding, and how little the world seems to be moved when they cannot help seeing those things coming on the earth, it makes me feel at times as though I could lift up my voice like a trumpet, and cry aloud and spare not, whether they will hear or forbear. The Lord is coming, and my soul cries out "Amen, even so come, Lord Jesus," and come quickly. I cannot close this until I say one word with regard to Brother Edward Burnham's being at Middlebury with us. The Lord was with him. I can say of a truth I have never seen such an ear to hear since '44, as there is at Middlebury at the present time. God give you grace and power to send out the cry to the world, "Behold the Bridegroom cometh, go ye out to meet him." Amen.

ISAIAH KELLOGG.

WOODSTOCK, May 30th, 1854.

Dear Brother Merriam:—I trust the great Head of the Church has called you to the work of publishing the "good news" of the coming kingdom to the "little flock," and to warn a wicked world of its approaching end. May He grant you grace sufficient for your arduous duties. And O may Jesus' dying love ever be the constraining motive in all who write or speak on this momentous subject. Truth is gaining ground, though slowly; yet it is destined to triumph, and all who *will*, *may* know the truth, and by it be made free. I praise God that He still has servants who are giving the household "meat in due season." "God *has appointed* a day in which He will judge the world," and Jesus has told us *when*, we may "know it is *near*, even at the door;" and he has had a people for the last ten or twelve years, at least, that have *professed to believe it*. And now shall we cavil with the word of God, and strive to evade, and cover over all the evidences that can be brought to confirm our faith and heighten our prospects of speedy deliverance? God forbid! For one, I can rejoice, yea, and I will rejoice, (for Jesus has told me to,) in all the evidences that prove that our "redemption is near."

Praise God for the light that shines upon the prophetic word in this "time of the end."—"Whoso readeth, let him *understand*." I am glad my attention was ever called to the subject of Christ's second coming, and that with many others, in '44, I took my "lamp and went forth to *meet* the *Bridegroom*." And though disappointed in not seeing Him at the time I expected, and my faith was severely tried, yet I found it rested still on the promise, "He *will surely come*, and will not tarry." And now I must follow on, till I *meet* "*Him*, whom absent I love, whom having not seen I adore." In the first move, I felt that "my Father" was at the helm; and I believe the unerring Pilot still guides the ship. Through storms and tempests, rocks and quicksands, she will *safely* pass, and *soon*. All glory to the great Captain of our salvation! She will land her weary crew in the haven of eternal rest.

After finding that we were mistaken in our reckoning as to time in '43, I had concluded that no more evidence could be produced from the word, than what Brother Miller and others had presented. In taking this position, I am confident I was wrong: for consequently a large portion of God's word which was once so sweet to me, became tasteless, and without meaning. But I thank God that He sent Brother Adrian and others here last winter to awaken us once more to trim our lamps anew. And O how did the sacred oracles shine out in living light, and every word drop honey to my fainting spirit! Now let trials come, scorn and reproach—faith plumes her wings, and mounts above the storm. Our Jesus *is coming* after all—Hallelujah! and coming at the "appointed time!" O let us search the scriptures to see if these things are so. Angels have desired to look into them—prophets have searched "diligently what manner of *time*

the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that *should follow*," and shall *we* be uninterested? Truth loses nothing by investigation. It is the truth we want, and nothing but the truth. Men's theories are uncertain; their plans and schemes may fail—but God's schemes will never fail. The wondrous plan of man's redemption stands there in His word yet, and will till the consummation—till the last servant of God is sealed, and Jesus comes to reign. Praise God! his ministers are giving the trumpet a certain sound, that the people may "prepare themselves to the battle." Soon the "marriage of the Lamb will have come, and his wife will have *made herself ready*." I am sensible that whatever our *profession of faith* may be, "without holiness, no man shall see the Lord." *Now* is the time to get the "wedding garment" on; tomorrow may be *too late*. Sinner, hasten, O hasten to get a life secure in God. My brother—my sister—wherever you may be in this dark world of sin—black or white, bond or free—may I not say to you (though most unworthy) in the language of Brother Paul, "*Ye are dead*, (crucified to the world,) and your life is hid with Christ in God: when Christ who is our life shall appear, then shall ye also appear with Him in glory." Amen.

S. T. B.

PLEASANT VALLEY, Ct.,
June 12th, 1854.

Dear Brethren and Sisters:—Let us endeavor to realize the terrors of the final judgment day. When the dead are sleeping in the silent grave; when the living are thoughtless and unapprehensive of the grand event, or intent on other pursuits; some of them dissolved in sensual pleasure, eating and drinking, marrying and giving in marriage; some of them planning or executing schemes for riches or honors; some in the very act of sin; the generality stupid and careless about the concerns of eternity, and the dreadful day just at hand; and a few here and there conversing with their God, and looking for the glorious appearance of their Lord and Saviour; when nature moves on in its regular and uniform course, and infidel scoffers are taking license from that consideration to ask, "Where is the promise of his coming?" In short, when there are no more visible appearances of this approaching day than of the destruction of Sodom on that clear morning in which Lot fled away; or of the deluge, when Noah entered into the ark; then, in that hour of unapprehensive security, then suddenly shall the heavens open over the astonished world; then shall the alarming clangor break over their heads like a thunder-peal from cloudless skies. Immediately the living turn their gazing eyes upon the amazing phenomenon; some hear the long-expected sound with rapture, and lift up their heads with joy, assured that the day of their redemption is come; while the thoughtless world are struck with the wildest horror and consternation. In the same instant the sound reaches all the mansions of the dead; and in a moment, in the twinkling of an eye, they are raised, and the living are changed. This call will be as animating to all the children of God, as that call to a single person, "Lazarus, come forth." O what a surprise will this be to a thoughtless world! Should this alarm burst over our heads this moment, how panic-stricken would the world be! Such will be the terror, such the consternation, when it actually comes to pass.—Sinners will be the same timorous, self-condemned creatures then as they are now. And then they will not be able to stop their ease, who are deaf to all the gentle calls of the gospel now. Then the trump of God will constrain them to hear and fear, to whom the ministers of Christ now preach in vain. Then they must all hear; for, "all that are in their graves," *all, without exception*, "shall hear his voice." Now the voice of mercy calls, reason pleads, conscience warns, while multitudes will not hear. But this is a voice which shall, which must reach every one of the millions of mankind, and not one of them will be able to stop his ears. Infants and giants, kings and subjects, all ranks, all ages of mankind shall hear the call. The living shall start and be changed, and the dead rise at the sound. The dust that was once alive and formed a human body, whether it flies in the air, floats on the ocean, or vegetates on earth, shall hear the new-creating fiat. Wherever the fragments of the human frame are scattered, this all-penetrating call shall reach and speak them into life. This summons shall spread through every corner of the universe; and Heaven, and earth, and all their inhabitants, shall hear and obey.—Think for a moment; I see, I hear the earth heaving, tombs bursting, graves opening; now the nations under ground begin to stir. There is a noise and shaking among the dry bones. The dust is all alive and in motion, the globe breaks and trembles, as with an earthquake, while this vast army is bursting into life. The ruins of human bodies are scattered far and wide, and have passed through many and surprising transformations. And now, at the sound of the trumpet, they shall all be collected, and all appropriately arranged;—atom to its fellow atom, bone to its fellow bone. Oh! what a dreadful day is just about to burst upon a guilty world! One class will look up and say, "Lo this is our God, we have waited for him, and he will save us;" while the other will say, "Rocks and mountains fall on us, and hide us from Him that sitteth upon the Throne, and from the wrath of the Lamb." O sinner, turn and make your peace with God, before you at his bar appear.

Yours, looking for the Son of God.

GEO. W. CORLISS

BOLTON, CANADA EAST,
APRIL 20, 1854.

Dear Brother: This year brings to the world a notable era in the history of nations. The last sands of time are falling from the world's hour-glass—scoffers are sealing their own fate—the knell of nations is tolling its last warning to a guilty world—the European thunders begin to sound the dreadful doom of millions. O! the scenes of carnage—the fields of blood—the time of trouble! The mighty sword is bathed in heaven. But see, beyond this mighty storm the clouds break—behold he comes—lo, this is our God; we have waited for him Yes he comes, traveling in light ineffable—clothed in grandeur—attended by millions of glorified spirits.—Look up, little flock, he comes to save you. O yes, little flock, it is your Father's good pleasure to give you the Kingdom—the Kingdom of glory. The Kingdom will soon be set up on the ruins of others; but remember that

"None but holy ones can enter,
Through the pure, celestial gates."

May the sanctifying spirit of truth prepare us for that awful, yet glorious scene.

Yours, looking for redemption soon,

JOSEPH NEEDHAM.

BOSTON, June 28th, 1854.

Brother Merriam:—The Crisis is a welcome messenger to me. I love the Christian spirit which characterizes the writings contained in it. I believe it has been the influence, under the blessing of God, of doing much good in awakening the virgins and the ungodly to hear the last warning to this dying world, to go forth to meet the Bridegroom who is about to come. I enclose sixty dollars to assist you in distributing the welcome messenger, that all may read the joyful news. I believe it will not be needed much longer; for the King will soon come and take his waiting children home to be with Him forever.

Truly yours,

ONE OF THE PILGRIMS.

Derr Brother Merriam:—I have just returned from England and Ireland, and I send you a copy of a paper of which I scattered 17,000 in both countries, 11,000 in England, and six in Ireland. There is very little of the Advent in either countries except Judaism and the future development of the man of sin to persecute the church. I believe the churches in those countries are in a very formal state. The all absorbing question is the war. We must try and do something for the Crisis in Newark, it was providentially created to give to the household a portion of meat in due season, and I believe God will sustain it until the last of the servants are sealed.

Yours, in hope of immortality this present year.

ABRAHAM FLAVELL.

OLDTOWN, LASALLE CO.,
ILL., June 20, 1854.

Dear Brother Merriam:—I write to acknowledge the receipt of the Crisis, and to enclose you one dollar with the promise of more soon. I am pleased with the paper. I find in it something that does me good and strengthens me, as bread does the famishing. The sheep *must* be fed, and if those whose care it is to feed the flock, give them *husks*, the great shepherd will most assuredly employ other instrumentalities, so that they may be *kept* by the power of God and nourished. I do not believe our Lord will leave us long in dry pastures, when he can lead us to those that are green. Brother Burnham and Morgan's visit was timely, and has greatly rejoiced our hearts, and strengthened our faith.

GEO. WHIPPLE.

DISTURBANCE APPREHENDED IN WORCESTER. The *Springfield Republican*, says the Americans are effecting an extensive organization in the heart of the Commonwealth, and the feeling of hostility between them and the Catholic population is reaching a high pitch. "Threats of the most violent character are made on both sides, and the city is flooded with vague rumors of intended incendiarism, poisoning of families, and other murderous outrages, said to be in contemplation by the foreign residents, who now constitute about one-third of the whole population of the city. The Catholics are known to be arming and preparing themselves for some anticipated crisis, and the Americans are taking similar precautions. The excitement is also spreading to other towns in the vicinity."—[Boston Bee.

☞ We clip the following from the N. Y. Herald:

Genoa May 24, 1854.

The country between Florence and Rome has been rather severely shaken within a few days, by a series of earthquakes, which occasioned much consternation among the inhabitants. The first occured about 10 o'clock on the night of the 14th, and the undulatory motion continued some 3 or 4 seconds. Another more intense followed at about 4 the next morning, and continued over 6 seconds; at 10½ of the same morning, a third shock, still more alarming, held the panic-stricken population breathless for 8 or 10 seconds, and a fourth occured between 3 and 4 in the afternoon, which made the firmest houses tremble, and tumbled into ruins some that were shattered by the shocks in February last. About 3 o'clock in the afternoon of the 22nd, (day before yesterday,) another occured, which was felt at Florence. An American family, which hastily left that city by the evening train for Leghorn, has just informed me that the tables and furniture of the apartments vibrated visibly under the invisible "manifestation," and that some China vases were thrown upon the floor and broken.

No sound or noise whatever, accompanied them, nor were they marked by any sensible meteorological phenomena; nor can I learn that any fissures were made, though it is said that an ancient spring near Perugia has disappeared. The animals participated in the general alarm; and in truth, such oscillatory movements are well suited to disturb one's faith in the immobility of the "solid earth." The weather, however, has been unusually agreeable for some weeks past, and favorable reports come to us from all parts of Italy concerning the crops. There is a reasonable prospect of abundant harvests, and they are much needed to relieve the severe pressure upon the means of subsistence.

ANNEXATION OF AN ITALIAN PRINCIPALITY TO THE UNITED STATES:—A letter from Paris to the New York Tribune, dated June 10th, informs us that the Principality of Monaco, on the shores of the Mediterranean, between Nice and Genoa, with a population of 6,000 souls, and two small seaports, is a candidate for admission into the Union of the American States.—It contains three cities, which cover nearly all its area. They are Menton, the largest, Roquebrune, and Monaco, the latter being the capital. The sovereignty of Monaco is vested in the Princes of that name; but from the year 1814 until 1848 it has been under the protection of Sardinia. In 1848, when all Europe was in a state of revolution, Menton and Roquebrune revolted, and declared themselves independent. Monaco, the capital, being occupied by a Sardinian garrison remained faithful. The Sardinian Chamber of Deputies has recently prepared a project of law to incorporate the revolted cities and all the principality into the kingdom as an integral part thereof, without any separate rights; and it was probably in view of this, that the Duke of Valentinois, one of the Princes of Monaco, made an attempt to seize his hereditary possessions. He failed, however, and both parties have appealed to the United States' representatives at Paris, to take possession of the territory. The Prince wishes to sell out to the United States his rights for the purpose of raising money, as he is in needy circumstances, while the people of the principality wish to be taken under the wing of the American Union, in order to secure republican liberty, and the protection of a powerful government. The United States Secretary of Legation at Paris has undertaken to investigate the matter.—The seaports are said to be good ones, and would prove valuable to us, while the territory is described as rich in mines of silver, iron, mercury, &c.—[Philadelphia Ledger.

HORRIBLE ACCIDENT.—Yesterday evening a box was sent to Mr. J. H. Allison, the Superintendent of the Marine Hospital on the corner of Longworth and Western Row. about 10 o'clock Mr. Allison and his wife were seated in their private room, and concluded to open the box and examine its contents, the consequence of which was the explosion of a bomb-shell, the iron of which from appearance must have been 3-4 of an inch thick and heavily charged with powder. The noise of the explosion was heard a distance of five squares.

The neighbors discovered the Hospital to be on fire, and the alarm was raised, and by the aid of a few buckets of water the fire was extinguished. In the room Mr. and Mrs. Allison were found bleeding and groaning. Mr. A.'s bowels are torn out, and his legs literally crushed, while his head, face and breast are burnt in a terrible manner. Both arms of Mrs. A., were torn off, her head mangled, and her whole person shockingly burnt. Both were breathing at 11 o'clock, but neither, it is thought, can possibly survive the night.—The explosion caused sad havoc in the room. The ceiling was raised from its position, and riddled by pieces of the bomb shell.

A later despatch says that Mr. and Mrs. Allison are both dead, and adds, that Mr. A. was probably killed because he was knowing to a murder that had been committed.—[Boston Traveller.

Later from Europe.

By the Europa, from Liverpool, at New York, Friday, we have three days later advices from Europe. The markets had slightly improved; but the news relative to the war is of little importance.

Silistria held out up the latest date, the 14th. It is announced that Austria and Prussia have jointly framed a reply, overlooking the objections of smaller German States.

Col. Mantueffal is about to go to St. Petersburg with a message from Prussia recommending the Czar to accept Austria's recall summons. It is, however, rumored that the Czar has already refused it.

The Baltic fleet was at Boresuna, twenty miles from Helsingfors. Nothing later from Asia, Greece, or the Black Sea. The Allies are still proceeding to Varna. Redchid Pasha retires from the Turkish ministry, and is succeeded by Chechib Effendi.

A bill giving Canada an elective Senate passed second reading in the House of Lords.

Very wet weather in France exists—fears for the crops.

On the 13th of May, the British steamer destroyed the ships, dockyard and stores at Brahertsdt, in the north of the Gulf of Bothnia;—350,000 roubles damage was done. On the 31st, a steamer captured several vessels off Uleaborgh, and on the 1st of June four steamers destroyed the ships, dockyards and stores at Uleaborgh; 400,000 roubles damage done.

Athens, June 7th. Complete concord now exists amongst Ministers. The three dismissed Generals made their submission. Hadji Petro still holds out in Thessaly.

The Europa Cavalry Transport was burned to the waters edge, while on her passage to Gibralter with troops; 21 lives were lost, including Col. Moore, commander of the troops, and fifteen soldiers; remainder on board, 66 in number, saved themselves in boats.

The Russians made another unsuccessful attempt on Silistria, on the 10th. Marshal Naskieloctheh received a very severe wound in the right leg, and was obliged to delegate to the commander, Gen. Gorteischoff, to be removed to Jassey.

A Turkish attack on the Island of Mokan, was repulsed. The Emperor Nicholas is shortly expected at Kiew. It is stated that the Porte signifies its acceptance of the Convention proposed by Austria with reference to the eventual evacuation of the Principalities.

St. Petersburg, June 8th. The news of the adhesion of Greece to the ultimatum of the Western Powers caused great surprise, Russia reckoning on divisions contrived at great expense in the southern provinces of Turkey.

Appointments.

GROVE MEETING.

A Grove Meeting will be held in the Grove near Fort Brewerton, in Onondaga Co., N. Y., commencing on the 15th of July, and continuing over the Sabbath. Preaching by Brethren from the East. All who wish to hear upon the great, sublime and important subject of the Lord's Second Coming are invited to attend from far and near. Provisions will be made for those coming from a distance, during the meeting.—Oh friends come and hear for yourselves; give the subject a fair investigation, then you will be capable of judging whether these things be so. I assure you, dear friends, these things are so. Jesus, the King of glory, is coming this year.—We are just upon the verge of the greatest revolution that has ever been witnessed since the creation of the world. The last great conflict is coming—the battle of Armageddon draws on—the kingdoms of this world are about to be dashed in pieces like a potter's vessel, and the everlasting kingdom of Jesus Christ established under the whole heavens; and the saints will take the kingdom and possess it forever even forever and ever. Oh poor sinner, will you heed this last note of warning that will ever be sounded to this guilty world? the Judgment is coming; flee to Christ without delay. Prepare to meet thy God in peace

Another Grove Meeting will be held in Vanburen, Onondaga Co., N. Y., commencing July 22d, and continuing over the Sabbath. Preaching by the same Brethren. JAMES WEST.

TENT MEETING.

The Committee appointed to select a suitable place for the Tent Meeting to be holden on the 18th of July, have come to the conclusion that as Salem is more central than Lynn, it would be best to have it changed to that place. It will be holden on a spot of ground near where the great Camp Meeting was held in '42, called Liberty Hill; it is hoped that there will be a general gathering of the saints of God at this meeting. Come, Brethren, all that can, and bring your tents with you, as we expect all to camp on the ground. We shall have provisions made for boarding, and a number of good tents for lodging, and hope our Brethren will bring their bedding with them, that we may dwell in booths a few days and have a refreshing feast. We hope our Brethren in Maine, with whom we had a refreshing season last Fall in Lynn, will come. Bro. Cummings will be present with his big tent. The Ministering Brethren are invited to attend as the Lord may direct.

In behalf of the Committee,

S. F. ROGERS.

TENT MEETING.

There will be a Tent Meeting held in Surry, Me., about 30 miles East of Bangor, to commence on Wednesday, July 5. Brother Cummings and others will attend.

ISRAEL DAMMAN.

TENT MEETING.

There will be a Tent Meeting held in Portland, to commence on the 12th of July. Brother Cummings will attend, and others from the West. ISRAEL DAMMAN.

I return West in two weeks and will preach on my way at
Buffalo, N. Y., Sunday, July 9.
Southbend, Ind., Wednesday eve., July 12.
Terricoupee, Ind., July 13.
Union Mills, Ind., Sunday, July 16.
My Post Office address will be Union Mills, Laporte Co., Ind. I shall be ready to answer calls form Brethren at new places as the Lord, in Providence, opens the way; and as the whereabouts of the Brethren at the West, as a general thing, is unknown to me, they will please write me and make their wants known.

J. C. BYWATER.

There will be a Grove Meeting in Cheshire, Conn., commencing Saturday, July 15, at two o'clock P. M. Miles Grant and S. G. Mathewson will attend.

There will be a Tent Meeting at Wolfborough, N. H., to commence Wednesday eve, July the 12th, and continue over the Sabbath. Br. Couch, Hemenway and others will be present to preach the word. Let there be a general rally of the saints.

There will be a Tent Meeting at Kennebunk Port, Me., to commence July the 19th, Wednesday, P. M. and continue over the Sabbath. Br. Couch and Hemenway will attend.

F. H. B.

If time continues there will be a great Tent [illegible]

TENT MEETING.

The Lord willing, there will be a Camp Meeting at Houghtonville, Vt., on ground owned by Bro. A. G. Gibson, commencing Tuesday, August 29, and continue one week. It is hoped that the Brethren and Sisters in all this region of country will come together at this meeting in the name and strength of the Lord. This may be the last meeting of the kind we shall ever have. We hope the Brethren, as far as possible, will come with tents and provisions, prepared to take care of themselves. There will be a tent for the use of those who cannot bring one. We expect those present, who are called of God, to preach the word. O. D. GIBSON.

I will preach in
Salem, Mass., Saturday, July 8, at 5 o'clock P. M. and continue over Sunday.
Exeter, N. H., Sunday, July 16.
S. W. BISHOP.

If the Lord permit, myself and Bro. R. R. York will meet the Brethren at
Gardiner the second Sabbath in July.
JESSE PARTRIDGE.

The Lord willing, I will meet the Brethren at Prospect, Me., the second Saturday and Sunday in July. JAS. NUGENT.

I will meet the Church, if the Lord will, at Chester Factories, July 9. C. GOODRICH.

Providence permitting, I will meet with the Brethren in
Hillsborough, N. H., the second Sunday in July. B. P. MANNING.

Bro. J. W. Britton will preach in Portland, Me., July 4, and continue over the Sabbath.

The Lord willing, Edwin Burnham will preach in the Grove at Union Mills, Indiana, July 8th, at 2 o'clock P. M., and continue over the Sabbath. D. R. MANSFIELD.
Plymouth, Ind., June 10th, 1854.

The Lord willing, I will meet with the Brethren at
Holderness, N. H., near Daniel Smith's, of Sandwich, the second Sabbath in July.
Meredith Village, N. H., the third Sabbath in July. T. W. PIPER.

The Lord permitting, I will preach at
Gilman's Corner, East Alton, 2d Sabbath in July.
Meredith Center, 3d Sabbath in July.
OTIS G. SMITH.

Conferences.

There will be a Conference in Portland, Me., to commence Wednesday eve, July the 26th, and continue day and evening through the week and over the Sabbath. Br. Couch and myself will attend. F. H. B.

Providence permitting, there will be a Conference at Portsmouth, N. H., to commence Wednesday, July 5th, and continue over the Sabbath. Bro Hemenway and Bishop are expected to be present. J. H. BERRY.

Special Notices.

Bro. Merriam,—I wish to say that the Advent Brethren in this place (North Adams, Mass.) have hired Isbell's Hall, on Eagle St., where we hold meetings three times on the Sabbath. We hope ministering Brethren will appoint meetings here as in other places.
Address Wm. McCullock, North Adams, Ms.

Bro. G. W. Stevens is authorized to transact business for this Office

VERY SPECIAL NOTICE.

Will all subscribers who receive their papers in *single wrappers*, and wish to have them continued, please inform us this week. We stated our reasons for making this request in our last week's paper. The trouble and expense will be but a trifle for each individual, and it will save our sending the paper to at least a thousand whom we know nothing about. Our friends will all understand it. This request is only to those who receive the papers *in wrappers*.

Bro. R Porter: We will most cordially.—Please give us the author's name.

NOTICE. The Lord's children here are few, young and thrifty, holding meetings on Tuesday and Friday evenings, of the week, also Sundays, day and evening, at Bro. Ralph Deveraux's, on High St., Marblehead, Mass.

NOTICE. Dear Brethren,—The Lord is soon to come and judge the world in righteousness and establish his kingdom on the earth, and we have but a short time to warn our fellow men. As we are commanded to work while the day lasts, we have fitted out a Tent that will accommodate about one thousand persons for the purpose of going out into "highways and hedges" to sound the alarm; and we want to keep it in the field all the time, (if the Lord will), and do all the good we can. Therefore, those that know of a field of labor where good can be done, and wish to have a Tent Meeting, *will please write to me immediately*, so that I can make the necessary arrangements in order to meet the wishes of the Brethren.
All letters to be directed to James Hemenway, Clinton, Mass. J. HEMENWAY.

Bro. Henry H. Cady, of Granville, Vt., is anxious that some of the preaching brethren should visit that place. If any one should respond to the call, they will please give notice through the paper.

D. R. Mansfield, in behalf of the brethren, requests that E. Burnham may call at Bigelow's Mill, Ind., on his way from the West, and preach.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for be public write, *Private.*

3. At the head of all letters write the date, *never failing to give the STATE*, and also County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper or for books on a page by itself, beginning thus, Order for the Crisis, or, Order for books, [illegible]

[illegible]

6. Be careful to write names and P. O. address in a legible hand.

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the pathway of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ Bro. W. S. Hersey: We cannot decide upon the route. That belongs to the P. O. Department.

☞ Bro. A. D. Fay: They are all gone.

☞ When the names of new subscribers are sent they should be marked as such.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent

☞ Bro. David Hanscomb: We do not understand the address to which you want the papers sent; please inform us.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ As we have published another edition of "The Grand Crisis in Human Affairs," and were obliged to pay cash down for the same, we hope all who have not remitted the funds for the copies they have sold, will attend to the subject immediately.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H., Price, fifty cents.

☞ We have just published in tract form the exposition of Es. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.
" " paper "		40 "
Wholesale, cloth "		$40 00 per 100
" paper "		33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies as these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

H Hatch, T W Piper, J Stedman, L Rice, D Hutchinson, M Meguire, O Perkins, W M Perkins, D Hanscomb, E G Scott, C W Richards, H Judd, J Grant, Sister Burnham, B C Denney, C D Russell, J Spinney, J Hanson, W Applebee, W Sims, E Maxwell, W Jackson, I Jackson, J Graves, W Clark, E Hunt, E Hale, D Dale, B Batchelder, G W Waterhouse, D Hoit, S B Saxton, E Thompson, A Newell, S Hill, J P Yates, J Berry, E C Styles, L H Bowden, J Danforth, S Stokes, J Rogers, H Stedman, S Cooper, G Whipple, J Smith, S Mudget, L P Harvey, R Woodard, O Wright, G Patterson, J Harlow, J Murphy, S J Pitman, L S Andrews, M S Plants, M Garland, $1 each.

J Hackett, A Twombly, C Dunn, R Palmer, L Adams, D Snow, E Lowell, C W Whitney, N Atkins, J C Bennett, G Rich, L [illegible], [illegible] Miller, J Clough, I Lovering, F Phillips, [illegible] Teeple, A A Leavenworth, J C [illegible], A Duren, Jr., A Duren, W Robinson, [illegible], 50 cts. each.

E F Clark, W T [illegible], J Libbey, [illegible] Jesseman, G W Wilkins, W Dayton, 25 cts each.

Miscellaneous.—G M Chiles, $2; L A Fulton, $2; E Dinan, $10; J S White, $2; G W Dean, $5; T Sandborn, $2; P White, $2.50; J Morse, $2.50; [illegible], $2; L R Teeple, $1.50; [illegible], $1.50; A W Libbey, $2; A Curtis, $2; [illegible]; $2; J Tame, $2; W S Hersey, $2; J Davis, $2; L. A Gage, 75 cts; [illegible], $2; J Meyguire, $10; C F Jordan, $1.50; [illegible], $10; J Churchill, $1.25; J Whitman, $2; P Ross, $1.50; E L [illegible], $2; [illegible] $5; D Davis, $2; [illegible] who believes the Lord will come [illegible]; one of the Pilgrims, $60; [illegible]

For the World's Crisis.

Christian Graces.

There is a star that shineth
With soft and holy light;
It cheers my lonely pathway
Through shades of darkest night;
Born only beams for mortals,
And when my race is run,
I'd leave it at the portals
Of my eternal home.

FAITH weaves a goodly garment
Ting'd deep with crimson hue;
I'd wrap its folds around me
Till Canaan heaves in view;
Shall need it then no longer
When past the shadowy night;
I'd leave this tried conductor
Where faith is lost in sight.

There is a wreath of beauty
I'd twine around my brow,
Of truthfulness and duty,
O yes I'd wear it *now*;
I would not cease to wear it,
Though in the kingdom bright;
TRUTH'S stamp'd with immortality
And knows no shade, or blight.

There is a rare sweet flower
I'd *always* call my own,
It thrives in sorrows bower,
And blossoms with the thorn;
It is the fairest ornament
That mortals ever wore,
HUMILITY I'd bear with me
To yon celestial shore.

There is a gem of loveliness
I'd hide within my heart;
I'd press it to my bosom
And *never* with it part;
And when in Eden's bowers
My golden harp shall trill,
LOVE still shall be my diadem,
My dearest treasure still.

There is a crown enduring
When earthly kingdoms fall,
I'd part with life to win it
And freely give my *all*;
The dead have not obtain'd it,
The sinner cannot wear
This crown of IMMORTALITY
When Jesus does appear.

VESTA N. CUDWORTH.

Charlemont, Mass.

For the World's Crisis.

Redemption.

BY MARY L. PRATT.

Dear Christian friend, the time is near
When our deliverer shall appear:
Break forth, and sing, our coming king
Will soon a cro n of glory bring.

On Calvary's mountain, once he died,
The bleeding stream flowed from his side;
Hark, hear his groan, His plaintive moan,
"My Father, let thy will be done."

And now he's drank the bitter cup,
His precious life he's yielded up;
Oh hear his cries, for us he dies,
To heaven he turns his languid eyes.

And now the debt for us is paid,
Sinners, on Him your guilt was laid;
The deed is done, the victory won,
"'Tis finished," cries the blessed Son.

He's risen and ascended high
At God's right hand, no more to die;
But he'll leave soon, His Father's throne,
And come to claim the earth his own.

O Christian, gird thy armor on,
And venture now on Christ alone;
Make him your choice, obey his voice,
In hope of glory, e'er rejoice.

O Sinner, come to Christ and live,
Repent of sin, God's word believe;
And then arise and be baptized,
And you by him will then be prized.

The Lord in Judgment will appear,
The trump will sound, the dead will hear;
When he descends, probation ends,
And every knee before him bends.

On the New Earth the saints will reign,
And walk the verdant, flowery plain,
On the golden street they'll plant their feet,
And friends long parted there will meet

The Crystal river there shall flow,
And thirst we never more shall know,
And life's fair tree shall ever be
Within that boundless kingdom free.

Then let us strive to enter there,
In that blest kingdom have a share,
On that [illegible] shore we'll part no more,
Sin, death, and pain forever o'er.

For the World's Crisis.

The Christian Hope.

How sweet the Christian's hope to me
While here I'm called to roam;
It points me to a better land
That I may call my home.

[illegible]

When friends that once I loved so well,
Leave me alone to sigh,
[illegible]

CORRESPONDENCE.

WINDSOR, CT., June 22d, 1854.

To my Brother in Christ;—Although I am a stranger to you in the flesh, yet I am your sister in the tribulation, and patience, and kingdom of Jesus Christ; a pilgrim and a stranger. Here I have no continuing city, or abiding place, but I am seeking one to come, and through Christ I am heir to an inheritance incorruptible, undefiled, and that fadeth not away.—Through the kindness of brother S. Cooper, I have had the privilege of reading the World's Crisis, for which I praise God.—O how my heart has been made to rejoice from time to time, while reading its pages; and I feel to praise him for those blessed words, that when our king took his far journey, he gave authority to his servants, and to every man his work, and commanded his porter to watch; and blessed be his name, the faithful ones his "watch care keep," and they are waking up the virgins, who are trimming their lamps for the last time. They will sleep no more; for the cry has gone forth, "go ye out to meet him." O how often am I led to look up and praise him with a full soul, that I ever heard the sound; and hearing, I believe and rejoice with joy unspeakable and full of glory. I believe we are living near the judgment; and I deeply feel the necessity of giving heed to our Savviour's words; "be ye therefore ready also; for in such an hour as ye think not the Son of man cometh."—Dear Brethren and Sisters, the Lord has done great things for me, whereof I am glad; He is leading me by His right hand, and protecting me with His holy arm, and with David I can say, "thy rod and thy staff, they comfort me." O do not despise the rod: a kind Father sends it in love. Let those of you who are called to suffer according to the will of God, 'commit the keeping of your souls to Him, as unto a faithful Creator." "Cast all your care upon Him, for He careth for you" "Call upon Him in the day of trouble, and He will answer you." Glory be to God, He is a present help in time of need. His Grace is sufficient for thee. I have proved all this; and this is but a drop from the fountain. I feel his word and his love like fire shut up in my bones, and "my heart and my flesh crieth out for the living God." "O when shall I come and appear before Him?" I believe it will be but a little while; the nations are gathering in the valley of decision; but they little know who mustereth the battle, or who will decide the fate of those nations. "The press is full, the fats overflow; for their wickedness is great;" this is the cause of those multitudes gathering in the valley of decision. Soon He will come that is to tread the great "wine press of the wrath of Almighty God." O great and dreadful day! Who can abide it but those who stand complete in Christ? See to it that you have his spirit dwelling in you continually; for without it you are none of his. We all have a talent committed to our care; be careful that you do not hide it in the earth. Says the Master, "go work in my vineyard. You can all do something, if it is but to feed the hungry, and clothe the naked; for the poor ye have always with you, and whensoever ye will, ye may do them good. Remember this, ye that have this world's goods, be careful of your stewardship; soon the Master will come and reckon with you—O let us, one and all, be found working the works of God; not doing our own will, but the will of him that hath called us out of darkness into his marvelous light. O that God would strengthen and teach and uphold his faithful watchmen, that are giving the last lingering call of mercy to this poor, doomed earth, is the daily prayer of your unworthy sister in Christ,

EMELINE BUCKLAND.

Dear Brother Merriam: I have spent the last two Sabbaths in the city of New York. I find many good brethren in this great city of wickedness. Those who have never visited this emporium of the western world, have but a faint conception of the vast amount of human suffering endured, or of the rapid increase of moral evil so manifest to every observer of men and things. He whose soul is not stirred within him; whose sympathies are not awakened by such objects as everywhere meet the eye, must be callous to all the softer impressions of the human soul. Here is a representation from all the great nations of the world; and the spirit that actuated them at home, more or less, manifests itself when here. The influx of foreigners is on the rapid increase; and our institutions and constitutional liberties which once produced such a taming effect, have lost all their charms now; confidence is all destroyed; *government officials* look only for gain from their quarter. Supreme selfishness reigns. Discontent manifests itself in every nation upon earth. In every town and city the spirit of rebellion is ready to break forth; constitutional authority is trampled under foot, and the most sacred covenant obligations disregarded. The spirit of war is universal, from the child that can say, my father, to the old man leaning on his staff, all are being aroused. The mighty men are waked up, and the men of war are gathering; the last scene in this eventful age is at hand. What do these things mean? Can we find the answer in the word of God? Oh look at these things. "Behold the Bridegroom cometh." Dear brethren, He is coming; oh awake, awake, slumber not in this last hour. A few more struggles and the victory is ours—ours forever. But before closing I would not fail to mention that I baptized eight the last Sabbath I spent in New York city, four of whom had belonged to the Catholic Church.—One of them less than four weeks ago was confined under lock and key in a convent at Hartford, Ct. Here she was kept for some time on water gruel; but not liking her entertainment, she possessed herself of the key of the enclosure, and escaped from their power. She is looking for the Saviour this year. Her Catholic friends deceived her, making her believe she was going to Hartford to visit a cousin. When there, they slipped her under the *padlock*, suspecting her of heresy. But she is free, thank the Lord, and I washed the mark of the *beast* from her forehead by baptism.—What but the religion of the crucified Lamb could influence a young woman to leave her father's house, and become an outcast from her kindred, without any visible advantage, so far as this world is concerned? Such instances as these are a loud call to our young friends who have so many advantages to enjoy. Oh what responsibilities rest upon us in view of these privileges. Let us improve them. Behold the Judge standeth at the door—He comes this year. Amen.

P. S. I wish to say to all who have written me to visit them, that I will come as soon as I can make arrangements. If brethren will get up grove meetings, I will attend to such meetings without delay.—It is but a little work to seat a grove; and brethren coming from a distance can put up tents. Now, brethren, get up grove meetings, in different places, and let me know it, and I will attend them. Much more good might be done with the same effort than in any other way. Come, brethren, act. We have but a few months more to work; let us work while the day lasts.

ISAAC ADRIAN.

PATRICKTOWN, ME.

Brother Merriam:—I think I can honestly say to you, and to the readers of the Crisis, that I am willing my name should go out as evil, if it may promote that Gospel which has power in it. Yes, it is surely "the power of God unto salvation to every one that believeth." I am made glad while I read its pages, and am assured that it was so adapted to the capacity of fallen man, that he is without excuse, if he is not "thoroughly furnished unto every good work." "Knowing this first"—yes, we mark the expression; and now we will listen attentively to you, Peter, while we hear you say that no prophecy of the Scripture "is of any private interpretation.—For the prophecy came not in old time by the will of man; but holy men;" what kind of men were they Peter? "*Holy men of God* spake as they were moved by the holy Ghost." Well now let us examine to see whether Peter had much confidence in this mode of receiving instruction—yes there is evidence demonstrative that he had the most implicit confidence, and was with us a firm believer in the final "restitution of all things spoken of by all the holy prophets since the world began." Hear him in the "16th vs. of the first chapter" and onward. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty," etc. Now while we hear the description of the power and glory of that sublime panoramic scenery, as typifying that which shall have its Antetype, at Jesus second appearing,—we hear him say, we have something more sure—it is what the Prophets have said—These things which we have seen here are indeed very glorious; I have been awed into reverence; I have even asked permission to build three tabernacles; it seemed to me so real that I knew not what I said—but now I am come to consideration and have recieved the additional instruction from my Master, saying "tell the vision to no man," etc. until the Son of man be risen. This was intended to prepare their minds and ours too, thank the Lord, to understand more fully the glorious change that yet awaits the righteous dead and living, at his appearing and kingdom—but I must close by saying to many that I have not seen, pray for me that my faith fail not; for I believe the time is nearly arrived when we shall reap eternal life, if we faint not.

EPHRAIM KENNEDY.

TEMPLETON, June 21, 1854.

Dear Bro. Merriam: Since the last number of the Crisis came to hand, I have thought that it might be proper and right for me to pen a few lines to you, to let you know that the publication of the Crisis has been and is of benefit to me. As the good Lord would have it, I have had the opportunity to hear the subject of time presented by a brother in whom I had confidence as a Christian, and my mind and feelings have undergone a change. Prejudice has been removed, and I have investigated the subject as far as I have had access to the means of obtaining light, and I have derived the greatest light from the Bible, through the medium of prayer.—My soul has been quickened in the heavenly way, and the glory of the '43 and '44 movment has returned to my soul; and I do exceedingly rejoice in hope of seeing Jesus this year. This movement at this time, looks much like a fulfilment of the Parable of the ten Virgins. It accords very much with my experience.

I was converted to Christ in the winter of '39 and '40, became a member of the Cong. Church in Westminster, remained in it until I embraced the Advent and the doctrine of the destruction of the wicked, when I was excluded for heresy. I have been with the Advent people ever since, and am to-day.

Disappointments and trials have sometimes almost shaken me from the foundation; but I have always endeavored to keep my face towards Christ, although like Peter, I have "followed him afar off," sometimes up, sometimes down; but now, thank God, the darkness is past, and the true light shineth, and I expect it will shine more and more until the perfect day.

It seems to me that God will justify the position taken by his people in '43 in going forth with that confident expectation of meeting the Bridegroom.

The tarrying of the Vision, the tarrying of the Bridegroom, and the slumbering and sleeping of the virgins, and also, the waking up at the present time, all conspire to show we are on the track to the heavenly Canaan. Said a devoted sister to me some three months ago, "I don't know what the advent people are preaching, but I feel in my heart that somebody is saying, Behold the Bridegroom is coming." She had been confined at home so as not to be able to attend meetings; but was, as she said, waked up, to see what the prophets said in reference to this time. She is strong in the faith of his speedy coming. Bro. Mathewson has been here, and the result of the meeting, I think, is good, though some think otherwise. People seem to have taken a pretty decided stand, either for or against the time movement.

O how my spirit has been grieved to see the indifference manifested to the subject by those who were deeply interested in it in '43 and '44. Some say, "I have been caught once, and I don't mean to be exposed to such a disappointment again." O where is the faith that was once delivered to the saints?

When the Son of man cometh, shall he find faith on the earth? There are a few of the poor in this world, but rich in faith, in this place, who are looking for and expecting the Lord this year, and are fully determined to fight the battle through, to the end.

When I first heard of the Crisis' being started, I thought it might be a wrong movement; but when I had access to one, I found it talked the language of Canaan, full of the spirit of meekness; I was then satisfied that it was needed to aid in feeding the little flock, and giving light in reference to the time of the Lord's coming. I have not paid much for its support, but intend to do all I can, that it may continue to shed its radiant light until it is lost amid the opening glories of God's everlasting kingdom. I have felt it my duty to leave my business and go, as the Lord opens the way, and do all that lays in my power to bring some to Christ.

The word will prove either a savor of life unto life, or of death unto death to those who hear; and who is sufficient for these things? We are but vessels of clay; and we have this treasure in earthen vessels, that the excellency of the *power* might be of God and not of us. How true it is, that the word is like a sharp two-edged sword, piercing to the dividing asunder of soul and body; and is a discerner of the thoughts and intents of the heart. May the good Lord be with you, and give you strength to fight the battle through to the end. The crown will soon be given you, when the King shall come in his beauty. I am with you in the battle, to suffer all the shame, ignominy and reproach that may be heaped upon you for the stand you take in relation to the appearing of the King.

Yours, waiting for Jesus,
JOSEPH D. MERRIAM.

SALEM, April 1854.

My dear Brother: I believe the time is near when it will be said, "he that is holy let him be holy still; and he that is filthy let him be filthy still." O what a solemn thought, that with one of these classes every individual living will be identified.—There is a fountain in which the vilest may wash and be clean. Those who realize the need of a Saviour are rushing to that fountain in Christ; for they feel that what they do must be done quickly. O Brother, when I think of the lovingkindness of the Lord to me, in showing me the truth, and in giving me this blessed hope, which I would not part with for all the honors ever bestowed on mortals here, I feel as though I must make every effort in my power to influence others to believe the word of God. It seems as though no one had any excuse for disbelieving the Bible in these days when it is fulfilling so fast before their eyes; but like the Jews, the great mass of this generation will perish through unbelief. Thank the Lord, there are a few who are willing to be counted the filth and offscouring of the earth, for the sake of Him who has suffered all the scorn and contempt and cruelty that men can invent, and has died that we might live and reign with Him. My prayer is that the Lord will incline the hearts of many more to come out and be separate from all that is not of God.

"Come out from among them" is our Father's command;
Come follow thy *Captain*, *He* leadeth the way;
Take his yoke, it is easy; come follow the Lamb,
From this dark night of sorrow He'll lead into day

Come out from among them, lest they lead thee astray;
Take the path that is narrow and strait to the door,
Where the righteous shall enter in beauteous array,
To dwell with their Saviour in peace evermore.

Come out from among them, why tarry so long,
See ye not that the dark clouds of vengeance are near;
Listen not any longer to the Syren's sweet song
Of peace and of safety; soon the Judge will appear.

Come out from among them, make haste lest ye die,
For the day of probation will quickly be o'er;
When the righteous are caught up to mansions on high,
Too late then the scoffers their fate will deplore.

O haste while the Angel commissioned from God
Is sealing the chosen; when His mission is o'er,
Tribulation and anguish will come like a flood
On the proud who will boast of their wisdom no more.

While the wrath of the mighty One shaketh the earth,
And sinners stand trembling in fear of their doom;
A nation is born in a day from the earth,
For Jesus hath triumphed o'er death and the tomb.

The righteous are changed, their trials are o'er,
By faith they have gained the fair haven of rest;
Their warfare's accomplished they suffer no more
They're safe, they have entered the home of the blest.

Home of the blest—how I long to be there
With the saints who are gathered with Jesus their King,
All clothed with his righteousness, spotless and fair,
With loved ones united, together they sing.

How bright is the prospect while suffering here,
For the day of redemption we know is at hand;
O let us be faithful and watch unto prayer
That we may be ready in his presence to stand.

Yours, in hope of immortality,
ALICE B. DRAPER.

BLANDFORD, April 22d, 1854.

Brother Merriam:—The Crisis comes to us laden with its rich instruction, and practical truths of the word of God relative to the last days. This is what we want to bring us to God, and make us more like Jesus. The more I peruse its columns, the more light and truth breaks forth to my mind. It is one of the best religious papers ever had in our family, and we are not ashamed to let our friends and neighbors read it; for it is meat in due season to every one that believes and treasures up the truth in his heart. And if I know my own heart, I want the truth; for it is the truth that makes us free in these last days. The sound is heard, Jesus is coming, the night is far spent and the day is at hand when we shall behold the king in his beauty.—O how long have God's people offered up the petition, "thy Kingdom come, and thy will be done on earth as it is in heaven." I do praise the Lord that we are living in these last days, when the cry is going all over the world, "behold the Bridegroom cometh." Are we ready for the coming kingdom? Dear Brethren and Sisters, we are almost home: "and I pray God your whole body, soul and spirit be preserved blameless unto the coming of the Lord." Then our trials will be all over, O praise the Lord. "For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." "Then we which remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." "Wherefore comfort one another with these words." For the coming of the Lord draweth nigh, and I pray the good Lord to hasten it in His time. Then tears will be wiped away from all faces by the soft hand of Jesus. What a blessed time to the true household of faith.—We do well to gird up the loins of our minds, and be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. May we all be ready and found watching that we may be able to "escape those things that are coming on the earth, and stand before the Son of man."

A sincere lover of present truth.
E. L. BATES.

The 2300 days Dan. viii: 14.

Daniel says, (ch. 8: 19,) "at the time appointed the end shall be;" and in v. 17 he says, "At the time of the end shall be the vision." We have here the length of the vision, viz. 2300 days (years,) and in Dan. ix: 25 we find the commencement of those days, i. e. that they commence at "the going forth of the commandment to restore and build Jerusalem," and in Dan. viii: 14, we find that they extend to the cleansing of the sanctuary, or in other words, this world. We find also that this work was to be done inside of the 2300 days; for God says by the mouth of Paul, Acts xvii: 31, that "he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," that is Jesus Christ. Then it is in time and not in eternity. Christ says, (John 12: 48,) "He that rejecteth me, and receiveth not my words, hath one that judgeth him, the word that I have spoken, the same shall judge him in the *last day*." Then we have found when the judgment day is; it is in time, not beyond; and that it is just one year long: or as we understand the chart, it is between 1854 and 1855. God says, "the day of vengeance is in my heart, and the year of my redeemed is come." Here we have the year or day of the Lord, then in Rev. 6: 17, "For the great day (year) of his wrath is come."

Michael. i. e. Christ is to take the kingdom in the days of these kings. This "kingdom shall not be left to other people, but it shall break in peices and consume all these kingdoms, and it shall stand forever." This is the time when the sanctuary is cleansed or purified by fire. Peter says, "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also, and the works that are therein shall be burned up." "For as a snare shall it come upon all them that dwell upon the face of the whole earth." When will they be taken in a snare? At the standing up of Michael. Says Jesus, "When once the master of the house is risen up and shut the door * * * he shall say unto you I know you not from whence ye are." Then will they knock in vain, or say give us of your oil. We find after this no more mercy, and here we are brought to a shut door. Jesus says, "I am the door; by me if any man enter in, he shall go in and out and find pasture." Again, at the standing up of Michael the silence takes place in heaven for the space of half an hour, (7½ days.) Rev. 8: 1. Zech. 2: 13. "Be silent, O all flesh before the Lord; for He is raised up out of His holy habitation." Is. 26: 21. "For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." "The earth also shall disclose her blood, and shall no man cover her slain." "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Then the gospel day is ended, and a great voice shall proclaim, "*it is done*." Then "He that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Here then is the judgment day. God's word is judge. "And behold I come quickly, and my reward is with me to give to every man according as his work shall be."—Then cometh the resurrection; "some to life, and some to shame and everlasting contempt;" "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power; for he must reign till he hath put all enemies under his feet."

Yours, expecting redemption in 1854.
J. F. GILKEY.

LINCOLNVILLE, ME., April, 1854.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) } ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JULY 12, 1854. NUMBER 25.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "Jonas Merriam, Editor of the World's Crisis, Lowell, Mass."

Faith and Obedience.

Concluded.

Says the Lord by the prophet Joel, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

A writer in a London paper, dated Sept. 5, 1839, says: "Between the hours of ten on Thursday night, and three yesterday morning, in the heavens, was observed one of the most magnificent specimens of these extraordinary phenomena, the falling stars and Northern lights, witnessed for many years past. The first indication of this singular phenomena, was ten minutes before 10, when a light crimson vapor rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a *terrific fire*. The light varied considerable; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it *volumes of smoke*, which rolled over and over, and every beholder seemed convinced that it was a "*tremendous conflagration*." The consternation of the metropolis was very great; thousands of persons were running in the direction of the supposed catastrophe. The engines belonging to the fire-brigade stations in Baker st., Farrington st., Watling st., Waterloo Road, and likewise those belonging to the west of England stations —in fact every fire-engine in London was horsed and galloped after the supposed "scene of destruction," with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning the spectacle became one of more grandeur. At two o'clock in the morning the phenomena presented a most gorgeous scene, and are very difficult to describe. The whole of London was illuminated as clear as noonday, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, though unclouded was very dark; but the stars which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continued succession of meteors which varied in splendor—they appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical. Myriods of small stars shot out over the horizon and darted with that swiftness toward the earth that the eye scarcely could follow the track; they seemed to burst also, and throw a dark *crimson vapor* over the entire hemisphere. The colors were most magnificent. At half-past two the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterward, columns of silvery light radiated from it—they increased wonderfully, intermingled among *crimson vapor*, which formed at the same time, and when at full height, the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock when all died away." Now here is a grand description of celestial phenomena, answering, in a very striking manner, to the prediction: "*wonders in the heavens*," —"*blood and fire, and pillars of smoke*." No doubt very many of our readers recollect the evening of Jan. 25, 1837, when the heavens seemed almost to be on fire, and many supposed the day of judgment had actually come. The snow presented the appearance of fire and blood commingled. These remarkable appearances in the heavens have been so frequent during "*this generation*," that they have ceased to alarm their consciences, as at the first, and they quell their fears by saying, "These things have always been." And then, when we speak of the signs of Jesus' coming being in the past, they say, "We do not know of any signs which have taken place, all things continue as they were." If Jesus could say to the generation who had witnessed the proofs of his Messiahship: "Ye hypocrites! ye can discern the face of the sky and of the earth (and learn respecting the weather), but how is it that ye do not discern the signs of the times?" How much more might it be said of this generation, who have seen the "wonders in heaven above, and signs in the earth beneath," which were predicted by the prophets, and Christ himself, as precursors of the "great and terrible day of the Lord."

We might cite your attention to multitudes of instances, in which God has spoken in thunder tones to this generation by "signs in the sun, in the moon, and in the stars," but no doubt some are fresh in the minds of all of you. Perhaps an individual could not be found, who has not beheld more or less of these "fearful signs."

Now so sure as all of the signs, commencing with the darkening of the sun and of the moon, have transpired within the limits of a generation, now living upon the earth, so certain will it be that they will not pass away until Jesus be revealed from heaven in flaming fire, with all his holy angels. More than 70 years have past since the darkening of the sun marked the ending of the tribulation; and only here and there can those be found who can remember that remarkable day. O how near are we then to the day of God! The signs in the past, and now the gathering of the nations to the great battle of Armageddon has begun. The pillar of peace has fallen—the Alliance is broken —the winds of war are about to be loosed, by those four powers which have hitherto restrained them, until the sealing of the servants of God was accomplished. Ere the destroying angel is sent forth upon his mission to all the world, a mark must be set upon the foreheads of those who sigh and cry for the abominations that are done in the land, for they shall escape the snare which is coming upon all who dwell upon the face of the whole earth—they shall be delivered from the "time of trouble," which is to come upon the nations at the standing up of Michael. Upon them the day of the Lord will not come as a thief, for they have been on the watch tower and considered the tokens, and caught the gleaming light of the day-star.

As the sound of the midnight cry falls upon their ear, they trim their lamps anew, and replenish them with fresh oil, so that they burn with increased brilliancy, and with these the waiting virgins hasten forth to meet the Bridegroom. O how blessed will those be who are found ready, with robes unspotted, and hearts expectant, to welcome the return of the King of glory. They will enter in with him to the marriage feast, and sit at his right hand.

Their night of weeping is now ended—joy has come in the morning—a morning without clouds—a morning that will not be succeeded by twilight and darkness.—Their joy will never give place to sorrow —their smiles will never be followed by tears—their health will never be succeeded by sickness—their life will never end in death. Their rest will be a glorious one—their mansion, Christ himself prepared—their inheritance will be incorruptible and unfading—their treasure will ne'er wax old, a crown of life is theirs, and a kingdom without end.

But there is another side of the leaf.—The awful state of those who are found in darkness, either because they were "willingly ignorant," or led by blind guides.—Upon such the day of the Lord will come as a "snare,"—as a "thief," and their house will be broken up. So intent are they in their worldly schemes, laying up for themselves treasures upon earth, that they have not become "rich toward God." Little have they been aware that they were heaping together treasures for the last days, and that the rust thereof would testify against them. So fearful have they been, that their children would not have an abundance, they have permitted the poor to suffer for food and for clothing. The wants of the needy they have not searched out as did Job. The widows and fatherless, they have not visited in their affliction, neither kept themselves unspotted from the world; thus proving themselves destitute of the only "religion" which is "pure and undefiled."

They have clad themselves with costly raiment, and decked themselves with golden ornaments; thus gratifying the pride of their hearts and violating the commands of God. They contribute largely, perhaps, for the erection of a splendid church —or the purchase of a fine-toned organ—and the support of a popular and eloquent preacher; for all this gratifies the "lust of the eye, and the pride of life." They give to a so-called benevolent object, when a party of pleasure will compensate measurably for the gift. They labor to build up their Zion by increasing its popularity, and proselyting to their faith persons of wealth and fame. To effect this object, each strives to excel the neighbor church in the splendor of their idol temple, the popularity of their minister—the rich swelling music of their choir—the softness of their cushioned pews, and the affability of their manners towards persons of distinction. With such, "the offence of the cross has ceased," and they fancy they are going to heaven in silver slippers, not in the old-fashioned narrow rugged path, but an open beaten way, where there are no "hills of Difficulty" to climb, nor "valley of Humility," into which to descend. Their name is enrolled on the Church Book, and they have no doubt but it is recorded in the Book of Life. Are these looking for Jesus, and loving his appearing? No, indeed! Why should they wish Him to come, when he would destroy their idols —defeat their worldly schemes—burn up their inheritance, and bring to naught their finely planned projects for the honor and influence of their name among men? Do they "groan, being burdened, earnestly desiring" to have the earthly tabernacle dissolved, and the house which is from heaven put on, "that mortality might be swallowed up of life?" Not they, indeed! Here is their pleasure—here their interest —here their affection, and the thought of dying, or the coming of Christ, would fill them with terror.

How is it with their watchmen? Are they exhorting men to repent, because a day has been appointed in which God will judge the world by Jesus Christ? No.—They present as motives that they will be more honorable—more respected in society if they become religious, have enlarged opportunities for usefulness, and to accumulate wealth. Do they tell them that they must appear before the judgment seat of Christ, and be sentenced to everlasting fire if unholy? O no! such language as that would grate too harshly upon the ear, and probably give offence. Sometimes they will venture to tell them that they must die, and religion will then be a solace. Do they tell them that religion consists of good works, and not a state of mind; and that in order to be Christ's disciples they must be *babtized into Christ*, and live *soberly, godly, self-denying, cross-bearing*, not conformed to the world, neither in spirit nor life? That they will have to be hated by the ungodly—persecuted by those who obey not the truth, and have all manner of evil spoken against them falsely for Christ's sake? Nay, verily! Such truths would never win the men of wealth and of honor. "Such declarations as these would never lead those gay and and fashionable ladies to form a connection with our church; and, indeed," says the white-handed, delicate looking, and sickly attired clergyman, "if I should preach thus, would I not condemn myself?" Are these the followers of the despised *Nazarine*—the *Carpenter*, whose apostles were *firshermen*? They profess to be, but, methinks if it were his *actual presence* they were required to honor, instead of his *memory*, their professed regard and love would be of the self-same stamp with that of the Jews, who "builded the tombs of the prophets, and garnished the sepulchres of the righteous, saying, if we had lived in the days of our fathers we would not have been partakers with them in the blood of the prophets."

Says John, an inspired apostle, one of the ambassadors of Christ: "We are of God; *he that knoweth God heareth us; he that is not of God heareth not us.—Hereby know we the spirit of truth, and the spirit of error*."

Here is the Bible touch-stone, by which to determine between truth and error.—Those who conform not to the apostlic rules, and the code of laws administered by them—and preach not the gospel which they preached, *are not of God*. They are not the Church of Christ—they are not ministers of the doctrine of Christ. What command does the same apostle give respecting our treatment of such as abide not in the doctrine of Christ? "*Receive him not into your house neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds.*" Do you say, "this is a hard saying, who can bear it?" remember the language previously quoted, "He that knoweth God *heareth us*," the idea plainly is this, "those who are indeed of God—members of his household—will hear the apostles in all things, as they would hear that prophet like unto Moses, or in other words they would obey the instructions of the apostles, as they would obey Jesus Christ.

Jesus himself says, "He that is of God heareth God's words." But perhaps I have too widely digressed from the subject which was to show the character of that Church, and of those watchmen, upon whom Christ will come as a thief.

Let a sincere inquirer for truth ask one of these watchmen for light respecting the visions of Daniel—he would reply, "I cannot give it you for the book is sealed." Let the inquiry be made in relation to the grand and sublime truths of Revelation, "O that is a book of mysteries and symbols, we cannot explain it." "But you cannot say of this as you did of Daniel, 'it is sealed,' for John was commanded not to seal the sayings of this prophecy." "Ah, yes, very true, but then we ought not to be prying into those secrets of the Almighty, and I think that if we understand the plain teachings of the Savior it will be sufficient for us." But what does this mean, "Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book"? "How can we keep them unless we understand them?" "Well, my opinion is that it all had reference to the destruction of Jerusalem. You see, he says, 'Behold I come *quickly*,' and as it is now almost 1800 years since that was said, he must have referred to his coming in judgment at the destruction of that city." "But he says also, 'My reward is with me to give unto every man according as his work shall be.' And that 'he that is unjust will be unjust still, he that is filthy will be filthy still, he that is holy be holy still,' was it so when Jerusalem was destroyed? Did every one retained from that time an unchangeable character? 'and every man received their reward?'" "O, you must remember that this book is highly figurative, therefore such expressions are not to be literally understood."

We know it to be a fact, that thus the inquirer is often met by those who will not investigate themselves, nor encourage those who would. Said a professed minister, not many months since, "It has been almost 1800 years since Jesus said, 'Behold I come *quickly*,' and it may be 1800 more, it may be 18000 more." Said another, "That some great event is at hand, I have no doubt, but respecting its character I know nothing." "Do you think that the signs of Jesus' coming are in the past?" was the inquiry. "O I cannot tell anything about it, probably some of them are."

Said a youthful inquirer, not long since, whose mind had become fully awakened and interested in this subject, "Why do not our ministers preach about these things?"

I replied that the fable of a *temporal millennium* was one, perhaps the greatest, cause of their blindness in relation to the second advent of Christ. You minister, and a great many other ministers, believe that there will be a thousand, or 365,000 years of great spiritual prosperity to the church, prior to Christ's coming. That the gospel will universally prevail, and all nations come under its saving influence. Consequently they watch not for the tokens of the returning of the Nobleman—they do not "take heed" to the "sure word of prophecy,"—they do not "search dilligently and inquire," respecting the "manner of time," reaching to that grand event. Their eye is on other objects, widely diverging from this point. Their hope is for the exaltation of the Church, without the personal presence of her Lord —her reign without her King. Another thing, they associate with *Death*, all that the prophets, Christ, and the apostles associated with the second appearing of Jesus Christ. *Death*, is to them "the gate to endless joys," it introduces the saint to the "bliss of immortality," and what use are they for the coming of the "Prince of life," or the "resurrection from the dead?" Truly they have "made the Word of God of none effect by their traditions." They have turned the edges of the sword, so that it ceases to pierce the consciences of men when wielded by their hand. "They have seduced my people," saith the Lord, "saying peace, and there was no peace, and one built up a wall, (temporal millennium) and lo others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall; there shall be an over-flowing shower; and ye, O great hail-stones, shall fall; and a strong wind shall rend it."—"Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither them that daubed it. Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophecy unto you; they make you vain, they speak a vision out of their own heart, and not out of the mouth of the Lord. They say still unto them that dispise me, 'The Lord hath said ye shall have peace,' and they say unto every one that walketh after the imagination of his own heart, 'No evil shall come upon you,' for who hath stood in the council of the Lord, and hath perceived and heard his word? who hath marked his word and heard it?" The false prophets of the house of Israel always prophesied *peace*, while the true prophets always foretold judgment. The one class were honored by the people, the other, despised, and often slain. Isaiah said that there would be just such a class in the "last days," and gives us some of the identical language which they would use. "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law—(the Jewish nation return and establish their offerings)—and the word of the Lord from Jerusalem—(that will be the seat of government—from there the Lord will command the people) and he shall judge among the nations and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more." This, says the prophet, is what "many people will go and say" in the "last days," and he farther says, addressing himself to the Lord, "Therefore thou hast forsaken thy people," &c. He then proceeds to speak more particularly of the wealth and idolatry of this professed people of God, their meek humility, and lofty looks—describes the coming of the day of God, and the terror of these vain worshippers—and says that in that day "the *Lord alone*," not the "mountain," nor the "house of the Lord," "shall be exalted in that day."—It is during the state of things described by the prophet in the commencement of the chapter, that the Lord will arise and shake terribly the earth, and abolish the idols. That state of things now exists—those expressions of peace, safety, and prosperity for the Church, are now being uttered from pulpit and press—the Church is exalted, but not the Lord—the great man humbleth himself, but God forgives him not—the chariots and horses and silver and gold, abounds, and idolatry is seen on every hand. Truly, "sudden destruction cometh!"

O how fearful will be the doom of that shepherd, who fed themselves and not the flock—that watchman who slumbered at his post and saw not the tokens of the morning. When aroused by some inquiring one with the question, "Watchman, what of the night?" he would reply, "It is not for you to know the times and seasons, which the Father hath put in his own power," and then sink again in unconscious slumber. Perhaps another would awaken him with the question, "See you any tokens of the coming day? —has the day-star yet appeared?" and he turns away, "It is to come as a thief in the night—of the time knoweth no man," and again he sleeps. As the "fearful sights" are seen in the heavens, arousing the fears of some poor soul, who recollects that such were foretold by the prophets—and he cries to the watchman, "Watchman what meaneth these strange appearances—the moon seems to be turned to blood—the heavens appear to be on fire—pillars of smoke are rolling across the sky, what do they portend?" "O do not be so foolish—your fears are too easily aroused—these things are nothing new, they have always been."

But says another, "I have heard a man say to-day that these things were signs of the judgment being at hand, and that Christ is coming very soon." "Poh, it is all nonsense, and moonshine, he knows no more about it than I do, why the world is just in its infancy—the people are just beginning to know something in regard to the sciences, and this is to increase wonderfully—telegraphs will send intelligence in a moment from nation to nation—the railroads will unite us to other lands, and by the power of steam we shall have rapid intercourse with the entire globe. The 'good time is coming,' the golden age is soon to dawn, when peace will universally prevail, and the knowledge of the Lord cover the earth, as the waters cover the sea." Thus will the evil servant be found, saying in his heart, "My Lord delayeth his coming," and his preaching and works will correspond with his unbelief. "*The Lord of that servant will come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him in sunder, and appoint him his portion with hypocrites and unbelievers.*"

In conclusion, I will add the words of Hugh M'Neil, in his address to the clergy: "My reverend brethren, watch, *preach the coming of Jesus*—I charge you in the name of our coming Master, *preach the coming of Jesus*—solemnly and affectionately in the name of God, I charge you, *preach the coming of Jesus*, 'Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning, lest coming suddenly he find you sleeping.'—Take care—'what I say unto you, I say unto all—watch.'"

MARY D. WELLCOME.

CHELSEA, MASS., June 10, 1854.

Dear Brother Merriam:—I wish to say a few words to the children. There is a great deal of opposition to the testimony that we know the Lord will come this year. Our heavenly Father commands us, in the cry, "go ye out to meet him." Is the testimony positive? I believe with all my heart it is. The darkning of the sun, May 19, 1780, after the 1260 tribulation days ended in 1779, forever settles the question that we understand the time, and "that knowing the time that now it is high time to awake out of sleep." Brethren read the three remaining verses. Do we know this will be a positive fact? The Brother that says yes, in true faith will prepare himself for the celestial car.—But that Brother that says we do not know, we do not understand, will cleave to his farm, his merchandize &c. He will be on Brother Storr's flat rock holding on to his boat—saying I shall not sell my houses and lands, I do not know that the Lord will come. Brethren, I could say more, but a word to the wise is sufficient. This year we shall go home. Let us be faithful to ourselves then we shall be faithful to all around, Amen. 75 years added to 1260 makes the 1335 days end in 1854, when Daniel is to stand in his lot, and the saints of God will come forth from their dusty beds.

Yours waiting for Jesus from heaven,

CHARLES BURLINGHAM.

The World's Crisis.

LOWELL, JULY [illegible], 1854.

To Subscribers.

Many of our subscribers have expressed some fears that their papers may be discontinued. To such we would say, that we do not intend to strike any names from our list, until we are well persuaded that the paper is no longer desired, or that it is no longer doing good. We are laboring for the household of faith, in view of the Judgment; and it is our sincere desire to discharge our duties faithfully to all, and to spread as widely as possible the glad tidings of our Savior's return. We are living in a day of most peculiar trial, and it is of great importance that we endeavor to strengthen each other in the work of God. We thank the Lord for the evidence we have that the Crisis is doing a good work in various parts of the country. We doubt not it will be sustained while it shall be for the glory of God, and we trust that will be until the Lord comes. We have deemed duty it to ascertain, as far as possible, where it is well received, and where it is not, that there be nothing wasted.

We hope our subscribers, who receive their papers in wrappers, will remember our request, as it is the most effective means of ascertaining who desire the paper, and who do not. As we have before stated, our single list subscribers have been picked up in various ways and we have good reason to suppose that many of them do neither appreciate nor desire the paper. We do not feel at liberty to continue sending papers thus indiscriminately. But let all that love the truth, and desire the little sheet, whether they are able to do any thing to support it or not, just give us their names and P. O. address, and we will continue the paper. Remember this request is only to those who receive their papers in *single wrappers*.

The King of the North.

Concluded.

V. 40. "At the time of the end," &c.

The commencement of the time of the end is marked by the close of the persecution; hence it is said, (Dan. 11: 35,) "And some of them of understanding shall fall, to try them and to purge, and to make them white even to the time of the end," (end of the 1260 days;) "for it is yet (when they are being holpen with a little help,) for a time appointed." The saints are to be given into the hands of this power until a time, and times, and the dividing of time, which is evidently the same as the 1290 days; but to show that those days should be shortened, he says: "But" (this conjunction modifies the sentiment expressed,) notwithstanding they are given into his hand for a time, times, and the dividing of time, "the judgment shall set, and they shall take away his dominion," &c. There could be no propriety in saying his domin on was taken away, if he held it the above term, viz, 1290 days. For illustration,

The Constitution of our Federal Government provides that the President of the United States, on his induction into office, shall take the oath prescribed by the Constitution, after which his term of four years shall commence. Now if he retain his power during the entire presidential term, what propriety could there be in saying, at the end of that period, that his dominion is taken away? His power is not forcibly taken away, but ceases in consequence of the expiration of his office. But on the other hand, if the President were guilty of any mi-demeanor, and the Chief Justice, or the Supreme Court decides that be shall no longer fill the office to which he has been elected, then it may be said, with propriety, his dominion is taken away—he does not serve his term—his power is gone. Likewise it is the case with this horn; for as remarked above, the saints, times and laws, are given into his hand for a time, times, and the dividing of time, which is explained in chap. 12 to be 1290 days, (years); BUT the judgment shall sit, and they shall TAKE AWAY *his dominion*. The conjunction *but*, modifies the sentence expressed, or, it suggests an exception to one or more items, involved in the sentence, and the item or exception in the above is evidently, that which relates to the (his) dominion over the saints. Hence the Savior remarks: "For the elect's sake those days shall be shortened;" or in the language of Mark, (chap. 13), "And except that the Lord HAD shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he HATH shortened the days;" for this reason, we remark, that while the prophet speaks of the 1290 as the time, times, and dividing of time, he also makes reference (indirectly) to the 1260 days, which accords with Rev. 13, where it is said, "power was given unto him (the Beast) to make war (operate) 42 months." Here then we learn that the judgment sits, and they take away his dominion (over the saints) at the expiration of the 1260 days (years), at which time a series of aggressions commences by virtue of which his power or control over the times and laws is being consumed until finally, in 1809, (the end of the 1290 years), the last blow is struck, since which time the political power of the Pope has been a dead letter. Now, then, as the saints ceased to fall by persecution in 1779, it follows as a matter of certainty, that there is the point of time when the space, called "the time of the end," commenced.

"At the time of the end shall the king of the South push at him," &c. Having ascertained, as we believe, that the time of the end commenced in 1779, we wish in the next place to enquire, what is to be understood by the phrase—"*at that time*?" Before answering this we may remark that this *phrase* cannot—as is supposed by some—refer to a definite point of time.— Wherever the phrase, *at that time*, occurs, it invariably has reference to a definite point, if the subject of the remark is definite time; but if, on the other hand, the subject of the prophecy is not a definite point, but a definite circle of time, as it is most certainly in this instance, then the phrase, "*at that time*," refers distinctly and exclusively to the circle denominated "*the time of the end*." Hence whatever transpires in this circle, transpires at the time of the end, for the time of the end is a circle of time.

That the above position is agreeable to scriptural usage, will appear evident from the following texts:

"And I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the Lord, to provoke him to anger. For I was afraid of the anger and hot displeasure, wherewith the Lord was wroth against you to destroy you. But the Lord harkened unto me at that time also."—[Deut. 9: 18, 19.

"And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, *and* the Lord would not destroy thee."—[Deut. 10: 10.

In these two passages the space, or circle of time embraced in the expression, "*at that time*," is 40 days. Again,

"Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—[Eph. 2: 11, 12.

The phrase, "at that time," in this passage, refers to the period of their past life prior to conversion.

"Shall the king of the South push."— Having ascertained when the time of the end commenced, and also the signification of the phrase, "at that time," we now inquire, who is this "king of the South?" In order to give an intelligent scriptural view of this subject, we will refer to the term South as it occurs in other portions of the word, and then by comparing scripture with scripture, endeavor to obtain a correct idea of its application. The first passage where it occurs is in Gen. 20: 1,

"And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar."

Gerar, the place of his sojournment, was a city of Arabia Petraea, a place directly South of Palestine Again, Num. 13: 29, "The Amalekites dwell in the land of the South."

The country of the Amalekites was situated south of Jerusalem, in or near Idumea.

Again, Is. 30: 6, 9, "The burden of the beasts of the south; into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*. For the Egyptians shall help in vain, and to no purpose; therefore have I cried concerning this, Their strength *is* to sit still."

The expression "beasts of the South" refers to Sheba, Dedan and Egypt, countries lying south of Palestine.

Again, Matt. 12: 42, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here."

The queen of the South was the queen of Sheba, which lay south of Jerusalem.

The term South occurs six times in this chapter, and in every instance reference is had to Egypt, or to the kingdom lying in a southerly direction from Palestine.— To give an idea of its history under different masters from this time, we add, that the Romans held it nearly seven centuries, when it fell into the hands of the Mohammedan caliphs; these were expelled by the Turcomans, who in their turn gave way to the Mamelukes, A. D. 1250. In A. D. 1519 it fell into the hands of the Turkish Sultan, who formed it into a kind of Republic. It remained in nearly the same condition until the time of Ali Bey, who assumed (about 1766) "the rule of an INDEPENDENT *sovereign*." From this time the Sultan continued to lose his influence in Egypt; this event occurring about 14 years before the 1260 years terminated, so that at the time of the end Egypt was in a condition to push at him, (France), and by virtue of that act fulfil the prophecy.

What are we to understand by the phrase, "push at him?" In giving the definition of this word, Webster remarks, the sense is, "to thrust, press or urge, to make a thrust, as to push with the horns or with a sword, to make an attack as the king of the South shall push at him." (Webster's Dic.) That such an attack was made by Egypt against France, will appear from the following facts. History informs us that Napoleon Bonaparte, the leading spirit of the French government, by virtue of a decree of the Directory, sailed from France on the 20th day of May, 1798, with a fleet of "thirteen ships of the line, and fourteen frigates, and four hundred transports.— They carried 40,000 picked soldiers and officers. This force arrived at Alexandria, (in Egypt,) about the first of July, and this city was soon taken; from this Napoleon proceeded to Cairo, where a fierce conflict took place between the French and the Mamelukes. Alison thus speaks of this assault,"

"Mourad Bey no sooner perceived the lateral movement of the French army, than, with a promptitude of decision worthy of a skilful general, he resolved to attack the columns while completing it.— An extraordinary movement was immediately observed in the Mameluke line, and speedily seven thousand horsemen detached themselves from the remainder of the army, and bore down upon the French columns. It was a terrible sight, capable of daunting the bravest troops, when this immense body of cavalry approached at full gallop the squares of infantry. The horsemen, admirably mounted and magnificently dressed, rent the air with their cries. The glitter of spears and cimeters dazzled the sight, while the earth groaned under the repeated and increasing thunder of their feet. The soldiers, impressed but not panic-struck by this sight, stood firm, and anxiously waited, with their pieces ready, the order to fire. Desaix's division being entangled in a wood of palm-trees, was not completely formed when the swiftest of the Mamelukes came upon them; they were, in consequence, partially broken, and thirty or forty of the assailants penetrated, and died in the midst of the square at the feet of the officers; but before the mass arrived the movement was complete, and a rapid fire of musketry and grape drove them from the front round the sides of the column. With matchless intrepidity, they pierced through the interval between Desaix's and Regnier's divisions, and riding round both squares, strove to find an entrance, but an incessant fire from every front mowed them down as they poured in at the opening.— Furious at the unexpected resistance, they dashed their horses against the rampart of bayonets, and threw their pistols at the heads of the grenadiers, while many who had lost their steeds crept along the ground, and cut at the legs of the front rank with their cimiters. In vain thousands succeeded, and galloped round the flaming walls of steel. Multitudes perished under the rolling fires, which, without intermission, issued from the ranks, and at length the survivors, in despair, fled toward the camp from whence they had issued. Here, however, they were charged in front by Napoleon at the head of Dugua's division, while those of Vial and Bon, on the extreme left, stormed the entrenchments.— The most horrible confusion now reigned in the camp; the horsemen, now driven in disorder, trampled under foot the infantry, who, panic-struck at the rout of the Mamelukes on whom all their hopes were placed, abandoned their ranks, and rushed in crowds towards the boats to escape to the other side of the Nile. Numbers saved themselves by swimming, but a great proportion perished in the attempt. The Mamelukes, rendered desperate, seeing no possibility of escape in that direction, fell upon the columns who were approaching from the right, with their wings extended in order of attack; but they, forming a square again with inconceivable rapidity, repulsed them with great slaughter, and drove them finally off in the direction of the pyramids. The intrenched camp, with all its artillery, stores and baggage, fell into the hands of the victors. Several thousands of the Mamelukes were drowned or killed; and of the formidable array which had appeared in such splendor in the morning, not more than two thousand five hundred escaped with Mourad Bey into Upper Egypt. The victors hardly lost two hundred men in the action; and several days were occupied after it was over in stripping the slain of their magnificent appointments, or fishing up the rich spoils which encumbered the banks of the Nile."

"And the King of the North shall come against him like a whirlwind," &c. In the first part of this chapter, Syria, together with its dependencies, is called the king (kingdom) of the North. There has been some difficulty in applying this to Russia from the fact, that the Prophet nowhere intimates a change in its geographical or relative position; the terms *North* and *South*, are arbitrary, they refer to two points of the compass from a certain locality, and that locality so far, at least, as the eleventh of Daniel is concerned, is Jerusalem and Palestine. The phrases, "*North parts*"—"*North quarters*"— "*North country*"—"*Families of the North*," &c., refer to the countries and nations lying North and Northeast of Palestine, and South of the Black and Caspian seas. When Jeremiah predicted the invasion of Judea by the Babylonians, he remarks:—"Out of the North, an evil shall break forth;" but why is it said that the evil shall come from the North? Ans. Because the Babylonians were in that direction from Palestine. The Medo-Persian and Grecian Empires occupied the same relation, the former occupying a position North of Syria and Palestine, and the latter having overthrown the empire of the Persians possessed in their turn all of those Northern kingdoms and provinces.

Again. On the dismemberment of Alexander's Empire, about three hundred years before Christ, these northern countries fell to Seleucus, whose dominion extended "from the Euphrates to the Indus," (a River of Asia), "and Oxus" (modern name Gihon), "and in a brilliant expedition against the Indian king, Sandracotus," he "carried his arms as far as the Ganges." At the battle of Ipsus he extended it as far as the Mediterranean.

At the time of his death, his kingdom embraced Macedonia, Thrace, Asia Minor, Syria, Cappadocia, Armenia, Mesopotamia, Assyria, Susiana, Media, Persia, and all the country clear to the Caucasus Mountains. These countries were bequeathed to his successors, under the denomination of the kingdom of Syria, or kingdom of Asia, the metropolis of which was Antioch.

This very kingdom is the one referred to by Daniel, (ch. 11,) under the title of the king of the north. The phrase "king of the north," occurs in verses 6, 7, 11, 13, and 15, six times, and in every case refers to the kingdom of Syria, which embraced the countries between Palestine and the Black Sea, as far as the Caucasus mountains.

In relation to Syria we may remark: that it was reduced to a Roman province B. C. 65, in which condition it remained until it was taken by the Saracens about A. D. 622; "but at length the power of the Moslems predominated, and in 1186, Saladin, Sultan of Egypt, found himself in possession of it." In A. D. 1517, the Turkish Sultan took possession of Syria, and has retained it ever since. Hence we find the Old Roman Empire at the time of the end, viz.: subsequently to 1779, in very nearly the same condition in relation to its divisions, that it was in the time of the Syrian kings, prior to its overthrow by the Romans. By turning to the 15th verse, (Dan. 11), we find that the king of the North (Syria), is warring against the king of the South, (Egypt); but in the 16th v. Rome, (a western kingdom), is introduced into the prophecy as doing according to its will. He says, "But he," (Rome), "that cometh against him," (Syria), "shall do according to his own will." Here, then, we have three great powers brought to view—Rome, Syria, and Egypt; sixty-five years before Christ, Syria became a Roman province, and thirty years before Christ Egypt was incorporated within the limits of that empire. Passing from this point to verse 36, over a space of time which covers the Pagan and Papal ascendency, we are introduced to a power which shall do according to its will. The power brought to view here is France, a western power (from Palestine) which holds the ascendancy in Europe and answers to the Old Roman Empire brought to view in the 16th verse of this chap., under the denomination of He and Him that shall do according to his will. We have already shown that Egypt did push at the French on its invasion by Bonapart; and this brings us to enquire whether the king of the North, which is Syria or Turkey, has ever come against the French according to this prophecy. Before speaking of this we may remark, that as Turkey occupies the very countries which, under the Babylonian, Medo-Persian, Grecian, and Syrian rule, are called North or families of the North; is it consistent or reasonable to suppose, that any other power excepting Turkey is alluded to in the 40th verse? If Seleucus was the king of the North by virtue of reigning over these territories North of of Palestine, and South of the Black and Caspian seas, will not the occupying of those very countries by Turkey constitute her the king of the North? In other words, will the Lord in twenty or twenty-five instances, use the terms North and South as referring to the territory and nations North and South of Palestine, and in one solitary instance and that without the least qualification or intimation, use it as referring to Western Europe? There is no necessity of wresting this prpohecy from its natural application. It cannot refer to Russia, as she does not possess the countries South of the Black sea, and North of Palestine.

"The king of the North shall come against him like a whirlwind, with horsemen, and with chariots, and with many ships," &c. After Bonaparte had subverted the government of Egypt, he set out for Syria; on his way to the capital of that country, he succeeded in taking the fortress of El-Arish, the cities of Gaza and Jaffa, or Joppa. He next came to St. Jean D'Acre in Syria, but here he was defeated. At this time there was arrayed against the French, 1st, the British and Turkish fleets; 2d, a large body of horsemen; 3d, the artillery which was taken from the French by the Turks. Alison, in speaking of this defeat of the French, (vol. 1, pp. 522, 523), says:—

"Napoleon, by a desperate effort, for a time succeeded in effecting a lodgment in the ruined tower; but his men were soon driven out with immense loss, and the Turks regained possession of all their fortifications. The trenches had been opened and the breach practicable for nearly two months, but no sensible progress as yet made in the reduction of the place.— At length, on the evening of the 7th of May, a few sails were seen from the towers of Acre, on the farthest verge of the horizon. All eyes were instantly turned in that direction, and the besiegers and besieged equally flattered themselves that success was at hand. The English cruisers in the bay hastily, and in doubt, stood out to reconnoitre this unknown fleet; but the hearts of the French sunk within them when they beheld the two squadrons unite, and the Ottoman crescent, joined to the English pendant, approach the Road of Acre. Soon after, a fleet of thirty sail entered the bay, with seven thousand men, and abundance of artillery and ammunition, from Rhodes."

Again, in speaking of a desperate struggle between the French and Turks, the next morning, he remarks:

"Immediately a furious contest ensued; the besieged hurled down large stones upon the assailants, who fired at them at half pistol-shot, the muzzles of the muskets touched each other, and the spear-heads of the standards were locked together.— At length the desperate daring of the French yielded to the unconquerable firmness of the British, and the heroic valor of the Mussulmans; the grenadiers were driven from the tower, and a body of Turks, issuing from the gates, attacked them in the flank, while they crossed the ditch, and drove them back with great loss to the trenches." * * * "Notwithstanding this disaster, Napoleon was not yet sufficiently subdued by misfortune to order a retreat. 'The fate of the East,' said he, 'is in yonder fort; the fall of Acre is the object of my expedition; Damascus will be its first fruit.' Although the troops in the fleet were now landed, and the force in the place greatly increased, he resolved to make a last effort with the division of Kleber, which had been re-called in haste from its advanced post on the Jordan. Early on the 10th of May, he advanced in person to the foot of the breach, and, seeing that it was greatly enlarged by the fire of the preceding days, a new assault was ordered. The summit of the breach was again attained; but the troops were there arrested by the murderous fire which issued from the barricades and the intrenchments with which the garrison had strengthened the interior of the tower. In the evening the division of Kleber arrived, and, proud of its triumph at Mount Thabor, eagerly demanded to be led to the assault. 'If St. Jean d'Acre is not taken this evening,' said one of the colonels, as he was marching at the head of his regiment to the assault, 'be assured Venoux is slain.' He kept his word; the fortress held out, but he lay at the foot of the walls. A little before sunset, a dark massy column issued from the trenches, and advanced with a firm and solemn step to the breach. The assailants were permitted to ascend unmolested to the summit, and descend into the garden of the pacha; but no sooner had they reached that point than they were assailed with irresistible fury by a body of janizaries, who, with the sabre in one hand and the dagger in the other, speedily reduced the whole column to headless trunks. In vain other columns, and even the guards of Napoleon, his last reserve, advanced to the attack; they were all repulsed with dreadful loss. Among the killed in this last encounter was General Bon, and the wounded Crosier, aid-de-camp of the general-in-chief, and a large proportion of his staff. On this occasion as in the assault on Shumla in 1808, it was proved that, in a personal struggle, the bayonet of the European is no match for the Turkish cimeter. Success being now hopeless, preparations were made for a retreat, after sixty days of open trenches; a proclamation was issued to the troops, announcing that their return was required to withstand a descent which was threatened from the island of Rhodes, and the fire from the trenches kept up with such vigor to the last moment, that the Turks were not aware of the preparations made for a retreat. Meanwhile, the baggage, sick, and field artillery were silently defiling to the rear, the heavy cannon were buried in the sand, and on the 20th of May, NAPOLEON, *for the* FIRST TIME IN HIS LIFE, ORDERED A RETREAT."

"He shall overflow and pass over."— Who is it that shall overflow? Ans. The power that shall come with horsemen, chariots, and many ships. This seems to accord with the facts set forth by Alison; for to overflow is not to be defeated as were the French, but it is to defeat. A parallel to this expression may be found in Isa. 8: 8, where the Assyrian power is represented as defeating the Jews or Israelites. Also in Dan. 11: 10, where the king of the north is said to *overflow* and pass through—refering to the invasion of Celesyria by Antiochus, at which time he conquered or re-took a number of places which were taken from his predecessor.— Likewise in the case of the invasion of Syria by the French, they were at first victorious, but at length they were most shamefully defeated, lost their artillery and all the country they had wrested from the Turks in Palestine and Syria, and were obliged to re-cross the desert and return again to Egypt. Lord in his modern history when speaking of the invasion of Syria by Bonaparte, remarks: "He crossed the desert which separates Africa from Asia, with his army, which did not exceed sixteen thousand men, invaded Syria, stormed Jaffa, massacred its garrison, since he could not afford to support the prisoners,—a most barbarous measure, and not to be excused even in view of the policy of the act—and then advanced to Acre. Its memorable seige in the time of the Crusades should have deterred Bonaparte from the attempt to subdue it with his little army in the midst of a hostile population. But he made the attack. The fortress succored by Sir Sidney Smith, successfully resisted the impetuosity of his troops, and they were compelled to retire with the loss of three thousand men.— His DISCOMFITED ARMY RETREATED to Egypt, and suffered all the accumulated miseries which fatigue, heat, thirst, plague and famine could inflict."

"He shall enter into the glorious land, and many (countries not being in the original) shall be overthrown," &c. It is a well known fact that when the French retired to Egypt, the holy land, or Palestine, was occupied by the Turks.

But these shall escape out of his hand Edom, Moab, and the chief of the children of Ammon. These nations formerly occupied the nothern portion of Arabia, and were under the administration of the Ottoman Porte, but since the accession of Mehemet Ali, they have been under the government of the Pasha of Egypt. Kitto remarks that, "the authority of Mehemet Ali, the Pasha of Egypt, is acknowledged over a great portion of the northern part of Arabia." *They have literally escaped* OUT *of his* (the Turk's) *hand*.

"He shall stretch forth his hand upon the countries," &c. The stretching out of the hand, says Webster, "denotes an exertion of power." We have a fulfilment of this item in the wars between Russia and Turkey, between 1809, and 1812.— The Porte did exert her power against Servia and Russia; and Russia, by the treaty of July 18, 1812, lost Wallachia, and Moldavia which had been formally annexed to that empire two years before.

"But he shall have power over the treasures of gold and silver." This is exemplified in the heavy tribute which is exacted from Egypt by the Porte, as an annual subsidy; and more especially in the secret development relative to the impending war. Individuals belonging to the Ottoman Empire have contributed as a spontaneous gift to the government, the sum of *thirty-six millions of dollars*, a large portion of which was raised in Egypt.

"And the Lybians and Ethiopians shall be at his steps." The standing army of the Sultan, (as stated in the Tribune some months since,) amounts to one hundred and sixty thousand, besides a reserve of about two hundred thousand; and thousands of these troops are from Egypt, *Libya* and *Ethiopia*. We believe this to be a perfect fulfilment of this prediction.—"But tidings out of the east and out of the north shall trouble him." Adam Clark and Bishop Newton refer the accomplishment of these two verses (viz., the two last), to the future from where they then lived. The powers lying East and North of Turkey, are Persia and Russia. The Ottoman Porte has for a long time been jealous of the growing power of Persia.—"Whatever be the motive and occasion," says Newton, "the Turk will go forth with great fury to destroy and utterly make away many." "The original which we translate, 'utterly to make away many,' signifies *to anathemize, to consecrate, to devote to utter perdition.* So that it strongly implies that this war shall be made upon a religious account. (Newton on Proph.) The above needs little or no comment. Every person acquainted with the affairs of Turkey and Russia, knows that the present war spirit subsisting between the two belligerent powers partakes largely of the religious element. The time has come for the full development of this prophecy, and the fulfilment of the remaining items. The troops have already assembled on the field of fatal strife; and as one writer remarks, "this is to be the battle of Armageddon." This is the testimony of thousands at the present time. A very able writer on this subject observes, "that all signs and portents indicate the approaching contest to be the decisive struggle so long expected of adverse principles, and that the instinctive conviction of its being so widely spread is attested by the crowd whom, wrong endured; or sympathy with the right, are collecting on the Danube's bank, to constitute a gathering such as the world never even saw at the period of the first crusade, and may never see again till the day of judgment. Men, not only from every State in this Union, but even from California and Australia, are waiting with impatience for the signal to hurry to a scene where Arabs sent by the sheriff of Mecca, Moors under the great Emir, Abd-el-Kader, and Circassian Chiefs, will be already assembled with Anglo-Indian officers and Italian, Polish, Hungarian and German exiles.

Every one, I think, must admit that the public, both in the United States and in Great Britain, was utterly taken by surprise, at the recent attitude of Turkey, at the unanimity and energy displayed by its Mahometan population, at the imposing forces set on foot in that country, at the number of volunteers, at the moneyed resources of the Empire, at the extent of voluntary offerings, and at the tendency of the Turkish Christians rather to sympathize with the Turks than with the Russian invader.

To understand fully the significance of these facts, we must consider that at least 120,000 volunteers have enlisted under the Sultan's standard. We must consider that the sum of $36,000,000 offered by the Turkish population as a *spontaneous gift*, amounts to a sum much larger than the *loan* which the Austrian government has twice since the Hungarian Revolution, vainly tried to raise on terms of usurious interest—nay, I speak advisedly in asserting, far exceeds the amount which, on any terms, the Emperor Nicholas, pledging all the resources of his Empire, could now obtain on all the money markets of the world. How reconcile these palpable facts, with popular impressions as to the prevalence in that Empire of misgovernment, decay and apathy—impressions derived from statements so industriously and perseveringly circulated, that I believe that the very diplomatists (Russian and other,) have been caught in some measure by the echo of their own lies, and that the Emperor Nicholas, himself, is not the least astonished in having to confront that majestic figure of armed and ANGRY ISLAMISM which his provocations have evoked."

Some idea of the enthusiasm of the Turks may be gathered from the following proclamation of the commander-in chief of the Ottoman forces:

"Officers and Soldiers! Asiatics, Africans and Europeans! The blood of your ancestors has more than once reddened this soil, when powerful enemies have attempted to destroy you. Committed by your fathers to your patriotic honor, it has hitherto remained intact. Nevertheless, be assured, that you cannot take one step without hearing a voice crying to you from the ground, saying, 'This dust upon which you tread is our ashes—the ashes of your forefathers; defend it!'

"Soldiers! Let us swear to spill the last drop of our blood, to maintain the integrity of the throne of our Emperor and much loved Sovereign, Sultan, Abdel Medjid Khan!"

The extensive preparations for war which have, and are being made by the Turkish government; the millions of money that have been voluntarily contributed for its support; the thousands of volunteers which have flocked to the standard of the Porte; together with the impatient and wrathful condition of the army in the principalities, indicates the fulfilment of that declaration, "*He shall go forth with great fury, to destroy, and utterly make away many.*"

"And he shall plant the tabernacles between the two seas in the glorious holy mountain." "The glorious holy mountain" must be the same as "pleasant land," "the goodly heritage," "the glory of all lands," "the glorious land," Dan. 11, 16, and verse 41. These are appellations of the Holy Land; and so consequently "the glorious holy mountain" "must be Zion, Olivet, or some mountain in the Holy Land, which lieth between two seas, the Dead Sea on the East, and the Mediterranean on the West." The Turk already possesses Palestine, but that cannot be where his palace is established at present. The term *Aphedno*, which in our Bible is translated palace, is by Newton rendered *camp*, "*he shall plant the tabernacles of his camp between the seas in the glorious holy mountain.*" Turkey, for some cause or other, will move her forces to Palestine. Although the Porte has been favored with a series of successes warring against Russia, yet in the end she must succumb, either to Russia or to the Allies. "For he shall plant the tabernacles of his palace (camp) between the seas, in the glorious holy mountain; yet he shall come to his end and none shall help him." Only one more development in connection with this affair, and then Michael, the great prince will stand up and deliver his people.

This subject is eminently momentous and sublime, surpassing in importance all preceding events, that have transpired in the history of the world. It is so to the defenders of absolute sovereignty, from the fact that it threatens the dissolution of all oppressive governments and tyrannical power. It is so to the advocates of civil liberty and republican principles, from the fact that they are anticipating the universal extension of freedom and democracy among the nations of earth. It is so to the believer in a temporal millenium, from the fact that he expects the way to be thus prepared for the diffusion of spiritual light, and the dissemination of the Gospel throughout the world. But to the student of prophecy who discerns in these foreshadows of coming events the premonitions of a world's destruction, and a subsequent glory to be revealed in the coming of our Redeemer, the subject is *overwhelming*. From some cause or other, the world is beginning to feel an intense and all absorbing interest on this question. Says a recent paper in relation to affairs in Europe; "The eastern question exclusively occupies public attention," (referring to England.) Indeed every eye, both in the political and religious world, seems to be directed to Turkey, as about to be the theatre of wonderful events.—And on this spot, which has already become a centre of attraction, we believe God is about to display the energies of omnipotent power; and to bring into operation those mighty instrumentalities that are to prepare the way for "the kings of the East," and usher in the appalling scenes of earth's final conflict, the battle of Armageddon. Says Kossuth, "The decisive struggle in mankind's history draws near." God has endowed the statesmen of our day with a power to scan the future, and unrol the book of destiny. He has raised them up to fulfil His grand designs, and herald forth the proclamation to the Gentiles; "Prepare war, wake up the mighty men; let all the men of war draw near." "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about."

"The day of His preparation" has been reached: and Nahum's chariots come, with their "flaming torches," thundering along the vales, and "*shaking terribly the fir trees,*" "*raging*" with noise and violence through the streets of our cities, "*justling one against another* in the broadways," and "*running like the lightnings.*" We have come down to "the valley of decision," and the proclamation has gone forth, "Prepare war; wake up the mighty men; let all the men of war draw near." The master spirits of the age have gone forth from land to land with burning eloquence, and unprecedented ardor, to awaken to action the intellectual and physical energies of the world, preparatory to the battle of Armageddon, and to involve all the powers of earth in the final issue between absolute and democratic rule.

And thus the day of vengeance comes on; and that thunder cloud, which is surcharged with the ire of Jehovah rolls on and hangs over, across the lurid brow of the impending tempest gleams the lightnings of vindictive justice, while the thunder peals mutter the vengeance of omnipotent power. It is at this awful crisis that Michael is to stand up, the great Prince that standeth for the children of Daniel's people, and there shall be a time of trouble such as never was since there was a nation, even to that same time. And at that time shall God's people "be delivered, every one that is written in the book."

It is with unutterable emotion that we hail the dawning glories of that morn, that knows no night. It is with anxious eyes that we look for the chariot of salvation, and with earnest intent we listen to catch the first sound of the rumbling wheels of that mighty car, which brings from the excellent glory the Son of God, while the Archangel's clarion voice shall awake the sleepers in Jesus to everlasting life. O triumphant day! O joyful summons, whose trumpet tones shall gather the elect resurrected and immortal, to stand on Zion's holy mount with the harps of God, in princely regalia, and crowned with diadems of glory, to sing of victory, to adore the Prince of life, and receive "an inheritance pure and undefiled, and that fadeth not away!!!"

SEVEN DAYS LATER FROM EUROPE.

The Turks Triumphant!—The Seige of Silistria Raised.—The Russians Driven Over the Danube!

By the America, from Liverpool, at Halifax July 5th, we have one week's later news. The Turkish forces, unaided by their allies, had raised the seige of Silistria, and driven the beseigers across the Danube. Victory has perched on the Turkish banners. No news of interest from the fleets. Prussia and Austria were talking about what they were going to do; but as yet had done nothing but talk. The Greek insurrection was almost at an end. Consols had advanced to 94, and breadstuffs had declined under the influence of the favorable state of the weather. Cotton had experienced much change.

It is telegraphed that at the conference at Teschin, it was decided tha Prussia would not formally declare war on Russia, but would place a portion of the Prussian army under the orders of the emperor of Austria.

General Daunenburg, has succeeded to the command of the Russian forces, in conseqence of the wounds received by the general lately in command. General Luders had his jaw carried away with a cannon ball.

The reports of the English loss at Kamia Karlevy are confirmed.

The siege of Silistria has been raised. The Russians were defeated by the Turks and driven across the Danube. Order of events is as follows:—Siege operations were begun on the 17th of May, and from then to June 15th the attack and defence were carried on incessantly and with equal bravery on both sides; retrenchments; mines and counter mines were exploded, causing immense slaughter to the besiegers and besieged. Mussa Pacha, the brave Turkish commander, was killed by a shell, after which Prince Paskiewitch, the Russian commander, was struck and disabled by a spent ball, and will probably die. On the 13th of June a tremendous attack was ordered under Generals Gortschakoff and Schilders, but after severe fighting, the Russians were rpulsed, and a Turkish brigade sent from Shamula by Omar Pacha, succeeded in entering the fortress. Thus reinforced, the garrison on the 15th made a sortie, and a desperate hand to hand contest ensued, and ended in the complete discomfiture of the Russians.

Prince Gortschakoff was severely wounded. Gen. Schilders had his leg shot off, and two other general officers were killed. The carnage among the Russian troops was dreadful, and they retreated fighting across the river; the Turks pursuing their advantage, crossed an arm of the river, seized the Isle of Hopa, and blew up the Russian seige works thereon. The Turks then brought out their guns and erected temporary batteries on the Bulgarian bank of the river, before the north face of the fortress. The Russian battalions east and west of Silistria immediately retreated in good order across the river and destroyed their bridges behind them. The Russians are now in the vicinity of Kalaresch, awaiting reinforcements and orders.

The seige of Silistria being raised must alter the whole Russian plan of operations in Bulgaria, and consequently must change the plan of the allies. It is rumored that Paskiewitch will order the whole force to fall back on Jassy.—Ere this the Russians have probably relinquished all their positions on the left bank of the Danube, excepting the forts of Hirsova, Matschin and Isacktcha, and apprehensions of their advance on the Balkan are at an end for the present.

Russian accounts via Bucharest, admit that operations against Silistria are suspended, but say that the seige is not finally raised.

The Russians have evacuated Moquielli and Sianbea. 5000 Turks have occupied Tuskukai and it was reported doubtfully, that the Turkish garrison of Rutschuk crossed to Giurgovo, killed 400 Russians and took 9 guns.

The Russian loan is negotiating at Hamburg, 16,000,000 roubles 5 per cent, at 87. Reports are again current that Russia makes peace overtures through Austria, and that the Czar will abdicate, but no dependence can be placed on the reports. He is also said to be sick, and for that alleged reason did not meet the king of Prussia; he has, however, ordered Prince Dolgroski, minister of war, to proceed immediately to the Danubian principalities and draw up an accurate report of the position of affairs in a military point of view. This unusual mission is said to have caused profound sensation at St. Petersburg.

It is officially announced that the convention between Austria and the Porte, with regard to the Austrian occupation of the Moldavian and Wallachian principalities, was signed on the 14th of June.

At a cabinet council held at Vienna June 19, the Emperor presiding, it was resolved "that if an evasive answer come from Russia, Austria will forward a final ultimatum, demanding a categorical reply within eight days."

It is stated that the Emperor Napoleon has intimated to the Austrian government that the French will interfere to suppress any revolutionary movement in Hungary or Italy, while Austrian troops are engaged against the Russians. A similar declaration is expected from England.

Black Sea. Admirals Dundas and Hamelin issued a circular on the 7th, announcing a close blockade of the mouth of the Danube. Most of the fleet was cruising off Sebastopol. Six or eight ships were at Varna, assisting the embarkation of troops. Transports with heavy guns having arrived, it was likely that Sebastopol would soon be attacked.

Baltic. Two English steamers destroyed the wharf and some gun boats at Kemi, Gulf of Bothnia. The English ships Odin and Vulture landed 150 men at Gamba Karlehy, but they were attacked by the Russians and driven back to the ships.

Sifer Pasha is appointed Governor of Circassia and Abasia. The Circassians are commanded by Emir Magmot, Schamyl's lieutenant, and are reported to have defeated the Russians at "Darial Sear Karesch," with great loss to the enemy. Schamyl was in full march upon Tiflis, no date given.

The London Times has an editorial expressing the greatest satisfaction with the reciprocity treaty just concluded by Lord Elgin, but regretting that Great Britain has not secured a share in the American coasting trade.

Government organs still advocate an immediate attack on Sebastopol and occupation of the Crimea. They also recommend that a part of the Baltic fleet be sent to the Black Sea.

A difficulty occurred at Liverpool on board the ship Fidelia, between the officers and crew. John Lynagh was shot, and the chief mate stabbed; thirteen of the crew were arrested, but afterwards liberated.

A conspiracy to assassinate the French Emperor during his promised visit to the bath of Pyreu, has been discovered. In the departments of the Seine and Garonne 150 arrests were made. The prefect has been dismissed, and is succeeded by M. Ledetseur, the friend of Lafayette. The report of the minister of the interior on the state of the nation is very favorable.

French agents having arrived at Naples to buy corn, the Neapolitan government immediately forbade the exportation of breadstuffs.

Later from Europe.

By the Baltic, at New York, on Saturday, we have four days later news of a highly important character from Europe. Trade remained without material change. The Chinese Rebellion was not waging very fiercely. The rout of the Russians before Silistria is fully confirmed, with five of their Generals disabled, and the loss of some of their artillery, standards and baggage. The Times of the 27th, publishes a telegraphic despatch that the Czar had succumbed to the threats of Austria, and ordered his forces to evacuate the Principalities.

A despatch from Vienna asserts positively that the Czar has, in reply to Austria, consented to evacuate the principalities, and is already withdrawing his forces to beyond the Pruth.—Lord John Russell officially informed Parliament that the siege of Silistria was raised.—The advanced guard of the French and English have reached Prevendi. Omar Pacha is advancing his whole force to the Danube. From the Baltic, Black Sea, or Asia, there is no news. The Greek insurrection was totally quelled.—The minor German States have accepted the Austro-Prussian note. Brazil has notified France and England of her neutrality. Lord Aberdeen made a speech in the House of Lords defending his conduct in the present war.

The Austrians will march into the principalities as the Russians leave them. The official reply of the Czar to the Austrian Note will not be sent till the 2d or 3d of July. The Russians have taken prisoners two newspaper correspondents on the right bank of the Danube.—The Russian squadron is supposed to have taken refuge on the coast of Kamschatka. One of its vessels was seen at Woosung, where she had put in for intelligence. It is not the Russian squadron that is feared by our mercantile marine, but pirates from California, sailing under Russian colors.

The British government has sent Sir John Bonhave from China to negotiate a commercial treaty with Japan. The dividend of the Bank of France for the last half year is 112 francs.—Weather is very fine in France and Great Britain.

Brother Merriam:—The Florida meeting was one of profit. Brethren came from a great distance to meet on this occasion. The gathering was not large, but active; most of them either brought, or obtained the christian armor while there. The Lord be praised forever. Eight were planted in the likeness of his death; and we trust will share in the first resurrection.—Even so, Amen. Yours, H. PRATT.

Obituary.

Died in Benton, N.H., June 22d, Alice Viola, daughter of Ira and Abby Merrill, aged 1 year and 8 months.

We've laid thee, Alice, down to sleep
Till Jesus bid thee rise;
And though we sometimes now may weep,
He surely hears our cries.

Oh, Jesus come, our loved one take
Forth from her little bed,
Then with immortal form she'll wake
Where tears are never shed.

Appointments.

The Lord willing, I will preach at Haverhill, N. H., Wednesday, July 19. Littleton, July 20. Whitefield, Sunday, July 23, and will visit other places in that vicinity if the brethren will please notify me seasonable at Whitefield.
GEO STEVENS.

The Lord willing, I will be at Granville, Vt., according to Bro. Henry H. Cady's request, on Saturday eve., July 22, and continue as long as is thought best. Let Bro. Cady give notice, and make all necessary arrangements
J. WESTON.

TENT MEETING.

There will be a Tent Meeting in Providence, R. I, commencing Tuesday, July 25, to continue over the Sabbath. Bro. Cummings will come with the Big Tent. And we would say to the ministering Brethren in general, come, as the Lord may direct. Brethren and Sisters from abroad are invited to come up to this feast. The Tent will be pitched on Barton's Common, west side of the river, near Oneyville.
For the Brethren, J. THOMAS SWEET.

The Lord willing, I will preach in Portland, Me., Sunday, July 23, and stay longer if duty requires.
S. W. BISHOP.

The Lord willing, I will preach in Auburn, N. H., near the Steam Mill, where Bro. Brown may appoint, Sunday, July 16. Holderness, N. H., Sunday, July 30, where Bro. Knowlton may appoint.
B. P. MANNING.

Providence permitting, I will be at Groton, July 16. Meredith Village, July 23.
J. G. SMITH.

Providence permitting, I will meet the Brethren at Three Rivers, Saturday evening, July 15. Springfield, Sabbath, July 16. Westfield, Monday eve., July 17. Chester Factories, Tuesday eve., July 18.
H. PRATT.

There will be a Tent Meeting in Houghtonville, Vt., commencing Aug. 29. Particulars Hereafter.

There will be a Tent Meeting in Vernon, Vt., commencing Aug. 14. Particulars [illegible]

SALEM TENT MEETING.

Those that wish to attend the Salem Tent Meeting can go from Lowell to Salem at one half the usual fair. J. FRENCH.

TENT MEETINGS.

There will be a Tent Meeting at Wolfsboro' Bridge, N. H., commencing Wednesday, July 12, at 5 o'clock, P. M., and continuing over the Sabbath. Provision for boarding on the ground. Brethren are requested to bring their bedding.

There will be a Tent Meeting in Kennebunkport, Me, commencing Wednesday, July 19, at 5 o'clock, P. M., and continuing through the week. Come brethren, all that can bring your tents and bedding. There will be carriages to convey passengers to and from the Depot at Kennebunk.

There will be a Tent Meeting in Greenfield, Mass., commencing Wednesday, July 26, at 5 o'clock, P. M., and continuing over the Sabbath. As there are but few brethren in this place, it is hoped there will be a gathering of the brethren from the surrounding country, to lend a helping hand in sounding this last message to the world. Brethren are requested to bring their bedding and one or two tents. Provision for boarding on the ground.

There will be a Tent Meeting in Mansfield, Conn., at the Eagle Factoryville, commencing Wednesday, August 2, at 5 o'clock, P. M., and continuing through the week. Provision for boarding on the ground.

There will be a Tent Meeting in Dartmouth, Mass., near Tance's Corner, commencing on Wednesday, August 9, at 5 o'clock, P. M., and continuing over the Sabbath. Brethren coming by Railroad will stop at the *head of the River*, about four miles from N. Bedford.

The above meetings are appointed by request of the brethren, and our brethren and sisters from abroad are invited to attend, [illegible] expected that the Lord's servants will [illegible] their duty and attend accordingly [illegible] brethren, and be on the ground at the commencement of the meeting and help sound the last note of warning to a judgment bound world.
J. HEMENWAY.

GROVE MEETING.

A Grove Meeting will be held in the Grove near Fort Brewerton, in Onondaga Co., N. Y., commencing on the 15th of July, and continuing over the Sabbath. Preaching by Brethren from the East. All who wish to hear upon the great, sublime and important subject of the Lord's Second Coming are invited to attend from far and near. Provisions will be made for those coming from a distance, during the meeting.—Oh friends come and hear for yourselves; give the subject a fair investigation, then you will be capable of judging whether these things be so. I assure you, dear friends, these things are so. Jesus, the King of glory, is coming this year.—We are just upon the verge of the greatest revolution that has ever been witnessed since the creation of the world. The last great conflict is coming—the battle of Armageddon draws on—the kingdoms of this world are about to be dashed in pieces like a potter's vessel, and the everlasting kingdom of Jesus Christ established under the whole heavens; and the saints will take the kingdom and possess it forever even forever and ever. Oh poor sinner, will you heed this last note of warning that will ever be sounded to this guilty world? the Judgment is coming; flee to Christ without delay. Prepare to meet thy God in peace

Another Grove Meeting will be held in Vanburen, Onondaga Co., N. Y., commencing July 22d, and continuing over the Sabbath. Preaching by the same Brethren.
JAMES WEST.

TENT MEETING.

The Committee appointed to select a suitable place for the Tent Meeting to be holden on the 18th of July, have come to the conclusion that as Salem is more central than Lynn, it would be best to have it changed to that place. It will be holden on a spot of ground near where the great Camp Meeting was held in '42, called Liberty Hill; it is hoped that there will be a general gathering of the saints of God at this meeting Come, Brethren, all that can, and bring your tents with you, as we expect all to camp on the ground. We shall have provisions made for boarding, and a number of good tents for lodging, and hope our Brethren will bring their bedding with them, that we may dwell in booths a few days and have a refreshing feast. We hope our Brethren in Maine, with whom we had a refreshing season last Fall in Lynn, will come. Bro. Cummings will be present with his big tent. The Ministering Brethren are invited to attend as the Lord may direct.
In behalf of the Committee,
S. F. ROGERS.

TENT MEETING.

There will be a Tent Meeting held in Portland, to commence on the 12th of July. Brother Cummings will attend, and others from the West.
ISRAEL DAMMAN.

I return West in two weeks and will preach on my way at
Southbend, Ind, Wednesday eve., July 12.
Terricoupee, Ind., July 13.
Union Mills, Ind., Sunday, July 16.

My Post Office address will be Union Mills, Laporte Co., Ind. I shall be ready to answer calls from Brethren at new places as the Lord, in Providence, opens the way; and as the whereabouts of the Brethren at the West, as a general thing, is unknown to me, they will please write me and make their wants known
J. C. BYWATER.

There will be a Grove Meeting in Cheshire, Conn., commencing Saturday, July 15, at two o'clock P. M. Miles Grant and S. G. Mathewson will attend

There will be a Tent Meeting at Wolfborough, N. H, to commence Wednesday eve, July the 12th, and continue over the Sabbath. Br. Couch, Hemenway and others will be present to preach the word. Let there be a general rally of the saints.

There will be a Tent Meeting at Kennebunk Port, Me., to commence July the 19th, Wednesday, P. M., and continue over the Sabbath. Br. Couch and Hemenway will attend.
F. H. B.

If time continues there will be a great Tent Meeting in Winsted, Ct., commencing Aug. 28. Particulars hereafter.

I will preach in Exeter, N. H, Sunday, July 16.
S. W. BISHOP.

The Lord willing, I will meet with the Brethren at Meredith Village, N. H., the third Sabbath in July.
T. W. PIPER.

The Lord permitting, I will preach at Meredith Center, 3d Sabbath in July.
OTIS G. SMITH.

Conferences.

The Lord willing, there will be a Conference at the head of the Bay in Stanstead, C. E., commencing the third Sabbath in July, to hold as long as thought best. Come Brethren to this meeting and have a [illegible] of these joys that await us. Will some Brethren from Concord or vicinity attend.
DANIEL S. HOEG.

P. S. There will be provision for all that cannot provide for themselves.

If the Lord will, there will be a Conference at Woolwich, Me., commencing Saturday, the 15th inst., at 2 o'clock, and continuing over the Sabbath. For the Brethren,
[illegible]
E. R. YOUNG.

Providence permitting there will be a Conference at
N. Adams, Mass., commencing July 19, at half-past 7 P. M., and continuing over the following Sabbath.
Williamstown, Mass., Monday, 24th, to continue one week.
N. Lebanon, N.Y., Tuesday, Aug. 1st, to continue over the Sabbath.
Readsboro, Vt., Tuesday, Aug. 8th, to continue over the Sabbath.
Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.
Brother M. Grant will accompany me.
In behalf of the brethren, H. PRATT.

P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Special Notices.

In consideration of the appointment by Bro. Cummings of a Tent Meeting at Portland, Bro. Couch and Berick have thought best to withdraw their appointment at Portland, and go into unoccupied fields.

N. B. We have regretted that some notices of Tent Meetings have not been sent to us at an earlier date. Hope Brn. will send us their notices several weeks before such meetings are to be holden.

NOTICE. To the brethren who wish to let their light shine in dark places, I would say, that in the town of Jay, Franklin Co., Maine, the true light of God's word is very much needed. They have never had any preaching on the subject and time of the Lord's coming, except a few lectures in 1843. Some of the people, as they see more of the nations and the spirits of this age, have some interest to learn what is coming on the earth. Will bro. S. S. Brewer visit that place. I think good might be done in the cause of the Lord. My mother's house, at Beal's Corner, Jay, will be a home for pilgrims. Will any one who may feel it to be their duty to go and sound the "Cry" in that place, please to appoint through the Crisis.
JULIA W. GILMAN.

Brother B. T. Manning's P. O. address is Oil Mill Village, Weare, N. H.

Business Items.

☞ Bro. W M. Ingraham: It was received.

☞ Bro. E. G. Scott: All right.

☞ The Bro. who writes from Brattleboro', Vt., ordering Pilgrim Songsters, forgot to sign his name.

☞ When the names of *new subscribers* are sent they should be marked as such.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ We have just published in tract form the exposition of Ex. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price, $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ Will all persons owing for Hymn Books at this Office please forward as soon as possible, for we shall have to make a payment for the book immediately.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

Cash Received.

A Friend, J K Paine, A D Fay, J Baldwin, J Clewly, J Renney, W White, R Redell, S Whitmore, M Grant, J Troxel, D B Rogers, A Weeks, J Kingsman, M J Pease, S Tinkham, M G Wise, E J Cook, L B Cole, E Shaw, O L Smith, S Lombard, L W Vance, P Drake, J R Hersome, F A Dorr, J Stockwell, F C Jordan, T Sprawls, E Perkins, M J Clark, J Carty, R Plummer, J Britney, Mrs Haskell, J P Spiller, H Hill, J Lyman, J W Gilman, L Hill, E Robarty, J Gibson, H A Parsons, A M Fellows, J Fellows, H Litchfield, A J McCulloch, M McCulloch, L Barton, W Perry, D S Chamberlin, S Fish, L Fench, B Souther, J Ayer, M Evans, E C Wheeler, S Blanchard, J Fuller, A Beals, H Pratt, E Baker, Geo Mitsom, A Record, B T Harding, W Webster, W Harding, R Harding, G Buff, S Grover, B Smith, S Harding, a friend, J F Allen, B Carlton, A Beals, J R Delano, N Mayo, A Cummings, C S Barnes, S Roberts, a friend in Canandagua, N. Y., T Hasbury, A Celiever, J Anderson, N B Marshall, M Colby, R S Foster, R Colby, O P Redington, H M Craige, J Ring, E Swain, $1 each.

H S Orcutt, W Kate, E Orcutt, G Ramsdell, W C Page, J Fry, J Morton, L Nutting, E Woodworth, R H Burbank, E Towne, M Brown, O Hodge, E J Weston, L Thayer, T Leavitt, U Everts, E Haskins, A McKenvie, J Quenlaw, D Sprawls, A Hardy, W B Weeks, C Thurston, D Ramsdell, B C Morrill, B Nickerson, C Chesley, J R Delano, R R Hutchins, L Brown, M A Bowker, O E King, H Johnson, M J Collins, H Piper, H C. Dawlin, B Wiggen, 50 cts each.

S J Miller, A Williams, J Zacharias, S Dowling, A S Goodwin, S Chaney, D Chaney, [illegible] Nelson, E Morrill, C O Frizel, B Wise, G W Wilkins, W Duren, H D Law, 25 cts each.

Miscellaneous.—L Hase, 40 cts; [illegible] 60 cts; L Storrs, $2; H G Whitaker, [illegible]; J H Longley, $3; J Reeves, $2; A Wells, [illegible]; C Fairservice $2; J A Moon, $2; A Logan, [illegible]; J Hodgkins, $2; J Campbell, $5; S Rogers, $2; S Davis, 40 cts; O C Sargent, 32 cts; H Foster, 70 cts; H Wiggin, 80 cts; J P Davis, $3,32; J Sadler, $5; H J Orcutt, $11; S P Young, $2,50; J B Paine, $2; Bro Brown for the Church in Newark, New Jersey, $20; J Brown, $3; S Case, $1,30; L W Germany, $2; B T Sandford, $4; J Bliss, $3; S Parker, $2; J Delong, 42 cts; Mrs Austin, 30 cts; T Newell, 30 cts; A Lover of Truth, 52 cts; G Pease, $2; Mr Trask, $2; G Ramsdell, $2; L Randall, $2; G Gould, $2; C Twombly.

Cash Received for Books.

L P Young, 50 cts; J C King, $4; [illegible] —$1; E Tuck, 40 cts; E F Weston, [illegible]; F A Dorr, $2; Geo A Fuller, [illegible]; [illegible] Cook, $1,50; W P Smith, $2.

CORRESPONDENCE.

HOUGHTONVILLE, Vt. June 20, 1854.

Brother Merriam:—I am thankful to God for his unerring word, while we are passing through the perilous times of these last days, which are prophesied of in 2 Tim. 3: 1–5. Notwithstanding the many sure signs, given by Jesus Christ, and his apostles, in the New Testament that were to be fulfilled, just prior to the second Advent of Christ, we have many, found in the old testament also, of which Peter says, "We have also a more sure word of prophecy," (than what he saw himself,) "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 1. Pet. 1: 19. And among the many found in the sure word of prophecy, I find one in the 8th chap. of Isaiah, commencing at the 13th verse, and ending with the chapter, which has borne upon my mind much, for the last few months, and I have hoped some abler pen than mine would have written upon the fulfilment of it; but as no one has, I feel constrained by the love of God, and His truth, to pen a few brief thoughts, praying while I write, that all of the professed Israel of God, may ponder upon it, and weigh it well, (for all are concerned in the prophecy), and that it may by the blessing of God enable some to forsake the position they now occupy, and embrace the truth, and be saved from the impending wrath which is about to be poured out, not only upon the impenitent, ungodly sinner, who has made no profession of the religion of Jesus Christ, but also upon a "rebellious house" of Israel. It is a painful subject to meditate and write upon, while we are compelled to make, what I call a true application of it. I have not time or space, in one communication, to say much on the subject, but would direct the minds of the children to the prophecy, that some others may be induced to write upon it.—Some of the words are, "sanctify the Lord of hosts himself; and let him be your dread, and he shall be for a sanctuary; but for a stone of stumbling, and a rock of offence to both houses of Israel; for a gin and a snare to the inhabitants of Jerusalem, and many among them shall stumble, and fall, and be broken, and be snared, and be taken." Here the prophet declares the Lord will be for a sanctuary, but for a stone of stumbling to both houses of Israel, and by the word "both," we understand that there would be two houses of Israel; and Jesus Christ is called a stone, and a rock, in numerous places in the scriptures. Was he not rejected by the first house, which were the Jews?—Yes. Was he for a sanctuary to any of that house? yes. "He came to his own and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." He was for a sanctuary to all them, but to all the rest, he was a stone of stumbling and a rock of offence. Whoever has read Josephus, has learned how they fell, and were broken, snared and taken, and carried off into all nations; and Jerusalem has been trodden down of the Gentiles ever since. Here we find a complete fulfilment concerning one house of Israel. Now the question arises, where shall we find the other house? Do not all the nominal churches throughout the gentile world, call themselves the Israel of God? They do. Does not the word of the Lord in the 34th chapter of Ezek., inform us, that when he shall gather his flock, and put one Shepherd over them all, that he will gather them out from under the shepherds of Israel? It does. Does not the word of the Lord in Jer. 25: 34–36 describe the awful situation of those shepherds and the principal of the flock, at the closing up scene of this world? It certainly does. We find also in the 13th of Ezek. the word of the Lord, saying, "O Israel, thy prophets are like the foxes of the deserts, ye have not gone up into the gaps, neither made up the hedge" (have not given them meat in due season,) "for the house of Israel to stand in the battle in the day of the Lord."—Also in the 12th chapter they were to use a proverb, just prior to the effect or fulfilment of every vision, all which takes place at the Judgment, or beyond; and there the Lord calls them, a "rebellious house."—Therefore, as the first house stumbled at the first of Christ's first Advent, and fell through unbelief, and as the word of the Lord assures us that there will be a rebellious house of Israel when the vision speaks, and that their shepherds will be feeding themselves, instead of feeding the flock, with meat in due season, they will be inducing them to believe that the flock are to have a glorious pasture, for them to feed on, a thousand years, saying, "the vision that he seeth, is for many days to come, and he prophesieth of the times that are afar off." The word says, the shepherds will howl; "for the Lord hath spoiled their pasture." And this corresponds with the words of Christ in the 24th chap. of Matt. "But and if that evil servant shall say in his heart, my Lord delayeth his coming," &c. He then portrays his doom, which is like that presented in Jeremiah. Then in view of such testimony, can we look at any other point of time, than just prior to Christ's second Advent, for the other house to be offended, and rebel against the truth of its being nigh at hand? But, says one, there were the ten tribes that constituted the other house. In answer to that, we understand that those ten tribes had revolted, and had been gone among the Gentiles a long series of years before Christ's first Advent, and never had the offer to receive or reject the truth of Christ; and they could not have heard the proclamation, for the Apostles, and the seventy were commanded not to go in the way of the Gentiles, but to the lost sheep of the *house* (not houses) of Israel; therefore according to the testimony we find one house of Israel rebelling at the truth of Christ being the true Messiah, at his first Advent: and the other rebelling against the truth at his second Advent. Seeing this is the evidence in the case, we are led to enquire, who constitutes the second house of Israel? I understand that it comprehends all who have professed to have found pardoning mercy through the blood of Jesus Christ. Will he be a stone of stumbling to them all? No, for the Lord is to be for a sanctuary, for all them that believe and obey the present truth, "and unto them that look for Him, shall he appear the second time without sin unto salvation." He is to be "glorified in his saints, and to be admired in all them that believe," while all others are to "be punished with everlasting destruction." 2d. Thess., 1: 9. If this article should happen to fall into the hands of any that do not believe that Christ will come within a year, I would ask, have you given your attention, without prejudice, to the arguments produced from the word of God and history? If not, attend to it immediately. Some will not hear, nor read on the subject, nor suffer their children to go and hear. When we see such who professedly belonging to the household of faith, can we come to any other conclusion, but that they belong to the rebellious house? The Apostle says, prove all things, and hold fast that which is good. O may the Lord enable us all to examine ourselves, and see whether we are acting in harmony with God's word or rebelling against it.

Yours in hope, JOHN GIBSON.

BASCOE, HANCOCK CO., ILL, June 19, 1854.

Beloved Brethren and Sisters who are looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ:—Soon, soon immortality shall be ours. Sighs and tears, temptations, trials, tribulations of whatever sort will all be over, and we with the saints of all ages shall sing "Allelulia! for the Lord God Omnipotent reigneth!" The Crisis is to many of us in this far distant west like cold water to a thirsty soul, and as the shadow of a great rock in a weary land. We love every proof which can be drawn from the word of God, from history, and from the attitude of the nations, which brings a coming Saviour near, even at the doors. I never was satisfied that the prophecies were fulfilled in '44, but the thought that it might be so filled me with joy unspeakable; and chronology, to my understanding, made it appear quite probable. Oh how sorrowful and sad was my heart, when the time so confidently believed in by those far more conpetent to judge than myself, had passed by. Trying times have been passed over—many have fallen asleep in Jesus, and some, I fear, have fallen from a love of that bright world to come, and have returned to that country from whence they came out, and are smiting their fellow servants, and eating and drinking with the drunken, saying virtually, my Lord delayeth his coming.—But Oh praise the good Lord, there are a few, who think that believing God is more judicious than all the cunning craftiness of the learned and the popular of this world. Brethren Edwin Burnham and P. B. Morgan have been with the Bascoe and St. Albans churches, holding a grove meeting. Sinners were melted into tears, and their anxious countenances, and candid expressions showed that the spirit of God was there. But oh! shall I say it. There is no travailing Zion to bring forth the children. Some are of Paul, some of Apollos and Cephas, and can we expect sinners to be converted when the churches are rent with schisms, and Brethren, professing to be looking for Jesus to appear in the clouds of heaven, for some small difference of opinion, will withhold their feeble, helping hands from each other, and instead of building each other up, use all their influence to pull each other down? Surely we are in the last days; for truth and equity are fallen in our streets. The Godly man ceaseth, and the perilous times have come, described in the third chapter of Paul's epistle to Timothy. I believe that in a very short space of time the folly of those who oppose themselves, and have been taken captive by Satan, will be manifest unto all. My heart bleeds at the desolations of Zion, especially here; and if we do not awake, and confess our wrongs after hearing such faithful warnings, as we had the past week from Brn. Burnham and Morgan, there is very little hope that we shall be found to the praise and glory of God when Jesus comes.—May God help us to heed the warnings we have heard, and to treasure up in good and honest hearts the truths which have been held up before us, as it were, in the blazing sun-light of heaven; and may God preserve them unto his coming and kingdom blameless, and reward them for all their trials here, in the land of eternal life. Bro. S. Chapman was also with us during the meeting. He has passed through burning trials since his sojourn in the West; but out of them all has the Lord delivered him, and blessed him greatly, and given him many souls as seals of his ministry, and may the Lord still preserve him from temptations, come from what source they may. Bro. Caulkins, too, was with us, who gave us some encouragement that he would return again. May God speed his coming, that if it is the will of God, sinners and nominal professors may have a few more warnings before the day for which we wait and pray bursts upon them in all its solemn and awful reality.

But, my Brother, I have been too lengthy. Pursue that even tenor which is manifest in the Crisis. Publish that which you think will best serve the cause, and you have the prayers of your unworthy Sister,

W. CARMALINE PAGE.

PLYMOUTH, IND., June 15th, 1854.

Br. Merriam:—I now write for the purpose of giving a brief account of a course of Lectures recently delivered at this place by Brn. Berrick, Couch and Howell.

The meeting commenced on the 9th, and closed on the 11th inst. Our citizens turned out well and gave them a good hearing; and many became very much interested in the subject under consideration, to wit: "The speedy coming of Jesus Christ to judge the world, and give deliverance to his people."

Br, and Sr. Eastman from N. H. were also in attendance, likewise Br. and Sr. Mansfield of this state. There were many Brn. and Srs. here from a distance, some of whom are settled as to *time*, whilst others came to *hear*. But there are many who judge of the matter before hearing it. Such a course they have the privilege of pursuing now. Peter syas of such, that, "they are willingly ignorant." Many persons who had hitherto treated the subject lightly, and in fact rather contemptuously, left the ground under a very different state of feeling.

Some persons were convinced that the Lord will come this year, whilst many are undecided from the fact that they did not hear enough of the testimony on the point, to enable them to arrive at a conclusion. The meeting closed too soon. I think it very good policy when the community is interested to hear on this, as well as other subjects, to continue for a time at least.—For if time is so very short, is it not good policy, and can there not be more effected when an audience is interested, than to get the interest up, and then go to a new field? I merely ask this question for the purpose of calling the attention of our preaching brethren. At such short meetings many persons are left undecided; for all do not come to the same conclusion at once on any subject. I wish the lectures had been continued here so that we could have had all the important evidences presented.

I will now say in conclusion, that I think the words of truth, which our brethren taught, will be productive of much good. Eighteen were baptized, and more were almost persuaded to come out in obedience to the requirements of the gospel.

Yours in hope of immortality at the coming of Christ.

RICHARD CORBALLY.

Dear Bro. Merriam:—If you please, I will suggest a few thoughts touching my faith on the time of the Advent—but first let me enquire what is Faith?—Heb. 11: 1. Paul says it is the ground or confidence of things hoped for or desired, (see margin) the evidence of things not seen. What is the basis of Faith?—*Ans.* God's promises, as given by Prophets, Christ and the Apostles, of things not seen or realized now, but to be in the reign of Christ. Again—the Prophetic events in the past, present and future, intervening together with the history of their fulfilment, creates faith and assurance in the great and sublime events of the future; Faith then quickens or engages the fine senses and brings them all into lively exercise. 1. Faith sees all the past, present, and future of her history and destiny. 2. She hears as she sees, and feels as she sees and hears, and hope grows with her strength.

Touching my faith in the time of the Advent, I believe the *time* of the *sufferings* and the *time* of the *glory* that should follow, was revealed, (not to prophets), but to us by prophets—so Peter believed and taught.—See 1 Pet. 1: 11, 12. I believe the *time* of the *glory* or glorious appearing of Jesus, and the resurrection of the dead is revealed to us in Dan. 8: 13, 14, and 12: 12. I believe that the 1335 days (years) and 2300, end with the opening of these scenes of glory.

I believe that the 1260, 1290 and 1335 days begin in A. D. 519, by the rise of the little horn of Dan. 7, with eyes and a mouth, or the nationalization of the Catholic church. I believe the saints were delivered out of its hand by 1779, as they were given into his hand by 519. I believe as truly that the 1290 days (years) measuring the Papal Abomination, did end in 1809, by the taking away of the Papal dominion, as that the Declaration of Independence of the United States was declared in 1776.

I believe, without doubt, that the darkening of the sun in May 19, 1780, was the one Jesus said should be in the days after that tribulation,—i. e., the days measuring the abomination of desolation, which Jesus tells us to understand as we read, and by the understanding of which we should know the *time* of his coming and the *signs* of that grand event.

I believe that the 1335 days end with this year, 1854, and bring us to the year of redemption, the coming of Jesus, and the resurrection of the dead. All the above I believe from evidence that makes it a reality to me, and evidence that no man can disprove, though he may and will oppose.—But blessed be God I believe it is true, and it fills me with joy unspeakable and full of glory.

You may expect more by and b .

J. C. BYWATER.

COLLINSVILLE, CT. June 10th, 1854.

Brother Merriam:—A few in this place are looking for the speedy coming of our Saviour. We do not from outward signs have much to encourage us in relation to the salvation of perishing mortals; but trusting in the Lord, and believing we have truth on our side, by the help of God we shall labor on. Br. Isaac Adrian preaches to us once in four weeks, and we are strengthened and encouraged in the faith. We would like preaching oftener, and we would be glad to have Br. Adrian, or some other brother, come among us.—We will not send you empty-away. I find there are many among us that are studying and searching for more light; and circumstances occur every day in conversation with the people, evincing that many are all ready to receive it. It cheers my heart to hear the glad news of the Saviour's near approach. I thank the Lord for his goodness to me; and by his grace I will strive to be faithful, by precept and example, in spreading the precious news

Yours in the bonds of christian affection. SOLOMON HALE.

Dear Bro. Merriam:—I have spent the two last Sabbaths in Boston. There is a large congregation of *Advent Believers* in this city. They hold their regular meetings every Sabbath in Chapman Hall, this Church still adhere to the great principles of interpretation adopted by Bro. Miller, and [*like him*,] still believe that the definite time will be understood by the Church. I was happily disappointed in meeting so many warm hearts. It reminded me of the union and love which characterized the Adventists in their first movements.—The past four weeks of my experience has done much towards confirming me in the conclusion to which I had previously arrived, viz.: that the period for the midnight cry has come, that this is the time to awaken the Church to a readiness for the marriage of the Lamb. The cities of New York and Boston are the two great emporiums of the New World, i. e. in these great national theatres are exhibited the wild spirits of all the great nations of the Globe, and the characteristics of each are abundantly amplified.

The spirit of universal war is as manifest as the oppressive sultriness before the gathering tempest. High towering gleams the unsheathed sword ready to avenge insulted freedom. Loud, burning proclamations threatening extermination looms up from every quarter. A portentous cloud is gathering on the brow of the great mass of mankind, deep rooted and undying hatred, like a pent up vocano, is murmuring impatient for an outbreak. *Rifles and revolvers* have become the staple article in commercial interest. A feverish restlessness is manifest in every exhibition of the human mind, and the bond of society is broken forever. The gratification of the grosser passions of our fallen natures gains fearfully over the principles of virtue and morality; and society is but a little better than a moral chaos. This is indeed a real picture of the world; yet it is as fairly drawn by the divine artist, as though the reality was before him.

To know what these things mean, is the security of the *Church*. The storm may threaten, the tempest roar, the sword may gleam immersed in human gore, yet still the *Christian* stands secure; the lashing billows lay still at his feet, and he rests on the promise of his God, "At that time thy people shall be delivered." Dear brethren look up; beyond this dust of human strife, this howling tempest of conflicting elements, the dawn of immortality appears. Welcome, Oh welcome, thou despised and scorned Gallilean, we would welcome thee back again to earth, amen and amen.

ISAAC ADRIAN.

To the saints scattered abroad, greeting:—Grace, mercy and peace be multiplied unto you, through the knowledge of God and our Savior Jesus Christ, who according to his *abundant mercy* and *grace* hath begotten us *again*, to a lively hope, by the resurrection of Jesus Christ from the dead; to an *inheritance*, incorruptable and undefiled, and that *fadeth not away*,—and ready to be revealed in the *last time*.

I wish to say to you that I rejoice that, according to the best light we can now get from the sure word of prophecy, we have reached the last time, (year,) during which we confidently *hope for* and *expect* the glorius *advent of our King*, to bestow that glorius incorruptable inheritance on all who have, by *patient continuance in well doing*, sought for glory, honor, and immortality. The *prize* is just before us, the *crown* is soon to be given, the toil-worn pilgrim is soon to go *home*.

O what a *glorious hope* is ours,
While here on earth we stay,
We *more than taste* the heavenly powers
And *antidate* that day.

Now, my Brethren, having been brought down to the borders of the heavenly Canaan, shall we, like the children of Israel, in our hearts *go back* into Egypt? O no!—methinks I hear you say, We are well able to go up and possess the land.—The Lord of hosts is with us, the God of Jacob is our refuge. The battle is not always to the strong. The *weak* may sing the conquerors song. I think we may truly say, the night is far spent, the day is at hand; let us therefore put off the works of darkness and put on the armor of light. And, knowing the *time*, that now it is high time to *awake out of sleep*, for now is our salvation nearer than when we believed. I believe with all my heart that the slumbering and sleeping time is over; the saints are waking up and trimming their lamps preparatory to the coming of the Bridegroom; and I do not expect they will go to sleep again, but will be *awake*, with their lamps trimmed and burning, their loins girt about with *truth*, and will really be found like men *waiting for their Lord*, that when he cometh and knocketh, they will open to him immediately. How much better to be in this position, than saying in the heart, "My Lord delayeth his coming." Men's hearts are now "failing them for *fear*, and for looking after those things which are coming on the earth." The present state of things in this country shows that we are on the eve of a mighty revolution. The storm is gathering fast, we have heard the muttering thunders in the distance, and now it seems as though the clouds had gathered thick and black—that they are just ready to *burst in vengeance* upon the earth. "Seek ye the Lord, all ye meek of the earth, seek righteousness, seek meekness. It may be ye shall be *hid* in the day of the Lord's anger." "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth shall *disclose* her blood, and no more cover her slain." "Behold the Bridegroom *cometh*, go ye out to meet him.

J. D. M.

WASHINGTON, D. C., June 23, '54.

Dear Brother Merriam:—The editorial remarks in your last paper, (Nov. 21,) led me to reflect that when the coming of the Son of man was represented by the transfiguration, the *most favored* disciples *were asleep*: but awaked in season to see the glory. And this in connection with the question, "shall he find faith on the earth?" Leads me to suppose that lethargic apathy will prevail as the day approaches; and I shall not be surprised if your brilliant paper should be neglected, and suffered to suspend its weekly visits. I hope you will maintain that perfect resignation which you have thus far evinced: for the glorious Lord may see that if the paper continues to publish the progress of events in connection with prophecy it may produce too much alarm in the world to be consistent with the prophecies. I do not see a more conspicuous sign, than the astonishing apathy of the Churches and of the world on the subject, while the evidence of the *time* is so manifest. Dear Brother, we are surely right on time; the tenth day of the seventh month (Jewish time) cannot again pass by, but will I expect, come a month earlier than will be generally anticipated!

Hold fast your confidence,

RUFUS PORTER.

PLYMOTH, N. H. June 26th, 1854.

Dear Brother Merriam:—Thinking perhaps you would like to hear from one, fighting under the same banner with yourself, trusting in God for the same glorious reward, and looking for the glorious appearing of our Saviour this present year. I wish to inform you that precious souls, fast sinking into the vilest depths of infidelity, have been plucked as brands from the burning; and are looking for redemption from the thraldom of sin and persecution. I was first awakened to this important subject by a providential meeting with a friend in whom I reposed the utmost confidence, who was awake to the importance of a preperation for the society of the blest in the paradise of God. He gave me one of your valuable papers which I perused at first with distrust; but I soon perceived that the matter was at least worth a candid investigation, and once begun, I rested not, until by the help of God's holy Spirit, the truth as it is in Jesus forced itself upon my mind. The struggle was for a time severe, but principle triumphed, and, amid the sneers of some professed friends, I commenced to arouse the people to action in view of the short duration of time, and the necessity of a preperation for a coming judgment. About twenty have been persuaded to regard the signs of the times, and prepare for the event which must shortly take place. The most mutual good feeling and unanimity is displayed among the brethren. There seems to be a general feeling of respect for the cause, and a disposition for enquiry and investigation, which is, truly encouraging. I hope to write of a larger number of believers soon.

Yours, in hope of a blissful immoraality when Daniel shall stand in his lot, and the everlasting kingdom shall be set up.

HIRAM BEANE.

Brother Merriam:—Our meeting at Florida, Mass., closed last night. It was, all things considered, the best meeting that I ever attended. There was no enthusiasm or excitement, but a deep work of God. All the children felt it good to be there. Their faith strengthened; and they all were better fitted to go out and endure the trials and temptations that beset them.

Our heavenly Father made the wrath of man to praise him. A company of wicked, intemperate men, being well prepared, came with the design of breaking up the meeting, but as our good Lord would have it, the leader of the gang got converted to the *Lord*; and he with several other converts, was baptized on Sunday by bro. H. Pratt. The rest of the party trembled lest these things should prove true; and we were unmolested—thank the good Lord.

Several professors of religion embraced the blessed truth of the Lord's coming this year.

J. WESTON.

CABOT, Vt. June 25th, 1854.

Brother Merriam:—The Crisis is like a well of water to a thirsty soul—the doctrine of the Lord soon to come, is truly "meat in due season." It is my duty to do all I can for the support of the Crisis. God has said by the mouth of His servant, "gather my people unto me; those that have made a covenant with me by sacrifice. Dear Brn., let us sacrifice "the fruit of our lips, giving thanks to God;" and "to communicate forget not; for with such sacrifices God is well pleased." Let us do all His commandments; so that we may be gathered with the saints when He appears, and have a "body fashioned like unto His glorious body." Thank God, the weary pilgrim will soon get through with this world of sorrow and enter a day of endless glory in the kingdom of God.

Yours, looking for redemption soon.—

BENJAMIN BATCHELDER.

Advent Meetings are held in the School House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JULY 19, 1854. NUMBER 26.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis, Lowell, Mass.*"

"The Last Trumpet."

The gathering of the Saints, and the overthrow of the wicked.

The subject on which we now enter, is momentous, and of the deepest interest to the humble, waiting, longing soul; and as we watch the progress of events as they transpire, and see the fulfilment of the words of Him who spake as never man spake, and behold the time drawing near, faith in the promises of God, and in the certainty of its near approach, fill the soul with unulterable joy; for all things now bespeak that "our redemption draweth nigh." These glorious truths, (treasured and embodied in the hearts of "all who love His appearing," so soon to be realized,) call forth the loudest Hallelujahs of the saints, and engage the hearts of the holy ones to become more holy; that our whole spirit, and soul, and body may be entirely consecrated to God, and be preserved blameless, unto the coming of our Lord Jesus Christ."

We have come "to the blood of sprinkling, that speaketh better things than that of Abel," and we anticipate the *day* as about to open with the sound of "the last Trumpet," to call together "the Church of the first-born, whose names are written in heaven," and to consign the wicked to "everlasting destruction."

A trumpet in scripture is generally put as a substitute for the sound of the trumpet; but the trumpet was used under the law sometimes as a musical instrument, and sometimes to express a shout of victory. There is something connected with the bare mention of "the last trumpet," that strikes the mind with dread; even the unconcerned stand in awe; but to an awakened sinner it increases his alarm, and his countenance tells of horror and remorse within; and exhibits the very evidence of his condemnation, as he anticipates the tremendous realities of that dreadful day, which will be ushered in by the blast of "the last trumpet."

"The last trumpet" has no charms to the wicked; and the subject is fraught with the most awful and alarming consequences to the neglecters and despisers of the "gospel of the kingdom" of Christ.—"Behold, ye despisers, and wonder and perish; for I work a work in your day, a work which ye will in no wise believe, though a man declare it unto you."

A trumpet symbolizes the proclamation of the gospel, and is often used as a prelude to great and sore judgments, to be inflicted on antichristian cities and nations; and *will be* the instantaneous harbinger of the "day of judgment."

After the law was given, we find that the last typical instruments that Moses was commanded to make before their departure from Mount Sinai, were two silver trumpets.

"And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them, that thou mayest use them for the calling of the *assembly*, and for the journeying of the camps." Here we find that these trumpets of silver were a type of the last trumpet, and assembling of saints, and of the proclamation of the gospel. "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders, gather the children;" "Let the priests, the ministers of the Lord weep between the porch and the altar; and let them say, Spare thy people O Lord, and give not thine heritage to reproach;"—"Wherefore should the heathen say where is their God?" Here the trumpet represents the preaching of the word with power, and the salutary effects that follow, with the promises, show it to have been successful. Joel 2: 15, to 32. When the gospel trumpet sounds, it sounds an alarm to the sinner, and calls him to "flee from the wrath to come," by repentance, and faith in the efficacy of the blood of Christ to save the soul; that he may enter the straight and narrow way that leads to God. It calls the new born soul to become a stranger and pilgrim on the earth; leads and encourages him in the heavenly race: and it calls those who "have made a covenant with him by sacrifice," to fasts of deep and holy repentance, and to feasts of pure and heavenly joy.

"The sons of Aaron the (high) priest shall blow with the trumpet, and they shall be to you for an ordinance forever, throughout your generations." "And if ye go to war against an enemy that oppresseth you, then ye shall blow an alarm with the trumpet, and shall be remembered before the Lord your God, and shall be saved from your enemies." "Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifice of your peace offerings; and they shall be to you for a memorial before your God. I am the Lord your God." Num. 10: 1, to 10. Here the sounding of the trumpet was a memento to Israel that God was their leader; which prompted believers to trust and confidence in the promise that "they should be remembered before the Lord, and saved from their enemies." It encourages them in the conflict against the great oppressors of the people of God, even the world, the flesh, and the devil, animates them with "a hope of assurance" of final victory, and often protects them by striking the enemy with terror and dismay. Thus these two silver trumpets bear a striking analogy to the preaching of the gospel, both to saints and sinners; and to the last final call of the great assembly to meet the Lord. "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets." 2 Chron. 29: 27. The burnt offering was wholly consecrated to God; the smoke ascended, and it denoted the entire dedication of him that offered it to God, soul, body, and spirit, to his service and glory, by repentance and faith in the atonement of Christ. By its being wholly consumed it is a striking and solemn representation of the intensity of the sufferings of Christ, when "he gave himself a sacrifice for our sins;" and surprisingly shews the perfection of his love toward us, by voluntarily becoming the sufferer of such unparalleled anguish. It is also a most beautiful emblem of the entire devotion of our whole affection to him.

"All ye inhabitants of the world, and dwellers on the earth, *See ye!* when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, *Hear ye!*" This trumpet calls *all* the dwellers on the earth and of the world to see and hear; gathers the down trodden to Mount Zion, and consequently must be "the last trumpet." Isa. 18: 3. How can the world remain in ignorance of the fact, that the Lord's ensign is now floating in the breeze, on the mountains, and that now "*See ye*"! is our admonition? But when he bloweth the (seventh) trumpet, all the world must hear; for "the kingdoms of this world will then become the kingdoms of our Lord and Saviour Jesus Christ, and he shall reign forever and ever." The "great voice in heaven" will be unfolding "the mysteries of God" till the living creatures and elders fall on their faces, worshiping him on his accession to the thrones of earth; the nations are angry and his wrath is come, and the time of the dead that they should be judged arrives, when he will "reward his servants the prophets, and saints, and all that fear his name, *small* and great"; and then he will destroy those wicked ones, who have corrupted and destroyed the earth.

"And the Lord said unto Joshua, See, I have given into thine hand Jericho.—And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the Ark seven trumpets of ram's horns; and the seventh day ye shall compass the city seven times; and the priest shall blow with the trumpets."

"And it shall come to pass that when they make a long blast with the ram's horns, *and when ye hear the sound of* "*the trumpet*," all the people shall shout with a great shout; and the wall of the city shall fall down flat; and the people shall ascend up every man straight before him." Josh. 6: 2, 3, 4, 5.

Those seven trumpets of ram's horns whose final blast appeared to level the walls of Jericho with the ground, seem to correspond with the mystical horns of the Lamb, Rev. 4: 6. "And I beheld, and lo in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb *as it had been slain*; having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth."

We cannot suppose that the blast of the ram's horns, unaccompanied by the spirit of God could raze the walls of the city of Jericho; but the power of his Spirit could give His people possession of the city, through their faith in "the Lamb slain from the foundation of the world." It is worthy of notice that the number seven, occurring so often in these passages bears a strong resemblance to the mystical language of the Apocalypse; "seven priests"; "seven trumpets"; seven days," and "seven times," "the seventh day." This number seven might have some allusion to the original Sabbath; but beyond all dispute it had a special reference to the "restitution of all things."—Indeed the fall of Jericho was a remarkable type of the fall of the world; for it must have been the sole power of God, without human instrumentality, that laid the city of Jericho in ruins, and gave the inhabitants thereof to irretrievable destruction. So will the inhabitants of the world, at the sounding of "the last trumpet," be devoted to irremediable ruin. And as Rahab and all her father's house were saved through their faith and obedience, so will the Church of Christ be, in the last trying struggle.

Well might the hearts of the inhabitants of Jericho "melt," (though not in contrition,) at the sight of the armies of Israel; with a Commander in Chief at their head from the upper world; success was sure, doubly sure to them. "The Lord is a man of war; and when He mustereth His hosts to battle," and causeth the great trumpet to be blown, to gather the nations, that he may assemble the kingdoms, to pour upon them "the fierceness and wrath of Almighty God," "who shall be able to stand?"

It is remarkable that at the last blast of the ram's horns, a "mystical trumpet" was to be heard; and then, and not till then, were the people to give the "shout of victory."

"The last trumpet" is called "the trump of God"; 1 Thess. 4: 16, and doubtless was the same that was heard at the fall of Jericho. It is called "the great trumpet," Isa. 27: 13, and is the same that gathers the redeemed to their long wished for home, and leaves the wicked without mercy or favor. It is likewise called the seventh trumpet. It was "the trump of God," that sounded so long and so loud on Mount Sinai to call the children of Israel together at the foot of the mount; when "the voice of the trumpet was so exceeding loud, that all the people that were in the camp trembled." Exod. 19: 16. The same trumpet was blown at the fall of Babylon, Jer. 51: 27, the same trumpet will be blown at the fall of mystical Babylon, when "the Lord shall be seen over them, and his arrow shall go forth as lightning: and the Lord God shall blow the trumpet, and save the flock of his people in that *day; for they shall be as the (precious) stones of a crown, lifted up, as an ensign upon his hand*," Zech. 9: 14, 16, and the same trumpet will summons the world to judgment at the same time.

"The trump of God," will become the jubilee trumpet, whose last sound will awaken the dead, and call the ransomed of the Lord to Mount Zion with songs and everlasting joy, and sorrow and sighing shall flee away.

At the entering of the ark of God into the most holy place in the temple of Solomon, on the 10th day of the seventh month, "the Levites, singers, arrayed in white linen, with cymbals, and psalteries, and harps, stood at the east end of the altar, with an hundred and twenty priests sounding with trumpets."

These trumpets were used as musical instruments, but they seem to allude to the Jubilee: and they celebrated one day, which was called the feast of trumpets.—"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day," says the Psalmist. Ps. 81: 3.—This was the first day of the seventh month; and it is peculiarly interesting to learn how these Jewish institutions were celebrated, and the use of their sacred vessels and instruments; as all the ceremonies enjoined by God on the Church of the Old Testament, have a special allusion to that of the New.

When David removed the Ark, it was preceded by the sounding of trumpets, and Dr. Scott speaks of those used at the fall of Jericho, as Jubilee trumpets, that is, those which were used at the ushering in of the year of Jubilee.

Says Amos, "Shall the trumpet be blown in the city, and the people not be afraid?" "Blow the trumpet in Zion, says Joel, "sound an alarm in my holy mountain, Let all the inhabitants of the earth tremble; for the day of the Lord cometh, for it is nigh at hand." Zephaniah says, "The great day of the Lord is near, it is near; a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; a day of the trumpet and alarm; the mighty men shall cry there bitterly." The prophets had a very near view of the day of judgment, and they called for the trumpet to alarm the sinner; and these two, with Jeremiah, uttered some of the most startling prophecies that are to be found in the Bible. Jeremiah calls for the trumpet to be blown, while he sees a great destruction hastening. "The lion is come up, the destroyer is on his way; his chariots shall be as the whirlwind; his horses are swifter than eagles. To whom shall I speak and give warning? Behold their ear is uncircumcised, and they cannot hearken." Jer. 5 and 6 chs. Who, (that has ever felt the plague of his own heart, and turned to God,) but can feel union of heart with the prophet, when he mourns over the incorrigibly wicked?—But he is constrained to proclaim, "Behold an evil shall go forth from nation to nation, and a great whirlwind, from the coasts of the earth; and the slain of the Lord shall be at that day, from one end of the earth even to the other end of the earth, they shall not be lamented, neither gathered nor buried. Howl ye shepherds and cry; wallow yourselves in ashes, ye principals of the flock: for the days of your slaughter, and your dispersion are accomplished, and ye shall fall like a pleasant vessel, and have no way to flee nor escape." Jer. 25th chap. The above and similar passages show in terms that cannot be mistaken, the terrible calamities that await the world: and if possible, the most fearful doom will fall on unfaithful shepherds who feed themselves, but feed not the flock; and on the leaders of our cold and backslidden churches.

We weep and mourn over a fallen world who will not heed the sound of the trumpet; but we must leave them to be shortly visited with lamentation, and mourning, and woe. Already we see them flying in surprise to some gloomy retreat, in the horrid caverns of earth, with the curse of God pursuing them, and hear their wail of woe; "*How have I hated instruction, and nothing now is left to shield me from the vengeance of an inexorable Judge, whose hated presence is insupportably dreadful. I have scoffed at, and trifled with the most solemn asseverations of Jehovah, and squandered my last precious moments in nightly orgies, and bachanalian revels; I have reviled and blasphemed that holy name by which alone I could be saved; and now the last trumpet begins to sound, and I am summoned to the bar of inflexible justice, there to hear my final doom! O that I had never been born!*"

Such reflections, even in anticipation, leave no pleasant reminiscences on the mind; and, to an affectionate heart, they are agonizing in the extreme. But as we know the world will be as "in the days of Noah," we must after all our labors and prayers, anxieties and sorrows for them, give them up and say in submission, "the will of the Lord be done." Adieu wretched one! "God will destroy thee forever: He will take thee away, and pluck thee out of thy dwelling place, and root thee out of *the land of the living*." Ps. 52: 5. But to the believer, the despised child of God, who is waiting for the glorious approach of the heavenly Bridegroom, the mention of the last trumpet has no terrors; but the proclamation of its nearest approach, creates a thrill through the soul; for he is getting ready to hail his first appearance in the opening heavens with the loudest shouts of triumphant joy, "This is my God!"

We are now but a little flock; a despised few; whose names are cast out as evil by the haughty, overbearing emissaries of Satan; who have long been supported by the antichristian principalities and powers of earth and hell; but when the last trumpet sounds, it will call such an assembly as earth never witnessed. "Ten thousand times ten thousand, and thousands of thousands: a great multitude which no man can number;" and they all "came out of great tribulation!" Not one there, but has tasted the bitter cup. All have suffered persecution. Some have waded through seas of blood; some have pined, and famished in the loathsome prison; some have writhed in chains of torture, on the rack, and in the flame; and thousands, and tens of thousands have been cruelly slandered, arraigned and tried, (by every indignity that devils could invent, abusers of power execute, or humanity suffer,) and driven out in the cloudy and dark day (of temptation and persecution,) while their examiners hypocritically shout, "Let the Lord be glorified!" But God will soon appear to the joy of the sufferer, and his oppressors "shall be ashamed." Isa. 66: 5. Some have been publickly scourged, and smitten; and some swallowed up in the mighty deep: but all have witnessed a good confession, and borne a truthful testimony to the religion of Christ, and been sustained by its power alone; all have been baptized with the sufferings of Christ, and "washed their robes, and made them white in his blood."

Tongue cannot express the agonies, sorrows and calamities that the members of the mystical body of Christ have suffered, are suffering, and will continue to suffer, till "the last trumpet" sounds; and "the fruit" of so much "suffering will be only to take away sin;" "to try, to purge, and to make them white," even to the time of the end;" and in view of all this unmitigated suffering, none can wonder that they are waiting and longing, and praying that the day may be quickly ushered in by the sounding of "the Last Trumpet;" that "the Lord himself would speedily descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God." Then, and then only, can our hopes be realized. Then, and not till then, "from the uttermost part of the earth will be heard songs, even glory to the righteous." Isa. 24: 16.

This company of redeemed sinners will then begin the song of Moses and the Lamb, ascribing all their salvation to God's everlasting love, and to "the blood of the Lamb." While our minds are borne away to the regions above in anticipation of the gems of glory that will crown this august, palm-bearing company, we would prostrate our whole selves before God in adoring gratitude, thanksgiving and praise for love so infinite, so amazing as this; that we should be fellow-heirs with the eternal Son of God, to such an "unfading inheritance." Glory to God for one glimpse of the King in his beauty! Though discerned "through a glass darkly;" it is infinitely superior to all the pageantry of earth; and if the fullness of Christ is so unexhaustible now as to be imparted to all his chosen ones, and so rapturous as to call forth their highest expressions of glory; what will be their extacy when they are made like him and all behold him face to face," the chiefest among ten thousand," and "altogether lovely!" In view of these glories, who would not rejoice to hear of the sound of "the Last Trumpet," when we shall be made like him, and live and reign with him forever and ever?—From a scene so enrapturing to the [illegible] I would once more turn my weeping eyes to the poor sinner. "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for this people." "Cry aloud," O ye ministers of my God, "spare not, lift up your voice like a trumpet and show my (professing) people their transgressions, the house of Jacob their sins;" for the "Last Trumpet" is about to summon the world before the Judge to receive their final doom! O sinner, while there is one moment of probation left, I warn you to flee "to the strong hold;" I beseech you to secure a seat in the Ark while you are a "prisoner of hope." I entreat you to give your heart to God, while you can hear the sound of salvation. I exhort you to repent "that your sins may be blotted out," when *these* "*times* of refreshing shall come from the presence of the Lord." I charge you before my Father, and the holy angels to lay down your weapons of rebellion and sue for peace, before your ears become astounded by the last earth-rending blast of "the Trump of God."

One word to backsliders, for such we know there are; and I wish you to understand that neither the trumpet of the law, nor that of the gospel can sanction any promise of your being remembered before the Lord, or of victory over your enemies, if your hearts are not "sound in his statutes." "He that loveth father or mother, son or daughter, (or any earthly object,) more than me, is not worthy of me;" "he that taketh not his cross, and followeth after me, is not worthy of me." "He that loveth his life, (inordinately,) shall lose it." If Christ himself is not your chief good, and his glory your chief aim you have reason to fear that you are destitute of the oil of faith; and consequently must meet with disappointment. Lay no claim to one promise that God has made, while you continue to walk in "a vain show," for you will find the door shut when you are about to enter. "Repent and believe the gospel;" "believe his prophets, so shall you prosper;" for the end of the vision of 2300 days is upon us; *the periods* of Nehemiah's administration, the baptism and death of Christ, the conversion of Saul, and "those of the abomination of desolation," are demonstrated to be its legitimate offspring, by their exact fulfilment; and I am truly surprised that any one can be so blind as not to see it, or so faithless as to reject it; for the prophecy of Daniel is inspiration itself; and it is the happy privilege of all the people of God (in this country at least,) to receive it as such; and the explanations being given by Heavenly messengers, are to be regarded as certain, as the prophecy is sure. The punishment of Zacharias for his unbelief, stands as a record of warning to all after generations; "whereby shall I *know* this?" "I am Gabriel, that stand in the presence of JEHOVAH!" and yet you doubt. O faith, where art thou? "Behold thou shalt be dumb, and not able to speak until the *day* that these things *shall be* performed, because thou believest not my words, which *shall be* fulfilled in their season." The very same messenger that was sent to Daniel. Let all who put on the name of Christ depart from iniquity, and become living "epistles, known and read of all men." Can you expect to enter that Kingdom, which is "righteousness, and peace, and joy in the Holy Ghost," if you have no heart for that purity which is an essential ingredient to qualify you for that state of glory? "Without *Holiness* no one can see the Lord." O that I could portray to you in living colors the immediate importance of ascertaining now whether you belong to his family, and impress on your mind the eternal consequences that hang on the improvement of a very few days! O take hold of the [illegible] of Christ, which is now extended to you, and "become obedient unto the faith;" embrace his covenant, [illegible] and let no idol crowd between you and your God. He alone can "raise you up at the last day;" he alone can "give you an inheritance among them that are sanctified." O "give all diligence to make your calling and election sure, that so an entrance [illegible] may be ministered unto you into the everlasting Kingdom of our Lord and Savior Jesus Christ." [illegible] (professedly) going out to meet the Bridegroom, [illegible] O [illegible] the last day of grace hasten), and pre-

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JULY 19, 1854. NUMBER 26.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis, Lowell, Mass.*"

"The Last Trumpet."

The gathering of the Saints, and the overthrow of the wicked.

The subject on which we now enter, is momentous, and of the deepest interest to the humble, waiting, longing soul; and as we watch the progress of events as they transpire, and see the fulfilment of the words of Him who spake as never man spake, and behold the time drawing near, faith in the promises of God, and in the certainty of its near approach, fill the soul with unutterable joy; for all things now bespeak that "our redemption draweth nigh." These glorious truths (treasured and embodied in the hearts of "all who love His appearing," so soon to be realized,) call forth the loudest Hallelujahs of the saints, and engage the hearts of the holy ones to become more holy; that our whole spirit, and soul, and body may be entirely consecrated to God, and be preserved blameless, unto the coming of our Lord Jesus Christ."

We have come "to the blood of sprinkling, that speaketh better things than that of Abel," and we anticipate the *day* as about to open with the sound of "the last Trumpet," to call together "the Church of the first-born, whose names are written in heaven," and to consign the wicked to "everlasting destruction."

A trumpet in scripture is generally put as a substitute for the sound of the trumpet; but the trumpet was used under the law sometimes as a musical instrument, and sometimes to express a shout of victory. There is something connected with the bare mention of "the last trumpet," that strikes the mind with dread; even the unconcerned stand in awe; but to an awakened sinner it increases his alarm, and his countenance tells of horror and remorse within; and exhibits the very evidence of his condemnation, as he anticipates the tremendous realities of that dreadful day, which will be ushered in by the blast of "the last trumpet."

"The last trumpet" has no charms to the wicked; and the subject is fraught with the most awful and alarming consequences to the neglecters and despisers of the "gospel of the kingdom" of Christ.—"Behold, ye despisers, and wonder and perish; for I work a work in your day, a work which ye will in no wise believe, though a man declare it unto you."

A trumpet symbolizes the proclamation of the gospel, and is often used as a prelude to great and sore judgments, to be inflicted on antichristian cities and nations; and *will be* the instantaneous harbinger of the "day of judgment."

After the law was given, we find that the last typical instruments that Moses was commanded to make before their departure from Mount Sinai, were two silver trumpets.

"And the Lord spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them, that thou mayest use them for the calling of the *assembly*, and for the journeying of the camps." Here we find that these trumpets of silver were a type of the last trumpet, and assembling of saints, and of the proclamation of the gospel. "Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people; sanctify the congregation; assemble the elders, gather the children;" "Let the priests, the ministers of the Lord weep between the porch and the altar; and let them say, Spare thy people O Lord, and give not thine heritage to reproach;"—"Wherefore should the heathen say where is their God?" Here the trumpet represents the preaching of the word with power, and the salutary effects that follow, with the promises, show it to have been successful. Joel 2: 15, to 32. When the gospel trumpet sounds, it sounds an alarm to the sinner, and calls him to "flee from the wrath to come," by repentance, and faith in the efficacy of the blood of Christ to save the soul; that he may enter the straight and narrow way that leads to God. It calls the new born soul to become a stranger and pilgrim on the earth; leads and encourages him in the heavenly race: and it calls those who "have made a covenant with him by sacrifice," to fasts of deep and holy repentance, and to feasts of pure and heavenly joy.

"The sons of Aaron the (high) priest shall blow with the trumpet, and they shall be to you for an ordinance forever, throughout your generations." "And if ye go to war against an enemy that oppresseth you, then ye shall blow an alarm with the trumpet, and shall be remembered before the Lord your God, and shall be saved from your enemies." "Also in the day of your gladness, and in your solemn days, and in the beginning of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifice of your peace offerings; and they shall be to you for a memorial before your God. I am the Lord your God." Num. 10: 1, to 10. Here the sounding of the trumpet was a memento to Israel that God was their leader; which prompted believers to trust and confidence in the promise that "they should be remembered before the Lord, and saved from their enemies." It encourages them in the conflict against the great oppressors of the people of God, even the world, the flesh, and the devil, animates them with "a hope of assurance" of final victory, and often protects them by striking the enemy with terror and dismay. Thus these two silver trumpets bear a striking analogy to the preaching of the gospel, both to saints and sinners; and to the last final call of the great assembly to meet the Lord. "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets." 2. Chron. 29: 27. The burnt offering was wholly consecrated to God; the smoke ascended, and it denoted the entire dedication of him that offered it to God, soul, body, and spirit, to his service and glory, by repentance and faith in the atonement of Christ. By its being wholly consumed it is a striking and solemn representation of the intensity of the sufferings of Christ, when "he gave himself a sacrifice for our sins;" and surprisingly shews the perfection of his love toward us, by voluntarily becoming the sufferer of such unparalleled anguish. It is also a most beautiful emblem of the entire devotion of our whole affection to him.

"All ye inhabitants of the world, and dwellers on the earth, *See ye!* when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, *Hear ye!*" This trumpet calls *all* the dwellers on the earth and of the world to see and hear; gathers the down trodden to Mount Zion, and consequently must be "the last trumpet." Isa. 18: 3. How can the world remain in ignorance of the fact, that the Lord's ensign is now floating in the breeze, on the mountains, and that now "*See ye*"! is our admonition? But when he bloweth the (seventh) trumpet, all the world must hear; for "the kingdoms of this world will then become the kingdoms of our Lord and Saviour Jesus Christ, and he shall reign forever and ever." The "great voice in heaven" will be unfolding "the mysteries of God" till the living creatures and elders fall on their faces, worshiping him on his accession to the thrones of earth; the nations are angry and his wrath is come, and the time of the dead that they should be judged arrives, when he will "reward his servants the prophets, and saints, and all that fear his name, *small* and great"; and then he will destroy those wicked ones, who have corrupted and destroyed the earth.

"And the Lord said unto Joshua, See, I have given into thine hand Jericho.—And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the Ark seven trumpets of ram's horns: and the seventh day ye shall compass the city seven times; and the priest shall blow with the trumpets."

"And it shall come to pass that when they make a long blast with the ram's horns, *and when ye hear the sound of "the trumpet,"* all the people shall shout with a great shout; and the wall of the city shall fall down flat; and the people shall ascend up every man straight before him." Josh. 6: 2, 3, 4, 5.

Those seven trumpets of ram's horns whose final blast appeared to level the walls of Jericho with the ground, seem to correspond with the mystical horns of the Lamb, Rev. 4: 6. "And I beheld, and lo in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb *as it had been slain;* having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth."

We cannot suppose that the blast of the ram's horns, unaccompanied by the spirit of God could raze the walls of the city of Jericho; but the power of his Spirit could give His people possession of the city, through their faith in "the Lamb slain from the foundation of the world." It is worthy of notice that the number seven, occurring so often in these passages bears a strong resemblance to the mystical language of the Apocalypse; "seven priests"; "seven trumpets"; seven days," and "seven times," "the seventh day." This number seven might have some allusion to the original Sabbath; but beyond all dispute it had a special reference to the "restitution of all things."—Indeed the fall of Jericho was a remarkable type of the fall of the world; for it must have been the sole power of God, without human instrumentality, that laid the city of Jericho in ruins, and gave the inhabitants thereof to irretrievable destruction. So will the inhabitants of the world, at the sounding of "the last trumpet," be devoted to irremediable ruin. And as Rahab and all her father's house were saved through their faith and obedience, so will the Church of Christ be, in the last trying struggle.

Well might the hearts of the inhabitants of Jericho "melt," (though not in contrition,) at the sight of the armies of Israel; with a Commander in Chief at their head from the upper world; success was sure, doubly sure to them. "The Lord is a man of war; and when He mustereth His hosts to battle," and causeth the great trumpet to be blown, to gather the nations, that he may assemble the kingdoms, to pour upon them "the fierceness and wrath of Almighty God," "who shall be able to stand?"

It is remarkable that at the last blast of the ram's horns, a "mystical trumpet" was to be heard; and then, and not till then, were the people to give the "shout of victory."

"The last trumpet" is called "the trump of God"; 1 Thess. 4: 16, and doubtless was the same that was heard at the fall of Jericho. It is called "the great trumpet," Isa. 27: 13, and is the same that gathers the redeemed to their long wished for home, and leaves the wicked without mercy or favor. It is likewise called the seventh trumpet. It was "the trump of God," that sounded so long and so loud on Mount Sinai to call the children of Israel together at the foot of the mount; when "the voice of the trumpet was so exceeding loud, that all the people that were in the camp trembled." Exod. 19: 16. The same trumpet was blown at the fall of Babylon, Jer. 51: 27, the same trumpet will be blown at the fall of mystical Babylon, when "the Lord shall be seen over them, and his arrow shall go forth as lightning: and the Lord God shall blow the trumpet, and save the flock of his people in that *day; for they shall be as the (precious) stones of a crown, lifted up, as an ensign upon his hand,*" Zech. 9: 14, 16, and the same trumpet will summons the world to judgment at the same time.

"The trump of God," will become the jubilee trumpet, whose last sound will awaken the dead, and call the ransomed of the Lord to Mount Zion with songs and everlasting joy, and sorrow and sighing shall flee away.

At the entering of the ark of God into the most holy place in the temple of Solomon, on the 10th day of the seventh month, "the Levites, singers, arrayed in white linen, with cymbals, and psalteries, and harps, stood at the east end of the altar, with an hundred and twenty priests sounding with trumpets."

These trumpets were used as musical instruments, but they seem to allude to the Jubilee: and they celebrated one day, which was called the feast of trumpets.—"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day," says the Psalmist. Ps. 81: 3.—This was the first day of the seventh month; and it is peculiarly interesting to learn how these Jewish institutions were celebrated, and the use of their sacred vessels and instruments: as all the ceremonies enjoined by God on the Church of the Old Testament, have a special allusion to that of the New.

When David removed the Ark, it was preceded by the sounding of trumpets, and Dr. Scott speaks of those used at the fall of Jericho, as Jubilee trumpets, that is, those which were used at the ushering in of the year of Jubilee.

Says Amos, "Shall the trumpet be blown in the city, and the people not be afraid?" "Blow the trumpet in Zion, says Joel, "sound an alarm in my holy mountain, Let all the inhabitants of the earth tremble; for the day of the Lord cometh, for it is nigh at hand." Zephaniah says, "The great day of the Lord is near, it is near; a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness; a day of the trumpet and alarm; the mighty men shall cry there bitterly." The prophets had a very near view of the day of judgment, and they called for the trumpet to alarm the sinner; and these two, with Jeremiah, uttered some of the most startling prophecies that are to be found in the Bible. Jeremiah calls for the trumpet to be blown, while he sees a great destruction hastening. "The lion is come up, the destroyer is on his way; his chariots shall be as the whirlwind; his horses are swifter than eagles. To whom shall I speak and give warning? Behold their ear is uncircumcised, and they cannot hearken." Jer. 5 and 6 chs. Who, (that has ever felt the plague of his own heart, and turned to God,) but can feel union of heart with the prophet, when he mourns over the incorrigibly wicked?—But he is constrained to proclaim, "Behold an evil shall go forth from nation to nation, and a great whirlwind, from the coasts of the earth; and the slain of the Lord shall be at that day, from one end of the earth even to the other end of the earth, they shall not be lamented, neither gathered nor buried. Howl ye shepherds and cry; wallow yourselves in ashes, ye principals of the flock: for the days of your slaughter, and your dispersion are accomplished, and ye shall fall like a pleasant vessel, and have no way to flee nor escape." Jer. 25th chap. The above and similar passages show in terms that cannot be mistaken, the terrible calamities that await the world: and if possible, the most fearful doom will fall on unfaithful shepherds who feed themselves, but feed not the flock; and on the leaders of our cold and backslidden churches.

We weep and mourn over a fallen world who will not heed the sound of the trumpet; but we must leave them to be shortly visited with lamentation, and mourning, and woe. Already we see them flying in surprise to some gloomy retreat, in the horrid caverns of earth, with the curse of God pursuing them, and hear their wail of woe; "*How have I hated instruction, and nothing now is left to shield me from the vengeance of an inexorable Judge, whose hated presence is insupportably dreadful. I have scoffed at, and trifled with the most solemn asseverations of Jehovah, and squandered my last precious moments in nightly orgies, and bachanalian revels; I have reviled and blasphemed that holy name by which alone I could be saved; and now the last trumpet begins to sound, and I am summoned to the bar of inflexible justice, there to hear my final doom! O that I had never been born!*"

Such reflections, even in anticipation, leave no pleasant reminiscences on the mind; and, to an affectionate heart, they are agonizing in the extreme. But as we know the world will be as "in the days of Noah," we must after all our labors and prayers, anxieties and sorrows for them, give them up and say in submission, "the will of the Lord be done." Adieu wretched one! "God will destroy thee forever: He will take thee away, and pluck thee out of thy dwelling place, and root thee out of *the land of the living.*" Ps. 52: 5. But to the believer, the despised child of God, who is waiting for the glorious approach of the heavenly Bridegroom, the mention of the last trumpet has no terrors; but the proclamation of its nearest approach, creates a thrill through the soul; for he is getting ready to hail his first appearance in the opening heavens with the loudest shouts of triumphant joy, "*This is my God!*"

We are now but a little flock; a despised few; whose names are cast out as evil by the haughty, overbearing emissaries of Satan; who have long been supported by the antichristian principalities and powers of earth and hell; but when the last trumpet sounds, it will call such an assembly as earth never witnessed. "Ten thousand times ten thousand, and thousands of thousands: a great multitude which no man can number:" and they all "came out of great tribulation!" Not one there, but has tasted the bitter cup. All have suffered persecution. Some have waded through seas of blood; some have pined, and famished in the loathsome prison; some have writhed in chains of torture, on the rack, and in the flame; and thousands, and tens of thousands have been cruelly slandered, arraigned and tried, (by every indignity that devils could invent, abusers of power execute, or humanity suffer,) and driven out in the cloudy and dark day (of temptation and persecution,) while their examiners hypocritically shout, "Let the Lord be glorified!" But God will soon appear to the joy of the sufferer, and his oppressors "shall be ashamed." Isa. 66: 5. Some have been publickly scourged, and smitten; and some swallowed up in the mighty deep: but all have witnessed a good confession, and borne a truthful testimony to the religion of Christ, and been sustained by its power alone; all have been baptized with the sufferings of Christ, and "washed their robes, and made them white in his blood."

Tongue cannot express the agonies, sorrows and calamities that the members of the mystical body of Christ have suffered, are suffering, and will continue to suffer, till "the last trumpet" sounds; and "the fruit" of so much "suffering will be only to take away sin;" "to try, to purge, and to make them white," even to the time of the end;" and in view of all this unmitigated suffering, none can wonder that they are waiting and longing and praying that the day may be quickly ushered in, by the sounding of "the Last Trumpet;" that "the Lord himself would speedily descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God." Then, and then only, can our hopes be realized. Then, and not till then, "from the uttermost part of the earth will be heard songs, even glory to the righteous." Isa. 24: 16.

This company of redeemed sinners will then begin the song of Moses and the Lamb, ascribing all their salvation to God's everlasting love, and to "the blood of the Lamb." While our minds are borne away to the regions above in anticipation of the gems of glory that will crown this august, palm bearing company, we would prostrate our whole selves before God in adoring gratitude, thanksgiving and praise for love so infinite, so amazing as this; that we should be fellow-heirs with the eternal Son of God, to such an "unfading inheritance." Glory to God for one glimpse of the King in his beauty! Though discerned "through a glass darkly;" it is infinitely superior to all the pageantry of earth; and if the fullness of Christ is so unexhaustible now as to be imparted to all his chosen ones, and so rapturous as to call forth their highest expressions of glory; what will be their extacy when they are made like him and all behold him face to face, "the chiefest among ten thousand," and "altogether lovely?" In view of these glories, who would not rejoice to hear of the sound of "the Last Trumpet," when we shall be made like him, and live and reign with him forever and ever?—From a scene so enrapturing to the soul, I would once more turn my weeping eyes to the poor sinner. "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for this people." "Cry aloud," O ye ministers of my God, "spare not, lift up your voice like a trumpet and show my (professing) people their transgressions, the house of Jacob their sins;" for the "Last Trumpet" is about to summon the world before the Judge to receive their final doom! O sinner, while there is one moment of probation left, I warn you to flee "to the strong hold;" I beseech you to secure a seat in the Ark while you are a "prisoner of hope." I entreat you to give your heart to God, while you can hear the sound of salvation. I exhort you to repent "that your sins may be blotted out," when these "times of refreshing shall come from the presence of the Lord." I charge you before my Father, and the holy angels to lay down your weapons of rebellion and sue for peace, before your ears become astounded by the last earth-rending blast of "the Trump of God."

One word to backsliders, for such we know there are; and I wish you to understand that neither the trumpet of the law, nor that of the gospel can sanction any promise of your being remembered before the Lord, or of victory over your enemies, if your hearts are not "sound in his statutes." "He that loveth father or mother, son or daughter, (or any earthly object,) more than me, is not worthy of me:" "he that taketh not his cross, and followeth after me, is not worthy of me." "He that loveth his life, (inordinately,) shall lose it." If Christ himself is not your chief good, and his glory your chief aim you have reason to fear that you are destitute of the oil of faith; and consequently must meet with disappointment. Lay no claim to one promise that God has made, while you continue to walk in "a vain show," for you will find the door shut when you are about to enter. "Repent and believe the gospel;" "believe his prophets, so shall you prosper;" for the end of the vision of 2300 days is upon us; *the periods* of Nehemiah's administration, the baptism and death of Christ, the conversion of Saul, and "those of the abomination of desolation," are demonstrated to be its legitimate offspring, by their exact fulfilment; and I am truly surprised that any one can be so blind as not to see it, or so faithless as to reject it; for the prophecy of Daniel is inspiration itself; and it is the happy privilege of all the people of God (in this country at least,) to receive it as such; and the explanations being given by Heavenly messengers, are to be regarded as certain, as the prophecy is sure. The punishment of Zacharias for his unbelief, stands as a record of warning to all after generations; "whereby shall I *know* this?" "I am Gabriel, that stand in the presence of JEHOVAH!" and yet you doubt. O faith, where art thou? "Behold thou shalt be dumb, and not able to speak until the *day* that these things *shall be* performed, because thou believest not my words, which *shall be* fulfilled in their season." The very same messenger that was sent to Daniel. Let all who put on the name of Christ depart from iniquity, and become living "epistles, known and read of all men." Can you expect to enter that Kingdom, which is "righteousness, and peace, and joy in the Holy Ghost," if you have no heart for that purity which is an essential ingredient to qualify you for that state of glory? "Without Holiness no one can see the Lord." O that I could portray to you in living colors the immediate importance of ascertaining now whether you belong to his family, and impress on your mind the eternal consequences that hang on the improvement of a very few days! O take hold of the arm of Christ, which is now extended to you; and "become obedient unto the faith," embrace his covenant, on his terms, and let no idol crowd between you and your God. He alone can "raise you up at the last day;" he alone can "give you an inheritance among those that are sanctified." O "give all diligence to make your calling and election sure, that so an abundant entrance may be ministered unto you, into the everlasting Kingdom of our Lord and Savior Jesus Christ." Is there one soul in our ranks (professedly) going out to meet the Bridegroom, that is, at this late hour, destitute of oil? O flee this instant, (for the last day of grace hastens), and pro-

sure the insurance of your life at the Court of Heaven; and lodge your richest treasures there; for the *end* of the days is in sight, when Brother Daniel and all his people will stand in their lot, "on the sea of glass," before the throne. Great God, shall *I* be there? O Brethren and Sisters, let us be faithful to our own souls, as well as to others; and with our loins girded, our shoes on our feet, our staff in our hands, and our lamps well trimmed, and in a blaze, stand waiting, ready to depart the instant we see "the door," (which Brother John saw,) begin to open in Heaven, and we shall hear the great voice of "the Last Trumpet," saying "come up hither!"— Thus it will be seen that the seventh Trumpet is the Great Trumpet, the Great Trumpet is the Jubilee Trumpet, the Jubilee Trumpet is the Last Trumpet, and the Last Trumpet is the Trump of God.

"The God of glory sends his summons forth,
Calls the South nations, and awakes the North;
From East to West his sovereign orders spread
Through distant (lands) and regions of the dead,
The Trumpet sounds, Hell trembles, Heaven rejoices;
Lift up your heads, ye saints, with cheeful voices!"

The World's Crisis.

LOWELL, JULY 19, 1854.

Portsmouth Conference.

The Conference holden at Portsmouth, N. H., last week was to me a meeting of unusual interest. Portsmouth has been, in years past, one of the most congenial soils for the growth of Advent principles and devotional feeling, known to me on earth. The genuine, practical faith of that doctrine has flourished in that place to an unusual extent. Some ten years since there was a body of Christians there identified as believers in the speedy coming of Christ, who enjoyed, in an eminent degree, the power of that truth and the glory of that blessed doctrine. Firmly united in the bonds of love, intelligent in relation to the Advent theory, and rejoicing in hope of the glory of God, those beloved Brethren and Sisters were bright examples and living epistles known and read of all. But subsequently to the passing of the '44 time error crept in, distraction ensued, and prostration was the inevitable result.— Some, however, thank God, have endeavored to hold on their way, and stem the storm; but it was not until recently that a general rally of the virgins on the midnight cry and time has been effected. If ever my feelings have been agonized in view of the desolations of Zion, it has been in reference to that people, who have by their spirituality and consecration to God and love of the truth entwined themselves around the deepest affections of my heart. With gratitude to God for His goodness I can now truly congratulate them on the spread of light and truth and love in that place, through the instrumentality of the recent series of meetings. In their beaming countenances and cordial salutations I could discover, at once, the old "'43 grip," and the glory of the Advent doctrine, as it were, resurrected from the dead.

Preaching by Brn. Couch and Hemenway was highly interesting and instructive. On Sunday, Bro. Couch gave us two discourses on the Abomination of desolation, presenting the subject in such clearness and simplicity, that it would seem all might understand, and Bro. Hemenway closed the exercises of the Conference by a discourse on the kingdom of God, demonstrating that it is to be organized, not in this life, but in the world to come. These discourses were listened to with great attention, and doubtless many souls will praise God forever for the blessings received at the Portsmouth Conference.

After the services closed in the afternoon, some of the sweet singers of Israel struck the hymn, beginning,

"The Lord, our Savior, will appear," &c.

Words cannot convey an idea of the sweetness and solemnity of that sacred song.— It seemed as though the glories of heaven were embodied in it. The interest and effect of the meeting was much increased by that enchanting harmony.

Five, if I mistake not, were baptized during the session of the Conference.

Brn. and Sisters in this city had honestly feared that the present arousing of the Virgins was a spirit of delusion, and unworthy to be countenanced, until God by His faithful messengers so effectually removed the barriers to the reception of truth, and then poured in the light accompanied by the power and demonstration of the spirit, that the humble, teachable children, who were famishing for the bread of life, eagerly seized on the instructions of the word, as portrayed by the ambassadors of Christ, and comparing scripture with scripture came to the conclusion that the house was not built on the sand, but an immovable rock. Some ventured their whole weight on the foundation, and feared not to consecrate their entire being to the blessed work of proclaiming the midnight cry, and sounding the alarm in the holy mountain. There was a mutual attraction among the friends of the cause such as the world knoweth not of, a binding cord that rendered it hard parting even for a little season. I cannot thank and praise God enough for what He is doing for that dear people. May they continue in the truth as it is in Jesus, walking in the light, and having fellowship one with another, and maintaining a constant readiness to hail the coming King with joy, and enter into His glorious kingdom when all the jewels shall be gathered to shine in the casket of heaven.

The Time.

We quote from the Harbinger and Advocate of Aug. 5, 1849, the following highly interesting and instructive remarks in relation to time. Although the writer does not admit, with us, that the *definite* time may be known, yet in relation to the proximity of the event, he says:—

Every Bible student will readily admit that much is said in that book on the *time* of the coming of the Lord. To reveal the time, was an important end for which the wonderful vision and its interpretation, recorded in the second chapter of Daniel, were given. Leave the *time* out of the account, and it is, in part, superfluous.— Instead of giving, in regular detail, the history of the four successive earthly monarchies, and minutely describing the divisions of the last,—and then informing us that "*in their days*," the God of heaven would set up his kingdom,—we say, if *time* was no object of the prophetic history, instead of this regular and minute detail of events, from the reign of Nebuchadnezzar, down to the reign of the Lord of glory, it would have been all sufficient to have simply said, the God of heaven will *ultimately* set up his kingdom, without marking any preceding events by which the time when he would do it might be known. But as he has carefully marked a regular chain of the most stupendous events, down to the end of time, it amounts to an absolute certainty that he designed that the time, not only of their occurrence, but of the *end*, should be known.

The seventh and twelfth chapters of Daniel, inclusive, bear evident marks of the design of God to make known the *time* when Michael shall commence his universal reign, and the saints of the Most High possess the kingdom. If this was not a prominent object of giving those most sublime prophecies, then, to us, many parts of them are entirely superfluous. The regular detail of the beasts, horns, little horn, and symbolic time, in the seventh chapter, might have been omitted. The two thousand and three hundred days, in the eighth chapter,—the seventy weeks, in the ninth chapter,—and the thirteen hundred and thirty five days, and the other "*times*," in the twelfth chapter, are not only useless, but calculated to confuse and perplex the student of prophecy. This cannot be; for his *revelation*, or *revealed* will, *God* has not made dark and inexplicable, by superfluous words, and unmeaning symbols. His Word is perfect; consequently, that portion of it that treats on time, means what it says: it makes known the time when Christ shall come and set up his kingdom under the whole heavens.

The signs given by the Savior, which were shortly to precede his coming, are entirely superfluous, on the supposition that the *time* of that great and most glorious event is not to be previously known. But admitting that it may be known, then they are of the utmost importance in the Savior's discourse; and his words, "When ye shall see all these things, know that he is near, even at the doors," are full of the most important meaning.

Similar remarks might justly be made on Paul's second letter to the Thessalonians, and no small portion of the Apocalypse. Strike the *time* out of the latter, and but a few broken, disconnected fragments would be left. In a word, God has been lavish in his predictions relative to the *time* of the return to this earth of his Son. He has not only spoken fully, but variously; or, in other words, he has revealed the time, by numerous historic and symbolic prophecies,—by signs in the natural, political, moral, and religious world; and, in plain words, the meaning of which may be understood by all who desire a correct knowledge of the truth— Hence, if any do not know the *time* of this near visitation of the Lord of glory, they will be left without excuse, should be come upon them as a snare, or as a thief, and find them unprepared to meet him.

That the *time* of the personal advent of our blessed Lord is emphatically near, is absolutely certain. We *know* this by the most exact fulfilment of numerous prophecies, too numerous even to name in this article. But we will say, that God, by the mouth of his prophets, his Son, and his apostles, has most definitely pointed out certain way marks, covering a period of time of *two thousand and three hundred years*, terminating in the cleansing of the sanctuary; and that we are now actually entering upon or passing the very last— the time of trouble, and battle of the great day of the Lord; so that according to the infallible prophetic chart before us, the next important event will be the coming of the Son of man.

Our faith in this matter rests upon the sure basis of *inspired prophecy, and corresponding immutable and well known and accredited facts*. As we commenced tracing the prophetic line, we soon found here a prophecy, and down a little further, a *fact* which justifies that prophecy. A little further on, we found *another prophecy*, and on still further, a corresponding *fact*; and so we have gone on, carefully comparing *prophecies* with *facts*, *prophecies* with *facts*, down to the *end* of *both* of the infallible lines, viz, *prophecies* and *facts*; and without a single exception in the numerous comparisons we have made, there has been the most perfect agreement between *prophecies* and *facts*. And now that we clearly see, in the angry state of the nations of the earth, especially of Europe, the very last *prophecies*, concerning the events which precede the Lord's coming, having their most literal fulfilment, why should we not believe, that those prophecies, the very last in the divine chain, and which proclaim the coming of the Lord, will have their fulfilment *soon*? We do believe—it would be unreasonable and sinful to doubt in a case so clear.

Viewing the subject in this light, we are glad to see that some of our correspondents are being turned to its further investigation. We say, let them, and others, continue their researches on this important subject. The result will be good, provided they keep within the bounds of the prophetic word. But above all, may we be ready, at all times, to meet our Lord in peace. Our *faith* on *time*, as well as on any other truth of the Bible, may become cold, inactive, and dead, and, consequently, useless. Let us see well to this matter, and keep our faith, in this respect, perfect, alive, and active,—that by it we may be justified now, and in that great day, when He, who is the Author and Finisher of our faith, shall come in all his glory.

From another article in the same paper we quote the following upon the same subject:

While many make a merit of their opposition to time, we should "watch" against all such insidious snares of the adversary. The first advent occurred when "the time" was "*fulfilled*," Mark i. 15; Dan. ix. 25; 1 Pet. i. 11. It was the time that pins our faith on to Jesus as the Messiah. As there is time "appointed" for the judgment—for "the glory which shall follow" Christ's sufferings, it should have its due weight with all who would be accounted faithful servants—giving "meat in due season."

Mark! The periods alone give definiteness to the signs and descriptive prophecies; for *distinct from "the time appointed*," the passing events might stretch on into future ages. But the advent movement—the deep conviction on all thinking minds that there is an impending crisis, put together with the speedy, *necessary ending of the "time*," puts new life in me. We "KNOW THAT HE IS NIGH." Amen.

CORRESPONDENCE.

NEW YORK CITY, July 10, 1854.

Dear Bro. Merriam:—I write to inform you of the death of our dear Bro. George Marsh Wadsworth. He was taken sick last Tuesday evening about 11 o'clock, but did not apprehend any danger until three o'clock on Wednesday morning, when he called his partner, and his family physician was sent for, but his disease was of that nature that medicine could not remedy.— He had four physicians, but they could not help him. He died at 11 o'clock on Wednesday morning, and was interred on Friday last, in the burying ground at Greenwood Cemetery, to wait the sound of the Trump. The physicians pronounce his disease cholera. We feel sorely afflicted here by this sudden change. As he was with us the Sabbath previous, and spoke in our meeting, he gave in his testimony at the close, expressing his firm belief in the speedy coming of our Lord and Savior this year, expecting to live till Jesus comes. He never expected to die, but often expressed himself thus, he might sleep for a little time. When I attended his funeral, and tried to comfort his dear partner and children, when they let him down into the cold grave, I felt something like as my Master felt when he came to the grave of Lazarus. "Jesus wept." I could not refrain from weeping too. I felt I had lost a dear and faithful Bro., whom I had often taken sweet counsel with, and who was always foremost to help and further the good cause of his Master. He was truly a philanthrophist and a Christian in every sense of the word. "He being dead, yet speaketh." I could say a great deal about him, but I expect Bro. I. Adrian will send you an obituary of him for the Crisis.

We had a blessed time here yesterday, while our dear Bro. Adrian was ministering unto us the word of life. After the afternoon service five happy souls obeyed the command of their Lord, and were buried with Christ by Baptism unto his death, and raised in the likeness of his resurrection. Our Bro. Adrian baptized eight, three weeks ago; so that the Lord is still blessing us in this city, and we are looking for deliverance this year. My faith is strong, and I consider the argument for the Lord's coming on the tenth day of the seventh month, in 1844, just as good for 1854, as I believe we have got the right year. I cannot see beyond it; it must be so, as I consider, the argument for this year conclusive. 519, there can be no mistake, is the year for the taking away of the daily sacrifice, or true worship of God, and placing the abomination that maketh desolate. All historians, as far as I can learn, are agreed on this point. The 1290 days did end in 1809, as all history shows. The judgment did sit, and they did take away his dominion to consume and destroy unto the end. 45 years more bring the resurrection in 1854. Oh! my Bro., be faithful, take courage, for Jesus is coming this year, and then comes the reward. I must conclude with my Christian love to you, my dear Bro., though not personally acquainted, I esteem you a Brother in the Lord.

I subscribe myself your Brother, and fellow laborer in the vineyard of the Lord, ELDER WILLIAM ROWORTH.

MASSENA, N. Y., July 4, 1854.

To the Editor of the Crisis:

Dear Brother:—I have been blest with the privilege of perusing your paper, the World's Crisis, and by reading those cheering epistles from Brethren and Sisters of like precious faith, and examining the testimony it holds forth on those great prophetic chains of reckoning, I can say truly I have been instructed, comforted and edified. It has been to me good news, as it were, from a far country. And I feel willing to cast in my mite on the side of truth. I have examined all the evidences held forth in the Crisis in favor of the time, also in the Herald against it, by the word of God; and now I am ready to give in my verdict, that the darkening of the sun in 1780 did mark the termination of the 1260 years of tribulation, and 75 years from that time will end the 1335 years, when Daniel will stand in his lot, together with all the saints that sleep in Jesus, and and those living ones that love his appearing. But O, do I realise that time is so short? I fear not; and my prayer is that God would apply those truths to my heart by His Spirit, that I may be sanctified thereby, and preserved, with all the rest of my Brothers and Sisters, blameless unto the coming of our Lord Jesus Christ— Amen.

Your Brother, waiting for the hope of Israel, IRA HODGKIN.

PROSPECT, ME., July 7, 1854.

Bro. Merriam:—Wishing to inform the Brethren respecting my tour in New Brunswick, I pen these few lines for the Crisis. On Tuesday, June 6, I left Boston for St. John. It was a fine morning, and the sun shone beautifully on the deep blue sea, whose sparkling surface was scarcely ruffled by a breath of wind; but ere long the wind began to blow—the sea to roll, and the waves to dash against the ship's side. But "She onward pressed her way," and seemed not to heed the rolling sea, nor the tempest's angry howl. Thought I, this is like the Christian's course, which is onward, and onward, till glory crowns what grace begun. Brethren, then let us onward press our way; and when the sun of glory seems, for a moment, dimmed by clouds, and the waves of time's tempestuous ocean dash around us, like the gallant steamer, let us onward press our way, looking unto Jesus, having an eye single to his glory, and the surging billows will soon bear us to Canaan's happy shore, where we will wave the palm of victory in that eternal world of joy. We arrived at St. John at 8 o'clock A. M., Wednesday. We did not have any opportunity to hold meetings here, so passed on to Petitcodiac Bend. Arrived on Sunday morning, obtained a large meeting house, and in the afternoon commenced a course of lectures. The people listened attentively, some believed, and some believed not, just as it was in the days of the Apostles. I suppose we were the first Adventists that have visited the place, in consequence of which the people had great curiosity to hear. Some were full of prejudice, which was all swept away at once, and they confessed that the argument was based on the scriptures of truth; so that those who exclaimed "false Prophet" so boldly at first, were constrained to acknowledge to the contrary.

But in consequence of my poor state of health, I thought best to return, the climate affecting me considerably; and other circumstances being unfavorable to my remaining any longer. So I came home, and was glad once more to shake the friendly hand with those who are on their way to the celestial city, and to unite with them in prayer and praise. Brethren, be faithful a little while longer, and "let patience have her perfect work." We will face the storm, knowing "it can't be long;" and soon we will cast anchor in heaven's broad bay. "Lift up your heads," said the blessed Savior, "when these things begin to come to pass;" and when you see them all, "know that it is nigh, even at the door," not ten years off, no not five years off, but *even at the door*. "But above all things, Brethren, let us have fervent charity among ourselves; for charity covers a multitude of sins." Iniquity abounds and the love of many waxes cold; but he that endures unto the end, the same shall be saved. Yes, the despised, wayworn, and downtrodden pilgrim will soon gain his Eden, and sing on the heights of Zion the triumphant song of redeeming grace and dying love! O thanks be to Jesus, who brought life and immortality to light; through whose merits will be brought to pass the saying, "death is swallowed up in victory," "O death where is thy sting, O grave where is thy victory."— Yes, Brethren, when "the Lord himself descends from heaven, with a shout, with the voice of the Archangel, and the trump of God, and the dead in Christ shall rise first, then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air."— Paul tells us to comfort one another with these words; and they are truly comforting words to the pilgrims. May God enable us all to do just right, that we may "stand before the son of man," without spot, or wrinkle, or any such thing."— Amen. ROBERT H. CLARK.

WINDSOR, ME., April 24, 1854.

Bro. Merriam:—I thank God to-day for the hope I have in his mercies, which hope is like an anchor, sure and steadfast; and while the nations are getting angry, while the proclamation is going forth, "Prepare war, wake up the mighty men: let all the men of war draw near: let them come up," I thank the blessed Redeemer for another proclamation, "Behold the Bridegroom cometh; go ye out to meet Him!" Yes, while "men's hearts are failing them for fear and for looking after those things that are coming on the earth," the man who dare believe God's word, who has abiding in his heart faith, hope, and charity, can see amid all the confusion the working of Him who hath said, "I will overturn, overturn, overturn it until He come whose right it is, and I will give it Him." Dear Brethren, and all who may read, may we, while living in this eventful period, have our loins girt about with truth, our lamps trimmed and burning, and we like unto men who wait for their Lord. Oh may we have on the wedding garment, and be admitted through the all prevailing name of Jesus, as worthy to the marriage supper of the Lamb.

Yours, waiting for deliverance,

J. T. PEIBBLE.

GAYSVILLE, VT, June, 1854.

Brother Merriam:—Truly we can say that the Lord is good to us in this place. A few weeks ago, there were but a few brethren; not enough to sustain meetings. But the good Lord has awakened the old professors, and reclaimed the wanderer, and caused sinners to tremble, in view of the coming judgment, and to seek a preparation requisite to enable them to stand in that eventful day. Now thank God there is a goodly number that meet together, to talk of the coming Kingdom. I have had the privilege of immersing sixteen dear souls, who, I have reason to hope, will be among those that will be accounted worthy to escape all that is coming upon the earth, and to stand before the Son of man. O Brethren and Sisters, let us be awake, for behold the Bridegroom cometh this year. Yes, this is the last year of suffering for the dear saints of God. The way-worn pilgrim, the despised followers of that once despised, but lovely Savior, will be liberated this year; Glory to God. The conflict will soon be over, the warfare will be ended, "in glory they'll reign."

Yours, looking for redemption in a few weeks. J. A. PACKARD.

CONCORD, N. H., July 12, 1854.

Dear Bro. Merriam:—As I am about to leave this section of country to go into the Western and Southern regions, and give "the midnight cry" to the slumbering virgins, I would sincerely ask my Dear Brethren and Sisters in Christ to remember me at the throne of grace; that I may be enabled to proclaim to all, high and low, rich and poor, black and white, the coming of the Bridegroom in 1854. Farewell, dear friends at the East.

I expect to attend the Grove Meeting at Fort Brewerton, also in Vanburen, Onondaga Co., N. Y., as noticed in last week's Crisis. JOHN G. HOOK.

LEVANT, 1854.

Pilgrim Brother:—I do feel to thank God with all my heart, that we are on the track of truth. We find that we have past the signs in the sun, and in the moon, and in the stars. The Virgins have been forth to meet the Bridegroom, they have had their disappointment. And now what do we hear sounding through the land? O praise God's dear name, we hear from the faithful Watchman, "Behold the Bridegroom cometh, go ye out to meet him." I believe this to be the true cry; the Virgins were not disappointed the second time in the parable, neither shall we be. I expect in a few months from this, that prayer will be turned into praise, and our faith will be turned into sight.— O yes, soon the last prayer will be offered for sinners, soon the last saint will be sealed, then the door of mercy will be closed forever. ELIZABETH B. GRIFFIN.

ALNA, July 3, 1854.

Dear Bro. Merriam:—I enclose two dollars for the support of the Crisis. I think it the best paper I have ever seen. Am glad that I live at this period of the world, when the earth is lighted up by the rainbow Angel, and we are called out from Babylon to wait for the Son of God from heaven. I was lost, but am found, and have hope towards God that there will be a resurrection of the dead.

Brethren and Sisters, in Christ, let me say to you, hold fast, believe the word and live forever.

CHARLES FAIRSERVICE.

Brother Merriam:—I have reason to bless the Lord for his goodness to me, that he has spared my life during the sleeping time, and has caused me to hear and feel the force of the midnight cry. How plain the way looks in which he has been pleased to lead us to fulfil his word. Yet how solemn the thought that we have so far advanced in the last year of time! How important that we should improve every moment as if it were the last. O blessed thought, that we are to see the king in his beauty this year; yes, *this year*. O brethren, let us strive to be ready, for those that are ready are to enter into the marriage of the Lamb. Be faithful, brethren. EZRA S. EASTMAN.

MANCHESTER, July 3, 1854.

Dear Brother Merriam:—The Lord is yet on the giving hand, Glory to his blessed name; and he is at work in the hearts of the people by his spirit. I baptized one happy soul one week ago yesterday in Auburn; yesterday I baptized one in this place, and she is on her way rejoicing.— Praise the Lord forever, Amen. The line is drawn between the two kingdoms; and people are deciding for the Judgment. O that men would be wise and decide for the truth. What is done must be done quickly. My love to all the saints. Amen.

Your Brother, waiting for Jesus,

BENJ. P. MANNING.

THE BATH CHURCH-BURNING. The burning of this building used as a Catholic Church in Bath, Me., has been mentioned by telegraph. The Bath Mirror of Saturday says the name of the itinerant speaker who stirred up the passions of the mob was Brown, and that they had become exasperated because some persons in a carriage attempted to pass through their midst. The crowd was composed of thousands.— The Mirror adds:—

The work of firing the church was carried on so rapidly that in a few minutes from the first alarm the building was in a complete mass of flames, which shooting high up into the heavens, presented a scene of surpassing grandeur and sublimity.— The sparks and cinders were carried to a great distance, and the most superhuman exertions alone prevented a wide-spread and disastrous conflagration. The fire caught on the roofs of many buildings, but was immediately extinguished. Mr Benjamin Blasland, while endeavoring to extinguish the fire which had caught on the roof of his house, fell to the ground, and broke his shoulder blade.

FURTHER RIOTS AT BATH. The Bath Tribune of yesterday, states that a crowd of from two to four hundred assembled in the vicinity of an old building, in the north part of the city, and proceeded to make preparations to pull it down. The Marshal and Oliver Moses, Esq., who was interested in the building, assisted by persons present, prevented the accomplishment of this purpose. In the mean time, the Mayor arrived, read the riot act and ordered the gathering to disperse. This was greeted with hisses and insults. The Mayor finding his efforts to disperse them unavailing, ordered the City Grays to be called out. The bells were rung and the members of the company assembled at their armory, in strong force, when the order was countermanded, the rioters in the mean time having dispersed.—[Boston Traveller.

CONSCRIPTION IN ITALY. Accounts from Lombardy represent the sufferings of the middle classes there at this moment as something perfectly heart-rending, in consequence of the extreme measure of conscription to which the Government has resorted.

To understand this, it is necessary to explain that in ordinary years the levy has never exceeded 10,000 men, and as many men were freed from service at the same time as the fresh draught was made, there was no difficulty in finding substitutes, because numbers who had served their time and stood well for promotion, had no ob-

cure the insurance of your life at the Court of Heaven; and lodge your richest treasures there; for the *end* of the days is in sight, when Brother Daniel and all his people will stand in their lot, "on the sea of glass," before the throne. Great God, shall *I* be there? O Brethren and Sisters, let us be faithful to our own souls, as well as to others; and with our loins girded, our shoes on our feet, our staff in our hands, and our lamps well trimmed, and in a blaze, stand waiting, ready to depart the instant we see "the door," (which Brother John saw,) begin to open in Heaven, and we shall hear the great voice of "the Last Trumpet," saying "come up hither!"— Thus it will be seen that the seventh Trumpet is the Great Trumpet, the Great Trumpet is the Jubilee Trumpet, the Jubilee Trumpet is the Last Trumpet, and the Last Trumpet is the Trump of God.

"The God of glory sends his summons forth,
Calls the South nations, and awakes the North;
From East to West his sovereign orders spread
Through distant (lands) and regions of the dead,
The Trumpet sounds, Hell trembles, Heaven rejoices;
Lift up your heads, ye saints, with cheeful voices!"

The World's Crisis.

LOWELL, JULY 19, 1854.

Portsmouth Conference.

The Conference holden at Portsmouth, N. H., last week was to me a meeting of unusual interest. Portsmouth has been, in years past, one of the most congenial soils for the growth of Advent principles and devotional feeling, known to me on earth. The genuine, practical faith of that doctrine has flourished in that place to an unusual extent. Some ten years since there was a body of Christians there identified as believers in the speedy coming of Christ, who enjoyed, in an eminent degree, the power of that truth and the glory of that blessed doctrine. Firmly united in the bonds of love, intelligent in relation to the Advent theory, and rejoicing in hope of the glory of God, those beloved Brethren and Sisters were bright examples and living epistles known and read of all. But subsequently to the passing of the '44 time error crept in, distraction ensued, and prostration was the inevitable result.— Some, however, thank God, have endeavored to hold on their way, and stem the storm; but it was not until recently that a general rally of the virgins on the midnight cry and time has been effected. If ever my feelings have been agonized in view of the desolations of Zion, it has been in reference to that people, who have by their spirituality and consecration to God and love of the truth entwined themselves around the deepest affections of my heart. With gratitude to God for His goodness I can now truly congratulate them on the spread of light and truth and love in that place, through the instrumentality of the recent series of meetings. In their beaming countenances and cordial salutations I could discover, at once, the old "'43 grip," and the glory of the Advent doctrine, as it were, resurrected from the dead.

Preaching by Brn. Couch and Hemenway was highly interesting and instructive. On Sunday, Bro. Couch gave us two discourses on the Abomination of desolation, presenting the subject in such clearness and simplicity, that it would seem all might understand, and Bro. Hemenway closed the exercises of the Conference by a discourse on the kingdom of God, demonstrating that it is to be organized, not in this life, but in the world to come. These discourses were listened to with great attention, and doubtless many souls will praise God forever for the blessings received at the Portsmouth Conference.

After the services closed in the afternoon, some of the sweet singers of Israel struck the hymn, beginning,

"The Lord, our Savior, will appear," &c.

Words cannot convey an idea of the sweetness and solemnity of that sacred song.— It seemed as though the glories of heaven were embodied in it. The interest and effect of the meeting was much increased by that enchanting harmony.

Five, if I mistake not, were baptized during the session of the Conference.

Brn. and Sisters in this city had honestly feared that the present arousing of the Virgins was a spirit of delusion, and unworthy to be countenanced, until God by His faithful messengers so effectually removed the barriers to the reception of truth, and then poured in the light accompanied by the power and demonstration of the spirit, that the humble, teachable children, who were famishing for the bread of life, eagerly seized on the instructions of the word, as portrayed by the ambassadors of Christ, and comparing scripture with scripture came to the conclusion that the house was not built on the sand, but an immovable rock. Some ventured their whole weight on the foundation, and feared not to consecrate their entire being to the blessed work of proclaiming the midnight cry, and sounding the alarm in the holy mountain. There was a mutual attraction among the friends of the cause such as the world knoweth not of, a binding cord that rendered it hard parting even for a little season. I cannot thank and praise God enough for what He is doing for that dear people. May they continue in the truth as it is in Jesus, walking in the light, and having fellowship one with another, and maintaining a constant readiness to hail the coming King with joy, and enter into His glorious kingdom when all the jewels shall be gathered to shine in the casket of heaven.

The Time.

We quote from the Harbinger and Advocate of Aug. 5, 1849, the following highly interesting and instructive remarks in relation to time. Although the writer does not admit, with us, that the *definite* time may be known, yet in relation to the proximity of the event, he says:—

Every Bible student will readily admit that much is said in that book on the *time* of the coming of the Lord. To reveal the time, was an important end for which the wonderful vision and its interpretation, recorded in the second chapter of Daniel, were given. Leave the *time* out of the account, and it is, in part, superfluous.— Instead of giving, in regular detail, the history of the four successive earthly monarchies, and minutely describing the divisions of the last,—and then informing us that "*in their days*," the God of heaven would set up his kingdom,—we say, if *time* was no object of the prophetic history, instead of this regular and minute detail of events, from the reign of Nebuchadnezzar, down to the reign of the Lord of glory, it would have been all sufficient to have simply said, the God of heaven will *ultimately* set up his kingdom, without marking any preceding events by which the time when he would do it might be known. But as he has carefully marked a regular chain of the most stupendous events, down to the end of time, it amounts to an absolute certainty that he designed that the time, not only of their occurrence, but of the *end*, should be known.

The seventh and twelfth chapters of Daniel, inclusive, bear evident marks of the design of God to make known the *time* when Michael shall commence his universal reign, and the saints of the Most High possess the kingdom. If this was not a prominent object of giving those most sublime prophecies, then, to us, many parts of them are entirely superfluous. The regular detail of the beasts, horns, little horn, and symbolic time, in the seventh chapter, might have been omitted. The two thousand and three hundred days, in the eighth chapter,—the seventy weeks, in the ninth chapter,—and the thirteen hundred and thirty five days, and the other "*times*," in the twelfth chapter, are not only useless, but calculated to confuse and perplex the student of prophecy. This cannot be; for his *revelation*, or *revealed* will, *God* has not made dark and inexplicable, by superfluous words, and unmeaning symbols. His Word is perfect; consequently, that portion of it that treats on time, means what it says: it makes known the time when Christ shall come and set up his kingdom under the whole heavens.

The signs given by the Savior, which were shortly to precede his coming, are entirely superfluous, on the supposition that the *time* of that great and most glorious event is not to be previously known. But admitting that it may be known, then they are of the utmost importance in the Savior's discourse; and his words, "When ye shall see all these things, know that he is near, even at the doors," are full of the most important meaning.

Similar remarks might justly be made on Paul's second letter to the Thessalonians, and no small portion of the Apocalypse. Strike the *time* out of the latter, and but a few broken, disconnected fragments would be left. In a word, God has been lavish in his predictions relative to the *time* of the return to this earth of his Son. He has not only spoken fully, but variously; or, in other words, he has revealed the time, by numerous historic and symbolic prophecies,—by signs in the natural, political, moral, and religious world; and, in plain words, the meaning of which may be understood by all who desire a correct knowledge of the truth— Hence, if any do not know the *time* of this near visitation of the Lord of glory, they will be left without excuse, should he come upon them as a snare, or as a thief, and find them unprepared to meet him.

That the *time* of the personal advent of our blessed Lord is emphatically near, is absolutely certain. We *know* this by the most exact fulfilment of numerous prophecies, too numerous even to name in this article. But we will say, that God, by the mouth of his prophets, his Son, and his apostles, has most definitely pointed out certain way marks, covering a period of time of *two thousand and three hundred years*, terminating in the cleansing of the sanctuary; and that we are now actually entering upon or passing the very last— the time of trouble, and battle of the great day of the Lord; so that according to the infallible prophetic chart before us, the next important event will be the coming of the Son of man.

Our faith in this matter rests upon the sure basis of inspired *prophecy*, and *corresponding immutable and well known and accredited facts*. As we commenced tracing the prophetic line, we soon found here a *prophecy*, and down a little further, a *fact* which justifies that prophecy. A little further on, we found *another prophecy*, and on still further, a *corresponding fact*; and so we have gone on, carefully comparing *prophecies* with *facts*, *prophecies* with *facts*, down to the *end* of *both* of the infallible lines, viz, *prophecies* and *facts*; and without a single exception in the numerous comparisons we have made, there has been the most perfect agreement between *prophecies* and *facts*. And now that we clearly see, in the angry state of the nations of the earth, especially of Europe, the very last *prophecies*, concerning the events which precede the Lord's coming, having their most literal fulfilment, why should we not believe, that those prophecies, the very last in the divine chain, and which proclaim the coming of the Lord, will have their fulfilment *soon*? We do believe—it would be unreasonable and sinful to doubt in a case so clear.

Viewing the subject in this light, we are glad to see that some of our correspondents are being turned to its further investigation. We say, let them, and others, continue their researches on this important subject. The result will be good, provided they keep within the bounds of the prophetic word. But above all, may we be ready, at all times, to meet our Lord in peace. Our *faith* on *time*, as well as on any other truth of the Bible, may become cold, inactive, and dead, and, consequently, useless. Let us see well to this matter, and keep our faith, in this respect, perfect, alive, and active,—that by it we may be justified now, and in that great day, when He, who is the Author and Finisher of our faith, shall come in all his glory.

From another article in the same paper we quote the following upon the same subject:

While many make a merit of their opposition to time, we should "watch" against all such insidious snares of the adversary. The first advent occurred when "the time" was "*fulfilled*," Mark i. 15; Dan. ix. 25; 1 Pet. i. 11. It was the time that pins our faith on to Jesus as the Messiah. As there is time "appointed" for the judgment—for "the glory which shall follow" Christ's sufferings, it should have its due weight with all who would be accounted faithful servants—giving "meat in due season."

Mark! The periods alone give definiteness to the signs and descriptive prophecies; for *distinct from* "*the time appointed*," the passing events might stretch on into future ages. But the advent movement—the deep conviction on all thinking minds that there is an impending crisis, put together with the speedy, *necessary ending of the* "*time*," puts new life in me. We "KNOW THAT HE IS NIGH." Amen.

CORRESPONDENCE.

NEW YORK CITY, July 10, 1854.

Dear Bro. Merriam:—I write to inform you of the death of our dear Bro. George Marsh Wadsworth. He was taken sick last Tuesday evening about 11 o'clock, but did not apprehend any danger until three o'clock on Wednesday morning, when he called his partner, and his family physician was sent for, but his disease was of that nature that medicine could not remedy.— He had four physicians, but they could not help him. He died at 11 o'clock on Wednesday morning, and was interred on Friday last, in the burying ground at Greenwood Cemetery, to wait the sound of the Trump. The physicians pronounce his disease cholera. We feel sorely afflicted here by this sudden change. As he was with us the Sabbath previous, and spoke in our meeting, he gave in his testimony at the close, expressing his firm belief in the speedy coming of our Lord and Savior this year, expecting to live till Jesus comes. He never expected to die, but often expressed himself thus, he might sleep for a little time. When I attended his funeral, and tried to comfort his dear partner and children, when they let him down into the cold grave, I felt something like as my Master felt when he came to the grave of Lazarus. "Jesus wept." I could not refrain from weeping too. I felt I had lost a dear and faithful Bro., whom I had often taken sweet counsel with, and who was always foremost to help and further the good cause of his Master. He was truly a philanthrophist and a Christian in every sense of the word. "He being dead, yet speaketh." I could say a great deal about him, but I expect Bro. I. Adrian will send you an obituary of him for the Crisis.

We had a blessed time here yesterday, while our dear Bro. Adrian was ministering unto us the word of life. After the afternoon service five happy souls obeyed the command of their Lord, and were buried with Christ by Baptism unto his death, and raised in the likeness of his resurrection. Our Bro. Adrian baptized eight, three weeks ago; so that the Lord is still blessing us in this city, and we are looking for deliverance this year. My faith is strong, and I consider the argument for the Lord's coming on the tenth day of the seventh month, in 1844, just as good for 1854, as I believe we have got the right year. I cannot see beyond it; it must be so, as I consider the argument for this year conclusive. 519, there can be no mistake, is the year for the taking away of the daily sacrifice, or true worship of God, and placing the abomination that maketh desolate. All historians, as far as I can learn, are agreed on this point. The 1290 days did end in 1809, as all history shows. The judgment did sit, and they did take away his dominion to consume and destroy unto the end. 45 years more bring the resurrection in 1854. Oh! my Bro., be faithful, take courage, for Jesus is coming this year, and then comes the reward. I must conclude with my Christian love to you, my dear Bro., though not personally acquainted, I esteem you a Brother in the Lord.

I subscribe myself your Brother, and fellow laborer in the vineyard of the Lord, ELDER WILLIAM ROWORTH.

MASSENA, N. Y., July 4, 1854.

To the Editor of the Crisis:

Dear Brother:—I have been blest with the privilege of perusing your paper, the World's Crisis, and by reading those cheering epistles from Brethren and Sisters of like precious faith, and examining the testimony it holds forth on those great prophetic chains of reckoning, I can say truly I have been instructed, comforted and edified. It has been to me good news, as it were, from a far country. And I feel willing to cast in my mite on the side of truth. I have examined all the evidences held forth in the Crisis in favor of the time, also in the Herald against it, by the word of God; and now I am ready to give in my verdict, that the darkening of the sun in 1780 did mark the termination of the 1260 years of tribulation, and 75 years from that time will end the 1335 years, when Daniel will stand in his lot, together with all the saints that sleep in Jesus, and and those living ones that love his appearing. But O, do I realise that time is so short? I fear not; and my prayer is that God would apply those truths to my heart by His Spirit, that I may be sanctified thereby, and preserved, with all the rest of my Brothers and Sisters, blameless unto the coming of our Lord Jesus Christ— Amen.

Your Brother, waiting for the hope of Israel, IRA HODGKIN.

PROSPECT, ME., July 7, 1854.

Bro. Merriam:—Wishing to inform the Brethren respecting my tour in New Brunswick, I pen these few lines for the Crisis. On Tuesday, June 6, I left Boston for St. John. It was a fine morning, and the sun shone beautifully on the deep blue sea, whose sparkling surface was scarcely ruffled by a breath of wind; but ere long the wind began to blow—the sea to roll, and the waves to dash against the ship's side. But "She onward pressed her way," and seemed not to heed the rolling sea, nor the tempest's angry howl. Thought I, this is like the Christian's course, which is onward, and onward, till glory crowns what grace begun. Brethren, then let us onward press our way; and when the sun of glory seems, for a moment, dimmed by clouds, and the waves of time's tempestuous ocean dash around us, like the gallant steamer, let us onward press our way, looking unto Jesus, having an eye single to his glory, and the surging billows will soon bear us to Canaan's happy shore, where we will wave the palm of victory in that eternal world of joy. We arrived at St. John at 8 o'clock A. M., Wednesday. We did not have any opportunity to hold meetings here, so passed on to Petitcodiac Bend. Arrived on Sunday morning, obtained a large meeting house, and in the afternoon commenced a course of lectures. The people listened attentively; some believed, and some believed not, just as it was in the days of the Apostles. I suppose we were the first Adventists that have visited the place, in consequence of which the people had great curiosity to hear. Some were full of prejudice, which was all swept away at once, and they confessed that the argument was based on the scriptures of truth; so that those who exclaimed "false Prophet" so boldly at first, were constrained to acknowledge to the contrary.

But in consequence of my poor state of health, I thought best to return, the climate affecting me considerably; and other circumstances being unfavorable to my remaining any longer. So I came home, and was glad once more to shake the friendly hand with those who are on their way to the celestial city, and to unite with them in prayer and praise. Brethren, be faithful a little while longer, and "let patience have her perfect work." We will face the storm, knowing "it can't be long;" and soon we will cast anchor in heaven's broad bay. "Lift up your heads," said the blessed Savior, "when these things begin to come to pass;" and when you see them all, "know that it is nigh, even at the door," not ten years off, no not five years off, but *even at the door*. "But above all things, Brethren, let us have fervent charity among ourselves; for charity covers a multitude of sins." Iniquity abounds and the love of many waxes cold; but he that endures unto the end, the same shall be saved. Yes, the despised, way-worn, and downtrodden pilgrim will soon gain his Eden, and sing on the heights of Zion the triumphant song of redeeming grace and dying love! O thanks be to Jesus, who brought life and immortality to light; through whose merits will be brought to pass the saying, "death is swallowed up in victory," "O death where is thy sting, O grave where is thy victory."— Yes, Brethren, when "the Lord himself descends from heaven, with a shout, with the voice of the Archangel, and the trump of God, and the dead in Christ shall rise first, then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air."— Paul tells us to comfort one another with these words; and they are truly comforting words to the pilgrims. May God enable us all to do just right, that we may "stand before the son of man," without spot, or wrinkle, or any such thing."— Amen. ROBERT H. CLARK.

WINDSOR, ME., April 24, 1854.

Bro. Merriam:—I thank God to-day for the hope I have in his mercies, which hope is like an anchor, sure and steadfast; and while the nations are getting angry, while the proclamation is going forth, "Prepare war, wake up the mighty men: let all the men of war draw near: let them come up," I thank the blessed Redeemer for another proclamation, "Behold the Bridegroom cometh; go ye out to meet Him!" Yes, while "men's hearts are failing them for fear and for looking after those things that are coming on the earth," the man who dare believe God's word, who has abiding in his heart faith, hope, and charity, can see amid all the confusion the working of Him who hath said, "I will overturn, overturn, overturn *it* until He come whose right it is, and I will give it Him." Dear Brethren, and all who may read, may we, while living in this eventful period, have our loins girt about with truth, our lamps trimmed and burning, and we like unto men who wait for their Lord. Oh may we have on the wedding garment, and be admitted through the all prevailing name of Jesus, as worthy to the marriage supper of the Lamb.

Yours, waiting for deliverance,
J. T. PEIBBLE.

GAYSVILLE, VT, June, 1854.

Brother Merriam:—Truly we can say that the Lord is good to us in this place. A few weeks ago, there were but a few brethren; not enough to sustain meetings. But the good Lord has awakened the old professors, and reclaimed the wanderer, and caused sinners to tremble, in view of the coming judgment, and to seek a preparation requisite to enable them to stand in that eventful day. Now thank God there is a goodly number that meet together, to talk of the coming Kingdom. I have had the privilege of immersing sixteen dear souls, who, I have reason to hope, will be among those that will be accounted worthy to escape all that is coming upon the earth, and to stand before the Son of man. O Brethren and Sisters, let us be awake, for behold the Bridegroom cometh this year. Yes, this is the last year of suffering for the dear saints of God. The way-worn pilgrim, the despised followers of that once despised, but lovely Savior, will be liberated this year; Glory to God. The conflict will soon be over, the warfare will be ended, "in glory they'll reign."

Yours, looking for redemption in a few weeks. J. A. PACKARD.

CONCORD, N. H., July 12, 1854.

Dear Bro. Merriam:—As I am about to leave this section of country to go into the Western and Southern regions, and give "the midnight cry" to the slumbering virgins, I would sincerely ask my Dear Brethren and Sisters in Christ to remember me at the throne of grace; that I may be enabled to proclaim to all, high and low, rich and poor, black and white, the coming of the Bridegroom in 1854. Farewell, dear friends at the East.

I expect to attend the Grove Meeting at Fort Brewerton, also in Vanburen, Onondaga Co., N. Y., as noticed in last week's Crisis. JOHN G. HOOK.

LEVANT, 1854.

Pilgrim Brother:—I do feel to thank God with all my heart, that we are on the track of truth. We find that we have past the signs in the sun, and in the moon, and in the stars. The Virgins have been forth to meet the Bridegroom, they have had their disappointment. And now what do we hear sounding through the land? O praise God's dear name, we hear from the faithful Watchman, "Behold the Bridegroom cometh, go ye out to meet him." I believe this to be the true cry; the Virgins were not disappointed the second time in the parable, neither shall we be. I expect in a few months from this, that prayer will be turned into praise, and our faith will be turned into sight.— O yes, soon the last prayer will be offered for sinners, soon the last saint will be sealed, then the door of mercy will be closed forever. ELIZABETH B. GRIFFIN.

ALNA, July 3, 1854.

Dear Bro. Merriam:—I enclose two dollars for the support of the Crisis. I think it the best paper I have ever seen. Am glad that I live at this period of the world, when the earth is lighted up by the rainbow Angel, and we are called out from Babylon to wait for the Son of God from heaven. I was lost, but am found, and have hope towards God that there will be a resurrection of the dead.

Brethren and Sisters, in Christ, let me say to you, hold fast, believe the word and live forever.

CHARLES FAIRSERVICE.

Brother Merriam:—I have reason to bless the Lord for his goodness to me, that he has spared my life during the sleeping time, and has caused me to hear and feel the force of the midnight cry. How plain the way looks in which he has been pleased to lead us to fulfil his word. Yet how solemn the thought that we have so far advanced in the last year of time! How important that we should improve every moment as if it were the last. O blessed thought, that we are to see the king in his beauty this year; yes, *this year*. O brethren, let us strive to be ready, for those that are ready are to enter into the marriage of the Lamb. Be faithful, brethren. EZRA S. EASTMAN.

MANCHESTER, July 3, 1854.

Dear Brother Merriam:—The Lord is yet on the giving hand, Glory to his blessed name; and he is at work in the hearts of the people by his spirit. I baptized one happy soul one week ago yesterday in Auburn; yesterday I baptized one in this place, and she is on her way rejoicing.— Praise the Lord forever, Amen. The line is drawn between the two kingdoms; and people are deciding for the Judgment. O that men would be wise and decide for the truth. What is done must be done quickly. My love to all the saints. Amen.

Your Brother, waiting for Jesus,
BENJ. P. MANNING.

THE BATH CHURCH-BURNING. The burning of this building used as a Catholic Church in Bath, Me., has been mentioned by telegraph. The Bath Mirror of Saturday says the name of the itinerant speaker who stirred up the passions of the mob was Brown, and that they had become exasperated because some persons in a carriage attempted to pass through their midst. The crowd was composed of thousands.— The Mirror adds:—

The work of firing the church was carried on so rapidly that in a few minutes from the first alarm the building was in a complete mass of flames, which shooting high up into the heavens, presented a scene of surpassing grandeur and sublimity.— The sparks and cinders were carried to a great distance, and the most superhuman exertions alone prevented a wide-spread and disastrous conflagration. The fire caught on the roofs of many buildings, but was immediately extinguished. Mr Benjamin Blasland, while endeavoring to extinguish the fire which had caught on the roof of his house, fell to the ground, and broke his shoulder blade.

FURTHER RIOTS AT BATH. The Bath Tribune of yesterday, states that a crowd of from two to four hundred assembled in the vicinity of an old building, in the north part of the city, and proceeded to make preparations to pull it down. The Marshal and Oliver Moses, Esq., who was interested in the building, assisted by persons present, prevented the accomplishment of this purpose. In the mean time, the Mayor arrived, read the riot act and ordered the gathering to disperse. This was greeted with hisses and insults. The Mayor finding his efforts to disperse them unavailing, ordered the City Grays to be called out. The bells were rung and the members of the company assembled at their armory, in strong force, when the order was countermanded, the rioters in the mean time having dispersed.—[Boston Traveller.

CONSCRIPTION IN ITALY. Accounts from Lombardy represent the sufferings of the middle classes there at this moment as something perfectly heart-rending, in consequence of the extreme measure of conscription to which the Government has resorted.

To understand this, it is necessary to explain that in ordinary years the levy has never exceeded 10,000 men, and as many men were freed from service at the same time as the fresh draught was made, there was no difficulty in finding substitutes, because numbers who had served their time and stood well for promotion, had no ob-

jection to remain in the service for a consideration; consequently those who could afford to pay 600 florins to the Government chest might reckon with tolerable security on being free from military service.

But this year the levy will amount, according to the official documents published, to 27,478, and as no soldiers are allowed to return home, it is impossible to find substitutes for less than 8,000f., and then with difficulty. The sum is, of course, beyond the means of the former class, and their dismay is described as pitiable, as the whole family is made responsible in case the member liable to the conscription should not be forthcoming, which has, it appears, not unfrequently been the case.

Extract from Kossuth's Speech at the Music Hall.

Austria is so much the irreconcilable enemy of Turkey, that if there be a man here who doubts that she would this day gladly share in her partition,—he is worthy a mad-house.

If you can find in England one statesman, who is not convinced that Austria is, and always will be found perfectly ready to share in a partition of Turkey, if she can arrive at it—if you find only one such man all over England, then—well, I don't know what to say, it is so absurd. Only remember the secret Seymour correspondence which made such a noise, though there was nothing new in it to thinking men. What is it, the Czar has answered, when asked whether Austria would go in for a partition of Turkey? Why, he answered, that is as much as if you would ask him whether he (the Czar) himself would go in for it. This was the meaning, though these were not the precise words. Of course it is quite as much. Why, in the name of common sense, how can England and France commit the enormous, unheard-of blunder, to force such a dangerous ally upon poor Turkey, and to allow him to occupy her provinces? (Loud cheers.) Upon honor and conscience I give it to you, not as an opinion, but as a positive fact, that all Turkish statesmen, from the highest to the lowest, are extremely afraid of the very idea of Austrian friendship.—You may find, in the great Divan, partizans of every imaginable idea, perhaps even of Russia; but not one single partizan of Austrian friendship will you find either in the Divan or amongst the Turkish people, or even amongst the Christian population of Turkey; all of them agree in what the Servian Government declared so emphatically—that Austria is hated by all of them as the personification of a grasping ambition, endeavoring to exercise the most egotistical influence in Turkey. Indeed, it is but barking at the prey, ready to fall upon. And really, how could Turkey do otherwise but be afraid of the alliance with Austria? It knows her nature, it knows her hereditary ambition, it knows her partitioning aspirations, and besides, it knows that Austria entering Turkey as an ally, will arouse all the Christian population of Turkey against herself, and consequently in this case, against Turkey, as the Servian Government declared it officially to the Sublime Porte. (Renewed cheers.)

Why, in the name of good faith and common sense, I ask, how can England and France think to force such an alliance upon Turkey, and drive her into confusion and internal dissolution, all the while pretending to be tenderly careful of her independence and integrity? (Hear, hear.) Further, (and this is again an essential consideration) at entering into alliances, the most ordinary common sense suggests as an imperative condition, that he whom you take for your ally, should agree with you in will and purpose; his object must be the same as yours. If that be not the case, then there is no real alliance—there is division and difference. Now, I would ask you has your Government, with all its infinite submission, come at least so far as to make Austria agree with you in purpose and object? No, a thousand times no. Austria, though she never had the slightest objection through all history to lie and to swear false oaths, did, in this case, not even take the pains to belie you—she dared not go so far from fear to offend the Czar. (Vehement applause.) She told you openly, clearly, that she does not join you in your object of disarming the ambition of Russia, by taking material guarantees against her future encroachments upon Turkey: all in what she would join is, that the Czar should go home this time. Of course, she does desire so much.—Why? Is it from any solicitude for Turkey which she would like to partition rather to-day than to-morrow? No, it is from mere fear that this war in the immediate neighborhood of Hungary, could possibly endanger the duration of her despotic oppression of nations whom she deprived of their national existence. That is the case. You desire to reduce the overwhelming preponderance of Russia—this is your object; in this object Austria does not join you, but she accepts your co-operation to make her own despotism secure. In what manner do you co-operate? Why, you co-operate because by forcing the alliance of Austria upon Turkey, you force her not to take the Polish and Hungarian nations by the hand; which would have saved Turkey, and also have re-constructed Poland and Hungary. Thus do you co-operate to make Austrian despotism sure. Now, if you accept this situation, am I not right in saying, that, from complacency to Austria you have changed the character and the bearing of the war; you are no more fighting for the future security of Turkey, nor for the reduction of Russia's preponderance, but you are fighting for the security of Austrian despotism. Now, I conjure you by the All-seeing eye, is that your object?—is that your aim? You say no; but if such be the object with the Government of England, let it at least be manly acknowledged; let public opinion not be misguided; let us not hear the boast of fighting for the freedom and independence of Europe, because that is not true; let those sacred words not be profaned by lip-worship. (Loud cheers.)

☞ The New York Tribune makes the following remarks in relation to the war on the Danube:

The fact, however, that during the repeated desperate assaults, nearly all the commanding officers were wounded and disabled—Pashkiewitch, Schilders, whose leg has since been amputated, Gorchakoff, Luders and Orloff who was shot through the eye, clearly proves that the Russians were under orders, not merely to take the place at any cost, but to take it within a certain fixed time. Indeed the whole was conducted on their part in a manner which reminds us more of the barbarian method of carrying the cities of Koordistan by Timour Tamerlane, than of the proceedings of regular modern warfare. On the other hand, it is evident that the heroic and able defence of Silistria created equal surprise with the allied powers and the Ottoman Divan. Our readers may remember that about six weeks ago the allied commanders met at Varna, that they discovered that the Balkan line formed the natural defence of Turkey, and that now many of the British journals not only confess, but glory in the avowal, that Silistria was not relieved by a single French or English soldier. Lastly, it cannot be denied that Silistria was a point of great military importance, that the fate of this fortress decides the fate of the campaign, and that with the abandonment of its siege and the sudden retreat of the Russians upon the Pruth, the whole of the Russian conquests of territory made this year as well as the last are lost.

Still it must be said that our English cotemporaries, many of them, greatly exaggerate the extent of the present Muscovite reverses. It certainly requires a high degree of credulity to believe that the sortie made by the garrison of Silistria on June 13, and the succor of 2,000 men they are said to have received from Omer Pasha, resulted in the total defeat of Russians, and forced 90,000 to 100,000 men to fly before 15,000. The sudden retreat of the Russians is, so far as we can judge, quite as mysterious as their sudden attack. It is only to be explained by a previous understanding with Austria, involving the occupation of the Principalities by Austrian troops. Under these circumstances, the following passage which we find in a letter of *The Morning Chronicle's* Constantinople correspondent, revealing this plot on June 10, as early as four days before the conclusion of the Austro-Turkish treaty, is of a peculiarly interesting character:

"The Turks think that diplomacy is playing with them, and that it is their intention to allow Silistria to fall into the hands of Russia. Those suspicions receive confirmation from the news that has been received here of the *preparation of a new protocol at Vienna*, in which the fall of Silistria is, I learn, spoken of *as if it were accomplished*, and, *the military honor of Russia being satisfied*, Austria would consider the time to have arrived for her armed intervention to bring about an arrangement by the means of her co-operation—*occupying the Danubian Principalities, which would be evacuated by the armies of Russia.*"

According to this, if the Russians had taken Silistria in due time, all would have been right. But though they did not succeed in satisfying the military honor of the Czar, they must, according to the compromise with Austria, beat back in a somewhat inglorious manner. The Russians receding behind the Pruth, the Austrians advance up to that river, and thus place themselves between the Muscovites and the Turks and their allies. In this position they are arbiters of the quarrel, preventing both parties from moving forward. If we look at the relative strength of the Russians before Silistria and in Bulgaria, now on their retreat behind the Pruth, and of the allied armies as far as they can, thanks to their ingenious arrangements, be thrown at all into the balance, it is plainly seen that, with even with the best intentions, the latter would not be capable of baffling this combination of Austria with Russia.

The Russian forces employed against Turkey and the allies on the European shores of the Black Sea, amount to thirteen divisions of infantry, three of the third, three of the fourth, one of the fifth, three of the sixth army corps, and three reserve divisions. Besides these, the third, fourth, fifth and sixth divisions of light cavalry, and the third, fourth and fifth divisions of artillery. These troops, making up nearly one-half of the grand army of operations, should amount, according to the official statements, to 16,000 men per division of infantry, 5,000 per division of cavalry, and 160 guns per division of artillery; altogether something like 250,000 to 260,000 men, inclusive of train and camp followers. But, if we measure the strength of a Russian army by what it actually was in the Hungarian war, we cannot estimate a division of Russian infantry at more than 13,000 to 14,000 men, and the cavalry and artillery must be reduced in proportion. The actual forces, then, which the Russians have successively marched into the Principalities would be reduced to about 210,000 men, and even from this number must be deducted, on account of loss in battle and by sickness, at least 20,000 to 25,000 more. Recollecting the ravages made by the marsh-fever in the ranks of the Russian army during 1828-29, and comparing the letters of a Russian surgeon in the Vienna *Medical Journal*, we cannot consider a loss of from eight to ten per cent. upon the total of the army as exaggerated. Thus about 180,000 Russians are left as the disposable number of their army.

Operations of Admiral Plumridge in the Gulf of Bothnia. The squadron of steam frigates, Leopard, Odin, Valorous, and Vulture, under Admiral Plumridge, have sunk, burned, or otherwise destroyed fifty ships, from the Aland group of islands, on the South, to Tornea, at the extreme North of the Gulf of Bothnia. The public stores and magazines of Uleaborg, Brahestad, and Tornea, have been fired. Sixteen ships in first-mentioned port, loaded with stores, tar and wood, and others on the stocks, became the prey of one grand conflagration.

The inhabitants hoped, by offering supplies, that they might succeed in ransoming those places. They were polite and civil. The supplies which were taken were paid for immediately. The inhabitants of Tornea baked bread for three days for the ships, and piled up the barracks, which they offered to burn. The bread was paid for, but the orders against the enemy were fully carried out, and the work of destruction went on. By those operations, it is estimated that a loss of about £400,000 has been inflicted.

In giving an account of an attack on Gamla Thareby, on the Gulf of Bothnia, the Traveller says:—

The action was maintained for one hour and a quarter, at the end of which time, out of the two hundred and thirty men engaged, fifty-four officers and men were killed, wounded, and missing, together with the paddle-box boat mentioned, and its twenty-four pounder howitzer. Thus about one-fourth of the force employed were cut down; Lieut. M. W. Carringtan, Mr. Charles F. H. Montague, mate, and Mr. Althorpe, midshipman, belonging to the Odin, were killed; Lieut. A. O. L. Lewis, R. M., and a naval cadet of the same ship, were wounded—the former having been struck in the face by a musket or Minie ball. Mr. H. Murphy and twenty-seven seamen and marines are missing in the paddle-box boat of the Vulture—most of whom, if not all, are supposed to have been killed.

The Austrian Occupation of the Principalities. It has already been stated that the entrance of Austrian troops into Wallachia is decided on. Count Coronini, with a first division, to be followed by a second, has orders to keep himself in readiness to descend the Danube as far as Giurgevo. M. de Bruck has been ordered to put himself in communication with the Porte, and to come to an understanding respecting the political and military combinations that will ensue from the movement of the Austrian army. Col. Halek sets out for the headquarters of Omer Pasha, and has orders to communicate with the commanders of the French and English troops, but the cabinet of Vienna will only take its final resolution after receiving the reply of the cabinet of St. Petersburg to its last summons.

Col. Manteuffel would arrive at St. Petersburg on the 19th or 20th of June. Nothing would be done before the delivery of the Prussian note, and the reply of the Emperor Nicholas could not be known at Vienna before the beginning of July.

The total strength of the Austrian army will amount, a fortnight hence, to 300,000 men, reaching on a line from the frontiers of Dalmatia, to those of the Bukowina. Gen. Hess, the commander-in-chief, is a man of ability, and enjoys the confidence of the army.

Riot at Manchester, N. H. On Monday night a number of Irish lads, at the lower end of Elm street, kindled bonfires, which were twice extinguished by the authorities. In passing by this spot, some Americans were assailed with insulting speeches, brick bats, and other missiles some being badly injured. There were about one hundred Irish engaged in the assault.—About midnight they attacked the building of Marshall & Cheney, breaking the windows, and doing other damage, and also, without provocation, knocked down and seriously hurt Mr. Charles Lee. The report was now carried through the city, that Lee and another man was killed, when a mob of Americans was formed, who rushed indiscriminately upon the Irish settlements, breaking the doors and windows of fifteen houses. They then started for the Catholic church, breaking in the windows, which were of beautiful stained glass, and doing damage to the amount of six hundred dollars. At this time, John H Maynard, Esq., appeared, and influenced the mob to desist, which they did for the time, but an effort was made on Wednesday evening to form another mob, for renewed assaults on the Irish, the ring leaders in which were arrested. The mayor appeared and exhorted all persons to keep the peace.—[Her. Gos. Lib.

☞ From Babylon also very interesting accounts have been received from Major Rawlinson, in the first place narrating the progress of his own exhumations, and in the next, describing some tablets of cuneiform character, discovered in the earliest diggings of the new Assyrian Association, and sent to him from the locality about 90 miles to the south of Babylon, where the ruins of a city, apparently equal, or superior, in extent to Nineveh, now offer themselves for the operations of the society. Here again a great and extraordinary field is opened for inquiry. The inscriptions contain the names of Selenius and Antiochus, successors of Alexander the Great, and there seems to be little doubt that the monuments disinterred from this site will furnish the most important facts of the Grecian wars in Asia, of which so little except generalities is known.—Truly we may be led to the belief that the secrets of the old world are about to be revealed in a manner quite unhoped for till the present era.

Correction. In last week's Crisis there was an expression over the head of foreign news, taken from another paper, which was not noticed at the time, or it would not have been published. It was this, "prospect of a terminus to the war." We have no idea that peace will ever reign again among the nations, until the administration of "the Prince of peace" begins.

Later from Europe.

Change in the Aspect of the War.

By the Asia at New York, July 12, we have three days later advices from Europe—dates to the 1st inst. There would be a union of the allied army at Varna in a few days. Negotiations were still active. Amicable relations between Turkey and Greece would soon be restored. Odessa was no longer blockaded. Austria had raised a new loan of 350,000,000. The markets complained of a depression in prices.—The Czar was on his way to the Crimea.

Austria is ready to march 200,000 troops into the Principalities, thus interposing between the combatants and preventing further actual hostilities in that quarter. Austria has not yet received the Czar's official reply, and cannot probably before July 3d, and will not act decisively until received. The action of Austria is in accordance with the convention between herself individually and the Porte.

The whole Anglo French force is now at Varna, preparing, it is supposed, for an expedition under Gen. St. Arnaud, in person, into the Crimea.

The whole of the Russian army of occupation, is falling back in good order with all its stores on the pruth. The Garrison of Ismail Gallaty &c., was already on march to the Crimea, and also the disposable force will immediately follow, as that is supposed to be the next battlefield.

On the 20th and 23d of June, the Turkish vanguard of 25,000 men attacked the rear guard of the Russians, and drove it beyond the Trajan Wall.

Despatches are stated to have been received from St. Petersburgh, containing the Russian answer to the Austrian requisition. Well informed persons believe that they give no reason why negotiations would be further prolonged..

In the treaty between Austria and Turkey it is added that Austria will not enter into any arrangement which shall not proceed on the assumption of the sovereign right of the Sultan and the integrity of his Empire. Austria will evacuate the Principalities on the conclusion of peace with the least possible delay.

The Baltic.—The bombardment of Bornersund began at 5 o'clock on the evening of the 21st; by 7 o'clock masked batteries were dismounted and abandoned, and at 10 o'clock the Russian Magazine was in a blaze. One account says the English lost three men; another says four killed and seven wounded. Sir Charles Napier's forces near Cronstadt consists of 12 screw line of battle ships, 9 frigates, 5 French ships of the line, 7 French corvettes. The London Times says it expected that Admiral Napier wished to offer battle to the Russian fleet, or to reconnoitre the defences of Cronstadt, rather than make a regular attack on that place.

For the World's Crisis.

The Pilgrim's Voyage.

As o'er the stormy sea of time
Our steady course we keep,
We're bound to Canaan's happy land,
Where none shall sigh or weep:
Our hope is like an anchor sure,
Which mariners do cast
To hold their gallant bark secure,
Until the storm be past.
Through many storms and tempests drear,
And dangers oft we've pass'd;
But now the heavenly land is near,
Our home 's in sight at last,—
And beacon lights on either hand,
How bright and clear they shine!
And though the coast is perilous,
Our Pilot is Divine.
Then let us heed our Pilot's voice,
And doubt his skill no more,
And soon, the weary toil-worn crew
Will land on Canaan's shore.
And then with all the blood-wash'd throng,
We'll walk the golden street,
With cheerful hearts and voices too,
Each other there to greet. M. G. R.

Obituary.

Bro. Job Holt, of North Hermon, died in the city of Bangor, June 17, aged 56 years. He was taken sick at eleven o'clock, P. M., and died at six o'clock the next morning, as was supposed of the bilious colic. His distress was inexpressible, but he was calm and composed just before he fell asleep in Christ. He has left a dear companion, seven children and a large circle of friends to mourn his loss; but praise the Lord they do not mourn as those that have no hope. It is truly comforting to the widow, and the fatherless children, to believe that they shall see him immortal this year. He was a member of the Methodist church for 28 years; and for two years past, he has believed in the speedy coming of the Lord. For several months prior to his death, his faith was strong in the coming of the Lord this year to raise the dead and change the living; and his faith was made perfect by works, by leaving his farm in the spring without being sowed or planted, and though he sleeps his farm proclaims that he was expecting the land promised to Abraham. His last testimony was, "the old ship is right and under good headway,—we shall anchor in 1854."

To those of the children who are not professedly ready to meet their Father in the kingdom, let me say, I hope you will get ready while mercy lingers, for it is your privilege to meet your father in a land where sickness, sorrow, pain and death will never come.

The mourners were comforted by a discourse from 1 Thess 4: 18, delivered by bro. N. Read. It was truly comforting to know that the time is near when friends will meet whom death has sundered here. May the grace of God comfort the afflicted family, and they all be gathered this year around the table of their Lord, at the Marriage supper of the Lamb. S. Bragg.

Died in East Otis, June 30th, sister Mary A. Benton, wife of Riley Benton, aged 39. She had been a member of the Methodist E. Church for a number of years, and had never left the communion; but last fall under the preaching of brother Grant she adopted the faith of the "Sleep of the Saints," destruction of the wicked, and the coming of Christ soon to restore the kingdom and reign on David's throne. She leaves a husband and two children to mourn her loss. She said just previous to her death—"I would *rather* wait till Jesus comes, but if I *sleep* it will be but *short*, my hope is in the Lord."

She sleeps, but *soon* the trump
Will rouse her from her bed;
Not *long* will be her slumbers there
Among the lowly dead.

Nancy M. Henry.

Deceased in East Granville, April 18, sister Mary M. Pheeland, wife of Lorenzo Pheeland, aged 23. She died in the faith, and is resting in hope.

And in the morn all bright
And glorious she'll arise,—
And hail with joy her coming king
Descending from the skies.

N. M. Henry.

Appointments.

North Haverhill, N. H., July 15, '54.

There will be a general gathering of the dear Saints of God at Sugar Hill, N. H., commencing Thursday, Aug 10th, and continuing over the Sabbath. Come, my brethren and sisters, to this meeting, far and near, and have your faith strengthened, and your hearts made glad, by the glad tidings of the soon-coming King.—May the Master send some of his servants who have the spirit and power of the Gospel, to labor at this meeting. E. Whitney.

There will be a Grove Meeting at North Woodstock, N. H., commencing Thursday, Aug. 4, and continuing over the Sabbath. As this is a new field of labor, I hope the brethren will come up to this meeting to labor for the salvation of souls. The people at this place are anxious to hear about the coming King and kingdom, and are willing to feed all that will come. Will some of my preaching brethren come and help? Will Bro. Holt be at the meeting?

E. Whitney.

The Lord willing, I will meet the Brethren in Shrewsbury, Vt, July 30, where they may appoint. J. A. Packard.

TENT MEETING AT WORCESTER, MS.

The Lord willing, there will be a Tent Meeting in Worcester, Mass., commencing on Tuesday, August 1st, in or near the city. Bro. J. Cummings will be in attendance with his large tent. Brethren having small tents are requested to bring them where it is practicable. The meeting will continue over the Sabbath. Let there be a general gathering. Particulars in regard to the location will be given next week.

Elder William Roworth will, by divine permission, preach three times at the Advent Meeting-house, Middletown, Saratoga County, N.Y., on Sunday, July 23d, 1854.

If the Lord permit, we will meet the brethren At the Reed Meeting-house, in Richmond, Sunday, July 23.
At "Mechanicks Hall," in Gardiner, Sunday, July 30.

Jesse Partridge,
R. R. York.

If the Lord will, there will be Tent Meetings as follows, and each continue over the Sabbath.
One at Providence, R. I., Tuesday, July 25. Will the brethren give the particulars?
One at Worcester, Mass., Wednesday, Aug 2. Will the brethren there also give the particulars?
One at Ware, Mass., Wednesday, Aug. 9. Particulars hereafter.
One in the vicinity of Syracuse, N. Y., Thursday, Aug. 17th. Particulars hereafter.

J. Cummings.

If the Lord will, I will meet with the saints
At Litchfield Station, Ct., Sunday, July 23.
At Cheshire, Ct., Sunday, July 30.

C. Goodrich.

I will preach at
Worcester, July 21, at 7 1-2 o'clock, P. M., and continue over the Sabbath.
At Hebron, Washington Co., N. Y., Aug 10, at 7 1-2 o'clock, P. M., and continue over the Sabbath.
At Champlain, Aug. 18, at 7 1-2 o'clock, P. M., and over the Sabbath.
At Montgomery, Vt., Aug 25, at 7 1-2 P. M., and over the Sabbath.
Will brethren get groves as much as possible. I pledge myself to answer any objections that may be brought against the time. Brethren awake, the Bridegroom is coming.

Isaac Adrian.

The Lord willing, I will preach
At the Tabernacle, in Holderness, Sabbath, July 23.
At the Page School House, July 23, at 5.
At West Aton, July 30th.
At the Page School House, 1st Sabbath in Aug.
At Barnsted Red School House, 2d Sabbath in Aug.
At Meredith Centre, 3d Sabbath in August.

CAMP MEETING IN NEW JERSEY.

If the Lord will, there will be a Camp Meeting at Bergen Neck, 4 miles from Jersey City, to commence on Monday, Aug. 14th, and continuing one week. The brethren and sisters, far and near, are invited to attend this meeting. We hope all who can will bring their Tents.—Provision will be made for board, &c, on the ground. We hope the Preaching brethren will make arrangements to be there. The plank road stages run every hour from Jersey City to the ground. Fare 10 cents.

Committee,—Abraham Flavell, Mark E. Green, Joseph Cherry, David B. Salter, John Browe.

CAMP MEETING IN VERNON, VT.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground occupied the two past years, in a beautiful grove, about one-fourth of a mile from the North Vernon Depot, near the Connecticut river road leading from Brattleboro, Vt., to Springfield, Ms., about 4 miles south of the former, and 48 north of the latter named place, commencing Aug. 14th, and continuing one week. The sole object of this meeting is for the salvation of our fellow-men. Brethren East, West, North and South, will you not exert every power of your being, knowing the time is about over for us to labor to save souls? We cannot do too much for the cause of our soon coming King, seeing he has done so much for us. O do come to this feast in the name of the Lord, full of faith and the holy ghost, with the whole armor on all ready in working order to save souls from the awful gathering storm. We once more invite all of God's people to come and bring their tents and join us. Arrangements are made for board and horse keeping for all who may wish on reasonable terms. Arrangements will be made to reduce the fare on the railroads.

Committee,—E. G. Scott, E. Miller, C. Severance, A. Gage, S. Titus, J. Frost.
Brethren B. Burnham, J. G. Bennett, J. Couch, F. H. Berrick, are invited.

There will be a Grove Meeting at Windsor, Me., to commence Thursday, July 27, at 10 o'clock A. M. and continue over the Sabbath.

F. H. Berick,
John Couch.

The Lord willing, I will preach at Whitefield, Sunday, July 23, and will visit other places in that vicinity if the brethren will please notify me seasonable at Whitefield.

Geo Stevens.

The Lord willing, I will be at Granville, Vt., according to Bro. Henry H. Cady's request, on Saturday eve., July 22, and continue as long as is thought best. Let Bro. Cady give notice, and make all necessary arrangements.

J. Weston.

TENT MEETING.

There will be a Tent Meeting in Providence, R. I., commencing Tuesday, July 25, to continue over the Sabbath. Bro. Cummings will come with the Big Tent. And we would say to the ministering Brethren in general, come, as the Lord may direct. Brethren and Sisters from abroad are invited to come up to this feast. The Tent will be pitched on Barton's Common, west side of the river, near Oneysville.

For the Brethren, J. Thomas Sweet.

The Lord willing, I will preach in Portland, Me, Sunday, July 23, and stay longer if duty requires. S. W. Bishop.

The Lord willing, I will preach in Holderness, N H., Sunday, July 30, where Bro. Knowlton may appoint.

B. P. Manning.

Providence permitting, I will be at Meredith Village, July 23.

J. G. Smith.

TENT MEETINGS.

There will be a Tent Meeting in Greenfield, Mass., commencing Wednesday, July 26, at 5 o'clock, P. M., and continuing over the Sabbath. As there are but few brethren in this place, it is hoped there will be a gathering of the brethren from the surrounding country, to lend a helping hand in sounding this last message to the world. Brethren are requested to bring their bedding and one or two tents. Provision for boarding on the ground.

There will be a Tent Meeting in Mansfield, Conn., at the Eagle Factoryville, commencing Wednesday, August 2, at 5 o'clock, P. M., and continuing through the week. Provision for boarding on the ground.

There will be a Tent Meeting in Dartmouth, Mass., near Tance's Corner, commencing on Wednesday, August 9, at 5 o'clock, P. M., and continuing over the Sabbath. Brethren coming by Railroad will stop at the *head of the River*, about four miles from N. Bedford.

The above meetings are appointed by request of the brethren, and our brethren and sisters from abroad are invited to attend, and it is expected that the Lord's servants will understand their duty and attend accordingly. Come brethren, and be on the ground at the commencement of the meeting and help sound the last note of warning to a judgment bound world.

J. Hemenway.

If time continues there will be a great Camp Meeting in Winsted, Ct., commencing Aug. 28. Particulars hereafter.

Conferences.

The Lord willing, there will be a Conference at the head of the Bay in Stanstead, C. E., commencing the third Sabbath in July, to hold as long as thought best. Come Brethren to this meeting and have a foretaste of those joys that await us. Will some Brethren from Concord or vicinity attend.

Daniel S. Holt.

P. S. There will be provisions for all that cannot provide for themselves.

Providence permitting there will be a Conference at
N. Adams, Mass., commencing July 19, at half-past 7 P. M., and continuing over the following Sabbath.
Williamstown, Mass., Monday, 24th, to continue one week.
N. Lebanon, N. Y., Tuesday, Aug. 1st, to continue over the Sabbath.
Reedsboro, Vt., Tuesday, Aug. 8th, to continue over the Sabbath.
Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.
Brother M. Grant will accompany me.
In behalf of the brethren, H. Pratt.
P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Special Notices.

Brother B. T. Manning's P. O. address is Oil Mill Village, Weare, N. H.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. Richards.

Bro. Merriam,—I wish to say that the Advent Brethren in this place (North Adams, Mass.) have hired Isbell's Hall, on Eagle St., where we hold meetings three times on the Sabbath. We hope ministering Brethren will appoint meetings here as in other places.

Address Wm. McCulloch, North Adams, Ms.

Notice. The Lord's children here are few, young and thrifty, holding meetings on Tuesday and Friday evenings, of the week, also Sundays, day and evening, at Bro. Ralph Deveraux's, on High St., Marblehead, Mass.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

Buffalo, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity, if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis*.
2. Over all communications not designed to be public write, *Private*.
3. [illegible]
4. Write all orders for papers or books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.
5. At the close of each letter containing money write the amount, and to whom it is to be credited.
6. Be careful to write name and P. O. address in a *legible hand*.
7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.
8. In [illegible] our correspondents will adopt, as the most important and indispensable of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly means to feed and nurture the little flock unto eternal life; also that sinners may be awakened to their impending wrath, and take refuge in the ark before the deluge takes them all away.
9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability to do so. If, however, the writer does not understand punctuation, &c., the Editor is just as well off, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ Bro. R. G. Culver:—We direct your bundle to Quechee, Vt.

☞ Bro. J. West: The notice of the Tent Meeting came too late for insertion.

☞ The price of our Hymn Books at wholesale is $11 per hundred. We have formerly sold them at 12 1-2 cts at retail, but those who order them by express complain that it is lower than they can afford them, consequently it has been thought best to raise the retail price to 15 cents. We shall sell them by wholesale as before.

☞ Sister Louisa Smith: Your paper has not been intentionally withheld.

☞ The Bro. who writes from Brattleboro', Vt., ordering Pilgrim Songsters, forgot to sign his name.

☞ When the names of *new subscribers* are sent they should be marked as such.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ Notices and appointments must be written as they are expected to appear in the paper.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.	
"	paper	"	30 "
Wholesale, cloth	"	$40 00 per 100	
"	paper	"	33 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"Historical Extracts." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whereas information can be procured to show the events which took place in fulfilment of prophecies at these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete in three volumes. Price $6.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

J Slater, W Bradbing, I Tuttle, F Williams, C D Higgs, L P Harvey, E Perkins, J Couch, A Coombs, H Hardy, O Locke, [illegible], J Downing, A Friend, R F Berry, J H [illegible], N T Moulton, B P Chase, J Harvey, [illegible] Dean, T Catlin, W Bunsted, [illegible] rill, J Burgess, C Spencer, G W [illegible], Holt, R Allen, S Royce, W [illegible], W Hallard, E G Edison, [illegible], J Leighton, T R Bullard, [illegible], Z Farrington, C [illegible], rett, J S [illegible], Couison, B P [illegible], her, C Starkey, [illegible], H Brown, [illegible], F Chase, [illegible] [illegible]

jection to remain in the service for a consideration; consequently those who could afford to pay 600 florins to the Government chest might reckon with tolerable security on being free from military service.

But this year the levy will amount, according to the official documents published, to 27,478, and as no soldiers are allowed to return home, it is impossible to find substitutes for less than 8,000f., and then with difficulty. The sum is, of course, beyond the means of the former class, and their dismay is described as pitiable, as the whole family is made responsible in case the member liable to the conscription should not be forthcoming, which has, it appears, not unfrequently been the case.

Extract from Kossuth's Speech at the Music Hall.

Austria is so much the irreconcilable enemy of Turkey, that if there be a man here who doubts that she would this day gladly share in her partition,—he is worthy a mad-house.

If you can find in England one statesman, who is not convinced that Austria is, and always will be found perfectly ready to share in a partition of Turkey, if she can arrive at it—if you find only one such man all over England, then—well, I don't know what to say, it is so absurd. Only remember the secret Seymour correspondence which made such a noise, though there was nothing new in it to thinking men. What is it, the Czar has answered, when asked whether Austria would go in for a partition of Turkey? Why, he answered, that is as much as if you would ask him whether he (the Czar) himself would go in for it. This was the meaning, though these were not the precise words. Of course it is quite as much. Why, in the name of common sense, how can England and France commit the enormous, unheard-of blunder, to force such a dangerous ally upon poor Turkey, and to allow him to occupy her provinces? (Loud cheers.) Upon honor and conscience I give it to you, not as an opinion, but as a positive fact, that all Turkish statesmen, from the highest to the lowest, are extremely afraid of the very idea of Austrian friendship.—You may find, in the great Divan, partizans of every imaginable idea, perhaps even of Russia; but not one single partizan of Austrian friendship will you find either in the Divan or amongst the Turkish people, or even amongst the Christian population of Turkey; all of them agree in what the Servian Government declared so emphatically—that Austria is hated by all of them as the personification of a grasping ambition, endeavoring to exercise the most egotistical influence in Turkey. Indeed, it is but barking at the prey, ready to fall upon. And really, how could Turkey do otherwise but be afraid of the alliance with Austria? It knows her nature, it knows her hereditary ambition, it knows her partitioning aspirations, and besides, it knows that Austria entering Turkey as an ally, will arouse all the Christian population of Turkey against herself, and consequently in this case, against Turkey, as the Servian Government declared it officially to the Sublime Porte. (Renewed cheers.)

Why, in the name of good faith and common sense, I ask, how can England and France think to force such an alliance upon Turkey, and drive her into confusion and internal dissolution, all the while pretending to be tenderly careful of her independence and integrity? (Hear, hear.) Further, (and this is again an essential consideration) at entering into alliances, the most ordinary common sense suggests as an imperative condition, that he whom you take for your ally, should agree with you in will and purpose; his object must be the same as yours. If that be not the case, then there is no real alliance—there is division and difference. Now, I would ask you has your Government, with all its infinite submission, come at least so far as to make Austria agree with you in purpose and object? No, a thousand times no. Austria, though she never had the slightest objection through all history to lie and to swear false oaths, did, in this case, not even take the pains to belie you—she dared not go so far from fear to offend the Czar. (Vehement applause.) She told you openly, clearly, that she does not join you in your object of disarming the ambition of Russia, by taking material guarantees against her future encroachments upon Turkey: all in what she would join is, that the Czar should go home this time. Of course, she does desire so much.—Why? Is it from any solicitude for Turkey which she would like to partition rather to-day than to-morrow? No, it is from mere fear that this war in the immediate neighborhood of Hungary, could possibly endanger the duration of her despotic oppression of nations whom she deprived of their national existence. That is the case. You desire to reduce the overwhelming preponderance of Russia—this is your object; in this object Austria does not join you, but she accepts your co-operation to make her own despotism secure. In what manner do you co-operate? Why, you co-operate because by forcing the alliance of Austria upon Turkey, you force her not to take the Polish and Hungarian nations by the hand; which would have saved Turkey, and also have re-constructed Poland and Hungary. Thus do you co-operate to make Austrian despotism sure. Now, if you accept this situation, am I not right in saying, that, from complacency to Austria you have changed the character and the bearing of the war; you are no more fighting for the future security of Turkey, nor for the reduction of Russia's preponderance, but you are fighting for the security of Austrian despotism. Now, I conjure you by the All-seeing eye, is that your object?—is that your aim? You say no; but if such be the object with the Government of England, let it at least be manly acknowledged; let public opinion not be misguided; let us not hear the boast of fighting for the freedom and independence of Europe, because that is not true; let those sacred words not be profaned by lip-worship. (Loud cheers.)

☞ The New York Tribune makes the following remarks in relation to the war on the Danube:

The fact, however, that during the repeated desperate assaults, nearly all the commanding officers were wounded and disabled—Pashkiewitch, Schilders, whose leg has since been amputated, Gorchakoff, Luders and Orloff who was shot through the eye, clearly proves that the Russians were under orders, not merely to take the place at any cost, but to take it within a certain fixed time. Indeed the whole was conducted on their part in a manner which reminds us more of the barbarian method of carrying the cities of Koordistan by Timour Tamerlane, than of the proceedings of regular modern warfare. On the other hand, it is evident that the heroic and able defence of Silistria created equal surprise with the allied powers and the Ottoman Divan. Our readers may remember that about six weeks ago the allied commanders met at Varna, that they discovered that the Balkan line formed the natural defence of Turkey, and that now many of the British journals not only confess, but glory in the avowal, that Silistria was not relieved by a single French or English soldier. Lastly, it cannot be denied that Silistria was a point of great military importance, that the fate of this fortress decides the fate of the campaign, and that with the abandonment of its siege and the sudden retreat of the Russians upon the Pruth, the whole of the Russian conquests of territory made this year as well as the last are lost.

Still it must be said that our English cotemporaries, many of them, greatly exaggerate the extent of the present Muscovite reverses. It certainly requires a high degree of credulity to believe that the sortie made by the garrison of Silistria on June 13, and the succor of 2,000 men they are said to have received from Omer Pasha, resulted in the total defeat of Russians, and forced 90,000 to 100,000 men to fly before 15,000. The sudden retreat of the Russians is, so far as we can judge, quite as mysterious as their sudden attack. It is only to be explained by a previous understanding with Austria, involving the occupation of the Principalities by Austrian troops. Under these circumstances, the following passage which we find in a letter of *The Morning Chronicle's* Constantinople correspondent, revealing this plot on June 10, as early as four days before the conclusion of the Austro-Turkish treaty, is of a peculiarly interesting character:

"The Turks think that diplomacy is playing with them, and that it is their intention to allow Silistria to fall into the hands of Russia. Those suspicions receive confirmation from the news that has been received here of the *preparation of a new protocol at Vienna*, in which the fall of Silistria is, I learn, spoken of *as if it were accomplished*; and, *the military honor of Russia being satisfied*, Austria would consider the time to have arrived for her armed intervention to bring about an arrangement by the means of her co-operation—*occupying the Danubian Principalities, which would be evacuated by the armies of Russia.*"

According to this, if the Russians had taken Silistria in due time, all would have been right. But though they did not succeed in satisfying the military honor of the Czar, they must, according to the compromise with Austria, beat back in a somewhat inglorious manner. The Russians receding behind the Pruth, the Austrians advance up to that river, and thus place themselves between the Muscovites and the Turks and their allies. In this position they are arbiters of the quarrel, preventing both parties from moving forward. If we look at the relative strength of the Russians before Silistria and in Bulgaria, now on their retreat behind the Pruth, and of the allied armies as far as they can, thanks to their ingenious arrangements, be thrown at all into the balance, it is plainly seen that, with even with the best intentions, the latter would not be capable of baffling this combination of Austria with Russia.

The Russian forces employed against Turkey and the allies on the European shores of the Black Sea, amount to thirteen divisions of infantry, three of the third, three of the fourth, one of the fifth, three of the sixth army corps, and three reserve divisions. Besides these, the third, fourth, fifth and sixth divisions of light cavalry, and the third, fourth and fifth divisions of artillery. These troops, making up nearly one-half of the grand army of operations, should amount, according to the official statements, to 16,000 men per division of infantry, 6,000 per division of cavalry, and 160 guns per division of artillery; altogether something like 250,000 to 260,000 men, inclusive of train and camp followers. But, if we measure the strength of a Russian army by what it actually was in the Hungarian war, we cannot estimate a division of Russian infantry at more than 13,000 to 14,000 men, and the cavalry and artillery must be reduced in proportion. The actual forces, then, which the Russians have successively marched into the Principalities would be reduced to about 210,000 men, and even from this number must be deducted, on account of loss in battle and by sickness, at least 20,000 to 25,000 more. Recollecting the ravages made by the marsh-fever in the ranks of the Russian army during 1828-29, and comparing the letters of a Russian surgeon in the Vienna *Medical Journal*, we cannot consider a loss of from eight to ten per cent. upon the total of the army as exaggerated. Thus about 180,000 Russians are left as the disposable number of their army.

Operations of Admiral Plumridge in the Gulf of Bothnia. The squadron of steam frigates, Leopard, Odin, Valorous, and Vulture, under Admiral Plumridge, have sunk, burned, or otherwise destroyed fifty ships, from the Aland group of islands, on the South, to Tornea, at the extreme North of the Gulf of Bothnia. The public stores and magazines of Uleaborg, Brahestad, and Tornea, have been fired. Sixteen ships in first-mentioned port, loaded with stores, tar and wood, and others on the stocks, became the prey of one grand conflagration.

The inhabitants hoped, by offering supplies, that they might succeed in ransoming those places. They were polite and civil. The supplies which were taken were paid for immediately. The inhabitants of Tornea baked bread for three days for the ships, and piled up the barracks, which they offered to burn. The bread was paid for, but the orders against the enemy were fully carried out, and the work of destruction went on. By those operations, it is estimated that a loss of about £400,000 has been inflicted.

In giving an account of an attack on Gamla Thareby, on the Gulf of Bothnia, the Traveller says:—

The action was maintained for one hour and a quarter, at the end of which time, out of the two hundred and thirty men engaged, fifty-four officers and men were killed, wounded, and missing, together with the paddle-box boat mentioned, and its twenty-four pounder howitzer. Thus about one-fourth of the force employed were cut down; Lieut. M. W. Carringtan, Mr. Charles F. H. Montague, mate, and Mr. Althorpe, midshipman, belonging to the Odin, were killed; Lieut. A. O. L. Lewis, R. M., and a naval cadet of the same ship, were wounded—the former having been struck in the face by a musket or Minie ball. Mr. H. Murphy and twenty-seven seamen and marines are missing in the paddle-box boat of the Vulture—most of whom, if not all, are supposed to have been killed.

The Austrian Occupation of the Principalities. It has already been stated that the entrance of Austrian troops into Wallachia is decided on. Count Coronini, with a first division, to be followed by a second, has orders to keep himself in readiness to descend the Danube as far as Giurgevo. M. de Bruck has been ordered to put himself in communication with the Porte, and to come to an understanding respecting the political and military combinations that will ensue from the movement of the Austrian army. Col. Halek sets out for the headquarters of Omer Pasha, and has orders to communicate with the commanders of the French and English troops, but the cabinet of Vienna will only take its final resolution after receiving the reply of the cabinet of St. Petersburg to its last summons.

Col. Manteuffel would arrive at St. Petersburg on the 19th or 20th of June. Nothing would be done before the delivery of the Prussian note, and the reply of the Emperor Nicholas could not be known at Vienna before the beginning of July.

The total strength of the Austrian army will amount, a fortnight hence, to 300,000 men, reaching on a line from the frontiers of Dalmatia, to those of the Bukowina. Gen. Hess, the commander-in-chief, is a man of ability, and enjoys the confidence of the army.

Riot at Manchester, N. H. On Monday night a number of Irish lads, at the lower end of Elm street, kindled bonfires, which were twice extinguished by the authorities. In passing by this spot, some Americans were assailed with insulting speeches, brick bats, and other missiles some being badly injured. There were about one hundred Irish engaged in the assault.—About midnight they attacked the building of Marshall & Cheeny, breaking the windows, and doing other damage, and also, without provocation, knocked down and seriously hurt Mr. Charles Lee. The report was now carried through the city, that Lee and another man was killed, when a mob of Americans was formed, who rushed indiscriminately upon the Irish settlements, breaking the doors and windows of fifteen houses. They then started for the Catholic church, breaking in the windows, which were of beautiful stained glass, and doing damage to the amount of six hundred dollars. At this time, John H. Maynard, Esq., appeared, and influenced the mob to desist, which they did for the time, but an effort was made on Wednesday evening to form another mob, for renewed assaults on the Irish, the ring leaders in which were arrested. The mayor appeared and exhorted all persons to keep the peace.—[Her. Gos. Lib.

☞ From Babylon also very interesting accounts have been received from Major Rawlinson, in the first place narrating the progress of his own exhumations, and in the next, describing some tablets of cuneiform character, discovered in the earliest diggings of the new Assyrian Association, and sent to him from the locality about 90 miles to the south of Babylon, where the ruins of a city, apparently equal, or superior, in extent to Nineveh, now offer themselves for the operations of the society. Here again a great and extraordinary field is opened for inquiry. The inscriptions contain the names of Selenius and Antiochus, successors of Alexander the Great, and there seems to be little doubt that the monuments disinterred from this site will furnish the most important facts of the Grecian wars in Asia, of which so little except generalities is known.—Truly we may be led to the belief that the secrets of the old world are about to be revealed in a manner quite unhoped for till the present era.

Correction. In last week's Crisis there was an expression over the head of foreign news, taken from another paper, which was not noticed at the time, or it would not have been published. It was this, "prospect of a terminus to the war." We have no idea that peace will ever reign again among the nations, until the administration of "the Prince of peace" begins.

Later from Europe.

Change in the Aspect of the War.

By the Asia at New York, July 12, we have three days later advices from Europe—dates to the 1st inst. There would be a union of the allied army at Varna in a few days. Negotiations were still active. Amicable relations between Turkey and Greece would soon be restored. Odessa was no longer blockaded. Austria had raised a new loan of 350,000,000. The markets complained of a depression in prices.—The Czar was on his way to the Crimea.

Austria is ready to march 200,000 troops into the Principalities, thus interposing between the combatants and preventing further actual hostilities in that quarter. Austria has not yet received the Czar's official reply, and cannot probably before July 3d, and will not act decisively until received. The action of Austria is in accordance with the convention between herself individually and the Porte.

The whole Anglo French force is now at Varna, preparing, it is supposed, for an expedition under Gen. St. Arnaud, in person, into the Crimea.

The whole of the Russian army of occupation, is falling back in good order with all its stores on the pruth. The Garrison of Ismail Gallaty &c., was already on march to the Crimea, and also the disposable force will immediately follow, as that is supposed to be the next battlefield.

On the 20th and 23d of June, the Turkish vanguard of 25,000 men attacked the rear guard of the Russians, and drove it beyond the Trajan Wall.

Despatches are stated to have been received from St. Petersburgh, containing the Russian answer to the Austrian requisition. Well informed persons believe that they give no reason why negotiations would be further prolonged..

In the treaty between Austria and Turkey it is added that Austria will not enter into any arrangement which shall not proceed on the assumption of the sovereign right of the Sultan and the integrity of his Empire. Austria will evacuate the Principalities on the conclusion of peace with the least possible delay.

The Baltic.—The bombardment of Bornersund began at 5 o'clock on the evening of the 21st; by 7 o'clock masked batteries were dismounted and abandoned, and at 10 o'clock the Russian Magazine was in a blaze. One account says the English lost three men; another says four killed and seven wounded. Sir Charles Napier's forces near Cronstadt consists of 12 screw line of battle ships, 9 frigates, 5 French ships of the line, 7 French corvettes. The London Times says it expected that Admiral Napier wished to offer battle to the Russian fleet, or to reconnoitre the defences of Cronstadt, rather than make a regular attack on that place.

For the World's Crisis.

The Pilgrim's Voyage.

As o'er the stormy sea of time
Our steady course we keep,
We're bound to Canaan's happy land,
Where none shall sigh or weep.
Our hope is like an anchor sure,
Which mariners do cast
To hold their gallant bark secure,
Until the storm be past.
Through many storms and tempests drear,
And dangers oft we've pass'd;
But now the heavenly land is near,
Our home 's in sight at last,—
And beacon lights on either hand,
How bright and clear they shine!
And though the coast is perilous,
Our Pilot is Divine.
Then let us heed our Pilot's voice,
And doubt his skill no more,
And soon, the weary toil-worn crew
Will land on Canaan's shore.
And then with all the blood-wash'd throng,
We'll walk the golden street,
With cheerful hearts and voices too,
Each other there to greet. M. G. E.

Obituary.

Bro. Job Holt, of North Hermon, died in the city of Bangor, June 17, aged 56 years. He was taken sick at eleven o'clock, P. M., and died at six o'clock the next morning, as was supposed of the billious colic. His distress was inexpressible, but he was calm and composed just before he fell asleep in Christ. He has left a dear companion, seven children and a large circle of friends to mourn his loss; but praise the Lord they do not mourn as those that have no hope. It is truly comforting to the widow, and the fatherless children, to believe that they shall see him immortal this year. He was a member of the Methodist church for 20 years; and for two years past, he has believed in the speedy coming of the Lord. For several months prior to his death his faith was strong in the coming of the Lord this year to raise the dead and change the living; and his faith was made perfect by works, by leaving his farm in the spring without being sowed or planted, and though he sleeps his farm proclaims that he was expecting the land promised to Abraham. His last testimony was, "the old ship is right and under good headway,—we shall anchor in 1854."

To those of the children who are not professedly ready to meet their Father in the kingdom, let me say, I hope you will get ready while mercy lingers, for it is your privilege to meet your father in a land where sickness, sorrow, pain and death will never come.

The mourners were comforted by a discourse from 1 Thess 4: 18, delivered by bro. N. Read. It was truly comforting to know that the time is near when friends will meet whom death has sundered here. May the grace of God comfort the afflicted family, and they all be gathered this year around the table of their Lord, at the Marriage supper of the Lamb. S. Bragg.

Died in East Otis, June 30th, sister Mary A. Benton, wife of Riley Benton, aged 39. She had been a member of the Methodist E. Church for a number of years, and had never left the communion; but last fall under the preaching of brother Grant she adopted the faith of the "Sleep of the Saints," destruction of the wicked, and the coming of Christ soon to restore the kingdom and reign on David's throne. She leaves a husband and two children to mourn her loss. She said just previous to her death—"I would *rather* wait till Jesus comes, but if I *sleep* it will be but *short*, my hope is in the Lord."

She sleeps, but *soon* the trump
Will rouse her from her bed;
Not *long* will be her slumbers there
Among the lowly dead.

Nancy M. Henry.

Deceased in East Granville, April 18, sister Mary M. Pheeland, wife of Lorenzo Pheeland, aged 28. She died in the faith, and is resting in hope.

And in the morn all bright
And glorious she'll arise,—
And hail with joy her coming king
Descending from the skies.

N. M. Henry.

Appointments.

North Haverhill, N. H., July 15, '54.

There will be a general gathering of the dear Saints of God at Sugar Hill, N. H., commencing Thursday, Aug 10th, and continuing over the Sabbath. Come, my brethren and sisters, to this meeting, far and near, and have your faith strengthened, and your hearts made glad, by the glad tidings of the soon-coming King.—May the Master send some of his servants who have the spirit and power of the Gospel, to labor at this meeting. E. Whitney.

There will be a Grove Meeting at North Woodstock, N. H., commencing Thursday, Aug. 4, and continuing over the Sabbath. As this is a new field of labor, I hope the brethren will come up to this meeting to labor for the salvation of souls. The people at this place are anxious to hear about the coming King and kingdom, and are willing to feed all that will come. Will some of my preaching brethren come and help? Will Bro. Holt be at the meeting? E. Whitney.

The Lord willing, I will meet the Brethren in Shrewsbury, Vt., July 30, where they may appoint. J. A. Packard.

TENT MEETING AT WORCESTER, MS.

The Lord willing, there will be a Tent Meeting in Worcester, Mass., commencing on Tuesday, August 1st, in or near the city. Bro. J. Cummings will be in attendance with his large tent. Brethren having small tents are requested to bring them where it is practicable. The meeting will continue over the Sabbath. Let there be a general gathering. Particulars in regard to the location will be given next week.

Elder William Roworth will, by divine permission, preach three times at the Advent Meeting-house, Middletown, Saratoga County, N.Y., on Sunday, July 23d, 1854.

If the Lord permit, we will meet the brethren
At the Reed Meeting-house, in Richmond, Sunday, July 23.
At "Mechanicks Hall," in Gardiner, Sunday, July 30.
Jesse Partridge,
R. R. York.

If the Lord will, there will be Tent Meetings as follows, and each continue over the Sabbath:
One at Providence, R. I., Tuesday, July 25. Will the brethren give the particulars?
One at Worcester, Mass., Wednesday, Aug 2. Will the brethren there also give the particulars?
One at Ware, Mass., Wednesday, Aug. 9. Particulars hereafter.
One in the vicinity of Syracuse, N. Y., Thursday, Aug. 17th. Particulars hereafter.
J. Cummings.

If the Lord will, I will meet with the saints
At Litchfield Station, Ct., Sunday, July 23.
At Cheshire, Ct., Sunday, July 30.
C. Goodrich.

I will preach at
Worcester, July 21, at 7 1-2 o'clock, P. M., and continue over the Sabbath.
At Hebron, Washington Co., N. Y., Aug 10, at 7 1-2 o'clock, P. M., and continue over the Sabbath.
At Champlain, Aug 18, at 7 1-2 o'clock, P. M., and over the Sabbath.
At Montgomery, Vt., Aug 25, at 7 1-2 P. M., and over the Sabbath.
Will brethren get groves as much as possible. I pledge myself to answer any objections that may be brought against the time. Brethren awake, the Bridegroom is coming.
Isaac Adrian.

The Lord willing, I will preach
At the Tabernacle, in Holderness, Sabbath, July 23.
At the Page School House, July 23, at 5.
At West Aton, July 30th.
At the Page School House, 1st Sabbath in Aug.
At Barnsted Red School House, 2d Sabbath in Aug.
At Meredith Centre, 3d Sabbath in August.

CAMP MEETING IN NEW JERSEY.

If the Lord will, there will be a Camp Meeting at Bergen Neck, 4 miles from Jersey City, to commence on Monday, Aug. 14th, and continuing one week. The brethren and sisters, far and near, are invited to attend this meeting. We hope all who can will bring their Tents—Provision will be made for board, &c., on the ground. We hope the Preaching brethren will make arrangements to be there. The plank road stages run every hour from Jersey City to the ground. Fare 10 cents.

Committee,—Abraham Flavell, Mark E. Green, Joseph Cherry, David B. Salter, John Browe.

CAMP MEETING IN VERNON, VT.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground occupied the two past years, in a beautiful grove, about one-fourth of a mile from the North Vernon Depot, near the Connecticut river road leading from Brattleboro, Vt., to Springfield, Ms., about 4 miles south of the former, and 48 north of the latter named place, commencing Aug. 14th, and continuing one week. The sole object of this meeting is for the salvation of our fellow-men. Brethren East, West, North, and South, will you not exert every power of your being, knowing the time is about over for us to labor to save souls? We cannot do too much for the cause of our soon coming King, seeing he has done so much for us. O do come to this feast in the name of the Lord, full of faith and the holy ghost, with the whole armor on all ready in working order to save souls from the awful gathering storm. We once more invite all of God's people to come and bring their tents and join us. Arrangements are made for board and horse keeping for all who may wish on reasonable terms. Arrangements will be made to reduce the fare on the railroads.

Committee,—E. G. Scott, E. Miller, C. Severance, A. Gage, S. Titus, J. Frost.

Brethren E. Burnham, J. G. Bennett, J. Couch, F. H. Berrick, are invited.

There will be a Grove Meeting at Windsor, Me., to commence Thursday, July 27, at 10 o'clock A. M. and continue over the Sabbath.
F. H. Berick,
John Couch.

The Lord willing, I will preach at
Whitefield, Sunday, July 23, and will visit other places in that vicinity if the brethren will please notify me seasonable at Whitefield.
Geo Stevens.

The Lord willing, I will be at Granville, Vt., according to Bro. Henry H. Cady's request, on Saturday eve., July 22, and continue as long as is thought best. Let Bro. Cady give notice and make all necessary arrangements.
J. Weston.

TENT MEETING.

There will be a Tent Meeting in Providence, R. I., commencing Tuesday, July 25, to continue over the Sabbath. Bro. Cummings will come with the Big Tent. And we would say to the ministering Brethren in general, come, as the Lord may direct. Brethren and Sisters from abroad are invited to come up to this feast. The Tent will be pitched on Barton's Common, west side of the river, near Oneysville.
For the Brethren, J. Thomas Sweet.

The Lord willing, I will preach in Portland, Me., Sunday, July 23, and stay longer if duty requires.
S. W. Bishop.

The Lord willing, I will preach in
Holderness, N. H., Sunday, July 30, where Bro. Knowlton may appoint.
B. P. Manning.

Providence permitting, I will be at
Meredith Village, July 23.
J. G. Smith.

TENT MEETINGS.

There will be a Tent Meeting in Greenfield, Mass., commencing Wednesday, July 26, at 5 o'clock, P. M., and continuing over the Sabbath. As there are but few brethren in this place, it is hoped there will be a gathering of the brethren from the surrounding country, to lend a helping hand in sounding this last message to the world. Brethren are requested to bring their bedding and one or two tents. Provision for boarding on the ground.

There will be a Tent Meeting in Mansfield, Conn., at the Eagle Factoryville, commencing Wednesday, August 2, at 5 o'clock, P. M., and continuing through the week. Provision for boarding on the ground.

There will be a Tent Meeting in Dartmouth, Mass., near Tance's Corner, commencing on Wednesday, August 9, at 5 o'clock, P. M., and continuing over the Sabbath. Brethren coming by Railroad will stop at the *head of the River*, about four miles from N. Bedford.

The above meetings are appointed by request of the brethren, and our brethren and sisters from abroad are invited to attend, and it is expected that the Lord's servants will understand their duty and attend accordingly. Come brethren, and be on the ground at the commencement of the meeting and help sound the last note of warning to a judgment bound world.
J. Hemenway.

If time continues there will be a great Camp Meeting in Winsted, Ct., commencing Aug. 28. Particulars hereafter.

Conferences.

The Lord willing, there will be a Conference at the head of the Bay in Stanstead, C. E., commencing the third Sabbath in July, to hold as long as thought best. Come Brethren to this meeting, and have a foretaste of those joys that await us. Will some Brethren from Concord or vicinity attend.
Daniel S. Holt.

P. S. There will be provisions for all that cannot provide for themselves.

Providence permitting there will be a Conference at
N. Adams, Mass., commencing July 19, at half-past 7 P. M., and continuing over the following Sabbath.
Williamstown, Mass., Monday, 24th, to continue one week.
N. Lebanon, N. Y., Tuesday, Aug. 1st, to continue over the Sabbath.
Reedsboro, Vt., Tuesday, Aug. 8th, to continue over the Sabbath.
Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.
Brother M. Grant will accompany me.
In behalf of the brethren, H. Pratt.
P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Special Notices.

Brother B. T. Manning's P. O. address is Oil Mill Village, Weare, N. H.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. Richards.

Bro. Merriam,—I wish to say that the Advent Brethren in this place (North Adams, Mass.) have hired Isbell's Hall, on Eagle St., where we hold meetings three times on the Sabbath. We hope ministering Brethren will appoint meetings here as in other places.
Address Wm. McCulloch, North Adams, Ms.

Notice. The Lord's children here are few, young and thrifty, holding meetings on Tuesday and Friday evenings, of the week, also Sundays, day and evening, at Bro. Ralph Deveraux's, on High St., Marblehead, Mass.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

Buffalo, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*
2. Over all communications not designed for the public write, Private.
3. At the head of all letters write the date, never failing to give the STATE, and also County, if written from the Middle, Western or Southern States.
4. Write all orders for the paper or for books on a page by itself, beginning thus, *Order for the Crisis*, or, *Order for books*, as the case may be.
5. At the close of each letter containing money write the amount, and to whom it is to be credited.
6. Be careful to write names and P. O. addresses in a *legible hand*.
7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.
8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensible of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.
9. Let the letters and communications be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ Bro. R. G. Culver: We direct your bundle to Quechee, Vt.

☞ Bro J. West: The notice of the Tent Meeting came too late for insertion.

☞ The price of our Hymn Books at wholesale is $11 per hundred. We have formerly sold them at 12 1-2 cts at retail, but those who order them by express complain that it is lower than they can afford them, consequently it has been thought best to raise the retail price to 15 cents. We shall sell them by wholesale as before.

☞ Sister Louisa Smith: Your paper has not been intentionally withheld.

☞ The Bro. who writes from Brattleboro', Vt., ordering Pilgrim Songsters, forgot to sign his name.

☞ When the names of new subscribers are sent they should be marked as such.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ We have just published in tract form the exposition of Ex. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ Notices and appointments must be written as they are expected to appear in the paper.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
" " paper	"		40 "
Wholesale, cloth	"		$40 00 per 100
" paper	"		33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"Historical Extracts." This work contains 70 pages of extracts from 30 different historians, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete in three volumes. Price $6.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

J Slater, W Bradbing, I Tuttle, T Williams, C D Riggs, L P Harvey, R Perkins, J Cr[illegible], A Coombs, H Hardy, O Loomis, [illegible], J Downing, A Friend, R F Berry, J H [illegible], N T Moulton, B P Chase, J Hayes, W Bell, [illegible] Dean, T Catlin, W Bumsted, [illegible], rill, J Burgess, C Spencer, G W D[illegible], A O Holt, R Allen, S Royce, W Murphy, O G Smith, W Hallard, E G Edmunds, [illegible], J Leighton, T R Bullard, $1 each.

Z Farrington, C Farrington, W Harris, A Barrett, J E Clark, [illegible], C[illegible], Couison, B P Elliott, J Browne, S Lord, P Baker, C Starkey, S Hale, W Farnsworth, S Smith, H Brown, W A Ashley, [illegible], F Chamberlin, [illegible], 50 cts each.

[illegible] 25 cents each.

Miscellaneous.—C Robinson, $2; C Warren, [illegible]; J West, $5; J Kimball, $2.50; W [illegible]; R Dennett, [illegible]; [illegible]; R Hardy, $2; W Shaw, $2; R Stickney, $1.50; A Lamb, $3; I Bonney, $3.

Cash Received for Books.

E Whitney, $5.50; J Hemenway, [illegible]; [illegible] Coburn, $1; S W Caffey, [illegible].

For the World's Crisis.

"Where your treasure is, there will your heart be also."—Matt. 6: 21.

I ask not a home in this dark world of woe,
Where earth's sweetest chalice with poison o'erflows;
Where death revels freely on frail mortal bloom,
Selecting the dearest and best for the tomb.

I ask not a treasure in this bankrupt state,
With no power to hold and no skill to create;
Claims higher than mine render all insecure,
And the whirlwind may dash, or the fire may devour.

I'd not purchase honor, the price is too dear,
Did I wish to secure it for one fleeting hour;
O no, I'd not barter my conscience and peace,
And a title to Christ, for a false, meteor bliss.

The home that I seek is unfading and pure,
Where the rose blossoms sweet on the evergreen shore;
And death holds no sway in that glorious land,
And severs no hearts in that blood ransomed band.

The treasure I seek is where gold cannot rust,
Where thieves cannot enter, my riches I'll trust;
All riches, all honors below, I count loss,
But the riches of faith, and reproach of the cross.

Yes, I would invest, in a safe bank above,
A portion of kindness, obedience and love,
A servant unprofitable still I would feel,
For no ransom but Christ's blood my pardon can seal.

Soon, soon will probation and trials be o'er,
The righteous rewarded to suffer no more;
And I find by the *will*, I've examined *with care*,
That my title is good to that treasure *this year*.

VESTA N. CUDWORTH.

Charlemont, Mass.

CORRESPONDENCE.

WEST WINSTED, July 8, 1854.

Dear Bro. Merriam:—I believe we are *almost home*, and that *soon* we shall see the King in his beauty. Our better prospects are continually brightening, as we approach the land of rest, where all is joy and peace.

Praise the Lord for the *light* and *truth* that are spreading in every direction, causing sinners to tremble, and saints to rejoice.

"O 'twill be but a little longer,
We must these many woes endure,
Then let our faith and hope be *stronger*,
Our Father's *promise still is sure*."

Perhaps some may be interested to learn the incidents of my pilgrimage for the last few weeks. Well, after leaving Waterbury, the last place mentioned in my former epistle, I went to Bridgeport, Ct., and commenced meetings in Baylies' large hall, and although the travelling was bad, we had it well filled before the close of our meetings, and deep interest was manifested to hear on the subject of the Second Advent.

Our communion season, at the close of the last meeting Sabbath evening, was a refreshing season.

Six members of the M. E. Church were baptized in the faith of *soon* seeing Jesus in the clouds of heaven, believing that *without* a resurrection the dead will *never know any thing*.

From Bridgeport, I went to Merwinsville, on the Housatonic Rail Road, a place where prejudice and superstition sit enthroned. We were kindly entertained at Mr Merwin's excellent Rail Road house. Some inquired the way to eternal life, and seemed resolved to become followers of Jesus, that they might be ready to meet him at his coming. Bro. Levi is a faithful soul, and doing what he can to scatter the truth and light in the place.

My next appointment was at Lanesville, where we had some very interesting meetings during the great flood. Eight were baptized, and went on their way rejoicing in the hope of soon seeing Jesus in all his glory. Sabbath evening we sat down around the table at Bro. Way's to commemorate the sufferings of our Savior, and it was truly a heavenly season, as we looked forward to the marriage supper of the Lamb so *soon* to be celebrated.

May 7th, we commenced meetings in Fairhaven, Mass., and continued eight days. The series of meetings was one the best, if not the best, that I have enjoyed in my eleven year's pilgrimage. We held meetings three times a day in a large hall well filled with people deeply interested in the truth. Some of the best members of the churches embraced the truths we preach, and eight were baptized, showing their faith in the burial and resurrection of Christ. Sabbath day Bro. Hemenway preached twice to large congregations, and in the evening some seventy or eighty sat down to the table of the Lord's Supper, and truly we had a refreshing from the Lord. It was a season long to be remembered. The love feast Sabbath morning was one of the most heavenly seasons I ever enjoyed. The work is still going on in that place. O praise the Lord for his wonderful works unto the children of men.

Thursday, May 18, I met Bro. H. V. Davis at Plymouth, Mass., where we continued meetings for one week. Five were baptized near where the Pilgrims landed in 1620. Our meetings at Plymouth, like those at Fairhaven, were of the most interesting character. All seemed to be in perfect union with each other, and loving the appearing of Jesus, with the expectation of seeing him *this year*. We closed our meetings by commemorating the death and sufferings of our Lord in company with some sixty or seventy of his followers. It was a blessed time, that will not be easily forgotten.

June 1st. Commenced a series of meetings in West Winsted, and continued them one week in company with Bro. Barker. Many of our best and first citizens became deeply interested in the truths presented, and treated the subject with becoming respect. Eight were baptized.

I need not speak of our excellent meeting at Westfield, as our Brethren here learned that the good Lord was pleased to make it a feast indeed.

Thursday, June 22. Commenced meetings at North Canton, Ct., where the Lord was pleased to bless us, and four were baptized, who expect to see Jesus *this year*.

Monday, 26th June, the Florida Camp-Meeting began on the top of the Green Mountains in a beautiful grove. This was the *best meeting*, I think, that I ever attended. One wicked backslider came on to the ground in company with others to break up the meeting, and before the meetings closed he was baptized into Jesus, rejoicing in the hope of seeing the Lord this year. Seven others were baptized by Bro. H. Pratt, who has labored faithfully in the region of the Camp Meeting, and seen a happy company of pilgrims start for the heavenly Canaan, who expect to get home *this year*. Some of the best members of the M. E. Church have seen the light, and are rejoicing in the same blessed hope of going home before another year rolls around. Yes, praise the Lord, *my* faith is growing stronger, that *before* the 19th of next May we shall see Jesus.

Your Brother in Jesus,
M. GRANT.

WARE, July 4th, 1854.

Dear Brother Merriam:—I am a pilgrim and stranger striving to gain that better country that God's children anciently discovered; and by God's grace I expect to arrive there this year. I know, according to the testimony, that it is a *blessed* HEAVENLY land; and my whole soul is absorbed in the contemplation of getting there myself, and trying to induce others to go likewise. But while I urge them to go, I must inform them of the cost; and I find but few that are willing to pay the price; for it will cost them *all*, whether they possess little or much. I thank the Lord that I ever started on this journey. It is a good way although rough and thorny, and so narrow that we can carry nothing with us; yet we can travel safely if we take heed to our steps and not turn out on either side. But we see many that murmur and complain because the way is so narrow that they cannot carry the rubbish of this world with them, and so rough and thorny that it is crossing to their selfish desires; therefore we see them turning out of the way, falling on either side of us; and we are led to exclaim, who will reach the promised land? But, thank the Lord, we find some that counted the cost before they started, and are intent on gaining the city; they will follow the track, although they suffer from the roughness of the path, and the prickling thorns. Glory to God, they cannot be induced to turn out of the way, although their companions turn back; yet they will pursue their journey, for their heart is set on the durable riches they will gain at the end.

I have had some good seasons since I left Lowell, and some trials; but it is all good. We have no reason to expect a smooth sea as we are nearing the harbor. We must encounter dangers and perils, endure hardness as good soldiers, labor and toil. But, thank the Lord, there remains a rest for the weary pilgrim. It rejoices my heart that in a few weeks we shall gain it if faithful. How cheering, how consoling to the tried and tempted child of God! The home of the blessed. Ah, how sweet—glory to God! "We're going home in fifty four." Hallelujah to God and the Lamb forever. This hope is like an anchor to our souls, both sure and steadfast. Yes, it is sure, there is no disappointment here, we are on the track of truth. The vessel will make the port this year, and we shall go into the marriage supper of the Lamb. If we constitute the bride, we shall make ourselves ready,—God help us to examine ourselves and see if we have the characteristics of the bride according to the word. We have the rule; we can try ourselves by it. God help us to be careful in this matter; there is much pending here. Eternal life will be gained or lost in a very short time. O God, help us to realize these things. Probationary time is almost out. What we do must be done quickly; God nerve us up to the work. The preparation time is almost over. The company that will gain the everlasting kingdom will be a pure class; without spot or wrinkle. O God, search our hearts, is my prayer. May we live out our faith, and clear our skirts of the blood of our fellow beings. God requires more of us, who believe that Jesus is coming this year, than of any other class. O for corresponding action. We see many who profess to believe that the Lord is coming this year, and yet move on like the world. I believe that God abhors such mockery. It injures the cause of God; and it seems to me that this is the class that will knock for admittance when the door is closed against them.

O awful thought; and is it so?
Must all the world the harvest know?
Is every one a wheat or tare?
Me for that harvest, Lord, prepare.

Yours, in expectation of seeing Jesus this year,
MARY STEARNS.

BLANDFORD, MASS., June 26, 1854.

Dear Brother Merriam:—I wish to tell you how *very clear* the *light* shines upon my path since I came from the Tent Meeting in Westfield. The light has been streaming, as it were, "from the court of Glory" on the prophetic numbers, till they seem almost like *burnished gold; so clear*, SO BRIGHT, SO GLORIOUS. O that the world could see it as I do. Almost home, pilgrim? Yes, almost home. Said a friend to me, one day, not long ago, I think you place too much dependence on the Lord's coming *this year*. I overheard, said he, two young converts in conversation, not long since, they were telling their trials to each other; said one to the other, "Well, Sister, try and hold out faithful a *little while* longer, *till the Lord comes*, for 'tis *but a little* while." "Now," said he, "I think it was a wrong inducement." Well, I do not think so, do you, Brother? Let me illustrate it. Suppose I were a long distance from home, and the way were like that of "Christian's," on the *right hand* a very deep *ditch*, and on the *left* a very dangerous *quag*, toilsome and rough in the extreme, and *dark* withal, but not so *dark* but that I could see to read the inscriptions upon the *guideboards*. Well, I have a *little one* with me, too young to read distinctly, and she grows weary and tired. "Oh, Mother," says she, "I am so tired, I think I can hold out but a little longer." Try, darling, I say, and then tell her how *glad* Father will be to see us safe home; and she cheers up for a while. But again weariness steals over her, and she has almost given up.—The way is hard and weary, Mother. I know it, darling, but we are almost home now. How do you know, Mother? O, we have passed the *last mile stone*; yes, and now I see the *light* streaming from the windows, and I hear *Father's* voice calling to us, as he holds out a lantern.—Oh, Mother, I am *so* glad, says the little one, and her tired limbs gain new elasticity; and instead of dragging along so heavily, she leaves my hand and goes bounding forward in the light of the *Father's* lantern, till she reaches his arms.

Was it *wrong* to cheer the little one along? I know you will say, *no*. We *will* cheer them on, Brother; we are *almost home*; we can see the light from *Father's big lantern*, so to speak; for his *word* is our *lamp*. We have passed the *last mile stone*, we can almost count the *steps* now; and the *little ones* that cannot see it without, we will hold them up in our arms, and say, see there, do you see that house *twelve* stories high, built of precious stones, and pearls, with its floors of pure gold? Yes, Oh yes, I see that. Well, that is *Father's house*. Cheer up, Brother, though we are *poor* and *despised* by the world, we have a *Father* that is *rich*, and our *oldest* Brother is a *Prince*. We are *rich*, *heirs of a kingdom* that shall stand *forever*.

"Cheer up, cheer up, the *light* breaks o'er thee;
Thy name is graven on the throne"

Your Sister, looking for the glorious appearing of Jesus,
N. M. HENRY.

CINCINNATI, O., June 22, 1854.

Dear Brother in Christ:—Inclosed, I send you one dollar, and one dollar for Brother R. Thomson for the Crisis, and we wish to say that we appreciate the truth it contains, and having a desire to say a few words to the Brothers and Sisters also, and as I have no scripture subject to present, I will give a little of my own experience for the encouragement of those who are soon to be gathered from the four winds. I was a member of the Presbyterian Church, and my great desire was to be prepared and live to see the Millennium begin; and when I heard the midnight cry in '43, "behold the Bridegroom cometh, go ye out to meet him," I thought it good news, and with joy obeyed, believing that I should soon see Jesus and be made like him; and from that time my prayer was for God to prepare me and my family for the event. I could not think of leaving them; but as the tenth day of the seventh month drew near, and Brother Storr's flat rock was presented to me, I knew I had a work to do to give up all I held dear. The Lord heard my prayer and answered it; and I was able to say, through his power and mercy, thy will be done. I gave up my family and the world, and arrived at the flat rock, and here I am yet. The world has no charm to lure me back, nor do I want the Lord to delay his coming because my family is not ready, and when storms come and waves rise high, it makes me pray the more earnestly that I may hold out to the end; for only such shall be saved. But where is the company that went with me? I do not know where to find them; there are only a few left, which is a grief to me, although it was to be so; only one half of those that the midnight cry roused from their slumbers went in, and the other half was shut out. Solemn thought. Since then the Herald, Advocate and Watchman have been holding up their lights to help us to see that we might get the first glimpse of the steamer, as she comes in sight. They have been a comfort to me; and when their views to my mind have been in accordance with scripture I have with joy received them: and now comes the Crisis to give us the last warning; and with the signs of the times we can see we are almost there. I expect the captain of our salvation will soon say, "come up higher;" and I hope it will be this year. I have believed that we should never see seventy-five full years on this side of the darkening of the sun before the Savior would appear, and still believe it. If this is the year, we are in the day of the Lord that Peter speaks of, that shall come as a thief in the night, in the which the heavens shall pass away with a great noise. On whom will it come as a thief? Not on those who are looking for him, certainly; for Paul says the Brethren are not in darkness about that day. Matthew says immediately after the tribulation of those days shall the sun be darkened; so we may look with certainty before the end of another year.

From your unworthy Sister in Christ,
SARAH B. SAXTON.

NEW HARTFORD, April 29, 1854.

Dear Brother Merriam:—I would like to communicate a few lines to the Brethren and Sisters scattered abroad. The Crisis comes weekly laden with truths that are welcome to one who has been deprived of the privilege of meeting with the children of God. Over five years I have been confined to my bed most of the time, unable to converse but little, and that in a whisper. Though yet confined to my bed, and only able to write a few words at a time with my pencil, (a friend transcribes for me,) I felt desirous of addressing a few lines to the dear flock of God with whom I hope soon to be associated, possessing strength sufficient to help swell that grand chorus of praise "where the music will be like the voice of many waters and as the voice of mighty thunderings!" "There the inhabitant shall no more say, I am sick"—and there shall be *no more sorrow*, either mental or physical, but "these vile bodies will be fashioned like unto Christ's glorious body."

In view of these *good* and glorious things, so soon to be given to the little flock, I say give me ALL my evil things in this life. Yes, I prefer affliction with the children of God now, rather than the pleasures of sin for a season. I expect in a few weeks, or months at most, our trials will be over, "the righteous saved, the wicked damned, and God's eternal government approved." In view of this, "what manner of persons ought we to be" in our conversation and deportment, being at all times what Christ said His disciples would be, "*lights* to the world, salt of the earth," &c. Let us not fear to venture out on the word of God, and let the world know we are actually waiting for the revelation of the Son of God! so that when he shall be seen descending on his azure throne, we may be ready to exclaim, "lo this is our God, we have waited for him." Let us count nothing dear to ourselves, either our reputation or worldly goods; but let us take the spoiling of *these* JOYFULLY, and patiently wait for *durable riches* and HONOR which will be conferred on us at the appearing of Jesus Christ!—And now, my dear Brethren and Sisters, I humbly ask you to pray, that my present affliction may be sanctified to me, that it may work out for me a far more exceeding and eternal weight of glory; and that, if consistent with the Divine Will, I may be speedily restored to health; if not that I may with patience wait until the last great change. May the richest of heaven's blessings rest on all that are loving and waiting for the King of kings, is the prayer of your unworthy Sister in tribulation,

NANCY S. HARRIS.

N. B. The above letter would have been printed sooner, but was overlooked.

PROPHETIC PERIODS.—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn. 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. 1780.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. Napoleon takes away the civil power of the Little Horn. 1809.

Fall of the Stars 1833.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. 1854.

THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

CLEMENTS, N. S., June 20, 1854.

Bro. Merriam:—I wish to say, through the Crisis, to the Brethren and Sisters scattered abroad, that I am still looking for the speedy coming of the Lord. The evidence is quite clear to my mind, that He will come this year to gather his ransomed ones home and give them the kingdom. Dear Brethren and Sisters, seeing the great day of the Lord is right at hand, "What manner of persons ought we to be in all holy conversation and godliness, looking for, and hasting unto the day of God," loving the appearing of the Lord, that we may be found of him in peace, without spot and blameless. We are living in an important age of the world, when we can, from the fulfilment of prophecy, and the signs of the times, look for the speedy return of our Master. The marshalling of the nations of the earth to the battle field bespeaks the great time of trouble; and the deliverance of God's saints is right at hand: what is done to get ready, or to get others ready must be done quickly. Let us all strive to do all we can for the salvation of our fellow men the little while that time remains, that we may hear the Master say to us, well done, good and faithful servants, enter ye into the joy of your Lord. There is some interest at Hillsburough on the subject of the Lord's speedy coming; some are looking for him this year. There have been a number of backsliders reclaimed, and a few converted during the Fall and Winter. I have baptized three since I returned. Hope they will endure to the end. Let us all remember that, "without holiness no man shall see the Lord." May we contend for that faith that "works by love, and purifies the heart, and overcomes the world." Amen.

Yours, looking for Jesus at the end of the 1335 days,
WM. M. INGHAM.

PLAINVILLE, ONONDAGA CO., N. Y., June 30, 1854.

Dear Bro. Merriam:—There is still a little company in this neighborhood that love to meet together and comfort one another with the "Christians Hope," which is made up of a number of "items," the prominent one, "the coming of the Lord." On it depends our "life," and "eternal home," which we believe we shall enter in a few months. Last Sabbath Bro. I. G. Smith, of Meredith, N. H., and Bro. T. Ford, of Concord, N. H., were with us. We had a good time. Two willing souls were buried by baptism; and at the close of the afternoon services, the Lord's Supper was administered. Fifty-three partook of the same. And my prayer is, that we may all so live as to set around the table of our Heavenly Father in the kingdom to come.

Yours, looking for redemption this year,
JOHN T. ONGLEY.

BIGELOW'S MILLS, LAPORTE CO., IND., June 30, 1854.

Dear Bro. Merriam:—Our Grove Meeting at Union Mills, Ind., was indeed one of interest and profit, although from the interesting and glowing description of it in the Crisis some might be led to over-estimate its influence on the community.—That influence however was good, and many were satisfied that we have the truth. During the continuance of the meeting ten were baptized into the faith of the gospel. I was exceedingly gratified to meet with Brethren Berrick, Couch, Bro. and Sister Eastman and Bro. Judkins from the East. Bro. Clark, too, formerly from the East, was present, and after he left, addressed a letter to Bro. Mansfield informing him that he believed the Lord would come this year. Bro. Hull also has embraced the faith, and Bro. Chaplin expressed his conviction of its truth. I formed a very agreeable acquaintance with Brethren Seymour and Stone from Michigan, who, though to them the argument was quite conclusive, did not commit themselves on time. We enjoyed a very precious season with the Brethren at Union Mills last Wednesday evening, at which time we commemorated the death and sufferings of our Lord, and anticipated his coming. About sixty Brethren and Sisters were present. It was one of the best seasons I ever enjoyed. And wishing to observe all that was enjoined upon us by our Savior, we followed his example in washing the saints' feet. John 13th ch.—The presence of the Lord was graciously manifested toward us on the occasion. O may the Lord aid us in doing right, preserve us from evil, and save us this year. Amen. Yours in the truth,

JOHN HOWELL.

LEVANT, June 27th, 1854.

Brother Merriam:—It may not be amiss to give you a brief account of our Tent meeting in Madison, Me. This meeting commenced June 22d, under circumstances not so favorable as could be desired. There are but few in that community who are looking for the speedy return of the *Nobleman*, the majority being prejudiced against the views we entertain. However, we pitched the tent agreeably to appointment, trusting alone in Him who has said all things shall work together for good to them that love God. Our congregations were comparatively small until Saturday and Sunday, when the multitude came together. Judging from the appearance, while those prophecies were presented and explained, which cover the history of the Church from a given point down to the setting up of God's everlasting kingdom, and our position on the stream of time clearly defined, I should think a deep conviction was felt by many, that our position might prove to be correct in the end. I do believe that notwithstanding we did not realize all that victory we desired, the self-sacrificing labors of Brn. Cummings, Sunderland, Randall, and others, will not be in vain. Judging from outward circumstances and appearances, we are not always able to tell the amount of good we accomplish. Our next meeting is to be held in Levant, commencing tomorrow, June 28th. The brethren are gathering from different sections of the country, and we are expecting a glorious time.

Affectionately yours, looking for Jesus in '54.
A. ROSS.

"Behold I will make thee know what shall be in the *last* end of the indignation: for at the time appointed the end shall be." Daniel 8: 19. The angel in his explanation takes the prophet through Media, Persia, Grecia, and Grecia divided; to the king of fierce countenance that destroys the mighty and the holy people, and when this king stands up and becomes mighty, but not by his own power, the indignation commences, and it is upon the saints. See v. 12, also chap. 7: 25; chap. 11: 30–36. But the last end of the indignation will be upon the wicked. Chap. 8: v. 25, "*But* HE *shall be broken without hand*." Isaiah 34: 2, "For the *indignation* of the Lord is upon all nations, and his fury upon their armies; he hath utterly destroyed them; he hath delivered them to the slaughter."

In 1854 the Lord will bring his sons from afar and his daughters from the ends of the earth; hide them in their chambers for a little moment, until the indignation be over past. "He which testifieth these things saith, surely I come quickly; amen. Even so come Lord Jesus." More anon.

C. W. ALLEN.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, JULY 26, 1854. NUMBER 27.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis,* Lowell, Mass."

Scripture view of the Second Advent.

St. Paul was an Adventist, for in all his preaching he referred to the second coming of our Lord and Savior Jesus Christ as the consummation of our hope; and furthermore, he believed in all things written, both in the law and in the prophets; a promise of the Savior, both of his first and second advent, and a hope of a resurrection of the dead, both of the just and the unjust, and a promise to the children of God that they shall inherit the earth: when the wicked are cut off they shall see it, (i. e. the land). Now I find written in the word of God that the word was made flesh, (John 1: 14), that he dwelt among us, that he died and was buried; that he rose again the third day, thus bringing life and immortality to light. Paul, in his teachings, gives the time when we shall obtain it. In 1 Cor. 15: 22, 23, we read, "For as in Adam all die, even so in Christ shall all be made alive. Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end," etc. Now there are but two Advents of Christ that I can find written in the law or in the prophets, and I do not find anything written there that tells me that Jesus comes at death, although it is preached from almost every pulpit at the present day, and by some of the most learned men in theology, thus making what Paul says true: "Ever learning and never able to come to the knowledge of the truth," (2 Tim. 3: 7.) But I do thank God, that He has given us a promise worth waiting for. Yes, glory be to God, what a blessed promise. O what a blessed hope to the child of God. It is something worth striving for. Paul says, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain," (1 Cor. 15: 13, 14). Paul looked for the redemption of the body. Hear him, "and not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If Paul were to preach thus at the present day the professed people of God would say that is a subject with which we have no concern; for we shall receive our reward at death. Let us see if Paul received his crown at death. We read in 2 Tim. 4: 7, 8, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Now I take the position that if Christ appeared at Paul's death, then all those that were alive and loved the appearing of the Savior received their crown also; for mark, it was to be given unto all who loved his appearing. He did not, however, expect to obtain it then; "For," says he, "our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile BODY, that it may be fashioned like unto his glorious body," (Phil. 3: 20, 21.)—What kind of a body did he have? The word teaches that he had flesh and bones. (Luke 24: 39,) "For a spirit hath not flesh and bones, as ye see me have."—We have evidence that he ascended with this same body, in which he appeared unto them, from the testimony of many infallible witnesses, he being seen of them forty days, and in Acts 1: 9, we read, "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight." In the same chapter we find, that the Angels declare to the disciples that "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Now Paul was looking for his crown to be given at that time, and when is that time coming? It is under the sounding of the seventh trumpet. In Rev. 11: 15, 18, we read, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Yes, that is the time when we shall see the Son of man coming in the clouds of heaven with power and great glory, "and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." O my God, help me to avoid the dreadful state of those who pierce him and shall wail because of him. And may all of us who love his appearing have our conversation in heaven, so that when he shall appear, we also may appear in glory. "For yet a little while, and he that shall come, will come, and will not tarry," (Heb. 10: 37). Yes, my Brethren and Sisters, our Lord will soon come; I believe it with all my heart; for it is now as it was in the days of Noah, the world was so wicked then, that God destroyed it. Noah preached to the antediluvians, and they believed him not; so it is at the present time.—Some Noahs are preaching the day of Judgment at hand; but few have believed their report. The great mass of mankind are more inclined to scoff and ridicule the doctrine than believe. But so it is written, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming?" etc., (2 Pet. 3: 3, 4). But let them scoff, let them revile, they have their reward. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. 5: 11, 12). But O that they could see the error of their ways, that they might come to the knowledge of the truth and be saved. My prayer is that they may before the day of the Lord comes, that it may not take them in a snare; for the day of redemption draweth nigh. Yes, I can see it approaching. Soon the 1335 days that God gave to Daniel, will run out; soon Michael, the great Prince, will stand up to deliver his people; then those that are holy will be holy still, those that are filthy will be filthy still. O what a glorious time for the children of God! Yes, glory be to God. Bless his holy name for his goodness to us ward. We can see that the end is nigh, when the gathering time will come, when he shall come with all the holy angels, and they shall gather the tares into bundles to be burned. I pray God that I may not belong to the tares. O may I be found among that blessed throng, unto whom He shall say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." O I bless God for the promises which await the child of God. Yes, blessed be his holy name, it seems as if we could not praise him enough for what he has done for us. I feel for one like saying with David, "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being." (Ps. 146). I thank the Lord that he has called after me at this late hour, although I have held the truth in unrighteousness, and have been a decided advocate for the Advent cause for a long time. For more than a year past I have borne the name of "Millerite." Inasmuch as I endured the reproach without the glory, I set myself about seeking after it, and with the help of God I found it. Yes, glory be to his name, I found him the balm of Gilead to my soul; my joy, my love, my only consolation in weal or wo; and, by the Grace of God, I will hold on to Him until he shall come. For soon we shall see him coming with all the holy angels. O glorious thought, that he who is our life is so soon to appear; and that we shall appear with Him in Glory, and then we shall be with him, and shall see good old Abraham, Isaac and Jacob, and sit down with them and all the martyrs in the kingdom of God. O the very thought of it makes my heart leap for joy! It seems as though I could not contain myself till I shall see him. But I must wait patiently for him. I feel like saying with John, "*come, Lord Jesus, and come* QUICKLY."

Some tell us we have no right to talk about the kingdom or the resurrection.—But the Psalmist says, "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." (Ps. 145: 10, 11).—Paul, speaking to the Thessalonians concerning the resurrection, tells them to "comfort one another with these words." Yes, Glory be to God in the highest, that he spake these words of comfort by the mouth of Paul; and I thank God for having raised up a little company in this place, that do not fear to speak of things pertaining to the kingdom, and the second coming of Christ; for we do expect him this year; yes, praise the Lord. I request an interest in the prayers of all the Brethren and Sisters, that we remain faithful until the end, so that we may have an abundant entrance into the kingdom of God.

DAVID BOOD.

"Watchman, [illegible]"

If ever the ab[illegible] im-portant bearing [illegible] world, and was theref[illegible] answer, it is at present [illegible] has veiled the whole earth with its sable curtain, and gross darkness has made a lodgment in the minds of the people. There are but few, compared with the mass of mankind, that can, with propriety, be called the wise. And while that despised few are crying, "Watchman, what of the night?" the mass are heaping to themselves "teachers, having itching ears," and crying unto them [illegible] not right thing[illegible] prophecy decei[illegible] blind lead the bli[illegible] both fall into the ditc[illegible] classes brought to view, [illegible] running the *same* race, and expe[illegible] share in the *same* reward. But [illegible] contrast in the roads which they [illegible] and how different their customs a[illegible] sires by the way! Methinks one of [illegible] two companies are building their faith on a sandy foundation: for there is but one road marked out in the Scriptures of truth, whereby man could run and win the prize, and that is the straight and narrow way; and *because* of the *straightness* thereof, few there be that find it. Now it behooveth *all* who are professedly travelling that way, to examine well their hopes for eternity, and see if they are based on the Rock of Ages; for if they are not, they will not be able to stand the test of that trying day. Now the Bible has told us of but one way whereby we can tell the wise from the unwise, and that is "by their fruits." The sure word says, that "if we have not the spirit or mind of Christ, we are none of his." Let us see what kind of a spirit or mind Christ possessed, that we may be enabled to discern the wheat from the tares, in the two classes brought to view. Jesus says, "learn of me, for I am meek and lowly of heart." Now, if we see any professed Pilgrims with that spirit we call them Christ-like. Jesus sought not that honor which is earthly, but only that honor which cometh from the Father: for when men would have exalted him to the throne by making him King, he refused the wordly reputation. Said he, my "Kingdom is not of this world" In every thing he sought not his own will, or temporal pleasure, but only the will of the Father. Because he partook not of the vanities and forms of earth to please man, the world hated, reviled, persecuted and killed him. He condemned the world by his godly life; and told his disciples that they would be treated in the same way, if they were followers of that which is good; and so it has ever been from the Apostolic age to the present time. It is but about 75 years since the Saints of God have had to render up their lives for the cause of their Redeemer. Jesus has told his followers that if they loved him they would keep his commands, and so it is to this day; all that love him in sincerity and truth, and are keeping ALL of his commands, watching and discerning the "signs of the times," that betoken his near approach, are despised, not only by the world, but by the professed followers of the meek and lowly Jesus. How unlike their blessed Master! Surely by their fruits we can know them. They love not his appearing; for if they did they would be anxious to know the reasons why his followers expect him so soon, instead of scoffing at, and reviling them for their faith. Paul says there is a crown of righteousness laid up for all that love the appearing of Christ; plainly implying, by that language, that there was none laid up for those who did not love his appearing. But blessed be God, he will have a few people who are willing to both hear and receive the truth into good and honest hearts; and when they see the signs take place that indicate the near approach of the Savior, they are willing to examine and believe for themselves, and show their faith by their works, by heralding the same to all around, whether men will hear or forbear; and if occasion require, are willing to take joyfully the spoiling of their goods, for the sake of Christ. It has been 11 long years since that despised few first went forth to meet the Bridegroom, but their fond anticipations were blasted. He has tarried, and during that tarrying time [illegible] endured manfully the scoffs and re[illegible]es of the world. But, th[illegible] they will not always dwell [illegible] *fond anticipation* of their hope. No! *soon* they will enjoy the *reality*; for lo! what says the faithful Watchman now as they cry to him, "what of the night?" He says, as he gazes on the eastern horizon, "*the morning cometh!!*" And so zealous is he that they should be thoroughly convinced of the near approach of their long-expected Deliverer, that he tells them not to take his word alone for it, but see for themselves. And he points them to the beams that reflect from the rising day star, along the eastern horizon; and says he, my long experience has made me sure that those beams reflect from none other than the Morning Star, and lo! hear the pathetic strains of that exhortation to the faithful few, from the lips of that way worn Watchman, while he says,

"Put on your armor now, ye righteous! put
The helmet of salvation on, and gird
Your loins about with truth; add righteousness,
And add the shield of faith; and take the sword
Of God; awake! and watch: the day is near;
Great day of God Almighty, and the Lamb."

But while the faithful Watchman says, "the morning cometh," he adds, "and also the night." "The long dark, dark night, that has no morn beyond it, and no star." But both periods of time could not be for one and the same class of people. The dawn of day could not bring light and darkness at the same time to the same people. No! there is another class to whom the dawning of the day of God will be darkness rather than light. Yes, to the scoffer, "that day will be a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of *darkness* and *gloominess*, a day of *clouds* and *thick darkness*." "Alas! for that day is great, there is none like it!" O, Sinner, how will you stand in that day, when summoned before the bar of God to give an account for the deeds done in the body? You may be esteemed great and wise in this world, but the "wisdom of this world is foolishness with God." "For in that day the mighty men shall cry bitterly—yes they will cry "for the rocks and mountains to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb." But rocks and mountains will flee away, and leave them to suffer the consequences of their unwise choice; for there is no chance for repentance then; for "vengeance begins to tread the great winepress of fierceness and of wrath; and mercy that pleaded long—she pleads no more." The sinner's destiny will be sealed then, and sealed *forever*. O turn now from the error of your way, for why will ye die?

ELIZABETH L. T. PRICE.

Greenfield, March 26, 1854.

☞ Mr Henry Drummond, M. P., in a pamphlet just published, called the "Fate of Christendom," proclaims the end of the world to be immediately at hand.—[Chris. Intelligencer.

Extract from Apocalyptic Sketches,

BY JOHN CUMMING,

Minister of the Scotch National Church, London.

"The drying up of the Euphrates" began about 1820. In that very year, accordingly, the revolt of Ali Pacha took place. In 1822 the Greek provinces rose as by an irresistible impulse, and warred successfully against their Moslem oppressors. Russia next entered into conflict with Turkey, and exhausted her resources and crippled her energies. The Janissaries were next broken up—the peculiarities of Mohammedanism have disappeared one after another—and even in 1834, so far had this drying up or progressive wasting of the Ottoman empire proceeded, that M. Delamartine, in the Chamber of Deputies in Paris, unconsciously illustrated the truth and fulfilment of the Apocalyptic vision, when he said, "The Ottoman empire is no empire at all; it is a misshapen agglomeration of different races without cohesion between them—with mingled interests—without a language—without laws—without religion—without unity or stability of power. You see that the breath of life which animated it—namely, religious fanaticism—is extinct. You see that its fatal and blinded administration has devoured the race of conquerors, and that Turkey is perishing for want of Turks.

"How far the angel's vial has taken effect," says the author of the "Kings of the East," "and in what manner it has performed its commissioned work, will be best seen by taking a retrospective glance at Turkey, and by comparing her state twenty years ago with her condition now. During the wars of the French Revolution, while the armies of France desolated Spain, Portugal, Germany, Holland, Russia, Prussia, Italy, and Austria, Turkey escaped comparatively harmless. The 'Annual Register' records, in 1820—'The Ottoman empire, by a long and unwonted good fortune, found itself at the commencement of the era (1820) freed at once from foreign war and domestic rebellion.'

"We see, then, Turkey, at the beginning of 1820, blest with more than ordinary repose—the fearful calm which too frequently, however, denotes a storm.—Peaceful within and without, she appeared to the world, and was respected, as a powerful and mighty nation. Contrast her present condition—distracted by rebellion among her provinces—stripped of large portions of her empire, Greece, Egypt, Algeria, Wallachia, Moldavia, and all which she possessed north of the Danube—unable to defend herself against her own vassal—obliged to ask for aid from her great enemy, the Russian, to protect her capital, and from other nations whom she has for years regarded as the great enemies of her faith. Her treasury exhausted, her trade and manufactures destroyed; without her wonted tribute from the provinces, and all the sources of wealth *dried up*; she sits an object of pitiable helplessness amid the nations."

Dr. Keith, in his "Signs of the Times," has stated the troubles which since 1820 have in succession been poured upon Turkey.

"In the summer of 1820, Ali Pacha of Albania declared his independence. In the November of the same year the Suliots returned to their country from the Ionian Islands, and raised the standard of rebellion against the Sublime Porte. In April, 1821, the Greek insurrection broke out at Patras, while the empire was distracted at the same time by insurrections in various provinces.

"Theodore, at the head of 10,000 insurgents, raised the standard of revolt in Wallachia. Prince Ypsilanti revolted in Moldavia. Candia refused the usual tribute, and all Greece was in arms. In September, 1821, two irruptions were made into the Turkish dominion by the Persian princes, Mohammed Ali Mirza and Abbas Mirza. The prince royal crossed the frontier toward the end of July, 1822, and defeated an army of 52,000 Turks, who fled in disorder from the field. On the 13th of the same month, Aleppo, the capital of Syria, was destroyed by an earthquake. Antioch, formerly its capital, was also overthrown by the same visitation In 1823 the war in Greece raged with unabated fury.

"The year 1824 was peculiarly signalized by the triumps of the Greeks both by sea and land; and while these insurgents were universally successful, fresh dangers threatened the Ottoman empire.

"In 1825 both the populace and the Janissaries in Constantinople were in a state of great fermentation. The Janissaries revolted and rebelled, pillaged the palaces of the Porte, and committed the most frightful excesses throughout Constantinople. The sultan in consequence determined to destroy them utterly; and on the 15th of July, 1826, he caused the Etmeidan, where the Janissaries were assembled in a dense and tumultuous crowd, to be surrounded by 60,000 men [illegible] the attack began on the part of the sultan, by a murderous discharge of grape-shot; many were killed on the spot, and the survivors retired to their barracks. These, like the Etmeidan, were surrounded by cannon, and the buildings set fire to, in which horrible situation the whole body of the Janissaries perished.

"In the next month, a great fire broke out, and destroyed 6000 houses in the most wealthy and magnificent parts of the city.

"In 1827 the [illegible] fought and the destruction of the Turkish and Egyptian fleets gave the command of the Euxine to Russia, and paved the way for fresh disasters to the Turkish empire.

"On the 26th of April, 1828, Russia declared war against Turkey, and immediately afterward attacked the sultan in in his Asiatic pashalics.

"In 1829, after successively defeating the Turkish armies to the east and north, in Anatolia, and on the shores of the Euxine, the Russians passed the Balkan, and fixed their head-quarters in the city of Adrianople. On hearing the near approach of the victorious Russians, the Sublime Porte submitted to the terms of peace dictated by the victors. Liberty from the Turkish yoke was secured to the principalities of Moldavia and Wallachia, and not a Turk was permitted to reside north of the Danube. The liberty and independence of Servia, and the region inhabited by Franks in the European dominions of Turkey, had their liberty secured,—Greece being already free.

"In 1829 the French seized upon Algiers, and converted a province of Turkey into a French colony.

"In 1828 the pacha of Egypt determined upon the conquest of Syria; and, under the pretence of putting down an insurrection, sent a fleet well supplied, to execute his purposes. His preparations soon alarmed the sultan, who sent an envoy to the pacha at Alexandria; who, seeing through the measures of the wily vassal, demanded of him plainly, 'What is it you really require from the Sublime Porte?' 'My object,' said the pacha, 'is to *keep what I have got*. In a few days Acre must be mine: if the sultan consents to my keeping it, I shall stop there; if the sultan refuses, I shall take Damascus: if Damascus be granted me, there I shall stop; but if it be not, I shall take Aleppo. If the sultan will not grant it me—then—who knows—Allah Kerim—God is merciful!'

"The sultan rejected the terms, and Ibrahim advanced victoriously forward till Acre surrendered, after a siege of eight months, in May, 1832. Continuing his forward movement, the army of Ibrahim soon overran all Syria, and driving before him the forces of the sultan, passed the defiles of the Taurus, defeated the army under the grand vizier, in the plain of Koniah, on the 19th December, 1832.

"He had now only to march upon Constantinople, and give a meaning to the incoherent expressions of his father.—Nothing remained to oppose his progress to the capital. In this dilemma the sultan applied to Russia for aid, who immediately sent an army of 50,000 men, and ten ships of the line, with several frigates, to Constantinople. The Russians occupied the heights of Unkiar Skelessi, and placed themselves between Ibrahim and his prize. Ibrahim had, however, arrived at Brusa before the news of the armistice between the sultan and his father reached him.—On the 5th of May, 1833, the sultan entered into a convention with Mehemet Ali, giving up to him Adana, and the whole of Syria. From this period the pacha of Egypt considered himself the sovereign of Syria, and sent, in 1835, an official note to the governments of Austria, France, and England, to obtain their consent to the consolidation of this power over his conquests. The British ambassador opposed, and the conquest of Syria was never recognised by the European powers.

"The inhabitants of Syria from 1834 to 1837 were in frequent, if not constant, rebellion. On the 8th of May, 1839, the sultan pronounced the pacha of Egypt and his son Ibrahim deposed, and appointed Hafiz Pacha, the Ottoman general, governor of Egypt."

"'Within the last twenty years,' (says Mr. Walsh, as quoted by Dr. Keith,) 'Constantinople has lost one-half of its population. Two conflagrations happened while I was at Constantinople, and destroyed *fifteen thousand* houses. The Russian and Greek wars were a constant drain on the Janissaries of the capital. The silent operation of the plague is continually active, though not always alarming; it will be considered no exaggeration to say, that, within the period mentioned, *from three to four hundred thousand* persons have been prematurely swept away in *one city* of Europe, *by causes which were not operating in any other*,—conflagration, pestilence, and civil commotion. The Turks, though naturally of a robust and vigorous constitution, addict themselves to such habits as are very unfavourable to population: the births do little more than exceed the ordinary deaths, and cannot supply the waste of casualties. The surrounding country is therefore con

stantly drained to supply the waste in the capital, which nevertheless exhibits districts nearly depopulated. If we suppose that these causes operate more or less in every part of the Turkish empire, it will not be too much to say, that there is more of human life wasted, and less supplied, than in any other country. *We see everyday life going out in the fairest portion of Europe, and the human race threatened with extinction in a soil and climate capable of supporting the most abundant population.*" (See "The Kings of the East," pp. 2–11.)

From that time the Turkish nation has rapidly wasted; the last streamlet is barely discernible in the once full and overflowing channel of the great Euphrates.—The SHADOWS of Russia and Britain are at this moment, by a strange combination, spread over it to prevent its entire evaporation. They will not succeed. God has pronounced its doom, and no power on earth can prevent its speedy accomplishment. Yes, all efforts to arrest, will only precipitate the sure catastrophe.

The World's Crisis.

LOWELL, JULY 26, 1854.

"Sell that ye have and give alms."

We understand a report is in circulation that we are unwilling to publish any thing on the subject of *selling and giving alms.* But this is a mistake. I suppose the report grew out of the fact, that Bro. Burlingham's letter was not published immediately. I had, however, no intention of suppressing it; but published it as soon as convenient. It was put into the hands of the printer early enough to have appeared a week sooner; but I suppose for want of room it was not then inserted. For myself, I consider it one of the most blessed injunctions in the Scriptures, and as Jesus told his disciples "it is more blessed to give than to receive." I do not feel that it would be consistent for me to look forward to another year, and make provision for the flesh. I have believed in time with great confidence before, but never before felt so absolutely shut up to the faith, and prohibited from admitting that there might be a failure, as I do in reference to this time. I never before felt condemned for putting in an "*if*," as I do now. I therefore feel it to be a privilege, and a great privilege, if at the end of each month I have any thing over of my receipts to distribute the same to the glory of God; that my treasure may not be here, that my inheritance may be that which is "pure and undefiled, and which fadeth not away." I believe a man's works ought to correspond with his faith, and that to hoard up treasures for years to come, would be denying the faith of those who expect the coming of our blessed Savior this year. I feel that there is a safety in trusting all our interests in the hands of God, and disposing of all our time, talents and property, as shall be for His glory. Precisely how much of this world's goods a man may hold in possession, and be justified before God, I do not pretend to determine; let each one ask counsel of God for himself in this thing; but to heap up treasures, or to hold them to any great amount, is, in my judgment, subversive of the faith in relation to present truth. I would, therefore, warn all, who are identified with the movement of the church in going out to meet the Bridegroom, not to put their trust in uncertain riches, nor to keep back any part of the price of the land; but without reserve to consecrate all to God, and if he opens the way for the distribution of their property, "to sell and give alms," and go and follow Christ, trusting to receive an enduring substance, even a treasure in heaven, a crown of glory that fadeth not away.

STATE OF EUROPE. Prof. Felton who has recently returned from a visit to Europe, delivered the oration at the late Commencement of Cambridge College; and in course of his address makes the following striking remarks:

Europe was bestridden by the spirit and institutions of the middle ages; France had preferred the will of an autocrat, ruling by a more legitimate right than any other, it was true; Sardinia, weakened and dependent, strangely in contrast, has received constitutional liberty from its king, fearing not a free press though it may turn against him, nor the thunders of the Vatican, the shouts of red republicanism, nor the opposition of nobles. Italian States lay earthbound under the crushing despotism of ages. Was this the end to which intelligence had conducted the world, or the proof that the hopes of humanity and the visions of the poets were dreams.

☞ The Atlantic steam-ship, Franklin, as it was coming into New York in a fog ran ashore on Monday 17th, and is likely to prove a total wreck. Her cargo is estimated at from $1,500,000 to $2,000,000, and is said to be the most valuable ever brought to America. Insured we understand in Europe.

The Parable fulfilled, "even our enemies themselves being judges."

Said Paul, "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. 1: 15–18.

We give the testimony of the Boston Herald of the 20th inst.:

THE END OF THE WORLD. The Second Adventists are busy about these times.(1.) In reference to the failure of their many positive predictions of the precise day when the elements should melt with fervent heat, and the heavens be rolled together as a scroll, they fall back upon the standard excuse of all modern prophets, and ascribe the failures of their prophecies to chronology and nothing else. (2). If chronology could be relied upon, they would be found all right, for their figures concerning "a time, times, and half a time," are all correct. At first, the Adventists were somewhat discouraged at their repeated mistakes, (3) but now they are more hopeful—they feel encouraged. (4). There are portentous signs in the heavens and on the earth—nations are struggling together, and the people are filled with perplexity. (5).—Truly, these are encouraging signs to the waiting Adventists,(6), and they are making the most of them, by preaching, by praying, by exhorting; by the press, in the pulpit, and in the family circle (7).—Camp-meetings are called everywhere, and all the brethren are busy preparing for the great event.(8).

A camp-meeting of Adventists was commenced at Salem, yesterday afternoon, to be continued day and night until Monday. The camp is pitched in a grove about a mile from Salem, on the line of the Eastern Railroad. Whoever wants to haer the official account of the last great scene, read the authentic programme of the last crowning act of all in this world's drama should improve this opportunity.(9).

1. Trimming lamps.

2. Not so. The grand mistake of the Adventists in '43 was that they measured from the wrong events, starting the 2300 days from the decree in the 7th of Artaxerxes, instead of the 20th of Artaxerxes; and in reference to the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate, on which the whole question turns in relation to the time, times and a half, the 1260, 1290 and 1335 days, extending to the end of the world, depends, they did not understand what the taking away of the daily sacrifice was, but made it the pagan rites of Rome, instead of the true worship of God. It is now so plain, that the daily sacrifice neither is nor *can be* any thing else but the true worship of God; under the old dispensation, the *mosaic rites*; under the new, *the sacrifices presented at the* Christian's altar, that it is passing strange our eyes could have been so holden as not to have seen it. They therefore measured from the wrong event, to commence the periods connected with the great Anti-Christian power. But on measuring the second time, we do as we are bidden by the Angel, "measure the temple of God, and the Altar," (in that temple), "and them that worship therein." This gives us our present position, extending the 1335 days to 1854. We doubt not this position will be justified by the fulfilment of the promise.

The movement in '44 was essentially one and the same with that of '43. The calculations were based upon the same premises, and the principal diffierence was that we committed a mathematical error in reckoning the time from B. C. 457 to A. D. 1843 to be 2300 full years, whereas any school-boy can now perceive that the years were not complete till 1844. But why, it may be asked, did we not discover the mistake earlier? Why, I ask in reply, could not all the mathematicians in the world point out the error, till the Adventists discovered it themselves? The reason was, God's hand covered it, as it did the meaning of the daily sacrifice. It is truly astonishing that either of the mistakes were made; but thus it must be, for the scripture cannot be broken, the tarrying time must come.

3. Yes, "they slumbered and slept."

4. Showing that they are begotten again unto a lively hope, or as the Herald says, "they are more *hopeful*." Thank the Lord.

5. Just as the Scripture says. So we have the testimony of the Herald, not only that the *Church* are in the position described at the glorious appearing of our Lord, but also *the political world.* Why, then, is not the Editor looking for a fulfilment of the promise? Is there any unbelief in this case?

6. Amen.

7. Thank God.

8. Going out to meet the Bridegroom.

9. And will not the Editor comply with his own good advice? We would cordially and affectionately invite him, and all others to listen candidly to the arguments, and not judge a matter before they hear it. Probably many think the views of Adventists are the offspring of ignorance and superstition. I once thought so myself, till at length, thank God, I found my own views which accorded with the theology of the day, were to be attributed to my own consummate ignorance of the prophetic word. ED.

CHOLERA. The whole number of cases reported at the Franklin Street Hospital, New York, up to Wednesday noon, was 213, of whom 107 had died, 69 had been discharged, and 37 remained under treatment. Between Sunday noon and Wednesday noon, 16th—19th, 50 patients were taken to this hospital, 26 of whom died. The Health Commissioners have decided to open another hospital immediately, and one of the ward school houses has been stripped of its school furniture, and furnished with beds and other conveniences for this purpose. Other school rooms will be taken, as the schools break up for the vacation, if they are needed. This movement excites considerable opposition from some quarters.

In Brooklyn, N. Y., there were 15 cases of cholera reported for the twenty four hours ending at noon on the 20th; 3 had died and 2 had been discharged. In Nashville, Tenn., there have been 100 deaths of cholera between May 1st and July 11th.

The Richmond (Va.) Inquirer of the 19th, says:—"Yesterday we stated, what we then believed to be true, that the cholera had disappeared almost wholly from our city. We are now called upon to correct the statement. A physician of high standing, familiar with the subject, authorizes us to say that the cholera exists here to an alarming extent, and that, in an epidemic form. Several new cases occurred yesterday; and the disease, instead of being on the decline, seems to be on the increase. It attacks all classes, without reference to their diet or habits of life. We have reliable authority for our present statement.

The cholera has prevailed in New Or[illegible] from the first of June, carrying off [illegible]rage of nearly forty a week up to July 1st. The yellow fever has also made [illegible] appearance. In St. Louis the cholera prevails [illegible] alarming and fatal degree. During the single week ending July 10th, 216 persons had died of cholera, the whole number of deaths during the same time, of all diseases, being 505. Several fatal cases of cholera have occurred in Harrison county, Ohio. The Board of Health of Chicago report 26 deaths on the 10th inst., on the 12th, 22 deaths, and on the 13th, 17 deaths; all of cholera. In Hamilton, Canada West, there were 85 deaths of cholera, between July 1st and 13th, 39 of which occurred during the three last days of this period. At Mackinac there have been several cases of cholera, some of them in the most respectable families of the place. There were 17 deaths on board of a propeller which arrived at Mackinac from Chicago.

☞ We find that fearful epidemic, [illegible] cholera, is prevailing very extensively [illegible] America. Beside the localities mentioned above, it has been very fatal at M[illegible] in Canada. In various cities of New [illegible]land, it has also made its appearan[illegible] not to an alarming extent.

It has ever appeared to me that this epidemic is more emphatically a scourge from the hand of God, than any other disease incident to man. "Before Him went the pestilence." It falls heavily on those who are addicted to intemperance and other vices, and comes upon the nations in these last days, as if to warn the wicked of their approaching doom. Some of God's dear children fall by the fell destroyer, but we have reason to believe, most of those who do the will of God, will escape all these things that are coming on the earth.

The French correspondent to the "New York Observer," writing on the diversity of opinion among Roman Catholics upon the Eastern question, says:—

The priests of the Romish church are deeply interested in the war recently declared between Russia and the Western powers. The chiefs of the Popish communion, notwithstanding their pretence of possessing entire unity, upon all important points differ widely on this subject. At Rome, for example, the cardinals are divided into two distinct camps, in relation to the war. Many belong to what is called in the pontifical city the *Russian* party, and would almost be disposed to smooth the way to universal conquest for the Muscovite Colossus; while others approve of the energetic measures of France and England, and wish for the defeat of the Czar. As to the Pope himself, he has not sufficient strength of mind to form a clear, firm, decided opinion. Whence arises the diversity of views among the cardinals?—The principal cause is that one party is governed chiefly by *political*, and the other by *religious* considerations. They who are favorable to Nicholas, behold in him the protector of European order, the defender of the old institutions, the man who is most capable of restraining by military force the revolutionary passions. They fear that if he is conquered, revolutionary ideas will revive, and that Kossuth in Hungary and Mazzini in Italy may provoke new popular insurrections. The sympathies of these ecclesiastical dignitaries are therefore with the Autocrat of the North. Not so the cardinals who place the interests of their religion above their political anxities. They fear the usurping disposition of Nicholas. They say that Russia is extending her possessions to the borders of the Bosphorus would reign over the Mediterranean, and threaten Italy, and even Rome itself. They picture to themselves the *Greek schism* violently attacking the Roman church; and if they must choose, they would prefer the democrats to the schismatics.

In the great battle that is coming, great Babylon is to be divided into three parts.—There is a possibility that the separation is about commencing. The writer from whom we have now quoted, speaks of the Cardinals being divided into two DISTINCT CAMPS, in relation the war; and should the republicans show themselves, a third camp would be formed at once. Observe this is in relation to the WAR, which we understand to be "*the battle*," or as it might have been rendered, and I think more appropriately, the WAR of that great day of God Almighty.

☞ I have received from Bro. Glidden an earnest request for some Brother who is capable of giving light on the subject of Christ's coming this year, to visit Dover, Me., and preach to those who are anxious to hear. He thinks they will be able to pay his expenditures.

CORRESPONDENCE.

PINE RIVER, WASHARA CO., }
WIS., June 11th, 1854. }

Dear Brother Merrian:—Although I have never seen you, yet I feel that we are heirs together of the promised inheritance which is to be given to the saints, at the *revelation of Jesus Christ*.

About a week ago I received three numbers of the World's Crisis, which I have read with a fervent and increasing interest. My heart says *praise the Lord*, for I believe we shall soon make the port of eternal rest. Yes, glory be to God, the *Cry* has gone forth, that the world may be warned of the *approaching judgmemt.*

I can *truly* say, that the truths contained in the Crisis, are a *feast of fat things unto my soul*; and I rejoice that the *Angel* (Messenger) seen by the Revelator, as recorded in Rev. 14: 6, 7, is now, and has been for the last twenty years, rapidly *coursing* his way through mid-heaven, *sealing the servants* of God in their *foreheads*. Oh my God, when I look at the signs of the times, at the amazing stupidity, and the lukewarmness that characterizes [illegible]ciples of the New Jer[illegible] anxious solicitude that [illegible] of the wise men, [illegible] of the age, the trembling [illegible]doms, and the clashing, and upheaving of the nations, together with *all the wonders of the present day* which bespeak the near approach of a *long expected Saviour*, I am led to cry out with the poet,

> "Oh spare thy people Lord,
> And bring them full salvation."

Oh keep them in the hour of temptation which [illegible] come on *all the world to try* [illegible] *from the love of the* [illegible] *of the Beast, and* [illegible]*ing of his mark,* [illegible]

[illegible] Advent preaching in this [illegible] or state, to my knowledge. Al[illegible] *all* the people of this state are *asleep* [illegible] subject of the second coming of [illegible] near at hand. To them the *signs* [illegible] heavens and the earth have *no* [illegible]aning; they are but opiates; and *still* they sleep! and must they slumber?—Will not God suffer a ray of light from His eternal throne, to *penetrate* their dark prison? Will He not *warn* them of the *approaching judgment?* and will they receive the great and *last message* to fallen man, or will they *reject* it? Hear the language of our Saviour. "He that is ashamed of *me* and my *words*, before this wicked and adulterous generation, of *him* will I be *ashamed* before my *Father*, and the holy *angels*."

Yours, expecting redemption through Jesus Christ in 1854.

P. M. CADY.

MADISON CENTRE, ME., May 16, '54.

Brother Merriam:—I would communicate a few lines to the waiting children who are looking for redemption this year. Truly we are living "in an age on ages telling, to be living is sublime." We are coming up to the Judgment in a few months, or weeks; and all God's dear tried ones will be redeemed, whose names are written in the Book. I thank God that he sent his faithful servants here to give the Midnight Cry. Brethren Randall and Rowe have had a series of meetings in this place for a few weeks past, and it has pleased the Lord to accompany the truth with his blessing. Some are rejoicing in hope of seeing the Lord this year; praise the Lord forever. Some have been converted, and followed the Lord in the ordinance of baptism. Others are convinced that the Advent doctrine is true. Truly the Lord is doing a great work, the Cry is going on the wings of every wind.

> The Midnight Cry I love to hear,
> Behold the Bridegroom draweth near;
> O sound the Cry from shore to shore,
> We are going home in fifty-four.

Soon the last servant will be sealed, the last note of warning is now being given to the world; O may we be faithful, and warn the sinner to seek a refuge from the storm that will soon burst upon this ungodly world, and be saved this year.

Yours, looking for Redemption in 1854,

CAROLINE VEASY.

NAPOLI, CATARAUGUS CO., }
N. Y., May 17th, 1854. }

Brother Merriam;—There are a few of the disciples of Jesus in this place, who are looking for their Deliverer to come soon; and we have heard the cry from the East, "Behold the Bridegroom cometh; go ye out to meet Him." We need to be aroused out of sleep; for we have been sleeping on time about ten years. We believe in time. It was time that awakened me in '43, and it is time that will arouse the slumbering virgins; and if you have got the year of Jubilee, Brn., sound it long and loud. Come this way, into Western New York, and give the trumpet that certain sound, "Behold the Bridegroom cometh; go ye out to meet Him." Amen. Now, Brethren, traveling east or west via New York or Erie R. R., can stop at Little Valley depot, Cataraugus Co., N. Y., and call on Bro. J. S. Beers, (watch maker) in that place. Brother Beers' heart is warm with christian love; his house is a home for the pilgrim and stranger. The Brn. mostly live four or five miles from Little Valley, on the road from there to Jamestown. We would like to have a grove or conference meeting here this summer, if time should last.—Brn., bear in mind these requests.

Your brother in tribulaton, waiting for deliverance.

DWIGHT WATERMAN.

LITCHFIELD, CONN., June 6th, 1854.

Dear Bro. Merriam:—I am glad that through God's grace we can have so good-spirited a paper as the Crisis. Its value and influence cannot be told in this world. No, its value is beyond gold; and had I the means how gladly woul I bestow it into the treasury of the Lord; for verily I feel the Crisis is the Lord's messenger of the good news of the kingdom. O my dear brother, be patient in your labors although hard. Remember that it is but a little while and all is over, joys eternal then are yours, forever and ever. O the thought, what events are to take place this year! The day of vengeance—the year of the Lord's redeemed—the downfall of earthly powers or governments and the slaying of the Lord's enemies—the burning of the tares and the exaltation of David's throne—the bowing of kings and princes, and the coronation of Jesus—the much hated and despised Christ—who will have a free government, and equal rights, and no contending parties. Blessed be God, He comes, He comes to reign; yea, within a few more days.

Yours in faith,

GEORGE A. BARKER.

EAST SHELBURNE, June 16th, 1854.

Dear Brother Merriam:—I praise God that I ever was led to love the appearing of Jesus, and to "*discern this time.*" I think there is a perfect harmony in the prophetic numbers pointing down to this time, if the darkening of the sun, May 19, 1780, marked the end of the 1260 days' (years), the 1335 brings the coming of the Lord and the resurrection of the saints before May 19, 1855. I believe with all my soul. May God in mercy keep me and all His waiting children in this "hour of temptation which is come upon all the world to try them" that dwell upon the earth, is the prayer of your unworthy brother, 'looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness." Amen.

DAVID WILSON.

BETHLEHEM, N. H., April 21st, 1854.

Dear Brother Merriam:—There is a small band here heartily united with the Crisis, believing the dear Saviour will come this year. Praise God for the light that shines from the lively oracles. I rejoice when I hear the cheering news. The more I humble myself, and pray, and examine the evidence on the subject, the stronger I feel; and I feel for others that have not heard the joyful, yet solemn news. I hope the brethren that have the faith, will do all in their power to wake up their fellow men, and compel them to come in to the marriage supper of the Lamb. Let the minor points alone, whilst we are in the valley of decision, (Joel 3: 14,) that the cry may have its full power.

Your unworthy yet loving brother in the hope of Israel.

TIMOTHY E. CORLISS.

Further News by the Niagara.

EXTRACTS FROM LONDON PAPERS.

THE WAR IN THE EAST. A Stockholm correspondent of the Hamburger Correspondenten mentions that all accounts that reach there of the feeling in Finland connected with the operations of our countrymen at Uleaborg and Brahestadt describe it as highly exasperated.—This exasperation has reached such a height that the country folk talk of volunteering one man per house, to assist in defending the coast; there seemed to be no want of men to carry out this idea, but only of arms. It appears that an enraged multitude of peasantry, about 900 in number, had banded together for the purpose of attacking the 300 English, who landed at Uleaborg, and that they were only restrained by the exertions of the Governor.

A letter from Wisby, the chief port of Gothland, dated June 23, states:—

"The number of fugitive Finns increases here every day. Whoever walks round our harbor, sees a vast number of ragged people lying about on the stones, whose nocturnal abode is the tents they have contrived out of tattered sails. One shriek of woe sounds through all Finland! It will take many years before those wretched outcasts regain the point which they had hitherto by great assiduity attained. All their vessels, of any size, are in the hands of the English, and the smaller ones totally destroyed. All the stock of timber and pith that they are wont to export to Denmark, and even Germany, in the spring, and which constitutes their chief source of livelihood, is reduced to ashes. Anything and everything that might possibly be useful to the Russians, has been destroyed."

The London Morning Chronicle of July 7, says:—

"Events are hurrying onwards to a great crisis. In our minds there has never been a doubt as to the position of affairs between Austria and Russia.

We have, from the first, regarded these Powers as acting in perfect harmony, though at times seemingly at variance. Others have taken a different view of the relations subsisting between the Courts of St Petersburg and Vienna. They believe that there is a real and decided antagonism between them. They avow their inability to believe that Austria could have signed a convention with Turkey, to drive the Russians out of the Principalities, if she were not heart and soul against the Czar

It remains to be seen who is right. And that we shall see before long The curtain of concealment must soon be raised; and the whole world will be able to form its opinion as to the real position of affairs. Nothing, up to the hour at which we write, has occurred to shake, in the slightest degree, our faith in the views we have entertained all through the piece. We are firmly convinced that Austria was, from the first, a consenting party to the entrance of the Russians into the Principalities.

Of course, she did not so consent openly; the concurrence which she gave to the Czar was given secretly. We, further, believe that there is also a secret understanding between Russia and Austria, respecting the occupation of Moldavia and Wallachia—so that, should the Austrians take possession of these Provinces, it will be in accordance with the views of the Czar, however much he may affect to be indignant at the circumstance

Nor will our opinion on the subject be changed, even should there be one or more collisions between the Austrian and Russian forces, before the latter retire behind the Pruth. For the sake of keeping up the delusion, these two Powers may agree to sacrifice a few thousand men.—That, they doubtless feel, would be the best means of throwing dust in the eyes of Europe. We all know what pretended quarrels and sham fights are There may possibly be something of the latter between Austria and Prussia, and yet they be all the while sworn brothers.—Nothing short of a terrible loss of men, on the part of either Power, will satisfy us that there is any actual enmity between them."

The Swenska Tidning confirms the report of an attack on Bomarsund on the 21st The bombardment began at five in the evening, and by seven the masked battery was dismounted and abandoned, and at ten o'clock P. M. the Russian magazines were in a blaze The English lost three men The Russians fought obstinately. the artillery were well supported by rifles.—One bomb burst on the deck of the Hecla.—Midshipman Lucas threw another overboard before it burst.

Bomarsund was again bombarded on the 26th and 27th June, and the fortifications were half destroyed

The Paris correspondent of the Times says: It appears to be the opinion of naval officers here, and indeed, I believe of the Minister of Marine, that the approach of Admiral Napier to Cronstadt is less for the purpose of attack on that fortress than to make a *reconnoissance*. A letter from an officer in the Baltic fleet (French) mentions that the strictest orders have been given by the Admiral to the officers under his command not to give any account whatever in their letters home of the plans of campaign, the direction of the fleet, its strength, or to communicate anything which might be turned to advantage by the enemy.

GREECE. Advices from Athens, of the 30th ult., state that the rebels have been defeated at Calambaca Fuad Effendi took Calambaca by assault. Hadji Petros's band was dispersed.—1000 were killed, and many made prisoners.—The Turks sent 600 heads of the slain to Larissa.

The ministry had shipped off the King's secretary. The revolt in Thessaly is completely at an end.

THE SPANISH INSURRECTION. *Paris, Friday, July 7.*—Advices from Madrid to the 5th announce that the insurgents, discouraged, continued to retire before the royal troops.

The capital was tranquil.

The Spanish Insurrection causes much uneasiness here. Nobody knows what General Narvaez will do. It is said he will join the insurrectionists, should they get the upper hand.

The naval encounter between the English, French, and Russian steamers in the Black Sea, took place on the 15th of June. The Terrible, Furious, and Descartes, were attacked by eight Russian steamers, near Sebastopol. A shell fell on board the Russian steamship Waldimir.

☞ We take the following extracts from a London correspondent of the Boston Traveller:

Government, to use a homely expression, appear at last to be looking the War in the face, and not as if they expected a speedy termination to it by the patching up of an insidious peace. Reinforcements are being continually dispatched, as quickly as means of conveyance can be procured, to join the army in the East; and towards the Baltic looks of no less urgent foresight are cast. Only ten days or a fortnight ago contracts were entered into with eminent shipbuilders for the construction of six gun-boats, viz.: two at Northfleet, two at Deptford, and two at another yard on the Thames. These, one of the builders informs me, are to be of the strongest and toughest capacity, 214 tons burden, drawing little more than five feet water, and armed with ninety-eight pounders! They will lie so low as scarcely to offer a mark to any description of shore battery. They can be thus stationed, and operate between the leviathan ships of the assailing fleet, protected by them, and either uniting with them in action or keeping them out of the fire. The bottoms are six inches thick, and such speed is using that they will be ready in eight weeks. When completed they will be combined with six other boats of a larger and superior class, between four and five hundred tons, and armed with the most power-

ful artillery—the whole to proceed forthwith to the Baltic, where they may arrive and be in service at the end of September.

Speaking of the Czar's official reply to the recent demands of Austria, the writer of this letter says:

It is to the effect that the Russians will evacuate Wallachia and leave the mouths of the Danube free for the sake of conciliating Austria; but that they will not abandon the original pretence to the protectorate of the Greek subjects of the Sultan and will keep possession of Moldavia as the material guarantee for justice to their claims in future negotiations.

Again, speaking of the probability that Russia will excite insurrections in Hungary and Italy, he says:—

He has already tried the diversion of stirring up Servia, Montenegro and Greece; and it would be a pleasant job to create other employment for the Austrian arms in Italy and Hungary.

KOSSUTH ON THE EASTERN QUESTION AND THE WAR. [By the English correspondent of N. Y. Independent.] Kossuth has broken the dignified silence he has so long maintained, and has spoken freely to the government and the people of England, on the Eastern question. It is little to say, that he spoke eloquently, and like a great statesman; his words were full of dignity and power; they had all the gravity of the historian, and all the solemnity of the prophet.—To a great extent he has expressed the feelings and opinions of the most enlightened Englishmen, even while impeaching the wisdom of the past policy of the government, and uttering forebodings with respect to the present. Much that he has said will sink deep into the minds of many.

The nationality of Poland, of entire Poland—essential to the freedom of Europe; the alliance of England with Austria incompatible with that end—were the themes on which the great Hungarian enlarged, at Sheffield and at Nottingham, and upon which he will speak at Glasgow. He estimated the universal sentiment and feeling of the English people, with respect to Russian despotism and the freedom of the nations, and compared with it England, as seen in her government and diplomacy. Addressing the vast out-of-doors meeting of the men of Sheffield, he spoke in broad, plain, popular style, in answer to the demand that he should "out with it," that is, his whole mind.

His opening words, following upon the greeting of 14,000 people, were noble and touching. "Whatever may have befallen a man in the vicissitudes of life, he who can boast of the sympathies of a free, noble-minded people, may well boast of having yet saved much in the shipwreck. [Cheers.] Your welcome, and the assurance of your sympathies, would be dear to my heart at any time. It is doubly dear on the present occasion, because the general situation of Europe is such, that popular sympathies may soon become a great power on earth; and secondly, because you afford me an occasion to experience that the mighty outburst of popular sympathy in which Sheffield so cordially has joined, on my first arrival in England, two and a half years ago, has not been a passing emotion, nor has the deep political meaning of those demonstrations been a mere flattering dream—[Cheers.] Since that time, I have grown old by sorrow and with cares; but the burning aspiration of my heart, bent day and night on the one and the same object, has but drawn intensity from its own flame, and this shattered bodily frame must and will obey when the moment to action shall call—and that moment draws near, gentlemen."

CHRISTIAN EVIDENCE IN TURKEY. In the House of Lords, on Friday week, Lord Clarendon read a portion of a dispatch, dated February 25, and received by him a few moments before he entered the House, in which extract the ambassador at Constantinople says:

"I have much satisfaction in reporting to your lordship that the firman for establishing Christian evidence on an equality with Mussulman throughout the Turkish empire is complete, and that it received the Sultan's sanction shortly before I had the honor to receive your lordship's instructions relating to the question, which it has now settled once for all on a broad and firm basis. I have reason to hope that this great act of long withheld justice will be followed by other proofs of the Sultan's comprehensive beneficence, and of the improved spirit prevailing among his Mohammedan subjects.—*haratch* is no longer levied in a manner vexatious to individuals; but it is an unjust and degrading tax, for the complete abolition of which I shall continue to employ my strenuous exertions."

ITALY. M. Marion, ex-President of the Republic of Venice, has written a capital letter to the *Presse*, in reply to Lord John Russell's remarks on the probable course of Italy in the coming struggle. He gives a very clear and ample statement of the reasons why Italy can never remain permanently tranquil as she is.—He declares that Lord John's hope that in the course of time Austria would relent, and relax her severity, does not at all meet the case.—The Italians do not ask the Austrians to relent; they merely wish them to withdraw; they do not demand her to administer her government more fraternally, but to cease to administer at all. The Italians are waiting, like the Poles, and like the Hungarians."

STREET PREACHING IN WILLIAMSBURG AND ARREST OF SEVENTEEN FIREMEN. A disturbance occurred in Williamsburg, on the 2d inst., in consequence of the attempt of an Engine Company to disturb the proceedings of a meeting in the street, where there was street preaching. At 3 o'clock in the afternoon, the meeting was commenced at the usual place—junction of North Second and North Fourth streets—Mr. Parsons and one of his associates being the speakers. An audience of about 1,000 persons assembled to listen. Besides the police force present, there were forty of the Sheriff's special deputies on hand to preserve the peace. Soon after four o'clock, ther was a false alarm of fire, and No. 5 Engine Company, which is principally or altogether composed of Irishmen, and the runners of the company, came running furiously along with her machine, hooting and yelling in a very disorderly manner. As they passed the meeting, instead of continuing in the middle of the street they ran so close to the sidewalk that the levers of the engine extended over the sidewalk. The men on the rope pushed the people back, and the levers struck some of the audience; it was a dangerous act, as there was a great probability of persons being killed. The police and deputies immediately made arrests, to the number of seventeen, of those who were with the engine. There was some violence at the time of making the arrests, and a police man was struck and badly cut in the head, by a special deputy, by mistake. Last evening Justice Boswell was applied to, and went to the Second district station house, where the prisoners were locked up, and admitted a number of them to bail. [N. Y. Herald.

For the World's Crisis.

Come to the Camp-Meeting.

Methinks, in the green, shady groves of West Winsted,
A clustering circle of white tents I see,
Where the children from valley and mountain are gathered,
In one family home, for earth's last jubilee;
There the aged have tottered, with silver locks streaming,
And young Israelites too, from old Egypt's land,
All yearning to hear the glad news of the kingdom,
And share their last feast with the lone pilgrim band.

'Tis a last farewell greeting in dim earthly bowers,
And closely we cling in this holy embrace,
Fearing some may be lost through the world's fearful powers,
We've enshrined in our hearts, in a hallowed place;
Yes, the last tear is flowing, for soon we will gather
In the fair groves of Eden, our golden harps ring,
Where the tree of life's laden with health giving power,
With the Angels we'll next sing our Jubilee hymn.

With the earth for our bed, even a stone for a pillow,
Like the Patriarch of old, we could safely lie down;
The same could erect in the morn for an altar
If the ladder were there, for the angels to come.
In the name of the Lord, we have set up our banners,
And call upon all to enlist in this war;
'Tis the last call of mercy, of love to poor sinners,
And they'll meet it again when probation is o'er.

There's a mixture of sorrow, of hope, fear and gladness,
As greetings are past at this last yearly feast,
How many we love, with their hearts pressed with sadness,
Would gladly be with us, to share this repast;
How many in bondage, in sickness, are sighing,
Some mourn for companions, and children, and friends,
That still coldly turn from their pleading and crying,
Ah! they know not how shortly our stay with them ends.

Now the sweet songs of Zion are floating around us,
Some touching, and tender, some joyful and glad;
They savor, methinks, of divine inspiration,
And breathe from warm bosoms the praises of God.
Ay! the Watchmen now feel their responsible station,
Between porch and altar they often do weep,
As they sound the last warning that closes probation,
Which will seal for the kingdom, or death's endless sleep.

We may not meet again until safe in the mansions
That Christ has prepared for his own spotless bride:
Adieu to the green, shady groves of West Winsted,
We gather no more 'neath thy cool, grateful shade,
We may wander a few fleeting days more in exile,
And far from each other in sadness may roam,
With Apostles, and Prophets, we next will assemble,
And all join in singing the jubilee hymn.

VESTA N. CUDWORTH.

Charlemont, Mass.

PORTLAND, ME., July 21, 1854.

Brother Merriam:—I send you this extract from some lines I found in a late Baptist paper Please insert them in the Crisis, if you think best. CATHARINE E. CLARK.

There is a fair virgin, of heavenly birth,
Desiring a bridegroom, here upon earth;
She is a King's daughter of beauty supreme,
Conceived in heaven, a celestial queen,
Her prospect is immortal, she never can die,
She will bloom in fair beauty in eternity.
When earth with its treasures have all passed away,
She'll then in bright glory, her beauties display,
Her clothing of gold wrought exceedingly bright,
And raiment of linen both clean and white.
Her heart formed of love unchangeably true;
With kindness, and meekness, and righteousness too,
And mercy, and peace, and true holiness,
While truth reigns exalted within her fair breast.
She's modest, and humble, her heart is sincere,
She hopes to the end, and will all things endure;
She is quiet, and patient, and has courage too,
Is stronger than death, and the floods can pass through.

H. L. POWER.

Later from Europe.

A Collision between the Austrian and Russian Armies Probable—Austria's Summons Rejected by the Czar—Spain Revolutionized, and the Abdication of the Queen Demanded.

By the Franklin at New York on Monday, and by the Niagara at Halifax yesterday, we have seven days later advices from Europe—dates to the eighth inst. From the armies and the fleets there is little news. Austria was moving her armies into the Principalities, which had not been evacuated by the Russians. The Czar is reported to have said, rather than yield to the demands of the German Powers, he would "resist to the last rouble and the last man!" He has returned a crafty, temporizing reply to Austria and the German powers. It remains to be seen whether they will fall into his net. Operations are being pushed with renewed vigor in the Baltic. The advance of the Austrian army into Wallachia is confirmed.—There is a rumor of a Turkish defeat in Asia. Great uneasiness is felt in England with regard to the ultimate purposes of Austria in this affair, and very strong apprehensions are entertained that she is acting in secret concert with Russia. Lord John Russell, when questioned upon this point in Parliament, could give no satisfactory explanation; he could only reply that the Austrian movement was one in which Great Britain had no share. Many of the newspapers are furious against the Prime Minister, and affirm that the prospect of an honorable peace is more distant than ever. Accounts from Madrid state that an insurrection headed by Gen. O'Donnell had taken place in that city, having for its object the dethronement of the Queen and the establishment of a Regency.—Trade and the markets remained the same.

Prince Gortschakoff (not the General,) arrived at Vienna on the 4th of July, as the bearer of the Czar's official reply to Austria. The precise terms of the reply have not transpired, but Gortschakoff was also bearer of an autograph letter from Nicholas to the Emperor of Austria, the tenor of which is said to be, that by evacuating Wallachia, and leaving free the Danube, the Czar considers that he satisfies the reasonable demands of Austria. Moldavia will not be evacuated, as the occupation of that principality is a necessary guarantee for conditions of a future treaty of peace.

Col. Manteuffel arrived on the 6th at Berlin from St. Petersburgh with the Czar's reply to Prussia. [illegible] stating that the Czar will consent to resign the exclusive protection over the Greek Christians of Turkey, and will accede to a joint protectorate of the five Powers. The Czar will evacuate the Principalities when the Western Powers evacuate Turkey; but he will retain a strong military position in Moldavia, as provisional security.

The Czar also sent Col. Isakoff to Dresden, with a friendly autograph letter to the King of Saxony, and other Sovereigns who were represented in the Bamberg Conference. Meantime hostilities continue, and fighting is reported from the Baltic, the Black Sea, the Danube, and Asia.

The Russians are concentrating in Moldavia and Northern Wallachia, upon the Transylvanian frontier, making a complete change of front with 80 leagues of ground lost, and at least 50,000 men *hors du combat*. The Austrians have entered Wallachia, and a French army is embarking in English ships at Cherbourg for Finland. This proximity of position of the two armies suggests possibilities of a collision.

All the troops in Russia Poland have been ordered to march towards the Gallician frontier, and a levy *en masse* has been ordered in Poland. Each landed proprietor is to supply 24 men, twelve of whom are to be armed with scythes.

On the Danube, on the 21st and 22d, an important battle was fought. The Turks fell on the Russian rear guard of 25,000 men near Silistria, on the 21st, and the battle lasted during two days, the Russians losing 2500 killed, but making good their retreat. [illegible] continue their concentra[illegible] and Pruth, but appar[illegible] chin, Isatcha and T[illegible] of the Danube. Th[illegible] the movements of the [illegible] foundly secret. The [illegible] be advancing by land to the [illegible]

50,000 Anglo-French troops are still at Varna. Marshal St. Arnaud and Prince Napoleon are also there. Omar Pasha is prepared to establish his head quarters at Rutschuk. On the 1st, Gen. Gortchakoff removed his head quarters from Kalarasch to Wisztsene. Gen. Baraguay d'Hilliers commands the division of the French army about to embark for the Baltic.

From Asia news is bad. On the 9th of June the Turks met with a severe check, in attempting to storm two redoubts between Osurguet and Kutais. The Russians attacked them in flank during the assault, and defeated them with 1500 killed; 13 cannon, 35 [illegible] entire camp equipage, [illegible] roneous despatch was [illegible] accounts show that the [illegible] defeated.

The cholera was reported to prevail in the garrison of Cronstadt; also some cases in the British fleet. It is affirmed that the Duke Alexander is about to join the Russian army in Moldavia.

Greece.—It was announced that Hadji Petros has been completely routed at Kaladaki, in Thessaly. The rebellion is now considered ended. Piracy increases.

From the Baltic.—Napier's fleet, of twelve screw line-of-battle ships, nine steam frigates, five French ships-of the-line, and several French corvettes, was lying in line of battle off Cronstadt, but up to the 29th of June no attack had been made. Bomarsund was a second time bombarded on the 26th and 27th of June, and the fortifications were destroyed.

From the Black Sea.—On the 24th of June, eight Russian steamers came out of Sebastopol and attacked some ships of the allied fleet, and afterwards regained shelter at the batteries.—The affair seems to have been a running fight. The main body of the allied fleet was at Baldzik.

The London Times says that Napier intends to offer battle to the Russian fleet or to reconnoitre the defences of Cronstadt, rather than to make a regular attack on that place.

Spain.—A military insurrection, headed by O'Donnell, has broken out in Spain, four thousand of the Madrid garrison having marched out in the direction of Toledo. Accounts are conflicting. One account says that the Queen's cause was hopeless; another, that she had been well received by the troops and populace at Prado. The Capital was quiet, and the provinces tranquil. It will depend on mere accident which party triumphs. The government is very feeble. The insurgents number 7000, of whom 2000 was cavalry. They demand the dismissal of the Ministry, and Queen's favorites. The outbreak, as yet, is entirely military. An action took place near the village of Vicabrare; the insurgents charged three times unsuccessfully, and at length, after a great loss, retreated upon Toledo. The royalists would again attack them, when the reinforcement expected arrived from Saragossa and Valadolid.

All the Europen harvests are pro[illegible].

Appointments.

If the Lord will, and time continues, there will be Grove-Meetings at the following places in Maine:

At Hartford, August 3d and continue over Sunday.

At Bean's Corner, Jay, commencing August 10, and continuing over the Sabbath.

At Hebron, commencing August 17, and continuing over the Sabbath.

"Behold the Bridegroom cometh."

EDWIN C. STILES.

If God permit, we will meet the Brethren and Sisters at

Casco, Me., the first Sunday in August.

Jay, Me., commencing Friday, August 11, to continue over the Sabbath. J. PARTRIDGE. R. R. YORK.

TENT-MEETING.

The Tent-Meeting appointed to be holden in the neighborhood of Syracuse, Onondaga Co., N. Y., will be held in Van Buren, Onondaga N. Y., 12 miles west of Syracuse, commencing Thursday the 17th of August. The meeting will be 4 miles south-west of Baldwinsville, (on the Syracuse and Oswego Rail Road,) and 3 miles north of Canton, (on the Syracuse and Rochester Rail Road). Brethren, one and all, come to this meeting prepared to do good and get good; bring your tents and provisions with you, and camp on the ground. For those that cannot do so there will be [illegible] provided. Dear Brethren and Sisters, the Lord is coming this year. Come and hear the evidence from the word of God, and be prepared for that event looked for by the saints of every age. Bro. Cummings will be present with his big Tent.

JOHN T. ONDERY.

N. B. There will be a team provided to convey Brethren to and from the cars. J. T. O.

GROVE-MEETING.

There will be a Grove-Meeting in Cato, Cayuga Co., N. Y., about 2 miles west of Plainville, Onondaga Co., N. Y., commencing July 29th and continuing over Sunday. Bro. T. Ford and others will be present. J. T. ONDERY.

TENT-MEETING.

The Lord willing, there will be a Tent-Meeting in Ware Village, Mass, commencing Wednesday Aug. 9th, and continue over the following Sabbath. Bro. Cummings will be there with the big tent; and as there are but a few brethren in this place, it is hoped there will be a gathering of the brethren from the surrounding country, to lend a helping hand in sounding this last message to the world. Brethren are requested to bring their tents, bedding and board, as far as practicable; and those who cannot provide for [illegible] provided for. We expect [illegible] God's watchmen will understand their duty and be present to sound the alarm, to make the people ready.

Brethren coming from the east will stop at West Brookfield depot, where they will take stage for Ware at 11 o'clock A. M., and 7 1-2 P. M., and those coming from the west, will stop at Palmer depot, and by stage to Ware at 2 1-2 P. M. Come, brethren, to lend a helping hand, in the name of the Great Head of the Church. For the brethren. D. E. M.

I will preach in Lowell July 30th.

Collinsville, August 6th.

Attend the Camp-Meeting at Bergen Neck.

Hebron, Washington Co, N. Y., Aug. 28th, if they will get up a Grove or Camp-Meeting. Will they give notice in season?

Champlain, N. Y., Sept. 6th, and over the Sabbath.

Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?

I will attend to Bro John Gibson's appointment if he can have the meeting commence the 21st of Aug. Will he inform me if he can change it?

Will the Advent brethren give me a hearing? I pledge myself to answer all objections against the truth I advocate. ISAAC ADRIAN.

Bro. S. W. Bishop will preach at Lawrence, Mass., on Sunday, July 30.

At Portsmouth, N. H., on Sunday, Aug. 6.

At Boston, Mass., on Sunday, Aug. 13.

M. Grant appoints to preach in Bridgeport, Ct., Sabbath, Aug. 13.

The Lord willing, I will meet with the brethren at Moultonboro' Town House, Sabbath, July 30.

West Ossipee, Sabbath, August 6.

Lake Village, Sabbath, August 13.

C. L. PAGE.

The Lord will, I will preach in Lawrence the 1st Sabbath in August. Manchester the 2d Sabbath in August.

B. P. MANNING.

TENT MEETING AT WORCESTER, MS.

The Lord willing, there will be a Tent Meeting in Worcester, Mass., on Hutson st., at the foot of Elm st., west of Main st., commencing on Wednesday, August 2d. Bro. J. Cummings will be in attendance with his large tent—Brethren having small tents are requested to bring them where it is practicable. The meeting will continue over the Sabbath. Let there be a general gathering.

TENT MEETINGS.

There will be a Tent Meeting in Greenfield, Mass., commencing Wednesday, July 26, at 5 o'clock, P. M., and continuing over the Sabbath. As there are but few brethren in this place, it is hoped there will be a gathering of the brethren from the surrounding country, to lend a helping hand in sounding this last message to the world. Brethren are requested to bring their bedding and one or two tents. Provision for boarding on the ground.

There will be a Tent Meeting in Mansfield, Conn., at the Eagle Factoryville, commencing Wednesday, August 2, at 5 o'clock, P. M., and continuing through the week. Provision for boarding on the ground.

Those coming by Worcester, will take the New London and Willimantic Road at Palmer, from thence to Eagleville. J. HEMENWAY.

There will be a Tent Meeting in Dartmouth, Mass., near Fance's Corner, commencing on Wednesday, August 9, at 5 o'clock, P. M., and continuing over the Sabbath. Brethren coming by Railroad will stop at the *head of the River*, about four miles from N. Bedford. Boarding on the ground. Let there be a general rally of those who are looking for the Lord. Brethren Couch, Hemenway, and other preaching brethren will be in attendance. F. H. BERICK.

There will be a Tent Meeting in Newburgh, Me., to commence Wednesday, Aug. 16, at 10 o'clock, and continue over the Sabbath. As the brethren in that place expect a large gathering of the saints, we hope all who can will bring their tents, and be on the ground at an early hour, so that we can commence our meeting Wednesday morning. Brethren at and west of Portland, will proceed by steamboat to Hampden, where carriages will be in attendance to convey them to the ground. Boats run from Portland, Me., Monday, Wednesday and Friday evenings. From Boston Tuesdays and Fridays. Bro. Couch and other preaching brethren, will attend Boarding on the grorund. In behalf of the brethren. F. H. BERICK.

NORTH HAVERHILL, N. H., July 15, '54.

There will be a general gathering of the dear Saints of God at Sugar Hill, N. H., commencing Thursday [illegible] and continuing over the Sabbath. Come, my brethren [illegible] this meeting, far and near, and have your faith strengthened, and your hearts made glad, by the glad tidings of the soon-coming King.—May the Master send some of his servants who have the spirit and power of the Gospel, to labor at this meeting. E. WHITNEY.

There will be a Grove Meeting at North Woodstock, N. H., commencing Thursday, Aug. 4, and continuing over the Sabbath. As this is a new field of labor, I hope the brethren will come up to this meeting to labor for the salvation of souls. The people at this place are anxious to hear about the coming King and kingdom, and are willing to feed all that will come. Will some of my preaching brethren come and help? Will Bro. Holt be at the meeting?

E. WHITNEY.

The Lord willing, I will meet the Brethren in Shrewsbury, Vt., July 30, where they may appoint. J. A. PACKARD.

If the Lord will, there will be Tent Meetings as follows, and each continue over the Sabbath:

One at Providence, R. I., Tuesday, July 25. Will the brethren give the particulars?

One at Worcester, Mass., Wednesday, Aug. 2 Will the brethren there also give the particulars?

One at Ware, Mass., Wednesday, Aug. 9. Particulars hereafter.

One in the vicinity of Syracuse, N.Y., Thursday, Aug. 17th. Particulars hereafter.

J. CUMMINGS.

If the Lord will, I will meet with the saints At Chesbire, Ct., Sunday, July 30.

O. GOODRICH.

I will preach at

At Hebron, Washington Co., N. Y., Aug. 10, at 7 1-2 o'clock, P. M., and continue over the Sabbath.

At Champlain, Aug. 18, at 7 1-2 o'clock, P. M., and over the Sabbath.

At Montgomery, Vt., Aug. 25, at 7 1-2 P. M., and over the Sabbath.

Will brethren get groves as much as possible. I pledge myself to answer any objections that may be brought against the time. Brethren awake, the Bridegroom is coming.

ISAAC ADRIAN.

The Lord willing, I will preach

At West Aton, July 30th.

At the Page School House, 1st Sabbath in Aug.

At Barnsted Red School House, 2d Sabbath in Aug.

At Meredith Centre, 3d Sabbath in August.

CAMP MEETING IN NEW JERSEY.

If the Lord will, there will be a Camp Meeting at Bergen Neck, 4 miles from Jersey City, to commence on Monday, Aug. 14th, and continuing one week. The brethren and sisters, far and near, are invited to attend this meeting. We hope all who can will bring their Tent, on the ground. We hope the Preaching brethren will make arrangements to be there. The plank road stages run every hour from Jersey City to the ground. Fare 10 cents.

Committee,—Abraham Flavell, Mark R Green, Joseph Cherry, David B. Salter, John Browe.

CAMP MEETING IN VERNON, VT.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground occupied the two past years, in a beautiful grove, about one-fourth of a mile from the North Vernon Depot, near the Connecticut river road leading from Brattleboro, Vt., to Springfield, Ms., about 4 miles south of the former, and 48 north of the latter named place, commencing Aug 14th, and continuing one week. The sole object of this meeting is for the salvation of our fellow-men. Brethren East, West, North and South, will you not exert every power of your being, knowing the time is about over for us to labor to save souls? We cannot do too much for the cause of our soon coming King, seeing he has done so much for us. O do come to this feast in the name of the Lord, full of faith and the holy ghost, with the whole armor on all ready in working order to save souls from the awful gathering storm. We once more invite all of God's people to come and bring their tents and join us. Arrangements are made for board and horse keeping for all who may wish on reasonable terms. Arrangements will be made to reduce the fare on the railroads.

Committee,—E. G. Scott, E. Miller, C. Severance, A. Gage, S. Titus, J. Frost.

Brethren E. Burnham, J. G. Bennett, J. Couch, F. H. Berrick, are invited.

There will be a Grove Meeting at Windsor, Mass., to commence Thursday, July 27, at 10 o'clock A. M. and continue over the Sabbath.

F. H. BERICK, JOHN COUCH.

There will be a Tent Meeting in Houghtonville, Vt., commencing Aug. 29. Particulars Hereafter.

TENT MEETING.

There will be a Tent Meeting in Providence, R. I., commencing Tuesday, July 25, to continue over the Sabbath. Bro. Cummings will come with the Big Tent. And we would say to the ministering Brethren in general, come, as the Lord may direct. Brethren and Sisters from abroad are invited to come up to this feast. The Tent will be pitched on Barton's Common, west side of the river, near Oneysville.

For the Brethren, J. THOMAS SWEET.

The Lord willing, I will preach in Holderness, N. H., Sunday, July 30, where Bro. Knowlton may appoint

B. P. MANNING.

If time continues there will be a great Camp Meeting in Winsted, Ct., commencing Aug. 28. Particulars hereafter.

Conferences.

By leave of Providence, there will be a Conference Meeting in Hubbardston in Mechanics' Hall, to commence Tuesday, Aug, 22, and hold over the following Sunday. Particulars hereafter. For the brethren. J. D. MERRIAM.

P. S. Brethren Mathewson and Grant are requested to be present.

There will be a general Conference of Advent brethren holden in Lowell, Mass., at the Merrimack Hall, near Merrimack House, on Dutton street, to commence on Wednesday afternoon, Aug. 2, and continue over the Sabbath. Brethren Couch, Adrian, and others are expected to be present. All who wish to hear the argument on the coming of the Lord in 1854, are cordially invited to attend.

The Lord willing, there will be a Conference at the head of the Bay in Stanstead, C. E., commencing the third Sabbath in July, to hold as long as thought best. Come Brethren to this meeting and have a foretaste of those joys that await us. Will some Brethren from Concord or vicinity attend,

DANIEL S. HOLT.

P. S. There will be provisions for all that cannot provide for themselves.

Providence permitting there will be a Conference at

N. Lebanon, N. Y., Tuesday, Aug. 1st, to continue over the Sabbath.

Reedsboro, Vt., Tuesday, Aug. 8th, to continue over the Sabbath.

Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.

Brother M. Grant will accompany me.

In behalf of the brethren, H. PRATT.

P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Special Notices.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

☞ Bro. I. Adrian's P. O. address is Pleasant Valley, Ct.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Our correspondents will greatly oblige and save us immense labor and perplexity if they will strictly adhere to the following rules:

1. Over all communications designed to be published write, *For the World's Crisis.*

2. Over all communications not designed for the public write, *Private.*

3. At the head of all letters write the date, never failing to give the STATE, and the County, if written from the Middle, Western or Southern States.

4. Write all orders for the paper, or for books on a page by itself, beginning thus, *Order for the Crisis*; or, *Order for books*, as the case may be.

5. At the close of each letter containing money write the amount, and to whom it is to be credited.

6. Be careful to write names and P. O. addresses in a legible hand.

7. In returning papers write on the paper the name and P. O. address of the person to whom it had been sent.

8. In preparing matter for the Crisis we hope our correspondents will adopt, as the most important and indispensable of all rules, the practice of commending the subject to God, praying fervently for light to be reflected on the position of the Church, and for heavenly manna to feed and nurture the little flock unto eternal life—also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away. [illegible] be carefully read over, corrected, and, if need be re-written, punctuated and prepared for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is just as willing, and if possible more so, to serve the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ The price of our Hymn Books at wholesale is $11 per hundred. We have formerly sold them at 12 1-2 cts at retail, but those who order them by express complain that it is lower than they can afford them, consequently it has been thought best to raise the retail price to 15 cents. We shall sell them by wholesale as before

☞ The Bro. who writes from Brattleboro', Vt., ordering Pilgrim Songsters, forgot to sign his name.

☞ When the names of new subscribers are sent they should be marked as such.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
"	" paper	"	40 "
Wholesale, cloth		"	$40 00 per 100
"	paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

"HISTORICAL EXTRACTS." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies as these epochs. tf

A Tract of 28 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.

Wholesale price, ... $11.00 per hundred.
Retail price, ... 12½ cents per copy.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

E G Colby, I Adrian, N R Bates, H Pierce, D Haskins, B Warner, J W Finn, H A Bragg, E Allen, J A Stulman, A Clapp, R Lock, C Woodman, T W Roberts, E Knapp, A Fletcher, J Cummings, J Robinson, Maj. Chamberlain, D Chapman, C Murphy, D H Caverly, A C——, J S Richardson, E Lamarsh, H B Cross, L S Ricker, P Stevens, Bro Thomas, W Chaundler, W A Cranmer, W Hale, N D Wright, D Austin, E Stow, M W Goodnow, H Chase, C Ayres, P C Walker, $1 each.

W T Cate, E A Bizzell, L Griswold, L A Dodge, J Crosby, P Price, W Lewis, J P Goodwin, I Bailey, J Moor, I Dunman, E Bailey, Mrs Clifford, M E Clark, E Pierce, G Blake, S Cooper, Bro Palmer, 50 cts each.

Miscellaneous.—J Howell for Brethren in Union Mills, Ind., $3; S M Cotton, $2,50; J B Ferry, $2; Mrs A White, 75 cts.; J Kelsey, 75 cts.; M P Lamson, 81 cts; S Colby, 26 cts; M Perkins, 75 cts; F English, $2; W Chamberlain, $2; Brethren at Square Pond, Ct., $2,81; M L Clark, 75 cts; L Eldridge, 25 cts; J S Ongley, $2; C Deane, 25 cts.

Cash Received for Books.

M Grant, $2,50; S M Cotton, 50 cts; J Kelsey, Jr., $5,50; G L Raymond, $3; M L Lamson, 15 cts; J B Dodge, $1; J Crosby, 50 cts; J Clifford, $1,50; J W Goodwin, 50 cts; M E Clark, $1; M Sweet, $2,40.

[For the World's Crisis.

The Earth Renewed.

BY [illegible]

Lo! from creation's brow the stain of sin
Is wiped. The earth with freshness blooms
again,
In primeval beauty sweet; fair as when
The morning stars their joyous anthem sang
O'er young creation's birth. Drear desert wilds
In smiling verdure wave, decked with flowers
Unfading, more beauteous far, than when
To life they first awoke in Paradise.
Delicious groves the verdant hill-tops crown;
With graceful palm, and fir, and stately pine,
With Lebanon's cedars and oaks of Bashan,
In majesty wave.
Tuneful rills in songs
Break forth, and the musical murmur rich,
Of the crystal fountains' play, in each vale
Is heard. While bright winged songsters echo
forth
Their hymnings sweet, the spicy groves among.
The lion and kid, the wolf and gentle lamb,
[illegible]
No longer reigns, but peace her bright banner
O'er all doth wave! Thus in prospective sweet,
Doth rise hill and dale, and flowery vale,
With perennial verdure sweetly clad;
While on yon heights, with radiance seven fold,
Salem's bright city glorious to view
Appears, with jasper walls and pearly gates,
Outshining far, the wealth of Ophir or Ind,
Or of Eldorado in legend wild,
On earth far-famed.
Before its glory sublime,
Earthly pageantry to nothingness sinks,
Like the bubble on ocean billows thrown.
O! vision effulgent! defying the range
Of the mind's soaring pinion to surmount,
Or paint the beatitude of thy bliss.
Myriads of earth's redeemed, immortal,
The gold-paved streets of the city throng, or
forth
From its ever-open gates, wander o'er
The bright fields elysian of Paradise;
A host refulgent, with the radiance
Of eternal love encanopied.
Yonder rolls life's river, its waves along,
While high on its ever verdant banks,
Life's immortal tree, with fruit ambrosial,
Wide its branches spread. Thither the seraph
host
Their joyous footsteps tend, with golden lyres,
To lays of angelic sweetness attuned.
Hark to the blest symphony, as forth from
Their ranks, along the heights of Zion it rolls.
No discordant note the harmony breaks,
But one song, redemption the theme inspiring,
All tongues employ.
Bliss extatic reigns o'er all,
And o'er all breathes an atmosphere healthful,
Pure, by noxious breath or miasma foul
Undefiled; no deadly simoon's hot breath
Or sirocco's withering touch, e'er sweep
These verdant plains. No earthquake dire, the
earth
Upheaving, or volcano long pent up,
Bursting wildly forth.
No dark, angry clouds
Veiling with gloom bright summer's azure sky,
Nor tempest raging wild, the earth deforms;
No wild, wintry blast sweeping o'er the plains,
Nor mournful Autumn's requiem sad, the dirge
Of buried hopes sighing forth. But sweet
Spring
Perennial reigns. No ling'ring disease
Consuming life away, nor shrouded bier
To the dark tomb borne sadly on; for Death
No longer sad dominion holds. No foe's
Invading footstep e'er is heard, nor war's
Wild clarion ringing loudly forth, for
Time's raging scenes to silence are hushed,
And now one Sovereign, universal,
O'er his people reigns.

Rockingham, Vt.

Signs of the Advent.

"Look up" for ye know that "your redemption draweth nigh." "What sign dost thou give us?" Many signs; "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."— These are the signs given us by our divine Master, by which we should be able to determine the near approach of the kingdom of God, and their literal fulfilment makes our proximity to the "day of God" a matter of certainty. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption *draweth nigh;*" but, "when ye see these things *come to pass,* know ye that the kingdom of God is *nigh at hand.*" Bless the Lord for such assurance. Has not God showed "wonders in the heaven and in the earth, blood, and fire, and pillars of smoke?" Has He not turned "the sun to darkness, and the moon into [the appearance of] blood?" Has He not shaken down His stars upon the earth, like the casting of "untimely figs?" Is not "evil" going "forth from nation to nation;" "distress, with perplexity;" the great "powers" being "shaken?" "He that hath ears, let him hear;" yea, he that hath eyes, let him see the faithfulness of our God in bringing to pass his purposes upon the earth! O, what a glorious prospect opens up to the eye of faith! "the King in His beauty" descending through the skies; the sleeping saints, awakened by his mighty voice, arising from the dust of death; those who "are alive and remain," "changed in a moment, in the twinkling of an eye," and "caught up together with them in the clouds, to meet the Lord in the air." O, "that blessed hope! and the glorious appearing of the great God and our Savior Jesus Christ." Brethren and Sisters, "Let your loins be girded about, and your lights burning; like men that wait for their Lord." "Behold, he cometh!"

R. Wakefield.

CORRESPONDENCE.

South Brooks, Me.

Brother Merriam:—I take up my pen with feelings not easy to be described.— Beyond a doubt, in my mind, we shall witness the revelation of our Lord Jesus Christ, in the clouds of heaven THIS YEAR. We are therefore within a *few days* of that event. A [illegible] moment to those who are unprepared—but glorious to those who are ready. I feel that we are making our last [illegible] in this world. My heart is full.— I see the ungodly and the sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have all been *slumbering and sleeping*, both the *wise* and the *foolish;* but so our Savior told us it would be; and "thus the scriptures are fulfilled." This is the last prophecy relating to events which are to precede the *personal advent* of our Lord. Now comes the *True Midnight Cry*. The previous was but the *alarm*. *Now the real one is sounding.* Yes, *glory be to God.*

And Oh, how solemn the hour! The "virgins" have been *asleep;* yes, all of us; asleep on the *time*. But the darkness is past, and the true light now shineth.— "*Behold the Bridegroom cometh*" *this year,* "*Go ye out to meet him*" Our work is now to wake up the "virgins," who "took their lamps and went forth to meet the Bridegroom? Where are we now? "If the vision *tarry*, wait for it." Has not this been our answer since 44? What happened while the Bridegroom *tarried?* The virgins all slumbered and slept.— Christ's words have not failed; and "the scriptures cannot be broken." It is of no avail to pretend we have been awake: we have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know "*how long*" it would tarry, and on that point some of us have slumbered—some of us have said in our sleep, "don't fix *another* time;" so we slept. Now the difficulty is to wake the virgins up. Lord help, for vain is the help of man. Speak *thyself*, Lord.

O, that the "*Father*" may now "make known *the time.*

In 1 Pet. 1: 11, it is positively declared that the Spirit of Christ in the prophets, did *testify the time* for the sufferings of Christ, and the glory that should follow: and that glory was to be "at the revelation of Jesus Christ." Speaking of the prophets, Peter says,—"Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow * * * Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here we have the fact stated, that the Spirit of Christ did reveal to the prophets the *time*, not only of Christ's sufferings, but of his glory, or "revelation." Peter shews us the time revealed was not literal but symbolical. "What *manner* of time?" He also says, that "the *angels* desire to look into" these "things." By turning to the 12th chapter of Daniel, we find, that after the angel had finished the detailed explanation of the visions, and wound up with the standing up of Michael, [*one like God.*] the resurection of the saints, and the *shining forth* of those that had turned many to righteousness &c., Daniel sees, (verse 5,) two angels; "and one said to the man clothed in linen, which was upon the waters, of the river, How long shall it be to the end of these wonders." And Daniel heard the man clothed in linen "when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people all these things shall be finished." This person thus swearing was none other than the Lord Jesus Christ; and he *sware* to *time*, and time connected with the second advent, the resurrection, and the glorification of his people. The time, however, is symbolical. But will any man take the position that the Lord Jesus sware to time that meant nothing? Or, which is the same thing, sware, with the most solemn oath to time that he intended should *never be understood?* Time is revealed but it cannot be understood without obeying Christ, and "*inquiring and searching diligently* what, and *what manner* of time." Those who are too indolent to search, or who are afraid to follow truth when they find it, for fear of man, whose breath is in his nostrils, will of course remain in ignorance of time, and that day, most likely will come upon them unawares.

O heed the Cry and wake from sleep. "Behold! the Bridegroom cometh; go ye out to meet him!!!"

Reader, have you heard, this solemn "Cry," which has so suddenly awakened the virgins, who were slumbering and sleeping during the tarrying of the vision? Have you heard it while it has been borne on the wings of the wind to every advent church in the land, and aroused them simultaneously from their slumbers, electrifying them with its startling appeal? If you have not, then it is high time to awake out of sleep, and listen to its solemn notes? The cry has gone forth, the *Lord*, "whose goings forth are from everlasting," is to [illegible] judgement this present year!!! And will you listen to the [illegible] arguments, which are advanced for its support?

In 1844, on the 10th of the 7th month, we believed the Lord would come; and we thus taught, because we thus believed; and when it passed by, and the event for which we looked was not realized, we regarded it as an inexplicable mystery.— Yet we held on to the blessed hope by the new light which was thrown upon the scripture promises: and in which we saw that the vision must tarry to fulfill the *jots* and *titles* of God's word; and that we were to wait for it. We saw by the prophecy of Habakkuk 2: 1-4, that when the vision had been written and made plain upon tables, so those who should read it might run and proclaim the message of the coming Savior, it would then appear to [illegible], and we were to wait for it. The vision was still, however, to be for a time appointed, at the end of which it would surely come, and would no longer tarry; should speak, and not lie. That this had reference to the coming of the Lord Jesus Christ, we were assured by St. Paul's quotation of it in Heb. 10. 35-39, and his comments upon it, by which he has shown us, that when we had done the will of God in thus writing the vision, we should have need of patience, that we might receive the promise, when, "yet a little while, and he that is to come will come, and will not tarry." God had also shown us by the prophet Ezekiel, 12: 21-28, that the opposers of the advent were to have an opportunity to say the days were prolonged, and every vision had failed. But the same divine word also assured us that when they should thus say, then God would speak; and the word that he should speak would come to pass; [illegible] that proverb should be used no more, and then should be the effect of every vision. Notwithstanding we saw there [illegible] such an apparent delay, yet we [illegible] the time of this delay altogether [illegible] and that we could have no [illegible] to the particular time of the Lord's Advent; and that while it must be near, and might be momentarily expected, yet we could only wait and watch for his coming. We again, contrary to our expectations, find that the Advent churches have been every where electrified by the proclamation of a definite time—*viz.* 1854. This cry has gone on the wings of the wind, and has been with joy received by a great majority of those who were looking for the Lord in 44, and has also had its compelling effect upon those in the highways and hedges.— And the effect upon such has been most salutary. It has produced deep and abiding solemnity on the minds of those who have received it; and a solemn stillness pervades the meetings of those who believe it. It has caused a giving up of this world, an abandonment of its pleasures, and cares, and a patient waiting for his Son from heaven,—such as has not been witnessed since '44. The whole effect has been so salutary, and it has been so simultaneously and widely extended, that it cannot be accounted for, except through the power of [illegible] has also been a perfect fulfilment of the parable of the ten virgins in the 25th of Matthew. And we have the movement of the nations to confirm and strengthen us in our position. Glory to God, Daniel will stand in his lot this year, and Christ will appear to us that look for him the second time without sin unto Salvation. O, dear sinner, "behold, the day cometh that shall burn as an oven; and the proud yea all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." O fly to Christ before it is eternally too late.

Your Brother looking for redemption this year, W. C. Roberts.

Dayville, Ogle County, Ill., July 10, 1854.

Dear Bro. Merriam:—Although a stranger to you in person, yet united in the same blessed hope of seeing the Lord in 1854, and children of the same common Father, I make free to call you brother.— I wish to state to you a few facts connected with myself and the Advent cause in this this part of the world.

During the winter of '52, Bro. Samuel Chapman, formerly of Hartford, Conn., but now a missionary in Illinois, visited our country. This was the first Advent preaching I had ever heard. I knew nothing of the doctrine; all that I ever heard on the subject was occasional remarks about Millerites. The subject was always treated with so much ridicule and contempt, that I supposed, as a matter of course, Millerism resulted from the teachings of corrupt and designing men; consequently I was not in a frame of mind to hear without prejudice on the subject. These circumstances, together with my being taught to believe the fables of the last days, made me unwilling to hear on the coming of the Lord. But, thanks be to God, I did hear from that godly man on this all-important subject; and thrice blessed be His name for a heart to believe so sweet a truth as that which tells of Jesus coming to establish his kingdom, and destroy them that destroy the earth.

Brother Chapman spent about four months of the most untiring labor in this county, during which time he baptized some fifty or sixty new converts. Sarcely, however, had Bro. C. gone, when men came among us who taught new and different doctrines, which had the effect to distract and divide the minds of the young and unsuspecting in the little flock, the evils of which will only be known at the final judgment of all the earth. Another cause of confusion among us has been the fact, that the most of our number take the Advent Herald, which has always been considered the organ of the Advent church. And Bro. C. himself recommended it to the brethren, believing it would strengthen and instruct us on our way to the kingdom. How far this opinion was true, the sequel will tell. Bro. Chapman taught that the signs of the times, as foretold in Matthew 24th, were past, and as a matter of [illegible] Lord must come soon; but the Herald, instead of corroborating this theory, has contained long articles endeavoring to show that the signs of the coming of Christ could not be distinctly recognized in the past. This will not do—"a house divided against itself cannot stand." Some of us are determined not to let our ears be turned from the truth, while we have God's word and the Holy Spirit to seal its instructions to our understanding. We do not accuse any of wilful wrong, but men are fallible, even the wisest and best of them; and God has told us to cease from man whose breath is in his nostrils.

The truth is, if the tribulation spoken of by our Saviour is not past, the whole is yet in the future; but if the tribulation is past, then are the signs also past, which I believe, and so do many others in this section. I do not judge any, but hope all are sincere, and that God in his mercy will protect us from the false teachings and errors of these last perilous times, and at last gather us, with all the true Israel, into the everlasting kingdom of our Lord and Saviour Jesus Christ, for his great name's sake. Amen.

Your brother, looking for the Lord in 1854. Chester Murphy.

Newark, N. J., June 27, 1854.

Dear Bro. Merriam:—The brethren in Newark are strong in the faith of the Lord's coming for the final redemption of his people this year; and their united cry is, "Even so, come, Lord Jesus;" and although sinners are not flocking to the standard of the Cross as we could wish, yet we thank the Lord that it is as well with us as it is. The Crisis has done good through the blessing of God, and the labors of God's servants have been blest of him. The Midnight Cry has aroused the Virgins, and our numbers gradually increase. We praise the Lord that we have trimmed our lamps, and have gone forth to meet the Bridegroom. The lamp gives a pure and permanent light, and shines even to the end of the church's pilgrimage. It is indeed a sure word of prophecy, which shineth in a dark place: but it is soon to be superseded by the dawn of day, and the bright, effulgent light and glory of the Sun of Righteousness. Then the earth shall be "filled with the glory of the Lord, as the waters cover the sea;" "for as I live, saith the Lord, the whole earth shall be filled with my glory." "The desert and the solitary place shall be glad for them, and the wilderness shall rejoice and blossom as the rose." The earth will be clothed with more than its primeval beauty; for it will be incorruptible and unfading; those who inhabit it will be also incorruptible; they will be equal to the angels in all the powers of their existence; neither will they die any more. They will possess a heavenly country, and in that country "a city which hath foundations, whose builder and maker is God." The lamp of truth gives the heirs of salvation a glimpse of it now, but its actual dimensions and glory may not yet appear. But it is clear there will be no rival cities. Look at its dimensions—twelve thousand furlongs square—fifteen hundred miles at least. God, I believe, will make it large enough to contain all the redeemed; for "the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it." The literal land of Palestine is not large enough for one-tenth of such a city; and then the glory of it—human tongue or pen must forever fail of giving an adequate description of the same.— "The Lord God Almighty and the Lamb are the Temple of it." "No need of the sun, or of the moon to shine on it; for the glory of God will lighten it, and the Lamb will be the light thereof." "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."— Seeing then that we look for such things, what manner of persons ought we to be in all holy conversation and Godliness, having our names written in season in the Book of Life, and our robes washed and made white in the blood of the Lamb?

Amen. John Browe.

P. S. Brother Flavell has returned from Europe, after having scattered the light in that now benighted land.

PROPHETIC PERIODS.—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, and the Saints given unto the hand of the Little Horn. . . . . . . 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. . . . 1780.

1290 years, or time, times, and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. . . . 1809. Napoleon takes away the civil power of the Little Horn.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot. . . . . . . 1854.

1833. Fall of the Stars. THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years; (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780 when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

Samuel Page.

Bradley, Me., April 21, 1854.

Brother Merriam:—Knowing that the friends of Zion rejoice to hear that the work of the Lord is prospering, down in those last moments of time, I feel it duty to let you know that in this place the Lord is raising up a people to praise his name and be ready when he comes to hail him with joy, and say, "Lo, this is our God, we have waited for him and he will save us." Having been informed by Brother Bragg that there was an ear to hear in this region, I came to Old Town last Friday, and had a meeting in the evening. The people seemed to be willing to hear, and candid in the matter, with the exception of a few who want to fulfill the signs of the last times. On Saturday, I came to Bradley, and had a meeting in the afternoon and evening, from which time we have had meetings every day, never failing of a large congregation. Bro. Reid is laboring here with me now. There have been, as near as I can ascertain, about 15 who have been emancipated from the power and thraldom of Satan, and brought into the glorious light and liberty of the gospel; and quite a number more who have manifested their determination to serve the Lord, and requested an interest in the prayers of the children of God.— The interest is still increasing, and I hope a mighty host in this place may be wise in this their day, and know the things that make for their peace, while the last, lingering notes of mercy are sounding in the sinners ear; for soon it will be proclaimed from the throne of God, "IT IS DONE," soon the Savior will leave the mediatorial seat; then it will be in vain to cry for mercy; soon the Church will have done her work, and the spirit of God be withdrawn from the world. Oh! gloomy thought for those who are unprepared. Fellow traveller to the Judgment seat, are you prepared to meet your God? Is your treasure laid up in heaven, or is it on earth? Is your peace made with God? Is the Judge your friend? These are solemn questions, the momentous importance of which will soon be realized by you and me. The whole human family will be divided into two classes, one of which will not be in darkness, that that day should overtake them as a thief in the night; the other will know it not till the actual presence of that day shall overtake them, and they sink beneath the curse, and sink to rise no more. Whil'st I contemplate on the great destruction that awaits the mass of mankind, it causes me to sigh for the abominations that are done in the land. My heart yearns for sinners, who are unprepared. I love their souls, and fain would do them good; but I cannot save them. I can only warn them of the danger, and invite them in my master's name to a free salvation, whether they will hear or forbear. But thanks be to God, the humble child will be safe amid the crash of worlds. Glory be to God, the prospect now grows brighter, the path of the just shineth more and more till the perfect day.

R. H. Clark.

New Milford, Ct., June 5, 1854.

Brother Merriam:—Although not a subscriber for your paper, I have had the privilege of reading a few numbers, and truly it seems to be imparting meat in due season to the wayworn pilgrims, who have long been climbing the rugged pathway towards Mount Zion.

It is now a little more than three years (though very long, long years) since I became a follower of the meek and lowly Jesus. Hard indeed was the struggle, as I bade adieu to my young companions, and left the world behind with all its joys, its sorrows, its cares, and with it, friends that I dearly loved. Yet cheerfully, I followed the despised little flock into the field, which looked so beautiful and green, for I thought in a few more days the good Shepherd would come and gather them into the fold, no more to go out forever. But ah! He tarried. Lonely and weary I watched the rising beams of day-light, and beheld the shades of night close around so many times, until sorrow had found a lodgment within my lonely heart. Just then the cry comes rushing through the land, "Behold the Bridegroom cometh." It imparted new life, new strength, new energy, and fresh zeal; and enabled me to lift up my drooping head and rejoice.

And now, my Brother, will you have the kindness to send me one of the messengers which advocates the same cheering news, and seems to be wafted on by the same gentle spirit that adorned our lowly Savior. I will endeavor to read it carefully, and prayerfully, and try to persuade others to do the same. And may God speed the cry through the land, is the prayer of your unworthy Sister in Christ.

Elvira S. Fenn.

Exeter, June 19th 1854.

Dear Brother Merriam:—As we see published in the last Crisis, a polite and gentle solicitation, for those who wished the paper to go on to help somewhat to replenish funds for the same, and as we feel that the paper has, and does do under God a great deal of good, we feel anxious and willing to cast in our mite. There is a little band of Brethren in this place that are looking for that same Jesus, that was taken up into heaven to come in like manner as He went, and that very soon; we view the signs to be in the past, with the exception of what are now present, such as the angry state of the nations. We believe this is the great conflict that winds up the things of earth, and at the time appointed the end will be. Many think that there is time enough in the limits of this year for the king of the north, (if he comes like a whirlwind, as the angel said he would,) to plant the tabernacles of his palace between the seas in the glorious holy mountain. Now, dear Brother, we want the paper continued; we love the doctrine it advocates, and the spirit in which it is addressed, and I hope God will still bless the conductors and readers of the paper until the Lord comes.

Yours, looking for the Lord soon,
William Edgerly.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

THE WORLD'S CRISIS.

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

[illegible] CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, AUGUST 2, 1854. NUMBER 28.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, ... 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *Town and STATE* at the top of the page with the date.

Bro. Merriam:—As there is everything going at the present time which is calculated to lead the children away from the true and living God, and feeling as I do, that we are almost within a "stone's throw," so to speak, of that beloved city which the prophets and apostles saw afar off, perhaps it would be my duty, at this time, to say a few words to stir up the pure minds of your readers by "way of remembrance."

I have, from the commencement of this cry, believed that the cry of "peace and safety," would be made; indeed, I don't see how it can be otherwise, since the "Scriptures cannot be broken." Since the last intelligence has been received from Europe, I am more convinced than ever that such will be the case. But blessed be God, it does not shake my faith in the least. My hope and trust is in *God.*—But there are many, I fear, that will fall through unbelief, especially as they are about to enter the haven of eternal rest.—But, beloved brethren and sisters, be not *deceived.* Suppose the nations do not move just as we expect, what then? Shall we begin to doubt God? Is our faith founded upon the rock of truth, or the move of the nations? Is not the God of Israel able to carry onward His own cause? Will he not manage it as seemeth good in his sight? That Christ will come upon the whole earth as a snare, is clearly demonstrated in the word of God. O, then, do not join with those who are crying, "*peace and safety,*" for sudden destruction will come upon all such. But watch and be sober.

In regard to the movement of the nations, I do not expect to see much fighting just yet; for the "angels are holding the four winds," while God is sealing his servants in their foreheads. But the work is about accomplished. Soon it will be said, "the kingdoms of this world have become the kingdom of our Lord and his Christ." O, then, brethren, can we not be faithful a little while longer? Be not carried about by every wind that blows, but "stand still and see the salvation of God." Soon we shall be redeemed from this sin-cursed earth, which the polluted breath of men and devils has defiled.—Soon we shall shout and sing praises to God in his everlasting kingdom, which the blessed Jesus has taught us to pray for in his word. The 10th day of the 7th month (Jewish time,) will never pass till Jesus comes. Then let your loins be girt, and your lamps burning, as men waiting for their Lord.

Before closing, allow me to make a little contrast between the spirit of prophecy and the EXPECTATION of the Church:

Christ.—"When the Son of man cometh, shall he find faith on the earth?"	*Church.*—"Faith? yes, it will so abound that the knowledge of the Lord shall cover the earth as the waters cover the sea."
Christ.—"As it was in the days of Noah, so shall it be at the coming of the Son of man."	*Church.*—"Not so; for then all men shall know the Lord, from the least to the greatest."
Christ.—"Likewise also, as it was in the days of Lot, even so shall it be when the Son of man shall be revealed."	*Church.*—"When the Son of man comes, the whole world shall have been converted."
Christ.—"The harvest is the end of the world. Let the tares and the wheat grow together till the harvest. The tares are the children of the wicked one, and the wheat the children of the kingdom."	*Church.*—"We are to expect a thousand years of millenial glory, before the end of the world, in which there shall be no tares; for all shall be righteous; iniquity shall be sought for, and it shall not be found."
Apostle.—"Through much tribulation we must enter into the kingdom of God."	*Church.*—"For a thousand years we shall have no tribulation—no tempting devil, no crosses, not a dog to move his tongue."
Apostle.—"There shall be scoffers in the last days, saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning."	*Church.*—"In the glory of the last days, holiness to the Lord shall dwell on every tongue; for all shall sing the high praises of God. Hence there can be no scoffers."

WORD OF GOD.	SPIRITUAL INTERPRETATION.
"For in the day thou eatest thereof thou shalt surely die.—Gen. 2: 17.	"Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."
"The soul that sinneth, it shall die."—Ez. 18: 4, 20.	"The soul that sinneth, it shall not die, but live forever in misery."
"The wages of sin is death."—Rom. 6: 23.	"The wages of sin is not death, but life eternal in hell fire."
"Sin, when it is finished, bringeth forth death."—James 1: 15.	"Sin, when it is finished, bringeth forth not death, but eternal life in pain and woe."
"Blessed are the meek; for they shall inherit the earth."—Matt. 5: 5.	"Blessed are the meek; they shall not inherit the earth; but inherit a region 'beyond the bounds of time and space.'"
"Whither I go, ye cannot come"—John 12: 33.	"Where I go, ye can and shall come at death."
"If I go away, I will come again."—John 14: 3.	"If I go away, I will not come again; but will send my spirit to enlighten and convert the world, and this shall be my second coming."
"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11	"This same Jesus, which is taken up from you into heaven, shall not so come in like manner, but in a spiritual manner."
"And if Christ be not raised, then they which have fallen asleep in Christ have perished."—1st Cor. 15: 17, 18.	"No matter whether Christ be raised or not, those which have fallen asleep in Christ, have entered into everlasting happiness above."
"So man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."—Job 14: 12.	"So man lieth down and riseth again; as soon as the breath leaves the body, they awake, and are raised out of their sleep."
"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be. For the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."—Ps. 37: 10, 20.	"For yet a little while, and the wicked *shall* be; thou shalt diligently consider his place, and it shall be in the lake of fire."
"The blessed and only Potentate, the King of kings, and Lord of lords who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."—1st Tim. 6: 15, 16.	"*All men have immortality,* and all good men, at death, approach unto and forever dwell in that light."
"My sheep hear my voice, and I give unto them eternal life.—John 10: 27, 28.	"Whether they hear his voice or not, all men have eternal life; for their souls never die."

Now this might be called *spiritualizing*, or bending the word of God to the fables of men, just as one pleases; but it is doing the same thing that the serpent did in Eden—pretending that God says one thing and means another. O, when will people learn to take God at his word? to believe that he *means* what he says?

One would hardly think it possible for those ministers of the gospel who say, not in their hearts *only*, but with their lips, "My Lord delayeth his coming," to read the terrible warning pronounced upon such, and not tremble as did Belshazzar when the Divine hand wrote his doom on his palace wall. Will not ministers see that they are literally joining hands with the drunken and vicious of all degrees, while they say my Lord delayeth his coming? Why is this doctrine of the second advent shut from the Church and from the prayer and conference meeting? If this is not a suitable theme for Christians to dwell upon in meditation, prayer, praise, conversation and exhortation, what is? I ask again *what is a suitable theme if this is not?* Are not those who do not love to hear of the Savior's coming clearly where they ought not to be? Can they claim that crown for themselves, which is laid up for all who *love* his appearing? It is in vain for any man to say he loves it, if he is disturbed whenever he hears it named.—"*Where your* TREASURE is," said the Savior, "*there* will your heart be also"—If Christ is to us the chief, we shall certainly delight to think him near. But, says one, I don't care so much about its being introduced into prayer and conference meetings on my own account, as on account of others; it makes a division of feeling. Whose feelings are hurt by it, I ask? Those who love the Savior as they should? If they are so destitute of the Savior's love as to be disturbed by the very sound of the idea of his coming, I ask if they are in a state of preparation to meet him, if he should come personally at the time?—"But we ought to be always ready."—True, but are you always ready, with such feelings of hostility to the theme? "We ought to be always watching." True, but are you always watching, while you believe the day a great way off? "But I do not know but it may come to-night." The very reason, then, why you should bestir yourself to look at the subject, and get all the light on it which the word of God affords. "But I do not believe the Bible teaches anything about it. Then how do you know he will ever come?—"O, it tells us he will come sometime, but nothing about the *time.*" Then, I ask, if the Lord Jesus meant to deceive the Church, when he told her, "when you see the signs, *then* KNOW that it is near, even at the doors?" He either meant so, or he did not. If he did not mean so, then He has practised deception. If he did mean what he said, then *we may* KNOW *something* about it, and are guilty if we do not. "But I mean, I do not believe we can know anything about the definite time." Why, then, not talk about all that can be known, and search the Bible to learn everything that is revealed on the subject? Why refuse to do it yourself, and be displeased if others do it? Do you not fear that by refusing to receive the light, God will withdraw what you now have, and leave you to believe a lie, to harden yourself against the appearing of the Savior, and that he will come and find you beating your fellow-servants for their faith in and love for his appearing?—"But you have a hard spirit, and are censorious, and think no one is a Christian who does not think as you do." Nay, nay, my Brother—my Sister! you wrong me. If you *saw*, or *thought* you saw, your neighbor's house on fire, I ask, would you not think it your duty to arouse them and tell them *the worst you feared?* Would you let them sleep on, lest, by trying to awake, you should offend them by your earnestness and importunity? I believe the Lord Jesus requires of all his ministers and people to look into this subject, and look out for his coming. I do not believe it can be neglected with impunity; and hence I must cry aloud to my fellow travellers. I should be guilty if I did not tell them all I fear will come upon them. Let them show me that my fears are ungrounded, and I will desist from my importunity. I cannot until then. I believe there are a great many good Christians who are yet in the dark on this subject, but will be waked up to it, and believe it before the Lord comes. But if any fight against it *until that day arrives*, and it finds them in that *hostile*, and consequently unexpecting attitude, they cannot go into the marriage feast. "But on what are your fears grounded?" I answer, on the latter part of Matthew 24, and a multitude of similar passages.

In all the Bible, I have never found one text that pronounces a wo in consequence of faithfully warning the world of danger, whether real or apprehended. But the Bible abounds with warnings and threatenings against those who neglect to warn the wicked, or who in any way soothe the fears of the guilty and the impenitent. I had rather give ten thousand false alarms, and have the consciousness of having done my duty, than that *one soul should perish* through my neglect.

N.

The Waiting Ones.

"Blessed is he that *waiteth* and cometh to the thousand, three hundred and five and thirty days." Dan. 12: 12.

What is meant by the word *waiteth?* To whom does it apply? There are many who profess to *wait upon the Lord*, by attendance at church, and by formal prayer at stated seasons. But Webster gives the definition of the verb *wait*, as follows:

1. "To stay, or rest in expectation: to stop and remain strtionary till the arrival of some person or event.

2. To stay proceedings, or suspend any business in expectaton of some person or event, or the arrival of some hour.

3. To rest in expectation and patience."

The word fully implies that some event was expected by the waiting party, before it takes place, or tarries beyond the time at which it was looked for. In this sense the word is employed in the injunction (Hab. 2: 3.) Though it tarry, wait for it, because it will surely come and will not tarry. Or, according to Coverdale: "Though *he* tarry, *wait for him*," &c.

Who then are, or will be, the *blessed* waiting ones, at the termination of the days? Nothing can be more plain than that they will have looked for, and expected some event, before it takes place, and that they persevere in looking and waiting for it. There were many who looked for a glorious event in '43, and especially in '44, but they were disappointed, and where are they now? Have they all continued patiently waiting, and encouraging the confidence of each other from year to year? Blessed be the glorious Lord that a goodly number of them have; and have examined their charts with renewed vigilance, and eagerly embraced every ray of new light or evidence on the subject; and now that a very brilliant additional light has been given them, their joy has greatly increased, even to rapture. Many, however, of those who started with them at the first, have got their eyes so much affected by the *dust of the earth*, that they cannot see the present light, and are consequently inclined to deride or ridicule the joy of those who have been waiting and watching. It is true they have all slumbered; but some of them, as it were with their eyes open, retaining an upright position; while others have willingly reclined upon the earth, and hence the present dimness of their sight, so that the most brilliant and interesting objects, to them appear at very uncertain distances. But the most wakeful have the satisfaction of knowing that the number of the blessed waiting ones is not restricted to those who went forth with them in '44, but that numbers are daily joining the company with lamps well trimmed, and resolved to *wait* till the time appointed, that they may inherit the blessing. But the time will soon come, (probably in a few days,) when the indifferent (sleepy) ones will discover their error, and endeavor to obtain aid from the faithful watchers, or request their prayers and intercessions for them. But they will answer "Not so, lest there be not enough for us and you;" in other words, "It now requires all our attention and strength to keep our eyes fixed on the coming Lord, and keep our faith and confidence firm; pray to the Lord for yourselves." It may rationally be expected that as evidences of the *immediate* appearing of the Lord are developed, the rejoicing, waiting ones will become more and more absorbed in the subject of their own preparation and acceptation; and consequently more indifferent to all things else. And this state of mind is encouraged by the injunction, Luke 17: 31, "He that is in the field, let him not return back." The extacies of joyful hope, and expanded apprehension of approaching glory, will not, perhaps, diminish the personal solicitude of the saints to keep their confidence steady to the last moment.

Blessed, highly blessed are those who WAIT till the glorious King shall appear, coming in His glory with the holy angels.

Washington, D. C. R. P.

☞ D'Aubigne, the Author of the History of the Reformation, has recently published a work of great merit entitled, "History of Protestantism in Hungary," from which I extract the following to show how different the course of the Austrian government was subsequently to 1779, when the Church came out of her great tribulation, to what it was prior to that point of time.

The Protestant Church of Hungary had been brought to the very verge of ruin.—Under the appearance of faithfulness in carrying out the laws of the land, and zeal for the supposed cause of religion,—that is, for the support of the Church of Rome,—no opportunity of crushing the Protestants had passed by without improvement. From being a recognized and established Church in the country, with the same rights and privileges which belong to the Roman Catholics, the Protestant Church was reduced to a state of abject slavery, receiving fewer privileges than were accorded to the Jews. But little remained over, and Hungary would soon be like Austria, Carinthia, and Styria, where the very name of Protestants had ceased to exist.

But the Spirit of God moved upon the waters, and among those whom his gentle breath quickened, was Joseph II, Emperor of Austria.

• • • • • • • • •

In the midst of all this confusion the emperor labored hard in repairing and clearing out the ship of Peter, in which the Bishop of Rome had under a false flag carried on for many years a most pernicious smuggling trade. The emperor knew the wares well, as also the secret stores, where they were kept, and the agents by whom they were disposed of.—During the regency with his mother, he had thoroughly studied the intrigues of Rome, and was resolved to free Catholicism at once from its foulest stain and its greatest weakness,—the Papacy; and at the same time to relieve Protestantism from its greatest scourge.

What served the emperor as guide in his work of reform seems to have been a protest of three electoral princes of Germany, handed to him during his regency, containing an appeal to the emperor against the usurpations of Rome.

There were also among the higher clergy in his own dominions men found who ably supported him in his noble work.—Among these was the Archbishop of Prague, Count Przichowsky, who had prepared a translation of the Bible for Bohemia. At his side stood the president of the theological seminary at Prague, a man capable of imbuing the minds of the students with a love of truth. The bishops of Budweis and Leitmeritz vied with John Leopold Hay, the Bishop of Koniggratz, in the noble race. The latter, in his charge to the clergy of his diocese, writes and exhorts them "not to search any more into the secrets of families, nor, under any pretence whatever, to deprive the people of their books. We urge you to peace: and what can become the servant of the Lord better than that he be found promoting peace among the Lord's people? Let there be an end of confusion, of persecution, and of devouring one another, for that is well-pleasing in the sight of God."

In the same spirit was the learned Bohemian prelate, Augustine Zippe, and the Abbot Stephen Rautenstrauch, striving to support the emperor. The latter wrote several pamphlets, explaining to the people the nature of the emperor's reforming measures.

Another of the worthies was Henry Kerren, Bishop of Vienna, who labored successfully in abolishing the superstitious use of relics, pictures, and images amulets, and holy wells, or pilgrimages to them. He discouraged the offerings of wax, and silver shrines and images, and, for weighty reasons, directed the churches to be all closed at sunset. In the same spirit do we find the Archbishop of Salzburg, and also the emperor's ambassador at Rome, forwarding the good cause.

All these on the side of the emperor.—Against him, however, were arrayed the whole army of monks and and priests, especially the priests of Hungary, and Rome with her Italian policy.

That the emperor understood his position, and that he had thoroughly studied the strength of his antagonists, will appear evident from the close of his memorable letter to the Archbishop of Salzburg, on the commencement of his reign.

"I have," he writes, "a heavy work before me. I should reduce the army of monks, and should try to transform these fakirs into human beings. My task is to reduce the power of those before whose shorn heads the rabble bows with reverence, and who have gained a dominion over the citizens such as nothing can equal."

To give a full view, however, of the emperor's firm resolution and humane feelings, it is necessary to copy the letter which he wrote to the cardinal and legate, his minister at Rome. In his letter is much that is calculated to throw light on the so-called "Josephinism" with which a learned prelate of the latest times is attempting to blind the public. The letter is dated October, 1781, and is as follows:

"MY LORD CARDINAL,—Ever since I mounted the throne, and assumed the first diadem of the world, I have made philosophy to be the lawgiver of my kingdom.—It is necessary to remove out of the category of religion some things which never belonged to it. As I hate superstition and Phariseeism, I shall deliver my people from them. To this end I shall dismiss the monks, abolish their monasteries, and bring them all under subjection to the bishops of the diocese. In Rome they will call this an aggression on the divine rights. They will cry and lament that the glory of Israel is fallen; we shall hear that I am taking the tribunes of the people, and am drawing a line between dogma and philosophy. Bitterer still will be the rage when they hear that I have done all this without consulting the servant of servants, and awaiting his opinion.

"We must thank him for the degradation of the human intellect. Never shall we bring these servants of the altar voluntarily to keep their place and confine themselves to the preaching of the Gospel; never will these children of Levi be willing to give up the monopoly of wisdom and knowledge. The monastic principle has been from the very first directly opposed to reason; they give to the founder of their order a degree of honor approaching to divine worship, so that in them we see the antitype of the Israelites who went to Dan and Bethel to worship the golden calves. This false system of religion has taken possession of the mass of the people, who, while they know not God, except all from their patron saints!

"I shall restore the rights of the bishops, and give the people, instead of the monk, the regular priest, and instead of the legendary romance, a preached Gospel; where there is a difference of religion, there shall be a preaching of morality.

"I shall take care that my plans serve also for the future. The seminaries are the schools of my priests, where they shall come forth enlightened and prepared to communicate knowledge to the people; and in a period of less than a century we shall have Christians. My people will understand their duty, and children's children shall bless us for having freed them from a too powerful Rome, and for having shown the priests how to keep their proper place."

Armed with this intrepid spirit, and supported by a comparatively small number of friends, the emperor began his work of tearing down Rome's abuses.

For very intelligible reasons, the emperor strove to separate the clergy of his kingdom from all foreign influence. Accordingly, under date of 24th of March, 1781, he forbade all connection between the monasteries of the country and foreign monks or inspectors. No deputies dared be sent to attend deliberative meetings of clergy out of the country; and no foreign inspector dared give any directions or prescribe any penalties to those residing in the country. None but natives could be received into the religious brotherhoods, and neither monks nor nuns dared collect money to send out of the kingdom.

On the 26th of March, it was ordered that no papal bull should be published in any part of the empire, without first having obtained the emperor's sanction; the same principle was soon after extended to all foreign bishops whose jurisdiction extended in any way over the Austrian frontier.

Returned from his journey to France, he immediately issued the memorable decree, by which the bull "Unigenitus," and the still more infamous bull, "De Cœna Domini," must be expunged from the ritual; and on the 20th of June, a royal decree abolished the "religious patent" which the bigoted Ferdinand II. had laid on his people, and by which all dissent from the Church of Rome might be visited with the severest penalties. Another decree forbade the reception of novices into the cloisters, and ordered a correct census to be taken of the value of the property in the hands of the monks.

At the same time that these excrescences of the Church of Rome were pruned, and that the Roman Catholics were taught to distinguish between the essentials of religion and the customs of their Church, the Protestants, on the other hand, were permitted to taste privileges of which they had been long deprived. At the very commencement of his reign, the Protestants had handed the emperor a spirited memorial, detailing the historical development of their wrongs; and the monarch, who loved justice, was not slow in ordering that religious opinions should henceforth exclude from no civil office, and that fitness for the post should be the only qualification. This was the dawning of a bright day, and the full splendor of the sun of freedom burst out on the Protestants on the 24th of October, 1781, when the *Edict of Toleration* was forwarded to all the bishops of Hungary, with the direction to use their influence to persuade the priests to a kindly feeling towards the Protestants. The decree explaining and regulating this edict appeared in December, and contained sixteen articles:—

I. In all parts of the empire where the Protestants of both confessions were prohibited by law from holding meetings, they should now have liberty to meet privately for divine worship, without any inquiry being made whether Protestant meetings had been held there before or not.

II. His Majesty declares these private meetings to mean, not what they had been hitherto in Hungary, but that, in every district where there were one hundred or more families who possessed conjointly the means of building a church, schoolhouse, and manse, without unfitting them for paying their other taxes, they should have liberty to build; their pastor should be free to visit the sick who wished to see him, without any limit whatever, only that the churches should have neither bell nor spire, and that there should be no entrance direct from the street.

III. No one possessing the necessary talents and qualifications for an office should henceforth be excluded on account of his religion. Protestants should have leave to buy and hold landed property, to practise trades, and to obtain academic honors in the same way as Roman Catholics, even in those places where they were hitherto prevented from doing so.

IV. No Protestant shall be obliged to swear by any form inconsistent with the fundamental principles of his religion. No one shall be obliged to attend mass. Much less shall any one be fined for absenting himself from the processions. All laws to the contrary are hereby repealed.

V. The Protestants shall in all cases keep possession of the churches they at present hold; and where these buildings are decayed, there is hereby perfect liberty granted to rebuild them of wood or stone; yet, with this limitation, that the expense be not above the means of the people.

VI. The chapels of ease which the Protestants possess shall remain in their hands, and pending lawsuits regarding them shall all be quashed in favor of the Protestants.

In the remaining articles it was decreed respecting mixed marriages, that where the father is Roman Catholic, all the children of both sexes should be educated in that faith; where the father was Protestant, the male issue should be Protestant. Priests were prohibited from visiting sick Protestants unless sent for; and [illegible] tion of Protestant churches or [illegible] of the pastor on the nature [illegible] should henceforth be instituted by any priest.

The World's Crisis.

LOWELL, AUGUST 2, 1854.

Mr. Editor,—Dear Sir:—I have heard of late the subject of future misery discussed, and wishing light on the passages which its advocates claim as certain proof, I know of no better source whence I could obtain this information, than to apply to you; hoping you, or some of your able correspondents, will be so kind (God helping,) as to give me this instruction.—I would mention in particular the parable of the rich man and Lazarus.

Yours truly,
A lover of light and truth.
Brimfield, 1854.

As several individuals have requested light in reference to the future destiny of the wicked, and as many readers of the Crisis are doubtless prevented from identifying themselves with Adventists by strong prepossessions in favor of the popular theology, I have deemed it advisable to show from the scriptures, that our faith is based on the immutable word of God, and not on the traditions of men.

The economy of God as revealed to man is not one of *retrocession*, but of *progress*. It is not the evening twilight that fades as the receding sun throws more faint and feeble rays on the reflecting mirror of the west. In the plan of infinite wisdom the purposes of the divine government are from age to age more distinctly evolved. It is a maxim even in human governments that revolutions never go backward; and it is eminently so in relation to the developments of the divine economy. It seems to be a principle running through all the plans and purposes of God, that amid apparent defeats, amid partial and temporary reactions, there should be a gradual growth and development. "First the blade, then the ear, then the full corn in the ear." Hence if we trace the "history of redemption," or the unfolding of the divine economy, if we glance the eye at the different eras in the history of the Church, we shall discover a gradual unfolding of the plan of salvation. The early ages of the world were doubtless enveloped in great obscurity; but in Patriarchal times the system of grace began to be revealed, and under the Mosaic economy the types and shadows, pointing to the great anti-typical sacrifice on Calvary, opened to the eye of faith more perfectly the way of life; and that dispensation was ushered in, in glory such as the world had never seen. But sublime and wonderful as were the scenes of that ritual dispensation, even "that which was made *glorious* had no glory in this respect by reason of the glory that excelleth." Now "the law and the prophets were until John;" since that time "the kingdom of heaven is preached." When John the Baptist stood in the twilight of the new dispensation, the economy of heaven was unfolded to his vision; his powers of apprehension were expanded by the contemplation of such glorious doctrines, such momentous truths as were developed in his day; so that "among them that are born of women there had not arisen a greater than John the Baptist," yet "he that is least," said our Saviour, "in the kingdom of heaven, is greater than he." There was in his day an unsealing of the book, an unrolling of the vision like a panoramic view, that disclosed the purposes of God; and those who were living in the clearest light, and communed most freely and intimately with the great Head of the Church, understood most perfectly "the mysteries of the kingdom of heaven." "If any man will do His will, he shall know of the doctrine." "Henceforth," says Jesus, "I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, *I have made known unto you.*" John 15: 15.

I have referred to these great principles in the divine economy as a reason from analogy, that provided we are, as we believe, on the eve of a new epoch in the history of the church, standing in the dawning light of a new dispensation, we may expect some clearer developments of light, some more blessed truths to be evolved from the Oracles; not indeed a new revelation, but an eliciting of the light which lay concealed, like the latent spark struck out by steel.

Now leaving all prepossessions, let us examine the teachings of the word on this subject. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." To understand this subject we need to begin at the foundation; to ascertain of what elements man is constituted, and upon what the sentence of death was pronounced. Man we find to have been formed out of the dust of the earth, (Gen. 2: 7,) and when God breathed into his nostrils the breath of life, man became a *living soul*. Out of inorganic matter, the Lord formed an organization perfect in all its parts; but the organization denominated man was still insensate and inanimate; the principle of vitality was not there; therefore thought, and feeling, and motion, and consciousness were as foreign from the lifeless mass, as from any other clay. But the Lord "breathed into his nostrils the breath of life." We cannot apprehend this expression to be literal; but as the breath is the first and last indication of life, it is taken for the life itself. In other words, the idea is, God communicated to the lifeless form the principle of vitality, or the power to inhale the vital air.—The action of atmospheric air on the vital organs creates a circulation of the blood; this in its turn acts on the brain, causing sensation and consciousness; and the organs of the brain being aroused, the whole machinery of the physical and intellectual system is set in motion. So that at his first formation, man was possessed of every member, organ, muscle, &c., of the bodily frame, but *without life*, consequently without thought, feeling, consciousness, &c.; but when the Lord breathed into his nostrils the breath of life, he immediately became a living, breathing, moving, sentient being. Now admit this idea, which I think is perfectly plain and obvious, viz., that breathing into his nostrils the breath of life was simply communicating to an inanimate system the principle of vitality, or *animal life*, and the idea of human philosophy, that at the creation a house of clay was formed, and a soul or immortal spirit was brought from some other region of the universe to inherit it, vanishes from the mind. The poet says, "press to thy *native* skies," and the heathen believe in the doctrine of a metempsycosis, or transfer of the soul from one habitation or body to another; both ideas are based on human reasoning, and not on scripture.—The scriptural principle being established, we at once perceive that when a man's life is extinct, the power of vitality which sets in motion the machinery of the body and mind, and induces consciousness, is *lost*; consequently all the functions of body and mind cease their action; and there can no more be thought, and feeling, and motion, and consciousness in the man after vitality ceases, than there could be after his formation, prior to receiving the breath of life; for all sensation and consciousness depend on the organism of the man excited by vital action.

I have dwelt thus long on this point because I consider it fundamental; and if we entertain clearly the scriptural view on this point, we shall be better prepared to appreciate a biblical argument on the whole subject. Now the question occurs, what significance is to be attached to the sentence of death as pronounced on the man? Gen. 3. "In the day thou eatest thereof thou shalt surely die." (mar. dying, thou shalt die.) Gen. 2: 17. In explanation of this sentence the Lord tells Adam, that after a life of toil and suffering, he would drop again into his original dust, or as the wise man expresses it, "Then shall the dust return to the earth, as it was; and the spirit (or breath of life) shall return unto God who gave it."—Death, i. e. the privation of life is simply reversing the process of man's creation; There is a return both of the body and of the spirit to their original state. The dust returns to the earth as it was, prior to the organization of the system; and the spirit or breath of life, or in other words principle of animal life, returns to the fountain whence it came; i. e. as God gave life at first, he takes it away at death. If the spirit be conscious and enjoying an independent existence *subsequently* to its release from the body, then by parity of reasoning, it was conscious and enjoying an independent existence *antecedently* to its connection with the body; for certainly if the fact that the spirit returns to God proves that it exists as a conscious being in His presence, then the fact that it came from God proves that it existed as a conscious being in His presence before its connection with the body. But the scripture gives no such intimation. It presents not the idea that a living, immortal soul entered as a tenant into the corporeal frame of the man, to be liberated again at death; the idea of scripture is, the lifeless man *became a living soul*, not admitted within himself a living or immortal soul.

But the sentence of death, some conceive, cannot touch the soul, for that is immortal. This position, however, is assumed. Where is the proof? Why the soul is an invisible, intangible, immaterial substance uncompounded and therefore indivisible and cannot die. True human wisdom asserts this, but what saith the scripture? "The soul that sinneth it *shall die*." Ezek. 18: 4. Here the principles of philosophy and the teachings of the word are in direct antagonism. If the soul be immortal, its essential condition is, that it can *never die*; but if we examine critically many passages of holy writ, we shall find abundant testimony to the contrary. Turn to the passage quoted, also 20th and 27th vs. of the same chap. Prov. 16: 17, "The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul." Job 33: 22, 28 and 30, "Yea, his soul draweth near unto the grave, and his life to the destroyers." "He will deliver his soul from going into the pit, and his life shall see the light." "To bring back his soul from the pit, to be enlightened with the light of the living." I might refer to a great variety of passages, but a few are sufficient. The 33d ch. of Job is decisive on this point. It is here clearly represented, that in case of pain and disease the soul draws near to the grave; which could not be the case if it were immortal, and not subject to death. Ps. 49, is very clear and expressive. "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live forever, and not see corruption. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.—But God will redeem my soul from the power of the grave: for he shall receive me. Selah."—Vs. 7–9, and 14, 15. It represents that all the wealth, the abundant treasures of the wicked cannot save them from death. No one with all his riches can redeem his dearest friend, that he should still live and not see corruption in the grave; for the redemption of the soul (life) is too precious to be purchased with money. Although they may arrive at all the opulence and splendor and aggrandizement of the world, yet their pleasures are transient. Like the beasts they perish, "like sheep they are laid in the grave;" "but," says the Psalmist, "God will *redeem my soul* from the *power of the grave*. Here the contrast is brought to view, and it is this, that while the wicked will ultimately be consumed by death, and no final redemption of their souls is promised, the righteous through the merits of Him who died to redeem their souls from the power of the grave, have hope of deliverance when the Redeemer shall come; and then they will sing, "O grave where is thy victory, O death where is thy sting." If these references do not prove that the soul is liable to death, and to come under the power of the grave, then to my mind language is powerless to prove any thing. We never read in scripture of an *immortal*, *imperishable*, or *undying soul*, or of a soul that *can never die*. or that *must live forever*, and be in its existence parallel to the throne of God, &c., &c. Indeed immortality is never applied, *in any form*, to the sinner out of Christ, either in relation to his mind, or spirit, or soul, or other attribute. On the contrary the opposite truth is clearly revealed.

An evasion of this truth is sometimes resorted to by saying the death of the soul is *spiritual*; and it has passed into a proverbial expression, that the sentence of the Adamic law was "death temporal, death spiritual, and death eternal." To the idea of its being *spiritual* death, there are some considerations which are fatal. 1. It is explained in Gen. to be *returning unto the* DUST, which certainly is not spiritual death. 2. "As in Adam all die, so in Christ shall *all be made alive*," 1 Cor. 15: 22.—"Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon *all men* unto justification of *life*." The one assertion is as broad as the other; and both include all mankind; therefore it is inevitable, if it be spiritual death, that spiritual life must be the inheritance of all men. 3. If it be spiritual death, i. e. death in trespasses and sins, the penalty of the law demanded is sin, and not punishment. It is as if a law were enacted, that those who indulged freely in intoxicating liquors should be intemperate men; or that those who hold slaves, should be slaveholders. Intemperance and slaveholding are *crimes*, and not *punishments*; so being dead in trespasses and sins is the *crime*, and not the punishment of the sinner. 4. To make the law honorable its demands must be *fully* met; and as Jesus was without sin and never spiritually dead in trespasses and sin, He could not have paid the price of redemption in that sense. Here let me remark that formerly I could never understand the true relation of the atonement to the demands of the law; I could not see how Christ stepped in, in place of the transgressor, and presented a vicarious sacrifice, dying "the just for the unjust," "being made a curse for us," &c.; but with my present views, the nature of the atonement opens in a clear, rational and beautiful light. I can now see how He is the "*Savior of all men*;" how "as in Adam all die, even so in Christ shall all be made alive;" how He made "propitiation for the sins of the whole world;" how "judgment came upon all men unto justification of life," how infants can be saved; &c.; for the penalty of the law being natural death, He suffered it by "pouring out His *soul unto death*," and thus abolished death, or took off the Adamic penalty from the whole human race; or rather, I should say, purchased their ransom from the power of the grave. Hence it is said, "He rose again for our justification," i. e. He thus showed forth victory over death in vindicating the sinner's cause. Hence, also, He says, "I am He that liveth and was dead; and behold I am *alive* forevermore, Amen; and have the keys of hell (hades the grave) and of death," Rev. 1: 18. There is such a beauty, simplicity and harmony on this subject, I desire the reader might be favored with that divine illumination, which will present it to him in the clear, vivid light of scripture truth. It would then appear obvious, that being redeemed from the Adamic penalty, the infant cannot be condemned at the resurrection; for being delivered from the first death, occasioned by the sin of Adam, and not having personally sinned, it cannot be consigned to the second death.

But the question comes up, might it not be eternal death, or in other words, endless sufferings? Reasons already assigned in relation to spiritual death, bear also on this point. If an atonement were made by vicarious suffering, then the suffering endured, in order to make it vicarious, must precisely meet the case. Hence whatever death our blessed Redeemer endured, the same must answer the demand of the law, and be the identical death to which the sinner is condemned. Now at a glance we see it was not endless misery: it was the death of the cross; for the scripture assures us He was made "a curse for us; for it is written cursed is every one that hangeth on a tree," and again, "Who His own self bare our sins in His own body on the tree," 1 Pet. 2: 24; and again, "Forasmuch as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the Devil," Heb. 2: 14. "Without the *shedding of blood* there is no remission." Hence the life of the Savior was offered instead of that of the transgressor. This is all simple and plain, without any of that mysterism which attaches to the theology of our day. Truth is always simple and clear when in God's light we see light.

To be continued.

Bro. Merriam:—In examining some books at the Library of the Theological Seminary, Andover, I came across one entitled "State of the Church in future ages. By W. H. London, 1684."

In speaking of Rev. 10: 4, the author translates thus: "Seal up those things which the seven thunders have uttered; and thou shalt write them hereafter." He thinks that John was to write something else first, and afterwards write what the seven thunders uttered. May it not be so?

W.

I do not know upon what authority this author thus translates the passage, I find nothing in the Greek, nor in Murdock's translation of the Syriac, that would favor such a version. Ed.

☞ We have received a letter from Bro. Hiram Bishop, of West Meriden, Conn., stating that his family is suffering for want of the necessaries of life. We are informed by Bro. Adrian, that he is a worthy Bro. and that he labors under infirmities. It is one of the plainest duties of Christianity to give to him that needeth. We hope, therefore, Brethren will obey the injunction, and communicate of their substance as the Lord hath prospered them.

This notice would have been given sooner; but it seemed advisable to wait until further information was received through Bro. Adrian.

☞ Bro. Scott: I will endeavor to be at the Camp-Meeting at Vernon, Vt.—Come my Brethren—come all, let us have a great and good meeting.

Edwin Burnham.

☞ Our paper is so much filled up with notices, that we would request Brethren to write notices of Tent-Meetings, &c., as concisely as possible.

South Boston, Mass., July 20, '54.

Dear Brother Merriam:—I feel I must write you a few lines from this place; for I believe God is about to pour out His spirit of love upon this ungodly city.—This being the first correspondence from this part of Boston, you have received, I will throw out a few hints in regard to the people and place, (for you will soon hear from this quarter shoutings and rejoicings.) There are but three persons out of many thousands, who firmly believe in the Lord's appointed time; and we have been obliged the past year, to walk a distance of some two and a half miles, (back and forth,) to Chapman Hall to hear the truth. There is no Hall in this place but what is occupied nor has there been for two years past; but I have, (*for one*,) had faith in God's word (since I have been convinced on the subject of time, and the speedy coming of our Lord,) that He would open a way for us to have the glorious truth proclaimed to this people. He has answered my prayers; and I have been able to rent a small church, (on my own responsibility, of course, Bro., for you know no one in these days of prejudice would lend a hand to help the fanatics, as we are termed everywhere,) a fortnight since. It has been occupied by the Free-will Baptists. And now the Lord has sent to us Bro. Brittan, (who came to see me after the services at Chapman Hall, last Sabbath evening,) who feels that there is work to be done. If the Lord will, he will preach here next Sabbath, July 23d, and continue for the present. One thing I must not omit here; for it accords with my own views; the prospect here to any but a true child of God, is anything but inviting; great opposition, only a very few to go to worship, nothing but poverty held out as an inducement to preach the word, (for we are hard working individuals,) but the dear brother seeing all these circumstances, says, he has no doubt but this is the place for him to stop. Now, my Bro., I give God all the glory. I believe He is the same God in So. Boston, as in any other place: all that is required is the faith that will stand in the hour of trial, that will overcome all opposition, prejudice, and every other weapon the enemy may bring against us. I feel that He is about to work a great work here in So. Boston, and many sinners will cry out "Lord have mercy." I rather like this great opposition, to see the clouds look dark and dreary, and even to have every avenue closed to all appearance, against this work. It looks favorable to me, very much so, for the darkest time is just before day, and our necessity is God's opportunity. O my brother, when we look at the scenes now transpiring among the nations of earth, the time of trial that is coming on us all, what manner of persons ought we to be in all holy conversation and godliness? We cannot get along without the Crisis, those little refreshing hymn books also, we must have. They are full of life, and will cheer up at any time, the poor desponding soul. May God bless you in your great labor of love, and may He give to us all that spirit that will enable us to sacrifice time, talent, all we have, all we are, to His service. I have a laid all on the altar, and am bound for the kingdom, expecting, (at the longest,) to be there at the close of the spring of 1855.

Your brother in Christ,

William Wood.

☞ In giving notice of that excellent tract entitled, "The Church not in darkness," by H. L. Hastings, I omitted to mention the places where it may be had. By request I now insert them, viz.: Watchman Office, Hartford, Ct.; R. T. Young's, 140 Fulton St., New York, and H. L. Hastings', Peace Dale, R. I. Price 6 cts. single; $4 per 100.

Cholera in Lowell. We understand from good medical authority that, notwithstanding reports to the contrary in the newspapers, something like a dozen cases of Asiatic cholera have occurred in this city within four weeks past—we mean cases which our best physicians have pronounced to be of cholera. No alarm is entertained, however, that the disease will rage to any serious extent here. It is well, nevertheless, that the public should know the truth.

☞ In last week's paper I made a remark in respect to distributing my receipts which, it is thought, might be understood as referring to the receipts for the Crisis. I meant simply my own personal income for services, whether from the Office or from labors in the vineyard.

☞ It is stated in a letter quoted by the Parliamento of Turin, of the 2d, that the tomb of Odoacer, king of the Heruli, has been discovered at Ravenna by some workmen, who, it appears, found the body encased in a suit of armor of gold, which they broke into pieces and sold.

☞ 30 to 40 cholera deaths occur in Montreal daily.

New Discoveries at Nineveh. The London Assyrian Excavation Society has just issued a most satisfactory report of the progress of their agent in Babylonia. The following extract is of the highest interest:

"In addition to the discoveries mentioned by Mr Loftus, the Committee have to announce that a new palace has been found at Nineveh, in the mound of Kouyunjik, of which Colonel Rawlinson reports in the following terms:

"'A most beautiful palace has been recently discovered at Nineveh, belonging to the son of Esar Haddon. The sculptures are infinitely superior in variety of subject, in artistic treatment, and in skill and delicacy of execution, to every thing which has been before found. The palace, also, is of great extent, containing, perhaps, five hundred sculptured slabs, and the marbles are generally in a good state of preservation.'

"In another letter he adds:

"'The new palace is by far the most magnificent thing yet discovered in Assyria.—Each hall, room, and passage is devoted to a separate subject, and where the series is complete, and the sculpture well preserved, as not unfrequently happens, is of extraordinary interest. In fact, the variety of subject, artistic grouping and treatment, high relief, richness of detail, and delicacy of execution, entitle the palace to be reckoned the *chef-d'œuvre* of Assyrian art. Some of the pavement slabs are most superb, and the animals, trees, and flowers, even the human figures, are much more natural and free from conventionalities than in any of the earlier palaces. There are between two and three hundred sculptured slabs already uncovered, and not above one half of the palace is yet explored.

"'Colossal bulls and lions there are none, but monsters, centaurs, hippogryphs, etc, there are as many as you please.

"'At one of the entrances there are a pair of round ornamented pedestals, which certainly supported columns; but as there are no remains of such columns, they must have been formed, I suppose, of wood.

"'On one slab there is a city with a double wall, and within, a temple, faced with a row of columns supported on the backs of animals.—On another there is a mound, on the top of which is a castle, and, to give more extent to the upper platform, a causeway is run out from the top of the masonry, with sharp-pointed arches stretching down the side of the mound.'

"Another private letter from a gentleman residing at Mosul, speaks in the same terms of praise of these new discoveries, and adds some further particulars regarding the subjects of the sculptures. In speaking of the slab representing the palace or temple alluded to above, he says: 'It represents very minutely the exterior architecture. The second story is built with pillars, which have their bases on the backs of lions and human-headed bulls, with their heads turned like those found at Khorsabad.' He also mentions the representation of a bridge with three pointed arches, and other particulars illustrative of the architecture of the period.

"One of the best executed slabs represents a lion-hunt. 'In this scene,' he says, 'the king is the principal huntsman, and is in the act of striking a lance into a lion springing upon his chariot, whilst seven others, already pierced by many arrows, some of which are dead, and others dying, are most beautifully and naturally portrayed upon the slabs. On another slab they have represented a park, with an open gate, through which is seen the king hunting lions, executed on a very minute scale, as if they intended it to appear far in the distance.'

"He concludes by saying 'that the art displayed in the treatment of both men and animals in these bas-reliefs surpasses every thing discovered in the ruins of Assyria.'

"The Committee take this opportunity of calling the attention of the subscribers to the progress recently made in the deciphering of the inscriptions, which comprise the identification of all the Assyrian kings mentioned in the Bible, of many of those whose names occur in profane history, extending the chronology of Assyria to a period of about two thousand years before Christ. An almost perfect series of the names of the ancient kings of Assyria has also been discovered, and numerous illustrations of the sacred Scriptures, of the highest interest."

Affairs in St. Petersburg. An American writes from St. Petersburg to the New Bedford Mercury as follows:—

Since my arrival here, on the 10th of June, I have been waiting for the attack of Sir Charles Napier upon Cronstadt, and it has been hourly expected. But not an English or French sail has been seen from Cronstadt until this morning, when a large division of the fleet was seen approaching slowly. I hasten to give you this information, and if a battle takes place, I will lose no time in communicating the particulars. The fortifications at Cronstadt are very strong, and Napier will have a warm reception. English boasting produces considerable merriment here. Of one thing I can assure you; the war is very popular with all classes here, and the stories which you hear of revolutions here and of Imperial extortions, are all utterly false.

The English papers are guilty of fabricating all sorts of reports, to which no credit is to be given. It may sound odd, but the Russians of St. Petersburg call the English barbarians. They say: "If the English feel bound to protect Turkey, why do they not go to Constantinople?—Why do they come upon our Finland coast, to kill innocent people, burn little villages, destroy private property, and take away small vessels belonging to poor peasants? And this they do where no troops are quartered, and where there cannot be the least resistance. These are the acts of barbarians." There is some truth in these remarks. To see little villages, unprotected and unoffending, totally destroyed with many of their inhabitants, for pretended protection of Turkey, suggests only cowardice to the American mind.—Why do the Allies send so large a fleet to the Baltic, to be employed in destroying small towns? Why not try their hand at Revel, Riga, Hesenfort, Cronstadt? We begin to think here that Napier does not dare to come within range of the Russian guns, for, though he is now in sight, many think that it will be mere rashness to engage his ships with the batteries of Cronstadt. I shall go down to the fortress tomorrow, and in my next shall be better prepared to give you some interesting information.

Treaty with Russia. A treaty has been concluded by Mr Marcy, with the Russian Charge d'Affaires which provides for perfect neutrality in the present war, and establishes as a principle of National law, the doctrine that free ships make free goods.

The World's Crisis.

LOWELL, AUGUST 2, 1854.

MR. EDITOR,—Dear Sir:—I have heard of late the subject of future misery discussed, and wishing light on the passages which its advocates claim as certain proof, I knew of no better source whence I could obtain this information, than to apply to you; hoping you, or some of your able correspondents, will be so kind (God helping,) as to give me this instruction.—I would mention in particular the parable of the rich man and Lazarus.

Yours truly,
A lover of light and truth.
BRIMFIELD, 1854.

As several individuals have requested light in reference to the future destiny of the wicked, and as many readers of the Crisis are doubtless prevented from identifying themselves with Adventists by strong prepossessions in favor of the popular theology, I have deemed it advisable to show from the scriptures, that our faith is based on the immutable word of God, and not on the traditions of men.

The economy of God as revealed to man is not one of *retrocession*, but of *progress*. It is not the evening twilight that fades as the receding sun throws more faint and feeble rays on the reflecting mirror of the west. In the plan of infinite wisdom the purposes of the divine government are from age to age more distinctly evolved. It is a maxim even in human governments that revolutions never go backward; and it is eminently so in relation to the developments of the divine economy. It seems to be a principle running through all the plans and purposes of God, that amid apparent defeats, amid partial and temporary reactions, there should be a gradual growth and development. "First the blade, then the ear, then the full corn in the ear." Hence if we trace the "history of redemption," or the unfolding of the divine economy, if we glance the eye at the different eras in the history of the Church, we shall discover a gradual unfolding of the plan of salvation. The early ages of the world were doubtless enveloped in great obscurity; but in Patriarchal times the system of grace began to be revealed, and under the Mosaic economy the types and shadows, pointing to the great anti-typical sacrifice on Calvary, opened to the eye of faith more perfectly the way of life; and that dispensation was ushered in, in glory such as the world had never seen. But sublime and wonderful as were the scenes of that ritual dispensation, even "that which was made *glorious* had no glory in this respect by reason of the glory that excelleth." Now "the law and the prophets were until John;" since that time "the kingdom of heaven is preached." When John the Baptist stood in the twilight of the new dispensation, the economy of heaven was unfolded to his vision; his powers of apprehension were expanded by the contemplation of such glorious doctrines, such momentous truths as were developed in his day; so that "among them that are born of women there had not arisen a greater than John the Baptist," yet "he that is least," said our Saviour, "in the kingdom of heaven, is greater than he." There was in his day an unsealing of the book, an unrolling of the vision like a panoramic view, that disclosed the purposes of God; and those who were living in the clearest light, and communed most freely and intimately with the great Head of the Church, understood most perfectly "the mysteries of the kingdom of heaven." "If any man will do His will, he shall know of the doctrine." "Henceforth," says Jesus, "I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, *I have made known unto you*." John 15: 15.

I have referred to these great principles in the divine economy as a reason from analogy, that provided we are, as we believe, on the eve of a new epoch in the history of the church, standing in the dawning light of a new dispensation, we may expect some clearer developments of light, some more blessed truths to be evolved from the Oracles; not indeed a new revelation, but an eliciting of the light which lay concealed, like the latent spark struck out by steel.

Now leaving all prepossessions, let us examine the teachings of the word on this subject. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." To understand this subject we need to begin at the foundation; to ascertain of what elements man is constituted, and upon what the sentence of *death* was pronounced. Man we find to have been formed out of the dust of the earth, (Gen. 2: 7,) and when God breathed into his nostrils the breath of life, man became a *living soul*. Out of inorganic matter, the Lord formed an organization perfect in all its parts; but the organization denominated man was still insensate and inanimate; the principle of vitality was not there; therefore thought, and feeling, and motion, and consciousness were as foreign from the lifeless mass, as from any other clay. But the Lord "breathed into his nostrils the breath of life." We cannot apprehend this expression to be literal; but as the breath is the first and last indication of life, it is taken for the life itself. In other words, the idea is, God communicated to the lifeless form the principle of vitality, or the power to inhale the vital air.—The action of atmospheric air on the vital organs creates a circulation of the blood; this in its turn acts on the brain, causing sensation and consciousness; and the organs of the brain being aroused, the whole machinery of the physical and intellectual system is set in motion. So that at his first formation, man was possessed of every member, organ, muscle, &c., of the bodily frame, but *without life*, consequently without thought, feeling, consciousness, &c.; but when the Lord breathed into his nostrils the breath of life, he immediately became a living, breathing, moving, sentient being. Now admit this idea, which I think is perfectly plain and obvious, viz., that breathing into his nostrils the breath of life was simply communicating to an inanimate system the principle of vitality, or *animal life*, and the idea of human philosophy, that at the creation a house of clay was formed, and a soul or immortal spirit was brought from some other region of the universe to inherit it, vanishes from the mind. The poet says, "press to thy *native* skies," and the heathen believe in the doctrine of a metempsycosis, or transfer of the soul from one habitation or body to another; both ideas are based on human reasoning, and not on scripture.—The scriptural principle being established, we at once perceive that when a man's life is extinct, the power of vitality which sets in motion the machinery of the body and mind, and induces consciousness, is *lost*; consequently all the functions of body and mind cease their action; and there can no more be thought, and feeling, and motion, and consciousness in the man after vitality ceases, than there could be after his formation, prior to receiving the breath of life; for all sensation and consciousness depend on the organism of the man excited by vital action.

I have dwelt thus long on this point because I consider it fundamental; and if we entertain clearly the scriptural view on this point, we shall be better prepared to appreciate a biblical argument on the whole subject. Now the question occurs, what significance is to be attached to the sentence of death as pronounced on the man? Gen. 3. "In the day thou eatest thereof thou shalt surely die." (mar. dying, thou shalt die.) Gen. 2: 17. In explanation of this sentence the Lord tells Adam, that after a life of toil and suffering, he would drop again into his original dust, or as the wise man expresses it, "Then shall the dust return to the earth, as it was; and the spirit (or breath of life) shall return unto God who gave it."—Death, i. e. the privation of life is simply reversing the process of man's creation; There is a return both of the body and of the spirit to their original state. The dust returns to the earth as it was, prior to the organization of the system; and the spirit or breath of life, or in other words principle of animal life, returns to the fountain whence it came; i. e. as God gave life at first, he takes it away at death. If the spirit be conscious and enjoying an independent existence *subsequently* to its release from the body, then by parity of reasoning, it was conscious and enjoying an independent existence *antecedently* to its connection with the body; for certainly if the fact that the spirit returns to God proves that it exists as a conscious being in His presence, then the fact that it came from God proves that it existed as a conscious being in His presence before its connection with the body. But the scripture gives no such intimation. It presents not the idea that a living, immortal soul entered as a tenant into the corporeal frame of the man, to be liberated again at death; the idea of scripture is, the lifeless man *became a living soul*, not admitted within himself a living or immortal soul.

But the sentence of death, some conceive, cannot touch the soul, for that is immortal. This position, however, is assumed. Where is the proof? Why the soul is an invisible, intangible, immaterial substance uncompounded and therefore indivisible and cannot die. True human wisdom asserts this, but what saith the scriptures? "The soul that sinneth it shall die." Ezek. 18: 4. Here the principles of philosophy and the teachings of the word are in direct antagonism. If the soul be immortal, its essential condition is, that it can *never die*; but if we examine critically many passages of holy writ, we shall find abundant testimony to the contrary. Turn to the passage quoted, also 20th and 27th vs. of the same chap. Prov. 16: 17, "The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul." Job 33: 22, 28 and 30, "Yea, his soul draweth near unto the grave, and his life to the destroyers." "He will deliver his soul from going into the pit, and his life shall see the light." "To bring back his soul from the pit, to be enlightened with the light of the living." I might refer to a great variety of passages, but a few are sufficient. The 33d ch. of Job is decisive on this point. It is here clearly represented, that in case of pain and disease the soul draws near to the grave; which could not be the case if it were immortal, and not subject to death. Ps. 49 is very clear and expressive. "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth for ever:) that he should still live forever, and not see corruption. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.—But God will redeem my soul from the power of the grave: for he shall receive me. Selah."—Vs. 7–9, and 14, 15. It represents that all the wealth, the abundant treasures of the wicked cannot save them from death. No one with all his riches can redeem his dearest friend, that he should still live and not see corruption in the grave; for the redemption of the soul (life) is too precious to be purchased with money. Although they may arrive at all the opulence and splendor and aggrandizement of the world, yet their pleasures are transient. Like the beasts they perish, "like sheep they are laid in the grave;" "but," says the Psalmist, "God will *redeem* my *soul* from the *power of the grave*. Here the contrast is brought to view, and it is this, that while the wicked will ultimately be consumed by death, and no final redemption of their souls is promised, the righteous through the merits of Him who died to redeem their souls from the power of the grave, have hope of deliverance when the Redeemer shall come; and then they will sing, "O grave where is thy victory, O death where is thy sting." If these references do not prove that the soul is liable to death, and to come under the power of the grave, then to my mind language is powerless to prove any thing. We never read in scripture of an *immortal*, *imperishable*, or *undying soul*, or of a soul that *can never die*. or that *must live forever*, and be in its existence parallel to the throne of God, &c., &c. Indeed immortality is never applied, *in any form*, to the sinner out of Christ, either in relation to his mind, or spirit, or soul, or other attribute. On the contrary the opposite truth is clearly revealed.

An evasion of this truth is sometimes resorted to by saying the death of the soul is *spiritual*; and it has passed into a proverbial expression, that the sentence of the Adamic law was "death temporal, death spiritual, and death eternal." To the idea of its being *spiritual* death, there are some considerations which are fatal. 1. It is explained in Gen. to be *returning unto the* DUST, which certainly is not spiritual death. 2. "As in Adam all die, so in Christ shall *all be made alive*," 1 Cor. 15: 22.—"Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon *all men* unto justification of *life*." The one assertion is as broad as the other; and both include all mankind; therefore it is inevitable, if it be spiritual death, that spiritual life must be the inheritance of all men. 3. If it be spiritual death, i. e. death in trespasses and sins, the penalty of the law demanded is sin, and not punishment. It is as if a law were enacted, that those who indulged freely in intoxicating liquors should be intemperate men; or that those who hold slaves, should be slaveholders. Intemperance and slaveholding are *crimes*, and not *punishments*; so being dead in trespasses and sins is the *crime*, and not the punishment of the sinner. 4. To make the law honorable its demands must be fully met; and as Jesus was without sin and never spiritually dead in trespasses and sin, He could not have paid the price of redemption in that sense. Here let me remark that formerly I could never understand the true relation of the atonement to the demands of the law; I could not see how Christ stepped in, in place of the transgressor, and presented a vicarious sacrifice, dying "the just for the unjust," being made a curse for us," &c.; but with my present views, the nature of the atonement opens in a clear, rational and beautiful light. I can now see how He is the "*Savior of all men*;" how "as in Adam all die, even so in Christ shall all be made alive;" how He made "propitiation for the sins of the whole world;" how "judgment came upon all men unto justification of life," how infants can be saved, &c.; for the penalty of the law being natural death, He suffered it by "pouring out His *soul unto death*," and thus abolished death, or took off the Adamic penalty from the whole human race; or rather, I should say, purchased their ransom from the power of the grave. Hence it is said, "He rose again for our justification," i. e. He thus showed forth victory over death in vindicating the sinner's cause. Hence, also, He says, "I am He that liveth and was dead; and behold I am *alive* forevermore, Amen; and have the keys of hell (hades the grave) and of death," Rev. 1: 18. There is such a beauty, simplicity and harmony on this subject, I desire the reader might be favored with that divine illumination, which will present it to him in the clear, vivid light of scripture truth. It would then appear obvious, that being redeemed from the Adamic penalty, the infant cannot be condemned at the resurrection; for being delivered from the first death, occasioned by the sin of Adam, and not having personally sinned, it cannot be consigned to the second death.

But the question comes up, might it not be eternal death, or in other words, endless sufferings? Reasons already assigned in relation to spiritual death, bear also on this point. If an atonement were made by vicarious suffering, then the suffering endured, in order to make it vicarious, must precisely meet the case. Hence whatever death our blessed Redeemer endured, the same must answer the demand of the law, and be the identical death to which the sinner is condemned. Now at a glance we see it was not endless misery: it was the death of the cross; for the scripture assures us He was made "a curse for us; for it is written cursed is every one that hangeth on a tree," and again, "Who His own self bare our sins in His own body on the tree," 1 Pet. 2: 24; and again, "Forasmuch as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the Devil," Heb. 2: 14. "Without the *shedding of blood* there is no remission." Hence the life of the Savior was offered instead of that of the transgressor. This is all simple and plain, without any of that mysterism which attaches to the theology of our day. Truth is always simple and clear when in God's light we see light.

To be continued.

Bro. Merriam:—In examining some books at the Library of the Theological Seminary, Andover, I came across one entitled "State of the Church in future ages. By W. H. London, 1684."

In speaking of Rev. 10: 4, the author translates thus: "Seal up those things which the seven thunders have uttered; and thou shalt write them hereafter." He thinks that John was to write something else first, and afterwards write what the seven thunders uttered. May it not be so?

W.

I do not know upon what authority this author thus translates the passage, I find nothing in the Greek, nor in Murdock's translation of the Syriac, that would favor such a version.

ED.

☞ We have received a letter from Bro. Hiram Bishop, of West Meriden, Conn., stating that his family is suffering for want of the necessaries of life. We are informed by Bro. Adrian, that he is a worthy Bro. and that he labors under infirmities. It is one of the plainest duties of Christianity to give to him that needeth. We hope, therefore, Brethren will obey the injunction, and communicate of their substance as the Lord hath prospered them.

This notice would have been given sooner; but it seemed advisable to wait until further information was received through Bro. Adrian.

☞ Bro. Scott: I will endeavor to be at the Camp-Meeting at Vernon, Vt.—Come my Brethren—come all, let us have a great and good meeting.

EDWIN BURNHAM.

☞ Our paper is so much filled up with notices, that we would request Brethren to write notices of Tent-Meetings, &c., as concisely as possible.

SOUTH BOSTON, MASS., July 20, '54.

Dear Brother Merriam:—I feel I must write you a few lines from this place; for I believe God is about to pour out His spirit of love upon this ungodly city.—This being the first correspondence from this part of Boston, you have received, I will throw out a few hints in regard to the people and place, (for you will soon hear from this quarter shoutings and rejoicings.) There are but three persons out of many thousands, who firmly believe in the Lord's appointed time; and we have been obliged the past year, to walk a distance of some two and a half miles, (back and forth,) to Chapman Hall to hear the truth. There is no Hall in this place but what is occupied nor has there been for two years past; but I have, (*for one*,) had faith in God's word (since I have been convinced on the subject of time, and the speedy coming of our Lord,) that He would open a way for us to have the glorious truth proclaimed to this people. He has answered my prayers; and I have been able to rent a small church, (on my own responsibility, of course, Bro., for you know no one in these days of prejudice would lend a hand to help the fanatics, as we are termed everywhere,) a fortnight since. It has been occupied by the Free-will Baptists. And now the Lord has sent to us Bro. Brittan, (who came to see me after the services at Chapman Hall, last Sabbath evening,) who feels that there is work to be done. If the Lord will, he will preach here next Sabbath, July 23d, and continue for the present. One thing I must not omit here; for it accords with my own views; the prospect here to any but a true child of God, is anything but inviting; great opposition, only a very few to go to worship, nothing but poverty held out as an inducement to preach the word, (for we are hard working individuals,) but the dear brother seeing all these circumstances, says, he has no doubt but this is the place for him to stop. Now, my Bro., I give God all the glory. I believe He is the same God in So. Boston, as in any other place; all that is required is the faith that will stand in the hour of trial, that will overcome all opposition, prejudice, and every other weapon the enemy may bring against us. I feel that He is about to work a great work here in So. Boston, and many sinners will cry out "Lord have mercy." I rather like this great opposition, to see the clouds look dark and dreary, and even to have every avenue closed to all appearance, against this work. It looks favorable to me, very much so, for the darkest time is just before day, and our necessity is God's opportunity. O my brother, when we look at the scenes now transpiring among the nations of earth, the time of trial that is coming on us all, what manner of persons ought we to be in all holy conversation and godliness? We cannot get along without the Crisis, those little refreshing hymn books also, we must have. They are full of life, and will cheer up at any time, the poor desponding soul. May God bless you in your great labor of love, and may He give to us all that spirit that will enable us to sacrifice time, talent, all we have, all we are, to His service. I have laid all on the altar, and am bound for the kingdom, expecting, (at the longest,) to be there at the close of the spring of 1855.

Your brother in Christ,

WILLIAM WOOD.

☞ In giving notice of that excellent tract entitled, "The Church not in darkness," by H. L. Hastings, I omitted to mention the places where it may be had. By request I now insert them, viz.: Watchman Office, Hartford, Ct.; R. T. Young's, 140 Fulton St., New York, and H. L. Hastings', Peace Dale, R. I. Price 6 cts. single; $4 per 100.

CHOLERA IN LOWELL. We understand from good medical authority that, notwithstanding reports to the contrary in the newspapers, something like a dozen cases of Asiatic cholera have occurred in this city within four weeks past—we mean cases which our best physicians have pronounced to be of cholera. No alarm is entertained, however, that the disease will rage to any serious extent here. It is well, nevertheless, that the public should know the truth.

☞ In last week's paper I made a remark in respect to distributing my receipts which, it is thought, might be understood as referring to the receipts for the Crisis. I meant simply my own personal income for services, whether from the Office or from labors in the vineyard.

☞ It is stated in a letter quoted by the Parliamento of Turin, of the [illegible], that the tomb of Odoacer, king of the Heruli, has been discovered at Ravenna by [illegible] a suit of armor of gold, which they [illegible] sold.

☞ [illegible] daily.

NEW DISCOVERIES AT NINEVEH. The London Assyrian Excavation Society has just issued a most satisfactory report of the progress of their agent in Babylonia. The following extract is of the highest interest:

"In addition to the discoveries mentioned by Mr Loftus, the Committee have to announce that a new palace has been found at Nineveh, in the mound of Kouyunjik, of which Colonel Rawlinson reports in the following terms:

"'A most beautiful palace has been recently discovered at Nineveh, belonging to the son of Esar Haddon. The sculptures are infinitely superior in variety of subject, in artistic treatment, and in skill and delicacy of execution, to every thing which has been before found. The palace, also, is of great extent, containing, perhaps, five hundred sculptured slabs, and the marbles are generally in a good state of preservation.'

"In another letter he adds:

"'The new palace is by far the most magnificent thing yet discovered in Assyria.—Each hall, room, and passage is devoted to a separate subject, and where the series is complete, and the sculpture well preserved, as not unfrequently happens, is of extraordinary interest. In fact, the variety of subject, artistic grouping and treatment, high relief, richness of detail, and delicacy of execution, entitle the palace to be reckoned the *chef-d'œuvre* of Assyrian art. Some of the pavement slabs are most superb, and the animals, trees, and flowers, even the human figures, are much more natural and free from conventionalities than in any of the earlier palaces. There are between two and three hundred sculptured slabs already uncovered, and not above one half of the palace is yet explored.

"'Colossal bulls and lions there are none, but monsters, centaurs, hippogryphs, etc, there are as many as you please.

"'At one of the entrances there are a pair of round ornamented pedestals, which certainly supported columns; but as there are no remains of such columns, they must have been formed, I suppose, of wood.

"'On one slab there is a city with a double wall, and within, a temple, faced with a row of columns supported on the backs of animals.—On another there is a mound, on the top of which is a castle, and, to give more extent to the upper platform, a causeway is run out from the top of the masonry, with sharp-pointed arches stretching down the side of the mound.'

"Another private letter from a gentleman residing at Mosul, speaks in the same terms of praise of these new discoveries, and adds some further particulars regarding the subjects of the sculptures. In speaking of the slab representing the palace or temple alluded to above, he says: 'It represents very minutely the exterior architecture. The second story is built with pillars, which have their bases on the backs of lions and human-headed bulls, with their heads turned like those found at Khorsabad.' He also mentions the representation of a bridge with three pointed arches, and other particulars illustrative of the architecture of the period.

"One of the best executed slabs represents a lion-hunt. 'In this scene,' he says, 'the king is the principal huntsman, and is in the act of striking a lance into a lion springing upon his chariot, whilst seven others, already pierced by many arrows, some of which are dead, and others dying, are most beautifully and naturally portrayed upon the slabs. On another slab they have represented a park, with an open gate, through which is seen the king hunting lions, executed on a very minute scale, as if they intended it to appear far in the distance.'

"He concludes by saying 'that the art displayed in the treatment of both men and animals in these bas-reliefs surpasses every thing discovered in the ruins of Assyria.'

"The Committee take this opportunity of calling the attention of the subscribers to the progress recently made in the deciphering of the inscriptions, which comprise the identification of all the Assyrian kings mentioned in the Bible, of many of those whose names occur in profane history, extending the chronology of Assyria to a period of about two thousand years before Christ. An almost perfect series of the names of the ancient kings of Assyria has also been discovered, and numerous illustrations of the sacred Scriptures, of the highest interest."

AFFAIRS IN ST. PETERSBURG. An American writes from St. Petersburg to the New Bedford Mercury as follows:—

Since my arrival here, on the 10th of June, I have been waiting for the attack of Sir Charles Napier upon Cronstadt, and it has been hourly expected. But not an English or French sail has been seen from Cronstadt until this morning, when a large division of the fleet was seen approaching slowly. I hasten to give you this information, and if a battle takes place, I will lose no time in communicating the particulars. The fortifications at Cronstradt are very strong, and Napier will have a warm reception. English boasting produces considerable merriment here. Of one thing I can assure you; the war is very popular with all classes here, and the stories which you hear of revolutions here and of Imperial extortions, are all utterly false.

The English papers are guilty of fabricating all sorts of reports, to which no credit is to be given. It may sound odd, but the Russians of St. Petersburg call the English barbarians. They say: "If the English feel bound to protect Turkey, why do they not go to Constantinople?—Why do they come upon our Finland coast, to kill innocent people, burn little villages, destroy private property, and take away small vessels belonging to poor peasants? And this they do where no troops are quartered, and where there cannot be the least resistance. These are the acts of barbarians." There is some truth in these remarks. To see little villages, unprotected and unoffending, totally destroyed with many of their inhabitants, for pretended protection of Turkey, suggests only cowardice to the American mind.—Why do the Allies send so large a fleet to the Baltic, to be employed in destroying small towns? Why not try their hand at Ravel, Riga, Hessenfort, Cronstadt? We begin to think here that Napier does not dare to come within range of the Russian guns, for, though he is now in sight, many think that it will be mere rashness to engage his ships with the batteries of Cronstadt. I shall go down to the fortress tomorrow, and in my next shall be better prepared to give you some interesting information.

TREATY WITH RUSSIA. A treaty has been concluded by Mr Marcy, with the Russian Chargé d'Affaires which provides for perfect neutrality in the present war, and establishes as a principle of National law, the doctrine that free ships make free goods.

THE BOMBARDMENT OF SAN JUAN, or Greytown, is an event which seems to attract little public attention; and yet it is one of striking significance and interest, as indicative of the foreign policy of our Government. As at present advised, as the lawyers say, it looks to us like a very contemptible affair in more respects than one. In the first place, we had no cause of quarrel which would justify the expenditure of an ounce of powder. The allegation is, that our Minister to Central America, Mr. Borland, was insulted in San Juan some two or three months ago; but by whom and precisely how, we have never yet been officially informed.

In May last, a certain Capt. Smith, an American, murdered, or shot, a native of Nicaragua, and fleeing from justice, took under the wing of Mr. Borland, who happened to be at San Juan on his way home. The authorities of San Juan demanded that Capt Smith should be given up for trial; but Mr. Borland volunteered to protect him from arrest, on the ground, if we remember rightly—for, as we have said, no other than an exparte, unofficial account of the transaction has ever been given to the public—that the government at San Juan was no government at all, or not a government which could properly be entrusted with the disposal of such a case; and during a scuffle which ensued, Mr. Borland was hit—but not hurt—by some unlawful and undiplomatic Nicaraguan missile, against the peace and dignity of the United States, and the honor of one of her ministers plenipo. To obtain due redress for this national indignity and personal insult, our government sent down the Cyane, with instructions to Capt. Hollins to demand such an apology as should heal Mr. Borland's wounded honor and retrieve the national insult. The Cyane went, as it appears; and the apology was demanded and refused—whereupon Capt. Hollins bombarded the town.—There were but few houses, and the population being small, took to the woods, and left the brave commander of the Cyane to have all the fight by himself. He cannonaded away for two or three hours, with no more resistance than Don Quixote received from the windmills. The town was easily demolished, and Capt. Hollins, fearing that if the pieces were saved, some stain of the insult might remain, ordered his Lieut to go ashore and burn them up—which he did accordingly, so that, as we are told, not a vestige of the saucy city remains.

We are curious to see what sort of a story our Government will make out; to justify this mean and most unworthy act, Capt. Hollins, it is said, was instructed to do as he did. For his sake we hope he was, for the honor of our country we hope he was not.—[Bost. Traveller.

TENT MEETING.

There will be a Tent Meeting in Dartmouth, Mass., near Pance's Corner, commencing on Wednesday, August 9, at 5 o'clock, P. M., and continuing over the Sabbath. Brethren coming by Railroad will stop at the *head of the River*, about four miles from N. Bedford. Bo[illegible]ding on the ground. Let there be a gener[illegible] rally of those who are looking for the Lord. Bro F. H. Berick and J. Couch will be present with the new Tent. Brother Hemenway, and other preaching brethren will be in attendance

Provisions will be made for board and lodging on the ground. Those who come by way of Boston can obtain Railroad tickets at a reduced price by applying to Bro. Geo. T. Adams, No 167 Hanover st., Boston.

PROTESTANT AND PAPAL CRIME. The Boston Traveller, on good authority, publishes the following important statistics, suggestive enough to the reflecting mind:

In England four persons for a million, on the average, are committed for murders per year. In Ireland there are nineteen to the million.—In Belgium, a Catholic country, there are eighteen murders to the million. In France there are thirty one. Passing into Austria we find thirty-six. In Bavaria, also Catholic, sixty-eight to the million; or if homicides are struck out there will be thirty. Going into Italy, where Catholic influence is the strongest of any country on earth, and taking first the kingdom of Sardinia, we find twenty murders to the million. In the Venetian and Milanese provinces there is the enormous result of forty-five to the million. In Tuscany, forty-two, though that land is claimed as a kind of earthly paradise; and, in the Papal States, not less than one hundred murders for the million of people. There are ninety in Sicily; and in Naples the result is more appalling still, where public documents show there are *two hundred* murders per year to the million of people!

Great Mortality—New York, July 23d. The report of the City Inspector shows that 182 men and 178 women, 313 boys and 242 girls, making a total of 915 persons, died during the week ending last evening. This shows an increase of mortality amounting to 98 cases in seven days. Of the gross number 183 deaths were by cholera. In the same week, ending 22d July, 1849, the deaths in the city were 1409, of which 714 were caused by cholera.—47 adults died of diarrhœa, 24 of various fevers, and 51 of inflamatory affectations, consumption 59, two by sun stroke. The mortality among the infants was very large: 538 of the deceased children were under ten years of age, of whom 317 had not completed their first year. 145 children died of cholera infantum, 70 of convulsions, and croup 6.

"GREAT AND IMPORTANT EVENTS." Washington, July 27.—The signs of the times indicate great and important events in embryo.—The message to the House in March last, by the President, relating to the Spanish difficulty, has since rested quietly with the Committee on Foreign Affairs, that body finding nothing to justify hasty legislation, or any thing that could not be easily arranged by negotiation. From that time it is thought the Administration has desired to have another message; but no opportunity has offered till the recent movement in Spain seemed to open a way for the easy acquisition of Cuba by purchase, or seek the redress of Americans.—[Boston Tree.

Cholera at the Poor House.—Buffalo, 21st.—In consequence of various rumors concerning a large number of deaths by cholera at the Poor House in this city, a large party of physicians and citizens visited the house to-day, and found everything connected with the establishment in the most horrible condition;—within 24 hours, 18 insane persons and 7 others had died of cholera, and four more were in a collapsed state. The house was found to be so foul and filthy, that it was almost impossible for persons to enter it. The inmates are in the most awful condition imaginable. On inquiry, it was found that they had been kept on insufficient food, and that of the worst quality.

Burmudas—Cholera.—It was understood at Hamilton on the 12th inst., that Lieut. Colonel Freeman Murray, of the 72d Regiment, had been appointed Governor of the Burmudas.—[illegible] Cockburn Harvey had resigned the office of Receiver General of Burmuda, and A. S. M. Gilbert would be promoted to the vacancy.—The accounts from Barbadoes represent the cholera as raging to an unprecedented extent. About 2,200 had died in the small city of Bridgetown in less than twenty days, and on the last day (12th of June,) that we have a report, there were 244 victims.

Later from Europe.

Withdrawal of the Fleet from Cronstadt—Serious Distrust of Austria—The Czar's Letter—The Russians again Defeated on the Danube.—The Spanish Insurrection.

By the Pacific at New York Wednesday we have four days later advices from Europe—dates to the 12th inst.

The fleet has been withdrawn from Cronstadt without action. Prussia has sent a special envoy to Austria to urge her to refrain from further steps with the allies, and also to unite with Prussia in new negotiations for peace. Very strong suspicions are entertained as to the faith of Austria towards the allies—that power, it is said, at the instance of Prussia, having countermanded the advance of her army into Wallachia.

The Russians are not in a hurry to evacuate Wallachia. On the contrary, the Czar's letter to Prussia says that under any circumstances he insists on retaining the line of the Sereth for strategetic reasons. Considerable mystification still hangs over the diplomatic relations of the Powers. Austria has again resorted to mediation, and it is expected that a fortnight will elapse before the next phase of the negotiations transpires.

At Giurgevo on the 5th of July the Turks crossed the river in force, and meeting the Russians, a battle ensued. The latter lost 500 killed and wounded. The Russians still occupy the Bank of the Danube from the Aluta downwards. The French and English continue to concentrate between Varna and Schumia, 50,000 men are now there. Austria announces a new voluntary loan of 5,000,000 florins, at 95 for 5 per cents, specie dividends.

Greece is quite tranquil. Montenegro professes friendship towards Austria. The allied fleets were at Balchik, doing nothing.

The details of the Spanish Insurrection are conflicting, but it appears certain that the Insurgents maintain themselves, although the country does not rise in their favor.

On the 8th, after a long struggle, the Turks got possession of the Islands of Mokau and Oineka, and subsequently Giurgevo. The Russians were totally defeated on the Wallachian territory. Prince Gortschakoff is forming a camp of 30,000 men between Bucharest and the Danube.

Telegraphic despatches from Dantzic state that Sir Charles Napier had returned with the fleet to Baro Sound. The cholera was raging at Cronstadt, and the Admiral was unwilling to keep his men unnecessarily in the neighborhood.

The Herald states that they have good reason for supposing that an authorized agent of the United States has arrived from Washington, on his way to Madrid, empowered to offer for the purchase of Cuba.

It is telegraphed from Berlin that Count De Konigmark will be the bearer of a Prussian note, and will proceed at once to Vienna.—Prussia, in this document, insists on Austria joining the Berlin Cabinet in proposing fresh negotiations of peace. Continental letters express doubts as to the intentions of Austria, and state their belief that the real difficulties of the war are now only commenced; also, that if Austria could secure the free navigation of the Danube, her further opposition to Russia will be doubtful.

Later.

More Fighting on the Danube.

By the Africa, at New York, Thursday, we have three days later advices from Europe—dates to the 15th inst.

It is now confirmed that the Russians have received counter-orders, and will not quit Wallachia, and the Austrians have, for the present, entirely relinquished their intention to peaceably occupy the principalities.

We have no new facts as to the progress of the Prussian Austrian negotiation. It is believed that all the smaller German States will adhere to the Austro-Prussian Convention.—The feeling in England, with respect to these new complications, is decidedly uneasy.

There has been considerable fighting on the Danube. The Paris Presse states that on the 7th of July the Turks took Moken and Olneika Islands, and on the 8th Omer Pasha, with 40,000 men, surrounded the Russians and took Giurgevo. The Russians cut their way through with a loss of 900. General Shurtliff lost an arm.

It is clear that the Turks have assumed offensive measures, and with the reserve of the Anglo-French, the first divisions of whom are now at Rutschuk, will probably risk a pitched battle. Prince Gortschakoff was advancing at last accounts with 30,000 men, by forced marches, towards Giurgevo. 15,000 Anglo-French troops being at Rutschuk, it is thought that the Turks will risk a pitched battle. The Turks have also crossed in the face of the Russians at Oltenitza. 150 wagons with wounded, have already arrived at Bucharest. Among the wounded are eighty officers. The battle lasted nearly twelve hours. On evacuating Giurgevo, the Russians burned some of their ships.

The Black Sea fleet was last seen proceeding from Odessa in the direction of Sebastopol. Sir Charles Napier's fleet, with cholera on board, had gone to anchor on Bomersund Bay.

It is stated in a despatch from Berlin that Austria will finally summon Russia to evacuate the Principalities within a month, and will occupy Wallachia without waiting for an answer.

The cholera or diarrhœa of a very bad kind appears to have broken out in the Baltic fleet.—Thirty men have died in the Austerlitz, seven in the Duke, and a few in other ships.

An effective blockade of the Gulf of Finland was announced from and after the 20th of June. An imperial decree, published by the Paris Moniteur, confers on Omer Pasha the Grand Cross of the Legion of Honor.

Redschid Pacha had resumed the Turkish Ministry of foreign affairs. The ex-ministers of Greece are indicted for malversation of the public money, to foster the recent insurrection.

The Emperor Napoleon is witnessing the embarkation of the French army at Boulogne and Calais, for the Baltic. He reviewed the troops, and issued the following proclamation to the army, amid loud shouts:

"Soldiers, Russia having forced us to a war, France has armed 500,000 of her children.—England has also called out a considerable number of troops. To-day, our troops and armies, united for the same cause, are combined in the Baltic as well as the Black Sea. I have selected you to be the first to those regions of the North. English vessels will convey you there; a unique fact in history, which proves the intimate alliance of the two governments, not to abstain from any sacrifice to defend the right of the weak, the liberty of Europe, and the national honor. Go, my children; attentive Europe openly or secretly offers up vows for your triumph. Our country, proud of a struggle which threatens the aggressor only, accompanies you with its ardent vows, and I, whom imperious duties retain still distant from the scene of events, shall have my eyes upon you. I shall be able to say, they are worthy sons of the conquerors of Austerlitz, of Eylau, of Friedland, and of Moscow. May God protect you. NAPOLEON."

News from Spain is very imperfect. The insurgents, however, seem to maintain themselves under Generals Serrano, O'Donnell, and Dulce. They number 5000, and are going towards Andalusia. Some movements favoring them have occurred in Valencia. One engagement had taken place in Valencia between the insurgents and the Queen's troops, in which 54 prisoners were taken, and the chief of the insurgents killed.

The reconciliation of Switzerland and Austria is now unequivocally verified.

It is noticed that the Sultan will visit Omar Pacha's head-quarters, and afterwards proceed to Silestria to distribute rewards to the brave defenders of the fortress.

Cholera still prevails at St. Petersburg and Cronstadt. At St. Petersburg, June 28th, the police report stated the number of cases to be 405. On the first of July there were 580.

Asiatic cholera had broken out on board the Australian emigrant ship Dirigo, and the ship put back to Liverpool with 60 deaths.

IRISH RIOT AT PORTLAND. The Portland papers give accounts of an Irish row in that city. The Argus says: "The watch were attracted by the strange behavior of three persons, one of whom carried a bag, and appeared to be going toward the hill. The watch immediately followed them, and upon their discovering that the watch was following them ran to nearly the centre of the open ground between Monument and Congress streets, where they were overtaken. It was here discovered that they had been decoyed, as by the flashes of lightning they could distinguish a body of about 20 or 30 Irishmen, who made an attack upon them. They thereupon attempted to arrest the persons who decoyed them, but were unable from the superiority of numbers. One of the watch named Fairbanks was knocked down and badly beaten. The other, named Wyman, did not fare much better."

TERRIBLE HURRICANE. On Thursday last a fearful hurricane visited Davenport, Ill. The steamer Ben Franklin had her pipes blown down. The steamers Golden Gate and Emma Harmon, had their entire upper cabins blown off, and on the latter two persons were killed. A canoe containing three persons was capsized, and all are supposed to have been lost. The store of Wickenham & Son was blown down, and nine persons buried in the ruins. Seven were taken out alive, but the other two, supposed to be females, had not been extricated.

REVOLUTION IN ENGLAND. While Spain is in the throes of a revolution, signs are not wanting of a general breaking up of the present order of things in England at no remote day. The Church is going down; and "with the Established Church," as Lord John Russel once said, "the hereditary monarchy and hereditary aristocracy stand or fall."—Lowell Journal.

☞ Mr McKenna, pastor of the James Street Catholic Church, New York, fell suddenly dead at the chapel, of heart complaint, on Friday. Other sudden deaths also occurred in that city.

☞ An earthquake occurred at Panama on the 10th inst., which caused considerable damage.

Obitnary.

PORTLAND, July 29, 1854.

Dear Bro Merriam—By request of others, it has devolved on me to write an obituary notice of a departed Bro. in Christ for the Crisis. Bro. Joseph D. Farnum, of this city, died of the cholera on the night of the 26th inst, after an illness of about seven hours, during which he suffered extremely from the cramping tortures of that disease. And although not with him in his last moments, I am told he appeared to be perfectly [illegible] expressed a wish to be at rest. "And I heard a voice from Heaven saying unto me, 'Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they *may rest* from their labors; and their works do follow them.'" Amen and Amen. He rests from his labors, and is delivered from the time of trouble, "Such as never was since there was a nation." Yet his absence makes Portland lonely, and the household of faith a house of mourning; but we sorrow not as those without hope—we cannot—

"O hope, sweet hope, *thou* hast not failed,—
But borne us on our way,
And will, we're sure, still buoy us on,
'Till *night* shall end in *day*."

May we be followers of him in good works, even as he followed our Lord and his Apostles. His house has long been a "Pilgrim's tavern" as many of our Brethren can attest, and he has now left a mourning household consisting of a wife and five children: for it was announced to me a few minutes ago, that the youngest child of our deceased Brother, named Samuel R. Farnum, died this morning about six o'clock of the same disease. He was four years and one month old. It is hoped that God's stewards will, in this case, remember the widow and the fatherless; for he that giveth to the poor, lendeth to the Lord. Our beloved Brother was one of the two first ones that sounded the *midnight cry* in this city; and has been regarded (especially by the Brethren) as at the head of the cause in this city, and one of its main pillars in the Church. As a Brother beloved in Christ his loss cannot be estimated; and as a citizen he was respected and esteemed by all who knew him.

E. C. S.

Appointments.

CAMP MEETING.

The Lord willing, there will be a Camp Meeting at Houghtonville, Vt., on ground owned by Bro. A. G. Gibson, commencing Tuesday, Aug. 29, and continuing one week. It is hoped that the Brethren and Sisters in all this region of country will come together at this meeting in the name and strength of the Lord. This may be the last meeting of the kind we shall ever have. We hope the Brethren, as far as possible, will come with tents and provisions, prepared to take care of themselves. There will be a tent for the use of those who cannot bring one. The Lord willing, Bro. I. Adrian, with other ministering Brethren, will be present to preach the word. Will Bro. L. Boutell inquire of the Lord whether it is his duty to attend?

Your Bro. in hope of life,
O. D. GIBSON.

There will be a Grove-Meeting, August 10, 1854, to be held at Hillsdale Co., Mich., half a mile south of the plank road leading from Hillsdale to Barswood Corners, on the town line of Cambria. Brethren coming on the cars will stop at Hillsdale the day before the meeting, where teams will be in readiness.

Will some of the Time preachers attend?

T. L. W.

There will be a Grove-Meeting in South Butler, Wayne Co., N. Y., near King's Corners, commencing August 5th, and continuing over Sunday. Brethren John T. Houk and Z. Ford, of Concord, are expected to attend.

John T. Orchard.

Elder Edwin Burnham will preach in Exeter, N. H., Sabbath, Aug. 6. Geo. T. STACY.

Bro. Isaac Adrian will preach at Collinsville, Ct., Sunday, Aug. 6th, if time continues.

The Lord willing, I will meet with the Brethren at Groton, N. H., Sunday, August 6th, where Brother Kimball may appoint.

D. M. LEAVITT.

M. Grant appoints to preach in Bridgeport, Ct., Sabbath, Aug. 13.

The Lord willing, we will hold a meeting in Grafton, height of land, Sunday, August 13.

D. M. LEAVITT.
D. F. LEAVITT.

Providence permitting, Bro. S. G. Mathewson will hold a Grove-Meeting in Waterbury, Ct., Sabbath, Aug. 6. LUTHER ADAMS,
In behalf of the Brethren.

The meetings at Reedsboro' and Colraine, are necessarily postponed. H. PRATT.

Providence permitting, I will meet with the Brethren at Chester Factories, Monday evening, Aug 7, at Springfield, Tuesday evening, Aug. 8.

H. PRATT.

If God permit, we will meet the Brethren and Sisters at
Casco, Me., the first Sunday in August.
Jay, Me., commencing Friday, August 11, to continue over the Sabbath. J. PARTRIDGE.
R. R. YORK.

TENT-MEETING.

The Tent-Meeting appointed to be holden in the neighborhood of Syracuse, Onondaga Co., N. Y., will be held in Van Buren, Onondaga N. Y., 12 miles west of Syracuse, commencing Thursday the 17th of August. The meeting will be 4 miles south-west of Baldwinsville, (on the Syracuse and Oswego Rail Road,) and 3 miles north of Canton, (on the Syracuse and Rochester Rail Road). Brethren, one and all, come to this meeting prepared to do good and get good; bring your tents and provisions with you, and camp on the ground. For those that cannot do so there will be some way provided. Dear Brethren and Sisters, the Lord is coming this year. Come and hear the evidences from the word of God, and be prepared for that event looked for by the saints of every age. Bro. Cummings will be present with his big Tent.

JOHN T. ONGLEY.

N. B. There will be a team provided to convey Brethren to and from the cars. J. T. O.

TENT-MEETING.

The Lord willing, there will be a Tent-Meeting in Ware Village, Mass., commencing Wednesday Aug 9th, and continue over the following Sabbath. Bro. Cummings will be there with the big tent; and as there are but a few brethren in this place, it is hoped there will be a gathering of the brethren from the surrounding country, to lend a helping hand in sounding this last message to the world. Brethren are requested to bring their tents, bedding and board, as far as practicable; and those who cannot provide for themselves, will be provided for. We expect God's watchmen will understand their duty and be present to sound the alarm, to make the people ready.

Brethren coming from the east will stop at West Brookfield depot, where they will take stage for Ware at 11 o'clock A. M., and 7 1-2 P. M., and those coming from the west, will stop at Palmer depot, and by stage to Ware at 2 1-2 P. M. Come, brethren, to lend a helping hand, in the name of the Great Head of the Church. For the brethren. D. E. M.

Dear Brother, I made the change in my appointments, by request of the friends North, you will see all is as it should be this week.

I. ADRIAN.

I will preach in
Collinsville, August 6th.
Attend the Camp-Meeting at Bergen Neck.
Hebron, Washington Co., N. Y., Aug 28th, if they will get up a Grove or Camp-Meeting. Will they give notice in season?
Champlain, N. Y., Sept 6th, and over the Sabbath.
Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?

I will attend to Bro. John Gibson's appointment [illegible] will he inform me if he can change it?

Will the Advent brethren give me a hearing? I pledge myself to answer all objections against the truths I advocate. ISAAC ADRIAN.

Bro. [illegible] will preach
At Portsmouth, N. H., on Sunday, Aug. 6.
At Boston, Mass., on Sunday, Aug. 13.

The Lord willing, I will meet with the Brethren at
West Ossipee, Sabbath, August 6
Lake Village, Sabbath, August 13.
C. L. PAGE.

The Lord will, I will preach in
Lawrence the 1st Sabbath in August.
Manchester the 2d Sabbath in August.
B. P. MANNING.

TENT MEETING AT WORCESTER, MS.

The Lord willing, there will be a Tent Meeting in Worcester, Mass., on Hudson st., at the foot of Elm st., west of Main st., commencing on Wednesday, August 2d. Bro. J. Cummings will be in attendance with his large tent.—Brethren having small tents are requested to bring them where it is practicable. The meeting will continue over the Sabbath. Let there be a general gathering.

There will be a Tent Meeting in Newburgh, Me., to commence Wednesday, Aug. 16, at 10 o'clock, and continue over the Sabbath. As the brethren in that place expect a large gathering of the saints, we hope all who can, will bring their tents, and be on the ground at an early hour, so that we can commence our meeting Wednesday morning. Brethren at and west of Portland, will proceed by steamboat to Hampden, where carriages will be in attendance to convey them to the ground. Boats run from Portland, Me., Monday, Wednesday and Friday evenings. From Boston Tuesdays and Fridays. Bro. Couch and other preaching brethren, will attend. Boarding on the ground. In behalf of the Brethren. F. H. BERICK.

NORTH HAVERHILL, N. H., July 18, '54.

There will be a general gathering of the dear Saints of God at Sugar Hill, N. H., commencing Thursday, Aug 10th, and continuing over the Sabbath. Come, my brethren and sisters, to this meeting, far and near, and have your faith strengthened, and your hearts made glad by the glad tidings of the soon coming King. May the Master send some of his servants who have the spirit and power of the Gospel, to labor at this meeting. E. WHITNEY.

There will be a Grove Meeting at North Woodstock, N. H., commencing Thursday, Aug. 4, and continuing over the Sabbath. As this is a new field of labor, I hope the brethren will come up to this meeting to labor for the salvation of souls. The people at this place are anxious to hear about the coming King and kingdom, and are willing to feed all that will come. Will some of my preaching brethren come and help? Will Bro. Hale be at the meeting?

E. WHITNEY.

The Lord willing, I will preach
At the Page School House, 1st Sabbath in Aug.
At Barnsted, Red School House, 2d Sabbath in Aug.
At Meredith Centre, 3d Sabbath in August.

CAMP MEETING IN NEW JERSEY.

If the Lord will, there will be a Camp Meeting at Bergen Neck, 5 miles from Jersey City, to commence on Monday, Aug. 14th, and continue one week. The brethren and sisters, far and near, are invited to attend this meeting. We hope all who can will bring their Tents—Provision will be made for [illegible] on the ground. We hope the [illegible] will make arrangements to be there. The plank road stages run every hour from Jersey City to the ground. [illegible]

Committee.—[illegible]

If the Lord will, there will be Tent Meetings as follows, and each continue over the Sabbath.
One at Worcester, Mass., Wednesday, Aug. 2. Will the brethren [illegible]
One at Ware, Mass., Wednesday, Aug. 9. Particulars hereafter.
One in the vicinity of Syracuse, N. Y., Thursday, Aug. 17th. Particulars hereafter.

J. CUMMINGS.

CAMP MEETING IN VERNON, VT.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground occupied the two past years, in a beautiful grove, about one-fourth of a mile from the North Vernon Depot, near the Connecticut river road leading from Brattleboro, Vt., to Springfield, Ms., about 4 miles south of the former, and 48 north of the latter named place, commencing Aug. 14th, and continuing one week. The sole object of this meeting is for the salvation of our fellow-men. Brethren East, West, North and South, will you not exert every power of your being, knowing the time is about over for us to labor to save souls? We cannot do too much for the cause of our soon coming King, seeing he has done so much for us. O do come to this feast in the name of the Lord, full of faith and the holy ghost, with the whole armor on all ready in working order to save souls from the awful gathering storm. We once more invite all of God's people to come and bring their tents and join us. Arrangements are made for board and horse keeping for all who may wish on reasonable terms. Arrangements will be made to reduce the fare on the railroads.

Committee,—E. G. Scott, E. Miller, C. Severance, A. Gage, S. Titus, J. Frost.

Brethren E. Burnham, J. G. Bennett, J. Couch, F. H. Berrick, are invited.

If time continues there will be a great Camp Meeting in Winsted, Ct., commencing Aug. 28. Particulars hereafter.

Conferences.

There will be, by leave of Providence, a Conference meeting of believers in the near approach of the coming Savior, in Hubbardstown, commencing Aug. 22d, to continue over the following Sabbath. The meeting will be held in Mechanics' Hall. Brethren from neighboring towns are cordially invited to come up to this feast, in the name of the Lord. We expect the Lord will send some of his Watchmen to give the trumpet a certain sound, that men may prepare themselves for the battle. There are tenements and rooms connected with the Hall, where Brethren can be accommodated who wish to bring board and bedding. Those coming by Railroad will stop at Gardner Depot, a coach running daily from there to H. Distance 6 miles. Provision will be made for board and horse keeping. In behalf of the Brethren, J. D. MERRIAM.

By leave of Providence, there will be a Conference Meeting in Hubbardston in Mechanics' Hall, to commence Tuesday, Aug. 22, and hold over the following Sunday. Particulars hereafter. For the brethren. J. D. MERRIAM.

P. S. Brethren Mathewson and Grant are requested to be present.

There will be a general Conference of Advent brethren holden in Lowell, Mass., at the Merrimack Hall, near Merrimack House, on Dutton street, to commence on Wednesday afternoon, Aug. 2, and continue over the Sabbath. Brethren Couch, Adrian, and others are expected to be present. All who wish to hear the argument on the coming of the Lord in 1854, are cordially invited to attend.

Providence permitting there will be a Conference at
N. Lebanon, N. Y., Tuesday, Aug. 1st, to continue over the Sabbath.
[illegible] continue over the Sabbath.
Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.
Brother M. Grant will accompany me.
In behalf of the brethren, H. PRATT.
P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Special Notices.

By request of Bro. E. C. Stiles the appointments for meetings at [illegible] and Hebron are withdrawn. The appointments were made by request of D. C. Wheeler, who was to assist at these places. But it has been ascertained that D. C. Wheeler is a man whose private life does not correspond with his public profession: consequently the meetings will not be holden.

SPRINGFIELD, July 23, 1854.

Brother Merriam:—It is the wish of the Brethren that are looking confidently for the coming of Jesus this year, also it is the wish of those that are favorable to the coming of Jesus nigh, that there might be a Tent-Meeting held in this city. Cannot Brother J. Cummings come here with his tent, also Brethren E. Burnham, F. H. Berick, J. Couch. We should be glad to have this meeting, the Lord willing, as soon as convenient. We will provide a suitable place for the gathering, and do all that we are able to give the inhabitants of Springfield a chance to hear this last message that is now being sounded through the land. There is an increasing desire to hear about the coming of Christ this year in this city. Will Brother J. Cummings let us know when he can come with his tent, the Lord willing, and let it be known in the World's Crisis. May the Lord give the Brethren, that are interested in this movement, wisdom how to act, and may we all realize that what is done must be done quickly.

[illegible]

I will say, in behalf of the Brethren and friends in [illegible], N. H., that we hope Brother [illegible] will call to mind his old friends in this place and visit them as soon as possible. H. [illegible]

[illegible] P. O. address is [illegible]

Geo. L. Teeple's P. O. address is [illegible]

The money that was credited in No. 25 to T. Williams should have been credited to T. Wilson.

Bro. James Wendall, of [illegible], Erie Co., Pa., requests that the preaching Brethren remember the flock in that place. It is about two hours ride from the city of Erie.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday [illegible] evening. J. S. [illegible]

[illegible]

Meetings of the believers in the soon coming of Christ will be held at the hall, on the [illegible] All the Brethren who come that way will please call on Dr. A. Decker, at No. [illegible] Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sunday, also on Tuesday, Thursday and [illegible]

[illegible]

[illegible] this of contemplating the subject of God, praying fervently for light, and for the peace of the Church, and for heavenly manna to feed and nurture the little flock [illegible] also that sinners may be induced to flee from impending wrath, and take refuge in the ark before the deluge takes them all away.

Let the [illegible] carefully read over [illegible] re-written, punctuated [illegible] press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., [illegible] and if possible more so, to prevent the humblest member of the flock in bringing his or her sentiments and feelings before the public, as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ M. C. B.: We cannot ascertain without something more definite.

☞ Bro. R. R. York: We find you credited with one dollar, under date June 21st.

☞ Sister Mary L. Morgan has ordered one Hymn Book, but we don't know where to send it.

☞ The Bro. who sent $2 and the name of Jesse Jackman, &c., will be under the necessity of writing again. We credit the money, but we cannot attend to the other business until we know where the individuals live. We don't know what Lincoln P. O. our Brother refers to. It would cause us much labor to look over our entire list to find Lincoln P. O., and when we find it we are not sure that it is the one.—We hope our friends will see the importance of GIVING THE STATE in the date at the top of the page when they write.

☞ The Bro. who writes from Brattleboro', Vt., ordering Pilgrim Songsters, forgot to sign his name.

☞ When the names of new subscribers are sent they should be marked as such.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ We have just published in tract form the exposition of Rs. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office.

[illegible]

Retail price, cloth binding. 50 cts.

Wholesale, [illegible]

[illegible]

A Tract of [illegible] 100.

Bowers' History of the popes, complete, in three volumes. Price $2.

Advent Hymn Book: containing 160 pages of select hymns, adapted to private and public use. Wholesale price, ...$11.00 per hundred. Retail price, ...12½ cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and [illegible]

Cash Received.

[illegible]

Cash Received for Books.

[illegible]

The Bombardment of San Juan, or Greytown, is an event which seems to attract little public attention; and yet it is one of striking significance and interest, as indicative of the foreign policy of our Government. As at present advised, as the lawyers say, it looks to us like a very contemptible affair in more respects than one. In the first place, we had no cause of quarrel which would justify the expenditure of an ounce of powder. The allegation is, that our Minister to Central America, Mr. Borland, was insulted in San Juan some two or three months ago; but by whom and precisely how, we have never yet been officially informed.

In May last, a certain Capt. Smith, an American, murdered, or shot, a native of Nicaragua, and fleeing from justice, took under the wing of Mr. Borland, who happened to be at San Juan on his way home. The authorities of San Juan demanded that Capt Smith should be given up for trial; but Mr. Borland volunteered to protect him from arrest, on the ground, if we remember rightly—for, as we have said, no other than an exparte, unofficial account of the transaction has ever been given to the public—that the government at San Juan was no government at all, or not a government which could properly be entrusted with the disposal of such a case; and during a scuffle which ensued, Mr. Borland was hit—but not hurt—by some unlawful and undiplomatic Nicaraguan missile, against the peace and dignity of the United States, and the honor of one of her ministers plenipo. To obtain due redress for this national indignity and personal insult, our government sent down the Cyane, with instructions to Capt. Hollins to demand such an apology as should heal Mr. Borland's wounded honor and retrieve the national insult. The Cyane went, as it appears; and the apology was demanded and refused—whereupon Capt. Hollins bombarded the town.—There were but few houses, and the population being small, took to the woods, and left the brave commander of the Cyane to have all the fight by himself. He cannonaded away for two or three hours, with no more resistance than Don Quixote received from the windmills. The town was easily demolished, and Capt. Hollins, fearing that if the pieces were saved, some stain of the insult might remain, ordered his Lieut to go ashore and burn them up—which he did accordingly, so that, as we are told, not a vestige of the saucy city remains.

We are curious to see what sort of a story our Government will make out; to justify this mean and most unworthy act, Capt. Hollins, it is said, was instructed to do as he did. For his sake we hope he was, for the honor of our country we hope he was not.—[Bost. Traveller.

TENT MEETING.

There will be a Tent Meeting in Dartmouth, Mass., near Pance's Corner, commencing on Wednesday, August 9, at 5 o'clock, P. M., and continuing over the Sabbath. Brethren coming by Railroad will stop at the *head of the River*, about four miles from N Bedford. Bo[illegible]ding on the ground. Let there be a general rally of those who are looking for the Lord. Bro F. H. Berick and J. Couch will be present with the new Tent. Brother Hemenway, and other preaching brethren will be in attendance.

Provisions will be made for board and lodging on the ground. Those who come by way of Boston can obtain Railroad tickets at a reduced price by applying to Bro. Geo. T Adams, No 167 Hanover st., Boston.

Protestant and Papal Crime. The Boston Traveller, on good authority, publishes the following important statistics, suggestive enough to the reflecting mind:

In England four persons for a million, on the average, are committed for murders per year. In Ireland there are nineteen to the million.—In Belgium, a Catholic country, there are eighteen murders to the million. In France there are thirty one. Passing into Austria we find thirty-six. In Bavaria, also Catholic, sixty-eight to the million; or if homicides are struck out there will be thirty. Going into Italy, where Catholic influence is the strongest of any country on earth, and taking first the kingdom of Sardinia, we find twenty murders to the million. In the Venetian and Milanese provinces there is the enormous result of forty-five to the million. In Tuscany, forty-two, though that land is claimed as a kind of earthly paradise; and, in the Papal States, not less than one hundred murders for the million of people. There are ninety in Sicily; and in Naples the result is more appalling still, where public documents show there are *two hundred* murders per year to the million of people!

Great Mortality—New York, July 23d. The report of the City Inspector shows that 182 men and 178 women, 313 boys and 242 girls, making a total of 915 persons, died during the week ending last evening. This shows an increase of mortality amounting to 98 cases in seven days. Of the gross number 188 deaths were by cholera. In the same week, ending 22d July, 1849, the deaths in the city were 1409, of which 714 were caused by cholera.—47 adults died of diarrhœa, 24 of various fevers, and 51 of inflamatory affectations, consumption 59, two by sun stroke. The mortality among the infants was very large: 538 of the deceased children were under ten years of age, of whom 317 had not completed their first year. 145 children died of cholera infantum, 70 of convulsions, and croup 6.

"Great and Important Events." Washington, July 27.—The signs of the times indicate great and important events in embryo.—The message to the House in March last, by the President, relating to the Spanish difficulty, has since rested quietly with the Committee on Foreign Affairs, that body finding nothing to justify hasty legislation, or any thing that could not be easily arranged by negotiation. From that time it is thought the Administration has desired to have another message; but no opportunity has offered till the recent movement in Spain seemed to open a way for the easy acquisition of Cuba by purchase, or seek the redress of Americans.—[Boston Tree.

Cholera at the Poor House.—Buffalo, 21st.—In consequence of various rumors concerning a large number of deaths by cholera at the Poor House in this city, a large party of physicians and citizens visited the house [illegible]

[illegible]

Later from Europe.

Withdrawal of the Fleet from Cronstadt!—Serious Distrust of Austria.—The Czar's Letter.—The Russians again Defeated on the Danube.—The Spanish Insurrection.

By the Pacific at New York Wednesday we have four days later advices from Europe—dates to the 12th inst.

The fleet has been withdrawn from Cronstadt without action. Prussia has sent a special envoy to Austria to urge her to refrain from further steps with the allies, and also to unite with Prussia in new negotiations for peace. Very strong suspicions are entertained as to the faith of Austria towards the allies—that power, it is said, at the instance of Prussia, having countermanded the advance of her army into Wallachia.

The Russians are not in a hurry to evacuate Wallachia. On the contrary, the Czar's letter to Prussia says that under any circumstances he insists on retaining the line of the Sereth for strategetic reasons. Considerable mystification still hangs over the diplomatic relations of the Powers. Austria has again resorted to mediation, and it is expected that a fortnight will elapse before the next phase of the negotiations transpires.

At Guergovo on the 5th of July the Turks crossed the river in force, and meeting the Russians, a battle ensued. The latter lost 500 killed and wounded. The Russians still occupy the Bank of the Danube from the Aluta downwards. The French and English continue to concentrate between Varna and Schumla, 50,000 men are now there. Austria announces a new voluntary loan of 5,000,000 florins, at 95 for 5 per cents, specie dividends.

Greece is quite tranquil. Montenegro professes friendship towards Austria. The allied fleets were at Balchik, doing nothing.

The details of the Spanish Insurrection are conflicting, but it appears certain that the Insurgents maintain themselves, although the country does not rise in their favor.

On the 8th, after a long struggle, the Turks got possession of the Islands of Mokau and Oineka, and subsequently Giurgevo. The Russians were totally defeated on the Wallachian territory. Prince Gortschakoff is forming a camp of 30,000 men between Bucharest and the Danube.

Telegraphic despatches from Dantzic state that Sir Charles Napier had returned with the fleet to Baro Sound. The cholera was raging at Cronstadt, and the Admiral was unwilling to keep his men unnecessarily in the neighborhood.

The Herald states that they have good reason for supposing that an authorized agent of the United States has arrived from Washington, on his way to Madrid, empowered to offer for the purchase of Cuba.

It is telegraphed from Berlin that Count De Konigmark will be the bearer of a Prussian note, and will proceed at once to Vienna.—Prussia, in this document, insists on Austria joining the Berlin Cabinet in proposing fresh negotiations of peace. Continental letters express doubts as to the intentions of Austria, and state their belief that the real difficulties of the war are now only commenced; also, that if Austria could secure the free navigation of the Danube, her further opposition to Russia will be doubtful.

Later.

More Fighting on the Danube.

By the Africa, at New York, Thursday, we have three days later advices from Europe—dates to the 15th inst.

It is now confirmed that the Russians have received counter orders, and will not quit Wallachia, and the Austrians have, for the present, entirely relinquished their intention to peaceably occupy the principalities.

We have no new facts as to the progress of the Prussian Austrian negotiation. It is believed that all the smaller German States will adhere to the Austro-Prussian Convention.—The feeling in England, with respect to these new complications, is decidedly uneasy.

There has been considerable fighting on the Danube. The Paris Presse states that on the 7th of July the Turks took Moken and Olneika Islands, and on the 8th Omer Pasha, with 40,000 men, surrounded the Russians and took Giurgevo. The Russians cut their way through with a loss of 900. General Shurtliff lost an arm.

It is clear that the Turks have assumed offensive measures, and with the reserve of the Anglo-French, the first divisions of whom are now at Rutschuk, will probably risk a pitched battle. Prince Gortschakoff was advancing at last accounts with 30,000 men, by forced marches, towards Giurgevo. 15,000 Anglo-French troops being at Rutschuk, it is thought that the Turks will risk a pitched battle. The Turks have also crossed in the face of the Russians at Oltenitza. 150 wagons with wounded, have already arrived at Bucharest. Among the wounded are eighty officers. The battle lasted nearly twelve hours. On evacuating Giurgevo, the Russians burned some of their ships.

The Black Sea fleet was last seen proceeding from Odessa in the direction of Sebastopol. Sir Charles Napier's fleet, with cholera on board, had gone to anchor on Bomersund Bay.

It is stated in a despatch from Berlin that Austria will finally summon Russia to evacuate the Principalities within a month, and will occupy Wallachia without waiting for an answer.

The cholera or diarrhœa of a very bad kind appears to have broken out in the Baltic fleet.—Thirty men have died in the Austerlitz, seven in the Duke, and a few in other ships.

An effective blockade of the Gulf of Finland was announced from and after the 20th of June. An imperial decree, published by the Paris Moniteur, confers on Omer Pasha the Grand Cross of the Legion of Honor.

Redschid Pacha had resumed the Turkish Ministry of foreign affairs. The ex-ministers of Greece are indicted for malversation of the public money, to foster the recent insurrection.

The Emperor Napoleon is witnessing the embarkation of the French army at Boulogne and Calais, for the Baltic. He reviewed the troops, and issued the following proclamation to the army, amid loud shouts:

"Soldiers, Russia having forced us to a war, France has armed 500,000 of her children.—England has also called out a considerable number of troops. To-day, our troops and armies, united for the same cause, are combined in the Baltic as well as the Black Sea. I have selected you to be the first in those regions of the North. English vessels will convey you there; a unique fact in history, which proves the intimate alliance of the two governments, not to abstain from any sacrifice to defend the right of the weak, the liberty of Europe, and the national honor. Go, my children; attentive Europe openly or secretly offers up vows for your triumph. Our country, proud of a struggle which threatens the aggressor only, accompanies you with its ardent vows, and I, whom imperious duties retain still distant from the scene of events, shall have my eyes upon you. I shall be able to say, they are worthy sons of the conquerors of Austerlitz, of Eylau, of Friedland, and of Moscow. May God protect you. Napoleon."

News from Spain is very imperfect. The insurgents, however, seem to maintain themselves under Generals Serrano, O'Donnell and Dolce. They number 5000, and are going towards Andalusia. Some movements favoring them have occurred in Valencia. One engagement had taken place in Valencia between the insurgents and the Queen's troops, in which 50 prisoners were taken, and the chief of the insurgents killed.

The reconciliation of Switzerland and Austria is now unequivocally verified.

It is notified that the Sultan will visit Omar Pacha's head-quarters, and afterwards proceed to Silestria to distribute rewards to the brave defenders of the fortress.

Cholera still prevails at St. Petersburg and Cronstadt. At St. Petersburg, June 28th, the police report states the number of cases to be 405. On the first of July there were 580.

Asiatic cholera had broken out on board the Australian emigrant ship Dirigo, and the ship put back to Liverpool with 60 deaths.

Irish Riot at Portland. The Portland papers give accounts of an Irish row in that city. The Argus says: "The watch were attracted by the strange behavior of three persons, one of whom carried a bag, and appeared to be going toward the hill. The watch immediately followed them, and upon their discovering that the watch was following them ran to nearly the centre of the open ground between Monument and Congress streets, where they were overtaken. It was here discovered that they had been decoyed, as by the flashes of lightning they could distinguish a body of about 20 or 30 Irishmen, who made an attack upon them. They thereupon attempted to arrest the persons who decoyed them, but were unable from the superiority of numbers. One of the watch named Fairbanks was knocked down and badly beaten. The other, named Wyman, did not fare much better."

Terrible Hurricane. On Thursday last a fearful hurricane visited Davenport, Ill. The steamer Ben Franklin had her pipes blown down. The steamers Golden Gate and Emma Harmon, had their entire upper cabins blown off, and on the latter two persons were killed. A canoe containing three persons was capsized, and all are supposed to have been lost. The store of Wickenham & Son was blown down, and nine persons buried in the ruins. Seven were taken out alive, but the other two, supposed to be females, had not been extricated.

Revolution in England. While Spain is in the throes of a revolution, signs are not wanting of a general breaking up of the present order of things in England at no remote day. The Church is going down; and "with the Established Church," as Lord John Russel once said, "the hereditary monarchy and hereditary aristocracy stand or fall."—Lowell Journal.

☞ Mr McKenna, pastor of the James Street Catholic Church, New York, fell suddenly dead at the chapel, of heart complaint, on Friday. Other sudden deaths also occurred in that city.

☞ An earthquake occurred at Panama on the 10th inst., which caused considerable damage.

Obituary.

Portland, July 29, 1854.

Dear Bro Merriam:—By request of others, it has devolved on me to write an obituary notice of a departed Bro. in Christ for the Crisis. Bro. Joseph D Farnum, of this city, died of the cholera on the night of the 26th inst, after an illness of about seven hours, during which he suffered extremely from the cramping tortures of that disease. And although not with him in his last moments, I am told he appeared to be perfectly [illegible] expressed a wish to be at rest. "And I heard a voice from Heaven saying unto me, 'Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they *may rest* from their labors; and their works do follow them.'" Amen and Amen. He rests from his labors, and is delivered from the time of trouble, "Such as never was since there was a nation." Yet his absence makes Portland lonely, and the household of faith a house of mourning; but we sorrow not as those without hope—we cannot—

"O hope, sweet hope, *thou* hast not failed,—
But borne us on our way,
And will, we're sure, still buoy us on,
'Till *night* shall end in *day*."

May we be followers of him in good works, even as he followed our Lord and his Apostles. His house has long been a "Pilgrim's tavern" as many of our Brethren can attest, and he has now left a mourning household consisting of a wife and five children: for it was announced to me a few minutes ago, that the youngest child of our deceased Brother, named Samuel R. Farnum, died this morning about six o'clock of the same disease. He was four years and one month old. It is hoped that God's stewards will, in this case, remember the widow and the fatherless; for he that giveth to the poor, lendeth to the Lord. Our beloved Brother was one of the two first ones that sounded the *midnight cry* in this city; and has been regarded (especially by the Brethren) as at the head of the cause in this city, and one of its main pillars in the Church. As a Brother beloved in Christ his loss cannot be estimated; and as a citizen he was respected and esteemed by all who knew him.

E. C. S.

Appointments.

CAMP MEETING.

The Lord willing, there will be a Camp Meeting at Houghtonville, Vt., on ground owned by Bro. A G. Gibson, commencing Tuesday, Aug. 29, and continuing one week. It is hoped that the Brethren and Sisters in all this region of country will come together at this meeting in the name and strength of the Lord. This may be the last meeting of the kind we shall ever have. We hope the Brethren, as far as possible, will come with tents and provisions, prepared to take care of themselves. There will be a tent for the use of those who cannot bring one. The Lord willing, Bro. I. Adrian, with other ministering Brethren, will be present to preach the word. Will Bro. L. Boutell inquire of the Lord whether it is his duty to attend?

Your Bro. in hope of life,
O. D. Gibson.

There will be a Grove-Meeting, August 16, 1854, to be held at Hillsdale Co., Mich., half a mile south of the plank road leading from Hillsdale to Barswood Corners, on the town line of Cambria. Brethren coming on the cars will stop at Hillsdale the day before the meeting, where teams will be in readiness.

Will some of the Time preachers attend?

T. L. W.

There will be a Grove-Meeting in South Butler, Wayne Co., N. Y., near King's Corners, commencing August 5th, and continuing over Sunday. Brethren John T. Houk and Z. Ford, of Concord, are expected to attend.

John T. Ongley.

Elder Edwin Burnham will preach in Exeter, N. H., Sabbath, Aug. 6. Geo. T. Stacy.

Bro. Isaac Adrian will preach at Collinsville, Ct., Sunday, Aug. 6th, if time continues.

The Lord willing, I will meet with the Brethren at Groton, N. H., Sunday, August 6th, where Brother Kimball may appoint.

D. M. Leavitt.

M. Grant appoints to preach in Bridgeport, Ct., Sabbath, Aug. 13.

The Lord willing, we will hold a meeting in Grafton, height of land, Sunday, August 13.

D. M. Leavitt.
D. F. Leavitt.

Providence permitting, Bro. S. G. Matthewson will hold a Grove-Meeting in Waterbury, Ct., Sabbath, Aug. 6. Luther Adams, In behalf of the Brethren.

The meetings at Reedsboro' and Colerain, are necessarily postponed. H. Pratt.

Providence permitting, I will meet with the Brethren at Chester Factories, Monday evening, Aug 7, at Springfield, Tuesday evening, Aug. 8.

H. Pratt.

If God permit, we will meet the Brethren and Sisters at
Casco, Me., the first Sunday in August.
Jay, Me., commencing Friday, August 11, to continue over the Sabbath. J. Partridge.
R. R. York.

TENT-MEETING.

The Tent-Meeting appointed to be holden in the neighborhood of Syracuse, Onondaga Co., N. Y., will be held in Van Buren, Onondaga N. Y., 12 miles west of Syracuse, commencing Thursday the 17th of August. The meeting will be 4 miles south-west of Baldwinsville, (on the Syracuse and Oswego Rail Road,) and 3 miles north of Canton, (on the Syracuse and Rochester Rail Road). Brethren, one and all, come to this meeting prepared to do good and get good; bring your tents and provisions with you, and camp on the ground. For those that cannot do so there will be some way provided. Dear Brethren and Sisters, the Lord is coming this year. Come and hear the evidences from the word of God, and be prepared for that event looked for by the saints of every age. Bro. Cummings will be present with his big Tent.

John T. Ongley.

N. B. There will be a team provided to convey Brethren to and from the cars. J. T. O.

TENT-MEETING.

The Lord willing, there will be a Tent-Meeting in Ware Village, Mass., commencing Wednesday Aug 9th, and continue over the following Sabbath. Bro. Cummings will be there with the big tent; and as there are but a few brethren in this place, it is hoped there will be a gathering of the brethren from the surrounding country, to lend a helping hand in sounding this last message to the world. Brethren are requested to bring their tents, bedding and board, as far as practicable; and those who cannot provide for themselves, will be provided for. We expect God's watchmen will understand their duty and be present to sound the alarm, to make the people ready.

Brethren coming from the east will stop at West Brookfield depot, where they will take stage for Ware at 11 o'clock A. M., and 7 1-2 P. M., and those coming from the west, will stop at Palmer depot, and by stage to Ware at 2 1-2 P. M. Come, brethren, to lend a helping hand, in the name of the Great Head of the Church. For the brethren. D. E. M.

Dear Brother, I made the change in my appointments, by request of the friends North, you will see all is as it should be this week.

I. Adrian.

I will preach in
Collinsville, August 6th.
Attend the Camp-Meeting at Bergen Neck.
Hebron, Washington Co., N. Y., Aug. 28th, if they will get up a Grove or Camp-Meeting. Will they give notice in season?
Champlain, N. Y., Sept. 6th, and over the Sabbath.
Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?
I will attend to Bro. John Gibson's appointment [illegible] 21st of Aug. Will he inform me if he can change it?
Will the Advent brethren give me a hearing? I pledge myself to answer all objections against the truth I advocate. Isaac Adrian.

Bro. [illegible] will preach
At Portsmouth, N. H., on Sunday, Aug. 6.
At [illegible], Mass., on Sunday, Aug. 13.

The Lord willing, I will meet with the brethren at
West Ossipee, Sabbath, August 6.
Lake Village, Sabbath, August 13.
C. L. Page.

The Lord will, I will preach in
Lawrence the 1st Sabbath in August.
Manchester the 2d Sabbath in August.
B. P. Manning.

TENT MEETING AT WORCESTER, MS.

The Lord willing, there will be a Tent Meeting in Worcester, Mass., on Hudson st., at the foot of Elm st., west of Main st., commencing on Wednesday, August 2d. Bro. J. Cummings will be in attendance with his large tent.—Brethren having small tents are requested to bring them where it is practicable. The meeting will continue over the Sabbath. Let there be a general gathering.

There will be a Tent Meeting in Newburgh, Me., to commence Wednesday, Aug. 16, at 10 o'clock, and continue over the Sabbath. As the brethren in that place expect a large gathering of the saints, we hope all who can, will bring their tents, and be on the ground at an early hour, so that we can commence our meeting Wednesday morning. Brethren at and west of Portland, will proceed by steamboat to Hampden, where carriages will be in attendance to convey them to the ground. Boats run from Portland, Me., Monday, Wednesday and Friday evenings. From Boston Tuesdays and Fridays. Bro. Couch and other preaching brethren, will attend. Boarding on the ground. In behalf of the Brethren. E. H. Berick.

North Haverhill, N. H., July 15, '54.

There will be a general gathering of the dear Saints of God at Sugar Hill, N. H., commencing Thursday, Aug 10th, and continuing over the Sabbath. Come, my brethren and sisters, to this meeting, far and near, and have your faith strengthened, and your hearts made glad, by the glad tidings of the soon-coming King.—May the Master send some of his servants who have the spirit and power of the Gospel, to labor at this meeting. E. Whitney.

There will be a Grove Meeting at North Woodstock, N. H., commencing Thursday, Aug. 4, and continuing over the Sabbath. As this is a new field of labor, I hope the brethren will come up to this meeting to labor for the salvation of souls. The people at this place are anxious to hear about the coming King and kingdom, and are willing to feed all that will come. Will some of my preaching brethren come and help? Will Bro. Hois be at the meeting?

E. Whitney.

The Lord willing, I will preach
At the Page School House, 1st Sabbath in Aug.
At Barnsted Red School House, 2d Sabbath in Aug.
At Meredith Centre, 3d Sabbath in August.

CAMP MEETING IN NEW JERSEY.

If the Lord will, there will be a Camp Meeting at Bergen Neck, 4 miles from Jersey City, to commence on Monday, Aug. 14th, and continuing one week. The brethren and sisters, far and near, are invited to attend this meeting. We hope all who can will bring their Tents.—Provision will be made for board, &c., on the ground. We hope the Preaching brethren will make arrangements to be there. The plank road stages run every hour from Jersey City to the ground. Fare 10 cents.

Committee,—Abraham Fivell, Mark E. Green, Joseph Cherry, David B. Salter, John Brown.

If the Lord will, there will be Tent Meetings as follows, and each continue over the Sabbath:

One at Worcester, Mass., Wednesday, Aug. 2. Will the brethren there also give the particulars.

One at Ware, Mass., Wednesday, Aug. 9. Particulars hereafter.

One in the vicinity of Syracuse, N. Y., Thursday, Aug. 17th. Particulars hereafter.

J. Cummings.

CAMP MEETING IN VERNON, VT.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground occupied the two past years, in a beautiful grove, about one-fourth of a mile from the North Vernon Depot, near the Connecticut river road leading from Brattleboro, Vt., to Springfield, Ms., about 4 miles south of the former, and 48 north of the latter named place, commencing Aug. 14th, and continuing one week. The sole object of this meeting is for the salvation of our fellow-men. Brethren East, West, North and South, will you not exert every power of your being, knowing the time is about over for us to labor to save souls? We cannot do too much for the cause of our soon coming King, seeing he has done so much for us. O do come to this feast in the name of the Lord, full of faith and the holy ghost, with the whole armor on all ready in working order to save souls from the awful gathering storm. We once more invite all of God's people to come and bring their tents and join us. Arrangements are made for board and horse keeping for all who may wish on reasonable terms. Arrangements will be made to reduce the fare on the railroads.

Committee,—E. G. Scott, E. Miller, C. Severance, A. Gage, S. Titus, J. Frost.

Brethren E. Burnham, J. G. Bennett, J. Couch, F. H. Berrick, are invited.

If time continues there will be a great Camp Meeting in Winsted, Ct., commencing Aug. 28. Particulars hereafter.

Conferences.

There will be, by leave of Providence, a Conference meeting of believers in the near approach of the coming Savior, in Hubbardstown, commencing Aug. 22d, to continue over the following Sabbath. The meeting will be held in Mechanics' Hall. Brethren from neighboring towns are cordially invited to come up to this feast, in the name of the Lord. We expect the Lord will send some of his Watchmen to give the trumpet a certain sound, that men may prepare themselves for the battle. There are tenements and rooms connected with the Hall, where Brethren can be accommodated who wish to bring board and bedding. Those coming by Railroad will stop at Gardner Depot, a coach running daily from there to H. Distance 6 miles. Provision will be made for board and horse keeping. In behalf of the Brethren, J. D. Merriam.

By leave of Providence, there will be a Conference Meeting in Hubbardston in Mechanics' Hall, to commence Tuesday, Aug. 22, and hold over the following Sunday. Particulars hereafter. For the brethren. J. D. Merriam.

P. S. Brethren Mathewson and Grant are requested to be present.

There will be a general Conference of Advent brethren holden in Lowell, Mass., at the Merrimack Hall, near Merrimack House, on Dutton street, to commence on Wednesday afternoon, Aug. 2, and continue over the Sabbath. Brethren Couch, Adrian, and others are expected to be present. All who wish to hear the argument on the coming of the Lord in 1854, are cordially invited to attend.

Providence permitting there will be a Conference at
N. Lebanon, N. Y., Tuesday, Aug. 1st, to continue over the Sabbath.
[illegible] continue over the Sabbath.
Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.
Brother M. Grant will accompany me.
In behalf of the brethren, H. Pratt.
P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Special Notices.

By request of Bro. E. C. Stiles the appointments for meetings at Hartford, Enon, Cornley and Hebron are withdrawn. The appointments were made by request of D. C. Wheeler, who was to assist at these places. But it has been ascertained that D. C. Wheeler is a man whose private life does not correspond with his public profession; consequently the meetings will not be holden.

Springfield, July 23, 1854.

Brother Merriam:—It is the wish of the Brethren that are looking confidently for the coming of Jesus this year, also it is the wish of those that are favorable to the coming of Jesus nigh, that there might be a Tent-Meeting held in this city. Cannot Brother J. Cummings come here with his tent, also Brethren E. Burnham, F. H. Berick, J. Couch. We should be glad to have this meeting, the Lord willing, as soon as convenient. We will provide a suitable place for the gathering, and do all that we are able to give the inhabitants of Springfield a chance to hear this last message that is now being sounded through the land. There is an increasing desire to hear about the coming of Christ this year in this city. Will Brother J. Cummings let us know when he can come with his tent, the Lord willing, and let it be known in the World's Crisis. May the Lord give the Brethren, that are interested in this movement, wisdom how to act, and may we all realize that what is done must be done quickly.

[illegible]
H. J. [illegible]
Hiram E. [illegible]

I will say, in behalf of the Brethren and friends in Grantham, N. H., that we hope Brother [illegible] will call to visit his old friends in this place and visit them as soon as possible. H. [illegible]

[illegible]

The money that was credited in No. 26 to T. Williams should have been credited to T. Wilson.

Bro. James Wendall, of Edenboro, Erie Co., Pa., requests that the preaching Brethren remember the flock in that place. It is about two hours ride from the city of Erie.

Advent Meetings are held in the School-House [illegible]

[illegible]

[illegible] fervently for light to be reflected on the position of the Church, and for heavenly wisdom to feed and nurture the little flock with eternal life; also that sinners may be warned to flee from impending wrath and take refuge in the ark before the deluge takes them all away.

Let the letters and communications be carefully read over, corrected, and, if need be, re-written, to prepare them for the press, so far as the writer has ability so to do. If, however, the writer does not understand punctuation, &c., the Editor is glad to aid him; and if possible we wish to secure the humblest member of the flock in bringing his or her sentiments and feelings before the public as well as those who have been favored with higher educational advantages, provided only they write under the influence of the Spirit of God.

Business Items.

☞ M. C. B.: We cannot ascertain without something more definite.

☞ Bro. R. R. York: We find you credited with one dollar, under date June 21st.

☞ Sister Mary L. Morgan has ordered one Hymn Book, but we don't know where to send it.

☞ The Bro. who sent $2 and the name of Jesse Jackman, &c., will be under the necessity of writing again. We credit the money, but we cannot attend to the other business until we know where the individuals live. We don't know what Lincoln P. O. our Brother refers to. It would cause us much labor to look over our entire list to find Lincoln P. O., and when we find it we are not sure that it is the one.—We hope our friends will see the importance of GIVING THE STATE in the date at the top of the page when they write.

☞ The Bro. who writes from Brattleboro', Vt., ordering Pilgrim Songsters, forgot to sign his name.

☞ When the names of new subscribers are sent they should be marked as such.

Persons are particularly requested, when writing to this office, to let the business part of the letter, as well as notices of all kinds, stand in a place by itself. We find that some things have been overlooked in consequence of not being separate.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ We have just published in tract form the exposition of Ps. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $3 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office:

[illegible]

A Tract of 32 pages, by F. H. Berick, which contains an exposition of the 1260, 1290, 1335 days of Daniel and John [illegible] 100.

Bowers' History of the popes [illegible]

[illegible]

"Turn you to the strong hold, ye prisoners of hope."

O sinner, will you linger,
Oh! will you yet delay;
When but an hour of mercy
Is shining o'er thy way?
Soon the destroying Angel
His mission will receive;
O hasten to the fountain,
For Jesus' blood will save.

Your golden hours are wasting,
And every beating pulse
Counts one for your probation;
And your delay insults
The majesty of heaven,
Who in long suffering waits,
And offers you his pardon;
But soon 'twill be too late.

Soon mercy will grow weary,
And spread her snowy wings,
And sorrowing and tearful,
Retreat from earthly scenes;
While in her loving bosom
The trusting ones will fold,
And hide them from the besom
That desolates the world.
How would you prize the mercy
Bestow'd by gracious heaven,
How would you value glory
And beg to be forgiven;
Did you but know you're wretched,
And miserable, and blind,
And vile, and poor, and naked,
Without this mercy kind.
Could you but see the glory
By sainted John foretold;
Or on Mount Pisgah's summit
The goodly land behold;
Or with the three disciples,
With Jesus on the Mount,
The Kingdom view in miniature,
You'd hasten to the fount.

O take the kindly warning,
The night shades hasten on,
And no sweet light of morning
On that dark night will dawn.
With no bright star to cheer you,
No loving friend to guide,
No Jesus there to save you,
You'll sink in Death's cold tide.

VESTA N. CUDWORTH.

Charlemont, Mass.

CORRESPONDENCE.

LANDAFF, N. H., July 21st, 1854.

Dear Bro. Merriam :—We arrived home this week from our journey "west" after being absent almost three months. In travelling about 2,500 miles, surrounded by multitudes of people, we found but very few who are looking for the Saviour, and keeping his commandments: such are as oases in the desert. The first meeting was at Union Mills, Ind., notice of which has been given by Bro. Howell. We were glad to hear from him, as also from other dear brethren and sisters there whose memory we shall cherish till Jesus comes, and hope to meet them when the "elect" are gathered to meet the Lord. I trust Bro. Howell will prove a blessing in that western field, and may he gain many to shine as stars in his crown of rejoicing.—The meeting at Terre Coupee was well attended, though few in that place sympathise with this last message to the world. Bro. and Sister Redding did all they could to have the evidences of the Lord's coming brought before the people. Two of their family were baptized. The blessing of the Lord attend them.

We then visited the brethren at "South Bend"; found a few "contending for the faith once delivered to the saints." If they continue faithful, the Lord will give them a crown of life. Here we shared the kind hospitalities of Bro. and Sister Fox, who are devoted to the cause.

The next meeting was at Plymouth, Ind., notice of which has been given by Bro. R Corbaley. We remember those dear brethren and sisters with much christian affection, and cease not to pray for God's blessing to abide with them. At Adrian, Mich., good attention was paid to the preaching of the word, trust good will be the result. As Lot was delivered from the destruction of Sodom, so may the few who love the appearing of Christ be saved when judgment shall come upon that city. On our return, we stopped in Cleaveland, O., that beautiful "forest city"! and found a few of like precious faith, who are seeking for immortality at the coming of Jesus. I hope they will not be discouraged, for Jesus says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." On our return, we stopped at Niagara Falls; but could find none who loved the appearing of Jesus even where are displayed the wondrous wisdom and power of the Creator. In viewing such sublime scenery, who, but those deeply depraved in heart, would not admire, adore, and praise Him who could form the mighty waterfall as well as the placid stream? Surely "His understanding is infinite." We distributed papers and tracts, on our way, to all who manifested an interest or desire to read; and hope the seed sown may fall into some good and honest hearts. But few comparatively have any real desire to be enlightened upon this great and important subject. The Lord saith, "My people are destroyed for lack of knowledge." We spent one night in Syracuse with Bro. and Sister Chandler. Found them loving the appearing of Jesus, and believing it near, even at the door. Had a good meeting in the evening with the brethren. May they be found ready. After visiting my friends in Cambridge and Boston, spent one Sabbath with the brethren at Rye, N. H., where we had an interesting meeting. I was then sick several days at Dr. Richardson's, New Market, N. H., who is also looking for the Saviour; but by the blessing of God I am now getting better.—Spent last Sabbath in North Haverhill, with Bro. Whitney, whom we esteem very highly in love for his work's sake, having labored in this vicinity about three months, and we trust to the good of many.

Now, dear brethren, as we are sure that the end of all things is at hand, let us be *sober* and watch unto prayer, keeping ourselves in the love of God, and in patient waiting for Christ. Let us heed the admonition of the Apostle, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," &c. Again, "Beloved seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Yours, in hope,

O. D. EASTMAN.

April 28th, 1854.

Dear Bro. Merriam :—Feeling somewhat impressed to write on the subject of our Lord's return from the wedding, I think that the present opportunity is the best. I praise the Lord that he is so soon coming to set up his everlasting kingdom upon the earth, when it is cleansed from sin and all its impurities. Then it will be a glorious residence to the saints of God. Then there will be no more sickness, sorrow, pain nor death; but happiness and peace. O it will be a glorious land to me, and to all the children of God. There we shall never part, but dwell together through an endless eternity. O glorious thought to the child of God, who is waiting for Jesus to come the second time without sin unto salvation. Thank God, I believe we may know something about the time, Jesus has told us how we may know the time, and thank the Lord that he has said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24. 29. The darkening of the sun is one sign, the darkening of the moon another, and the stars falling another; and what next? "The powers of the heavens shall be shaken." Has not this taken place? or is it not being fulfilled at the present time? The next sign will be the sign of the Son of man; that sign there will be no mistaking. "Then shall all the tribes of the earth mourn, when they shall see the Son of man coming in the clouds of heaven, with power and great glory." I believe we have had signs of our Master's return, and that a little while, a few more months, will tell the fate of the world. Our blessed Master has told us in his word, "when ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.) The objector may say understand what? Ans. The time that the abomination was set up.—When was it set up? I answer in 519.—How do you know that it was set up in 519? Because Jesus says after the abomination is set up, "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How long was the tribulation? Ans. 1260 days (years.)—Where do you find that it was 1260 years? In Rev. 11: 3. "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth." And this agrees with Rev. 11: 14. "And to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place where she is nourished for a time and times and half a time from the face of the serpent." The time was given to Daniel, 1290 days (years.) Jesus said the days should be shortened, and we find them given in Rev. shortened to 1260. At the end of the tribulation the sun was darkened, just as he foretold. Daniel had the promise of standing in his lot at the end of the thirteen hundred and thirty-five days. When do they commence? They commence at the same time that the 1290 days did. When will they run out? This year, and then I shall see good old Daniel, if faithful till Jesus comes. How do you know that they run out this year? Because 1260 of the 1335 days (years) ended in 1779, and 75 years added to 1779 will end the 1335 days (years,) and that brings us to 1854 when the days will end. Twelve hundred and sixty years subtracted from 1335 will leave 75 years, and that added to 1779, will bring us to 1854, when I believe Jesus will come to gather his waiting ones into his glorious kingdom. I cannot see anything beyond '54; and I want to be ready for that day, so that I can say, "this is my God; I have waited for him, and He will save me" from the judgments that are going to be poured upon the ungodly. Let us be faithful to all around us, that we may have nothing to reflect upon at the Judgment. May we be watchful and prayerful in all things, and let us see to it that there is no hindrance in our serving the Lord. Let us have that love one toward another which the Master exercised towards us.

W. D. I. PILGRIM.

LOUDON, N. H., July 20th, 1854.

Brother Merriam :—Although I am a stranger to you in the flesh, yet I bless God we are children of one family, heirs of God, and joint heirs with Christ to an inheritance in the new earth wherein dwelleth righteousness. I can never praise God enough for the comfort and encouragement which I have every week in reading the Crisis. While some of the dear children perhaps are gathered together in the capacity of a prayer meeting, your unworthy sister resorts to the Crisis. There I find words of communication from the pilgrims who are journeying to a better land, fulfilling the good word to exhort one another daily, and so much the more as we see the day approaching. To the little flock who do not share the privilege of social worship, let me say, "fear not, little flock, it is your Father's good pleasure to give you the kingdom."

I find the Crisis a blessed substitute for the prayer meeting. O how it cheers my weary soul to hear those expressions of sympathy and brotherly love; and often does my heart respond, *Amen!* "Here's my heart, and here's my hand, to meet you in that better land, where we shall part no more." Glory to God! Children, we are almost home. It is my honest conviction before God, that probation will end this year, and all who are written in the book, will have deliverance. I understand the time, I believe it, yet I cannot say I know it, believing as I do, that the word of God is a light to our path, and a lamp to our feet. In reading the Crisis, I have ever marked the most implicit trust and confidence in the sure word, in every column of the messenger of good news. I have noticed also that fervent charity for the children who feel as though they cannot say they know the Lord will come this year; and a willingness to receive such, and give them all the light they can. I feel as though I have received the light, and am trying to walk in it. "The pilgrim's pathway now grows bright, The King is coming soon."

Your sister, looking for this same Jesus from heaven this year.

JANE.

ROCKRIVER, July 21st, 1854.

Dear Bro. Merriam :—It appears that God is fulfilling His word, even in the jots and titles; and I am somewhat persuaded that the antitype of the memorial of blowing of trumpets will this year be realized. The Saviour says he came not to destroy the law, but to fulfill. He fulfilled the law, not only in time, but event at the passover; so he did on the morrow after the Sabbath, the wave sheaf by becoming the *first fruits* of the harvest, or the first born from the dead. We are begotten now by the word of truth, bearing the fruits of the spirit, and that spirit now dwelling in us will be the quickening power from natural to spiritual bodies, in the twinkling of an eye, at the last trump. Then shall we see the kingdom of God, then shall be brought to pass the saying, death is swallowed up in victory. Who is there that does not want victory over the last enemy, death, and does not want that Christ should reign on David's throne, and that sorrow and pain and death should flee away. Who, who is there that does not want Christ should reign over him, and that would not wish to see him come? Those that manifest the same spirit that the Jews possessed when they said, "away with him, away with him, crucify him, crucify him." Dear brother, we are coming up to that event. What a solemn time is this we now occupy, and yet how glorious; solemn on account of some of our principal teachers whom we highly esteem for their work's sake, making the signs so obscure, that the children have no cause to lift up their heads, knowing that their redemption draweth nigh.

The members of this little flock brought to see, from the labors of our beloved brother Chapman in this place, that the sun and moon had been darkened, and that the stars had fallen from heaven, (some of them having been eye witnesses to that sublime scene,) in fulfilment of the Saviour's word, did begin to lift up their heads because their redemption was so nigh. They cannot think the times of the Gentiles must be fulfilled before the sign be given, as some of our teachers tell us, and that the sign must again be given to fulfil his word before the Lord comes. O no, little flock, lift up your heads, your redemption is near, nearer than when you first believed; the Scriptures cannot be broken; there must be a smiting of fellow servants; there must be a giving of meat in due season, there must be some saying in their hearts, "my Lord delayeth his coming." The Lord will come in an hour they think not.

Dear Brethren and Sisters, stick close to his word; how perfect has been the fulfilment thus far, it will be so to the end. Peter's exhortation to take heed to the sure word of prophecy as a light shining in a dark place, I think has a practical bearing on all now more than ever: it being more perfect than eye or ear-witness, whereunto we shall do well to take heed, until the day dawn. It seems the day is about to dawn, at least in our hearts, the East is lighted up, the Lord himself will soon descend, and the dead in Christ will soon arise. Comfort one another. Ye are not in darkness, God hath not appointed us to wrath, but to obtain salvation through Jesus Christ. "Faithful is he that hath called you, who also will do it." Go on, dear brother, in your work and labor of love; soon will you cease from your labour, and your works will follow you. No doubt you will gather a sheaf from the highways and hedges, at least. It seems compelling, now or never, time will soon close. May you and I greet each other with all the dear saints this year, is the prayer of your brother in hope.

ROBERT CHOWN.

BIDDEFORD, ME., June 20th, 1854.

Brother Merriam :—I thank God for the Crisis, for when I first heard its lines, it seemed like a brother supporting the same doctrine which I had been advocating for about a year. It presented abundantly more convincing proof than I was able to bring; yet the words of Jesus in the 24, and 25 of Matthew, were sufficient for me, showing the signs of his coming, the going forth of the virgins, the tarrying, and then the midnight cry. This, with the connection which Jesus gives, warrants to me the immediate coming of my Lord, for which I ever want to hold myself in readiness. Scoffers have all learned the one passage—of that day and hour knoweth no man, but they have not turned over the leaf to look on the other side.—We find spoken by the same Being, "there is nothing hid that shall not be made known, nothing secret but that shall be made manifest, and proclaimed on the housetops." Jesus refers to Noah, and says it shall be at his coming as in the days of Noah. Now upon the day Noah entered the ark, God shut him in, and then declared, "yet seven days, and I will bring a flood upon the earth to destroy all flesh." Here we find that God's children were notified and gathered in before the destruction of the ungodly. So I believe it will be at his coming. In Revelation we find the seven days brought to light again, for it is admitted that Revlation is a symbolic prophecy. The Revelator, speaking of the coming of the Lord, says, "And there was silence in heaven, about the space of half an hour." This half hour, or seven days, I understand to commence at his coming with his saints. Then angels will cease rejoicing over penitent sinners, then will be fulfilled the declaration "he which is filthy, let him be filthy still; and he that is holy, let him be holy still."

Please to receive $1,00 enclosed, as a blind man's offering towards the support of the Crisis.

A. BOOTHBY,

BY A FRIEND.

KENSINGTON, N. H., June 17, 1854.

Dear Brethren ;—Much has been said through the columns of the Crisis about the time of the Saviour's second coming; and I rejoice that the time draws near when the opening heavens shall reveal the Son of God coming, not as he did in the days of his flesh, to suffer and die for a sinful world, but to be the Judge of quick and dead; to punish the wicked, and to take his dear children to himself in glory. Since I embraced religion, I have loved the blessed doctrine of the second advent of Christ. I have often looked forward with pleasing anticipations to the time when I should see, not as I now do, through a glass darkly, but face to face. Since my brethren in this and the neighboring towns have believed that Christ was coming this year, and based their belief on the word

PROPHETIC PERIODS—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, and the Saints given into the hand of the Little Horn. 519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. 1809. Napoleon takes away the civil power of the Little Horn.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot .... 1854.

1854. Fall of the Ottoman Empire. THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

of God, I have been studying the Bible; but have not been convinced that the coming of Christ would take place this year. I feel that I love God, and want to be saved in the kingdom of Christ; and if it is essential to my salvation to believe it I desire to, not because others believe it, but because I have a regard for the cause of Christ, and want to perform my whole duty in the fear of God, that it may be well with me here, and that in the day of judgment I may be found at God's right hand. Wishing to be instructed in the right way, I would humbly ask through the columns of your paper, an explanation of the following passages of scripture.

"Ye know not when the time is."

"Of that day and that hour knoweth no man," &c.

Hoping that the brethren will write on these passages, I remain your brother in Christ.

W. O. PICKERING.

WATERBURY, CT., May 1st, 1854.

Brother Merriam :—I will say for the encouragement of the Brn. and Sisters, that the Lord has greatly blessed the efforts of a few humble souls in this place. A goodly number have been aroused from their slumbers, others have come in at the eleventh hour, are washing their robes and making them white in the blood of the Lamb, ready to be presented without spot or wrinkle or any such thing, when the Bridegroom comes. Ten have followed Christ in baptism, and more expect too soon. Our meetings increase in interest and numbers. Many are convinced of the truth, who, I greatly fear, will put off the preparation until it is too late, and to whom it will be said "Ye knew your duty, but ye did it not;" for Christ has said "Except ye forsake all and follow me, ye cannot be my disciples;" and "He that is ashamed of me and my words, of him will the Son of man be ashamed before His Father and the holy angels."

Let us gird on the whole armor in this last hour of the conflict; make the last sacrifice, slay the last Isaac, that we may have nothing to look back to, like Lot's wife. Let us see to it that our treasure is all in heaven; then we shall be sure of a home there eternally, away from the cares, perplexities, and turmoils of this ungodly world.

C. H. A.

SALMON BROOK, AROOSTOOK Co., ME., June 2d, 1854.

Dear Brother Merriam :—I feel that we need much of the grace of God to keep us from the snares of the Devil which are laid to entrap our feet, and to lead us astray from the love of God. There are no advent meetings in this place. I should like to have an opportunity to meet with those of like precious faith, who are looking for Christ to appear in the clouds of heaven this year, to take his weary children home, where the wicked cease from troubling, and the weary are at rest. My desire and prayer to God is, that I may be found ready and waiting for His coming and kingdom, and at last hear the welcome plaudit, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I thank the Lord that I have the privilege of reading the Crisis from time to time. That the Lord may aid you, and enable you to continue to publish abroad the solemn midnight Cry, is the prayer of your unworthy brother in hope.

JOHN F. CHURCHILL.

GREENFIELD, April 23, 1854.

Brother Merriam :—Your paper is a treasure to me. It is like a genial shower to parched ground to see it come with that Christian love from so many of God's despised children scattered through the land, all rejoicing in the belief that we shall see our Savior this year. We have a small band here in Greenfield, that are expecting the kingdom of Christ will be set up soon.

"What manner of persons ought we to be in words, and thoughts, and deeds, and lives unspotted from the world, so that that day will not come upon us unawares. I hope we, in this place, shall so live that we never shall bring a reproach upon the cause of Christ; and that we may be found worthy to join all the heavenly throng in the land of rest, where Christ will ever be. Brothers and Sisters all over the land, be faithful. Let us be faithful to our families and friends, and neighbors, to warn them to be ready to go in to the marriage supper of the Lamb. Then we shall cease to warn our dear children; we can offer no more prayers for them. O let us work while the day lasts, that we may bring our sheaves with us into the store-house of our blessed Redeemer.

Yours, hoping for eternal life when Jesus comes,

D. W. SPEAR.

CHELCY, July 18th, 1854.

Dear Bro. Merriam :—I would say to all that look for Jesus' coming according to the scriptures, that we had a refreshing season at our tent meeting in Levant, Me. It was attended with a large gathering of saints from different portions of that region of country. A harmonious spirit prevailed, while we were blest with the word of God, and warm prayers for the church and the conversion of souls. The exhortations also, were warm and comforting. Much good was done, I trust. It was thought to be one of the best meetings we have ever had in Maine. At the close, on Monday morning, we repaired to the water side for *baptism*, and being seated on the beautiful green, on the low banks of a small stream, listened to a short discourse on the subject of baptism, and then arose, prayed, and six happy souls were buried in baptism. I then felt that I must take my leave of the brethren for Wisconsin in company with Bro. Ross. We were reminded of the parting of the saints in Paul's day, while they fell on our necks and wept, not knowing that we should ever see one another again. Since the close of that meeting, we have heard of one conversion, and another came into the faith, rejoicing in hope of seeing Jesus this year. Glory to God, Amen.

Yours, waiting,

ISRAEL DAMAN.

PINE MEADOW, CONN., June 14, '54.

Dear Brother Merriam :—There are a few in this place that are looking for Jesus, and love his appearing. And we feel like taking heed to the sure word of prophecy, which is as a light that shines in a dark place, until the day dawns and the day-star arises in our hearts. I feel to praise God for the light that shines on the prophetic numbers. "The Midnight Cry in mercy sounds." The proclamation is going far and near, and I believe it will till Jesus comes to take his waiting children home.

It is a blessed thought to me, that we are, if faithful, so soon to realize the enjoyment of home in all its blessedness.—Brethren and Sisters, cheer up, the land is nearing; a little time from this and we shall be free; yes, praise the Lord, free from sickness, sorrow, pain and death. A little while, and those of our friends who now are laid away beneath the cold clods of the valley, will awake and sing the conquerors' song on the fair plains of Eden. We soon, if faithful, shall meet them to part no more forever. Yes, we are almost home; soon we shall wave the palms of victory, and have that crown that never will fade away. Let us, one and all, gird anew the armor on, and strive to overcome.

Your sister, looking for Jesus soon,

LORENA GRISWOLD.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, AUGUST 9, 1854. NUMBER [illegible]

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . *27 Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis,* Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town and STATE* at the top of the page with the date.

For the World's Crisis.

The Signs of the Times.

Christ on one occasion came into the coasts of Magdala; and the Pharisees and Sadducees came and desired him that he would show them a sign from heaven.—He refers them to signs, that they looked at which foretold the state of the weather, then declares,—"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

In taking a survey of God's government, and his dealings with the children of men, it will be found that each generation living on the eve of important changes, or events, have had signs and premonitions that some change or great event was about to occur. At Christ's first Advent, there was evidence sufficient to convince all that would be convinced, that a great event was to take place; that the Messiah was to be born in the town of Bethlehem, and was to be called Immanuel. But as it has been in all generations past, when great events were to occur, some believed, others (and a majority too,) closed their eyes to all the signs, and hardened their hearts, and would not believe; so it was then, while there were some that discerned the signs of the times and waited for the consolation of Israel; others disbelieved,—and most of them the professed children of God,—the heirs of his promise,—yea, some were masters in Israel, and assumed to be correct expounders of the law, and the interpreters of prophecy, and as such ought not only to have "discerned the signs of the times," but also to sound the alarm, and give the necessary instruction; and because of their rejecting these evidences, the people were led to err, and place their faith in the Masters, the Scribes, the Pharisees, &c. Hence arose the enquiry, "Have any of the rulers, or of the Pharisees believed on him." (i. e., Christ,) John 7: 48. From this rejection of the signs of these days, by the great and learned, we may learn an important lesson,—viz: to take heed how we reject the signs of the last days. Now the signs that we shall endeavor to bring to your mind, that were to be in the last days, could not belong to the Jews; and those of that time, in which our Saviour lived, inasmuch as he declared that to that "wicked and adulterous generation should no sign be given, but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." We shall not then refer you to Christ's first Advent, neither to the destruction of Jerusalem, while we speak of the signs; but we shall turn your attention to the last great day—the day of the Lord,—the day of Judgment,—the day that shall burn as an oven,—the day that ought to interest all—the children of God especially, inasmuch as in that day, to which the signs refer, we are to receive a reward, an heavenly inheritance, a crown of glory, which will be given to all that love his appearing. Suffice it to say, that the scriptures have been fulfilled, in reference to our Saviour's birth, life, work, death, burial and resurrection; and while the Pharisees refused to exercise that faculty which they possessed of discerning or believing the signs, we see a striking similarity existing between professors of religion who lived at the period of the Saviour's first Advent, and some now living on the eve of our Saviour's second Advent. In Paul's second letter to the Thessalonians, 2d chapter, he teaches them that the "day of Christ shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Has this falling away come?—Has the man of sin taken his place in the temple of God, showing himself that he is God? I answer; he has. The falling away to which the Apostle alludes has been fulfilled in the Church. Rome aspired to supremacy and established her popes to rule in the temple of God, or the Church; thus the pope sits in the temple of God, "showing himself that he is God." Do you ask how? He claims to be God's vice-gerent, to pardon sin, give indulgence to sin, or in other words to do those things which God hath forbidden. We have only to look at the history of the Roman Church to convince us that there has been a falling away from the principles of the Bible; bringing in heresies and doctrines which the Bible never taught—but which have been the seeds from which infidelity, deism and atheism have sprung; yea, and the worshiping of dead saints, and the pictures of Apostles, and the Virgin Mary, which is no more nor less than idolatry.—What a falling away there has been from the teachings of the Bible! And if it were confined to the Church of Rome it would not seem so deplorable; but, oh where are the churches that surround us? They declare that Christ did not die, only his body, when the Bible says Christ did die that we might live; they declare that all men will live forever, either in misery or happiness, when God declares that the wicked shall perish, &c.

We have not brought to view all we might relative to the falling away, and the exalting of the man of sin; but we trust the reader will see that there has been such an event accomplished in the history of the Romish Church. In the 24th of Matt. Christ tells us of the signs which were to precede his coming. He brings to view the tribulation wherein the Church was to be hated for Christ's sake. And here I would remark, this cannot refer to the Jew, for the Jew never was hated for Christ's sake; but on the other hand, they hated and rejected Christ, calling him an impostor. I will not stop here to prove that this great tribulation commenced in any particular year; but I will throw out a few ideas, that the reader may look at the subject, as it has been presented by others more capable of instructing the reader than myself.

Here is an abomination of desolation brought to view, which corresponds to the prophecy of Daniel and the visions of John, on the Isle of Patmos, where the abomination was to rule over the saints of God. Daniel was informed that the period for this power to rule, should be for a "time, times, and a part," which was afterwards shown to him to be 1290 days. Christ says, "those days shall be shortened;" after this he shows it to John to be 1260 days, which proves the truth of Christ's words. Let no one therefore say the days were not shortened.

Now he says, "immediately after the tribulation of those days shall the sun be darkened." Those days, according to Christ's words, must have ended prior to May 19, 1780; for then the sun was darkened. Let us look at the evidence touching this point. Mr. Stowe, in his history of Beverly, says,—"The sun rose clear, but soon assumed a brassy hue. About 10 A. M., it became unusually dark. The darkness continued to increase till about 1 o'clock, when it began to decrease.—During this time candles became necessary. The birds disappeared and were silent; the fowls went to roost; the cock crew as at day-break, and every thing bore the appearance and gloom of night." Gage, in his history of Rowley, Mass., says, "The darkness was such as to cause the farmers to leave their work in the fields and retire to their dwellings," and "the darkness continued through the day." Hon. Wheeler Martin says, "Where he resided the darkness was so great at 11 A.M., that candles were lighted and placed on the table. The hens went to roost," &c. On the eve of the same day the darkness was supernatural, for the moon was full only the night previous. Mr. Tenney, of Exeter, N. H., says, "I could not help conceiving, at the time, that if every luminous body in the universe had been enshrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."—Some have declared, that these signs refer to the destruction of Jerusalem, and that they were seen previous to its destruction. But this cannot be; for Matthew and Mark expressly say, the signs were to be "after the tribulation;" so you cannot call the tribulation the destruction of Jerusalem, then the darkening of the sun a *sign* of that tribulation, for it was not to be till after the tribulation, and the signs of an event always precede that event, not follow after; neither does history show the fulfilment of the declaration till May 19, 1780. Let me present an extract of a sermon by A. Farmer, published in Danvers, Mass., in 1780.—Text, Amos, 8: 9, "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and will darken the earth in a clear day."

My friends and countrymen,—The late wonderful and unusual darkness on the 19th of May last, struck the inhabitants of this State with horror and amazement, and at the same time, filled them with alarming apprehensions. Yea, the very brutes seemed greatly agitated. If so, could a thinking being sit unmoved, while he beheld the sun (that splendid luminary, whose bright beams of light afford the utmost joy to the beholders,) veiled in darkness at noon-day? To view nature dressed in mourning attire; the earth enveloped in darkness; the husbandmen returning from the fields in great surprise; the midnight sentinels crowing in answer to each other; the dismal dire of peeping frogs; the night birds singing forth their dreary notes; the beasts gazing in wild consternation, every countenance seemed to gather blackness; yea, a dismal gloom, which filled the beholder with fear and astonishment, waiting with much anxiety for some great event. In fine, the darkness was such as we nor our fathers never saw its equal.

• • • • • •

If it be granted, (as doubtless it may,) that the late darkness of the sun and moon was from the force of natural causes, moving and operating in an unusual manner, or could we investigate ever so many true causes, for the solution of this strange phenomenon, yet it will still remain that it was the Lord's doings, *and it was marvellous in our eyes.* Nature's God hath given the power of motion and operation to natural causes, and always co-operates with them, otherwise they would effect nothing; clouds and darkness are about him; stormy winds, hail and snow fulfilling his word. All the elements are at His disposal, ready to obey his sovereign command. He maketh darkness, causeth the vapors to ascend, and doth whatever he pleaseth. As the late darkness must be allowed to be the effect of Divine Power, from hence it follows that we should take notice of such a great and memorable event. Not to be moved with circumstances, to have no apprehensions of danger, must argue the greatest stupidity imaginable. The Divine Being has some great and noble end by this dispensation, which becomes us to search out and promote. We may rationally suppose some singular judgment will follow; and this may be the very beginning of sorrows. We have many evidences that these are the latter days; the scriptures are daily, literally fulfilling. My friends, we have lately been carried through a short and unexpected night, and the shadow of death is turned into morning, and we have another opportunity to repent. Such an unusual judgment is sufficient to convince us that God is angry; and if we turn not, he will perhaps destroy, or give us up to hardness of heart, to treasure up wrath against the day of wrath.

Let us often call to mind the thoughts which in that dismal hour possessed our breasts. Some apprehended the Bridegroom was coming, and soon expected to see the heavens on fire over their heads, and the great cause of all approaching to take vengeance on those who obeyed not his gospel.

Do we find ourselves prepared for such an event? Was the prospect delightful? Did we judge ourselves prepared to stand before the Judge of all the earth? Doubtless this was the case with some. But were there not a far greater number who shrunk back and were filled with horror at the thought of entering into eternity?—Some perhaps were on their knees begging for a longer time. God has been better to them than their fears imagined, and granted their request. May we consider this world as not our home, that we are probationers for eternity. May we be reconciled to God through Christ, having a part in the merits of His death and sufferings; so that when he He shall appear, who is the believer's life, we may appear with him in glory. Finally, let us strive to live in peace, that the God of peace may be with us always, by which we shall be enabled, in that amazing scene, of a dissolving world, when our ears will be saluted with the dismal sound of rending rocks, quaking rocks, bursting tombs, and dissolving nature, to stand forth, unmoved, with calmness and serenity of mind, saying, 'This is our God, we have waited for him, now we will be glad and rejoice in his salvation.'

Lastly, may we take suitable notice of the late dispensation; and let us turn to that God from whom we have so greatly fallen, so that we may be at peace, and his blessing may descend and rest upon us even life evermore. Amen."

We learn from this extract, that a great impression was made upon the minds of those living at that time, by the darkening of the sun and moon.

Permit me to give one more extract from a letter dated at Boston in 1780:—"Loving Brothers,—Inasmuch as we have so many undeniable proofs that the day of the Lord draws near, I think it more certified to us in the moon and stars being all smitten at once. No writing that I ever found, gave an account of such a thing before May 19th, 1780, neither can I find but one day and night of that uncommon darkness, mentioned in Scripture, previous to Christ's second coming. That these few lines may be a warning and a comfort to you is the hearty wish of your living brother, John Kennedy." He then quotes several passages of scripture, which he refers to May 19, 1780, viz: Is. 13: 6-10; Ezek. 32: 7; Joel 2: 31; 3: 15; Amos 5: 16, 17, 18. Never could there be a more correct fulfilment of scripture than has been in the darkening of the sun and moon immediately after the tribulation of the Church, when over fifty millions of Christians perished for the cause of Christ.

To be Continued.

What is "Present Truth?"

There are many conflicting opinions in regard to this question. But it is a question of vast importance to all; and all should be equally interested in it.—There are many who entertain the idea, that all truth as revealed in scripture, has equally a present bearing on the Church; and in harmony with this view, they say, if we live as our fathers before us lived, we shall be saved as they were; but every reflecting mind will perceive at once, that such an idea is inconsistent; for if we refer to the case of Noah and others, we find that he would have disobeyed God, had he followed precisely in the track of those who lived before him. There was a "*present truth,*" or a truth that had a present bearing on that generation; and those who had a knowledge of that truth, and its bearing, were prepared to act, and make their escape; while those who knew not the then "present truth," were unprepared for the emergency; so that the flood came and took them all away, and thus they were "*destroyed for lack of knowledge.*"

By this it will clearly appear, that that portion of divine truth which is being unfolded to the world, might be called present truth: that portion which has reference to the past, may be denominated historical truth; while that which refers to the future, may be called prophetic truth.—There are, then, three classes of divine truth, *past, present* and *future.* This arrangement shows that God never designed to bring out all His truth for one generation; but to unfold it gradually to successive generations, and thus let the light shine "more and more unto the perfect day." Thus each truth, as it is unfolded to the Church, becomes "*present truth*" for the generation then living; and this is *the truth* that develops the true moral condition of every man. It is important, then, that there should be an understanding of the "present truth" in every age; for on that truth the Church is to act. If their arrangement of truth is wrong, their action will be wrong. The Jewish Church had a wrong arrangement of truth at the first Advent. They were willing to adhere to the ordinances observed by their fathers; but were not willing to change their stereotype course. They had set their stakes, and were not willing to remove them; the Lord was unfolding His truth, but they could not receive it. After entreating them by His servants, for a long time, to open their hearts to the reception of light, as it was being developed, and finding they "rejected the counsel of God against themselves," He gave them over to hardness of heart and blindness of mind;" but inasmuch as the mercy of God endureth forever, the car of salvation moved on. If they refused to execute the purposes of God, as instruments in His hand, they were laid aside. Those individuals, however, that are doing His will "know of the doctrine;" and hearing the voice of the good Shepherd, they must follow Him, although by so doing, they leave their mother church in the rear: for the Lord hath established their goings. Before the mighty Sanhedrim of the Jewish nation, they appear utterly contemptible; yet they persevere until "Jerusalem is filled with their doctrine;" and being imbued with "power from on high," they are prepared to proclaim the unvarnished truth, and that this is the very Christ, and that through Him, and Him only could there be remission of sins, and the resurrection of the dead. This was cutting to the Jewish Church indeed; for they were guilty of His crucifixion, and had said, "Let His blood be upon us, and on our children;" and when they saw these ignorant and unlearned men stand up and say, "There is no other name given under heaven whereby we must be saved," it appeared to them no doubt uncharitable in reference to those who had borne the burden and heat of the day. That God exercises a special care over the Church, to notify them of coming events involving their welfare, is seen in the announcement made to the Jews of their coming King. The mission of John the Baptist was intended "to prepare a people for the Lord" at His first Advent.

But all this was disregarded by the Jews. God sent His judgments upon them for the rejection of the knowledge that He had offered; so that they were "destroyed for lack of knowledge."—They had rejected knowledge, and therefore God rejected them; as is represented in Hosea, 4: 6. The Savior, in Luke 21: 20, gave the Church the sign of Jerusalem's destruction, at sight of which they were to leave the city. This was a test to the disciples that dwelt in the city. It proved whether they believed the Master's sayings or not; and there was a risk to run, they being under the necessity of leaving brothers and sisters, houses and lands, and going out into the mountains.—Here was a sacrifice to make; this was acting out the then "present truth;" for connected with every "present truth," there has been a sacrifice to be made.—Those who would not heed the instructions given by the Savior, could not avoid developing their true moral character. They might say they loved God, and were the children of God, and of Abraham, yet they were in the sight of God reckoned with murderers, and were guilty of the blood of Christ. The first house of Israel stumbled over Him, and made light of the blessings that were offered them, in accordance with Is. 8: 14. "He shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem." Now as His coming was to be a stone of stumbling to both the houses, the question comes up, how did the first house stumble? It was for lack of knowledge. True, but knowledge of what? Knowledge of the manner of His coming. Who says so? Ans. Inference. What [illegible] does inspiration give? Luke 19: 44. "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the TIME of thy visitation."

Was the time for His first Advent revealed? It was. (Dan. 9: 25.) Did they know the manner of their visitation? [illegible] answer, they did, to a certain extent; for when Herod demanded of them where Christ should be born, they said unto him, In Bethlehem of Judea." Matt. 2: 5. They understood, also, that He was to be born—2d, that He was to be born in Bethlehem of Judea. Why should they not say this was the Christ? Because many others had been born there. The only way in which they could know for certainty that Jesus was the Christ, was by knowing the time when He was to appear. Thus their house was left unto them desolate, because they *knew not the time* of their visitation." God grant, we may not "fall through the same example of unbelief."

As we pass down the path of the Church, we find the come-out company walking in the light, and willing to embrace all additional truth that may be unfolded as they advance in the path of the just, until the great mass are corrupted by the falling away which the Apostle said should come. When they depart from the simplicity of the word, they next set themselves at work to ascertain "who we are." They now commence to set down their stakes, and draw up their articles of faith. They can then say, "this is our platform." They can mark out their boundary to be seen by all—can say what shall, and what shall not be admitted. As the Lord is still unfolding truth to the Church, it becomes necessary from time to time, to admit additional light, and thus change her position. To effect this, a Council must be called, to see whether this new development of truth shall be received. In all such cases, the majority rules; and as the majority do not live in that close communion with God, that would enable them to see the light as it is developed, they of course must reject it. Then those who see the light must move onward with it; for they "live by every word that proceedeth out of the mouth of God." They must not reject the light; for on the rejection of light condemnation follows. Thus they leave the mother Church again in the rear. The mass of the Church having rejected one truth, recede from the light, and thus become better prepared to resist the truth which may hereafter be developed, till they become stereotyped in their faith. Thus the Lord has called out His people at different times, and the movement of the Church has been, in a manner similar to this through its entire history. On looking back we discover the different positions at which portions of the Church have stopped, like so many railroad stations through which the car of truth has passed. The true disciples of Christ have advanced with the advancing train through the various stations, until they have arrived near the last depot which is the terminus of their pilgrimage. The Lord has given the Church the means of knowing when the king is coming. He informs them that the sun should be darkened, and tells them when. It was to be immediately after the tribulation. That being in the past, demonstrates that the darkening of the Sun in 1780, was the identical event referred to by our Savior.

Again, the moon should not give her light, and the stars should fall from heaven; and after the appearance of these signs the Church was to know that the kingdom was nigh, even at the door. Then will be the time to call them which are bidden to the marriage supper, as brought to view in Luke 14: 17. "And sent his servant at supper time, to say to them that were bidden, come, for all things are now ready." There is a clear analogy [illegible] proclamation, and that to the Jewish house. It was said to them, "I have prepared my dinner; [illegible] all things are ready; come to the marriage." But [illegible] "They all with one consent began to make excuse." [illegible] When the [illegible] light on the coming of the Lord in 1843 [illegible]

they went to their Mother Churches with the glad tidings that the supper was ready; but strange as it may appear, there was not one of all the sects that was willing, as a body, to receive the message. It was not because the servants did not give them proof of their position; but they say, "I pray thee have me excused." They did not want to see their Lord, and have the marriage supper celebrated. They loved their farms, their oxen and their wives more than they did the things of the Kingdom. "So that servant came and showed his Lord these things. Then the master of the house being angry, said to his servants, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind." This was the first *going out* of the servants; for they went in before to call them that were bidden. But this call was rejected. No doubt the servants were disappointed; for the supper was not celebrated. The professed bride had made her excuses;—she would not come, and the true servant's heart was sad, as facts demonstrated in 1843; but yet he goes out in search of a bride that will deal kindly and truly with the master. He is required to go out into the streets and lanes of the city, and bring in the maimed, the halt and the blind; and this is to be done quickly, which was fulfilled in the movement of the church in 1844. It was the going out from opposing combinations, with the expectation of meeting their Lord at a specific point of time; but they were disappointed; for He tarried. Their hope was deferred, and they all "slumbered and slept." But the work was not yet all accomplished; they had called them that were bidden, they had gone out once, and the servants say, "it is done as thou hast commanded, and yet there is room; and the Lord said, "go out into the highways and hedges, and compel them to come in, that my house may be filled."— This is the last going out required of the Church, and I fear that many will fall here; for this is the last trial of the Church before their final deliverance comes. But they must go out, if it take a right eye; for God requires it; and it is plainly marked in the prophetic word. It will be fulfilled in their history. Let not those, who have been out once, draw back in this perilous moment. It was *definite time* that moved the Church in '44; and it can be nothing short of *definite time*, that will move the Church in '54.

But, says one, the Savior says in Mark 13: 33, "Take ye heed, watch and pray; for ye know not when the time is;" and how can it be that the Church should go out on definite time, seeing they know not when it is? But mark; Christ does not say, ye *never shall know*; but requires them to watch and pray because they did not then know, which, at least, implies if they do watch and pray, they will know the time. To illustrate this; a man sends his children to school, because they know not how to read, not because they never will know, but by this means he designs they should learn how. So the Lord designed, that by means of watching and praying, the Church should ascertain beforehand "the time of their visitation."— The Angel says to Daniel, "the words are sealed till the time of the end." Dan. 12: 9.

Here are certain words closed up and sealed. This clearly demonstrates the principle on which God has revealed His truth, as before referred to; for this subject of which the Angel was speaking, was not intended to benefit the Church in successive ages, but in the winding up of the last generation; and when the seal is taken off from those words, then they will become "*present truth*" to the Church, that which requires the action of the Church at this time. Then, in order to settle what that will be, we have only to determine what was the import of the Angel's words, which were sealed up. The man clothed in linen was interrogated by one of the saints, "How long shall it be to the end of these wonders?" He answered the question, and this answer was not then to be understood, but was sealed up. When this is developed, in the time of the end, it will be "present truth" to the Church in the closing scenes of her history.

May the Lord help us to be established in the "present truth;" that we may go out with an unfaltering step, and meet the Bridegroom this year.

M. W. Chaplain.

☞ Inquiry has been made, who wrote the article, lately published in the Crisis, on "the King of the North?" It was from the pen of Bro. Berick.

It is our desire, that every one who in future writes for the Crisis, should give the [illegible] of his or her name.

[illegible] D. S. Wyatt gives an interest[illegible]

The World's Crisis.

BOSTON, AUGUST 9, 1854.

The Doctrine of Natural Immortality.

(*Continued.*)

But we have been so traditionated to believe there is something in man which survives the death of the body, that the question will come up again and again, Is there not some immortal principle connected with his organization? If so, where is it to be found? Is it in the soul, or spirit.

I was forcibly struck with a remark made by Prof. Bush, in his highly classical work on the resurrection, in reference to the original term rendered soul. Although attempting to prove the immortality of the soul, he frankly admits that there is nothing in the original word rendered "*soul*," which necessarily implies that it is immortal; for the same word is applied to *beasts*, as well as to *man*; "but," he adds, "it is made immortal by its connection with the *pneuma*, or spirit." But on consulting his criticism upon the original word rendered "*spirit*," he admitted that that also was, in one instance, *applied to* BEASTS. This of course overthrew his entire position.

The Bible nowhere intimates that man is endowed with an immortal spirit. Turn to Job, and you will see clearly the Bible representation of this subject, ch. 33: 4, "The spirit of God hath made me, and the breath of the almighty hath given me life," as presented in the creation. Ch. 34: 14, 15, "If He set His heart upon man, if He gather unto himself His spirit, and His breath, all flesh shall *perish* together, and man shall turn again unto dust."— This makes the subject plain, and indubitable. It is not, as tradition asserts, that by taking away his breath, the body returns to dust; and by taking away his spirit, it ascends to glory; the scriptural sentiment is, by taking his spirit and breath man *perishes* and *returns* again *to dust*.— How lucid and unequivocal this view becomes, presented in the simple light of divine truth! Read Job 14, and if possible you will find the light still clearer. He represents the entire destruction of man by a striking similitude, viz: that there is less hope of surviving in the case of man, than of the fallen tree; for that may possibly have some offshoots, that will spring forth into life; but for man there is no hope till the resurrection. While under the dominion of death, he is like a flood of waters, which evaporate and are not to be found. What could be more expressive? "His sons come to honor, and he knoweth it not, v. 21. This puts an end forever to all the superstition and folly about apparitions and legendary tales concerning haunted houses, &c., &c., with which the world is filled. Read Job, ch. 3, and the subject seems more positive and unambiguous still;—"Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been quiet, I should have slept: then had I been at rest.— With kings and counsellors of the earth, which built desolate places for themselves; Or with princes that had gold, who filled their houses with silver: Or as an hidden, untimely birth I had not been; as infants which never saw light." Here we find him saying, if he had died in infancy, he would have been, (not in heaven according to the current theology, but) AT REST; and reposing with as much quietude as the nobles and monarchs of the earth who erected splendid mausoleums for their final resting place, or as an "*untimely birth*," he would not have been i. e., would HAVE NO EXISTENCE. Had Job died in infancy, then according to the dominant theology of our day, he must have gone directly to the realms of glory: but if this were his belief, how can we conceive he would talk so differently from modern theologians? Why not refer to the blessedness of heaven, to the choirs of angelic harpers, and the radiant glories of the celestial land?— Why not describe the scenery of the enchanting landscape, or the bursting splendors of unclouded day, instead of presenting the dark and gloomy picture of the tomb? Why delight to linger in his imagination in the recesses of everlasting night, amid all the horrors of unbroken silence in the dormitories of the dead?— Why present a picture so revolting to human nature—so repulsive to every sensibility of the soul, and present it too as a matter of vehement desire, and self congratulation? O how triumphantly a modern author would have vaulted over the charnel-house—bounding away from earth and mounting as on wings of joy, till he reached the promised land—regaling himself with the crystal waters and the ambrosial fruits, and basking amid the sunbeams of an immortal paradise, and communing with the celestial hosts!!— True, this is all very delightful; but it lacks one element, and that is a Bible foundation.

In connection with this idea comes up the thought, why did not good old Samuel complain that his celestial joys were interrupted, and that he was annoyed by being recalled from the fruition of all the glories and songs of heaven, when raised by the witch of Endor? But no, not an intimation of the kind; but why hast thou disturbed my repose in the grave, and brought me up from my resting place? If the enchanting melodies of Zion had suddenly ceased to ravish his ear, and the glories of everlasting day had been suddenly extinguished from his enraptured vision, would he have forgotten all this, and thought of nothing but the decaying elements of the cast off clog? Would the loathsome clay have occupied more of his attention than the fruition of an immortal mind?

Again, when Rachel is comforted concerning her children, who fell as the first martyrs of the Christian faith,—the innocents of Bethlehem,—why did not the Prophet cite her to the joys of the redeemed to which those babes had now attained, instead of directing her to the end of this dispensation when the flock would be gathered, and sing on the height of Zion?— Then her beloved offspring would emerge from their dark prison-house—be delivered from the enemy death—and brought out of his dominion the grave—and return to the heavenly Canaan. Jer. 31.

Once more, when St. Paul was presenting consolation to the bereaved Brn. and Sisters of the Thessalonian Church, and offering reasons why they should not sorrow as those who have no hope, how singular that he did not remind them, that their beloved friends, at their decease, had been ushered into the presence of their adorable Redeemer—the object of their hope—the centre of their desires—the fountain of their joys!!! Had he forgotten the golden harps, the immortal vestments, the radiant crowns? But not a word of all this. They were consoled with the reflection, that as Jesus rose again, so those who *sleep* in Jesus (not reign with Him) shall God bring with Him. And lest his meaning should not be understood, he goes on to say that the living Saints will not have the pre-eminence in receiving the inheritance; but their endeared friends, whose loss they deplored, would rise on the descent of their Lord from heaven, and thus they would be reunited to their friends, and all ascend together to meet the Lord; "wherefore," says he, "*comfort one another with* THESE *words*." The expression "shall God *bring with Him*," is to be interpreted as we interpret a similar expression in Rom. 8: 17, "If so be that we suffer with Him that we may be also glorified together." We suffer with Him not in point of time, but manner; i. e. we do not suffer *when* He did, but *as* He did.

I think, dear reader, if you have candidly and prayerfully considered this subject thus far, you will perceive the theology of the day to be amazingly out of joint —at a vast remove from Bible truth—and on this point, if no other, the structure needs to be taken down; and being remodeled after the pattern shown in the mount, to be re-erected upon a Bible foundation. The theology of our times gives retribution both to saint and sinner at death; but Jesus told His disciples they should "be recompensed at the RESURRECTION OF THE JUST;" and in Rev., "Behold I come quickly, and my *reward is with me* to give to *every man* according as his work shall be." Job wished to be *hid in the grave* until the appointed time when his *change* to immortality should come; and David expected to be satisfied when he *awoke* in Christ's likeness, and the dying thief desired to be remembered when Christ *should come* "*into His kingdom*;" and Paul expected the crown "*in that day*," and told the Thessalonian brethren they would be established in holiness "at the *coming of our Lord Jesus Christ*;" and Peter told the elders they would receive a crown of glory "*when the Chief Shepherd should appear*;" and Paul says the saints will find rest when *Jesus is revealed*, and the wicked are "punished with everlasting destruction from the presence of the Lord;" and both will be at the personal revelation of Christ from heaven, &c., &c. Now I feel assured, no candid mind can examine this subject without perceiving the discrepancy between human teaching and divine. Still, I am aware how difficult it is to unlearn the instructions of early life. It is hard drawing nails that are driven, and clinched, and corroded too. It requires effort to break from an apartment in which we have been confined by bars, and bolts, and barricades that seem impregnable. Must all the beautiful delineations of poetic fancy be regarded as visionary? Must the apparently strong castles, built by giant minds, be regarded as "the baseless fabric of a vision," and "leave not a wreck behind?" Must all the theories of good men yield to the authority of the word? Must the traditions of our fathers be swept away by the power of Scripture truth? True, it is hard giving up long-established prepossessions and educational prejudices; but, says the wise man, "*Buy the truth and sell it not.*"

But still it will be inquired again, does not some constituent element of the man survive the dissolution of the body?— Well, let us look at it more minutely. It will be admitted, that the body with its animal propensities—the mind with its intellectual endowments—and the heart with its moral sensibilities constitute man. In relation to the body, there is no question. In relation to the mind, says the Psalmist, Ps. 146: 4, "His breath goeth forth, he returneth to his earth. In that very day his *thoughts perish*." Says Solomon, "the dead *know not any thing*." If they have neither thoughts nor knowledge, where is the mind? In relation to the heart, says the wise man, Eccl 9: 6, "Also their love, and their hatred, and their envy is now perished." If they have neither hatred nor love, where are their *moral* susceptibilities? But after all, is there not consciousness somewhere, or somehow? Job 14: 21, "His sons come to honour and he knoweth it not; and they are brought low, but he perceiveth it not of them." This passage, together with Eccl. 9: 4-6 shew they have no interest, nor knowledge, nor concern with the affairs of this life most assuredly, and Ps. 88: 10-12, shews them incapable of appreciating the wonders of divine love, and Is. 38: 18, 19, draws the contrast between the living and the dead by saying, "The dead cannot praise thee; but *the living*, THE LIVING he shall praise thee as I do this day;" and David says, (Ps. 29: 13), "O spare me that I may recover my strength before I go hence, and be" (not in glory, but) "*be no more*." I know men say these expressions relate to the *body*; but that is a mere evasion. They are not at all applicable to the bodily powers; they allude to acts of divine worship, which are predicated of the *spirit*—to the knowledge of earthly and spiritual affairs, which are predicated of the *mind*, and to moral affections, which are predicated of the *heart*. If then the physical frame reverts back to dust, and all knowledge of affairs human and divine is lost, and all moral affections obliterated, and the man departs "*to be no more*," where is there, or where can there be consciousness in any degree?

To be continued.

CORRESPONDENCE.

Boscoe, Hancock Co., Ill.,
July 25, 1854.

Bro. Merriam,—Since I wrote you, June 19th, we have had refreshing times. Our weekly conference meeting has been more than usually interesting. Bro. Burnham and Morgan's visit was one of thrilling moment to many. Bro S. Chapman remained with us after their departure in waiting for bro. Litch.

On Saturday and Sunday, July 1 and 2, Bro C. was with us. It being our regular church meeting, nine individuals indentified themselves with the church of Adventists here in Boscoe. Three followed the Lord in baptism, and there are several more who will identify themselves the first opportunity.

The 3d Sabbath in July, bro. S. Chapman was with the St. Albans Church—had a refreshing time—four came forward and indentified themselves with the St. Albans Brn. Bro. C. is a faithful watchmen, giving meat in due season, preaching the signs of the times even down to the present. He has done and is still doing a great work; but he cannot supply but a very inconsiderable portion of this vast western field. He has pressing calls from Iowa, Missouri and different sections of Illinois. Would to God that brn. Burnham and Morgan could be induced to become missionaries in this vast field, the few days that may possibly yet be ours in probation.

July 19th, according to expectation, bro. Litch came and preached in a grove at Boscoe; and again, in the evening, at our usual place of worship, to a very attentive and interested congregation. Thursday he left for St. Albans, occupying the same grove where a few weeks before we had listened to the soul-stirring and overpowering appeals of brn. B. and M. Bro. Litch had a good hearing, although in the most busy and pressing time of business which Illinois farmers ever know. He was very plain, intelligent and comprehensive upon the subjects presented. Nothing but bigotry and prejudice could stand between him and the admission of most of the conclusions to which he arrived; he dwelt much upon the promises of God. May his hearers not only be persuaded of them, but "*embrace* them and confess that they are pilgrims and strangers, looking for a better that is an heavenly country."

Bro. Litch and Chopman left on the 29th for Pike County. We feel thankful for these "Angel visits," though "few and far between;" we love to hear of a crucified Saviour, a risen Redeemer, a soon coming King, whose "dominion shall be from the river even unto the ends of the earth." May God continue in his good providence to send such preachers as "contend earnestly for the faith once delivered to the saints." May the God of truth be with you to keep you in every temptation and trial, until the whole redeemed family sit together in the kingdom prepared for them from the foundation of the world.

Yours in hope of eternal life,
W. C. Page.

Adrian, Mich., July 27th, 1854.

To our Brethren and Sisters in the East:—As those who would like to hear from us in our wanderings in the West are numerous, and scattered over a considerable extent of territory, we thought of no better way of reporting ourselves than through the medium of the *Crisis*.

Monday, July 17th, we left Portland, calculating to proceed directly on to Wisconsin, but after arriving at Boston, and making the prerequisite arrangements for our journey, we felt that God would have us return to Salem and attend the tent meeting in that place, which we accordingly did. This meeting was one, to us, truly interesting. There we met with some whose faces were familiar, who by their fidelity have proved themselves friends to the best of all causes. Others, with whom we never met until then, whose faith has been spoken of throughout the world, we had the happiness of forming a Christian acquaintance with. It was truly refreshing to see so many lovers of truth together, who are willing to sacrifice all for the kingdom of God. Saturday afternoon we took our leave of them and returned to Boston, where we had previously engaged to spend the following Sabbath with the Advent church worshipping at Chapman *Hall*.

There are a few names, we trust, in Boston, who have not defiled their garments; and if faithful a little longer, will walk with Jesus in white. Monday, July 24th, left Boston for the West in the 9 o'clock train of cars, arrived in Buffalo, N. Y., 30 minutes past 7 A. M. Tarried there until evening, and then started again for Adrian, Mich., reached this place July 26th, at 1 o'clock P. M., in comfortable health, though much fatigued. Here we are cordially received by Bro. Rich and companion, who are rejoicing in hope of speedy redemption. This evening we calculate to resume our journey for Wisconsin, trusting in him who has said, "*Lo, I am with you always, even unto the consummation of the world.*" We hope to have the prayers of the Church, that a door of utterance may be opened; and that we may be saved from "wicked and unreasonable men: for all men have not faith."

More hereafter, I. Damman,
A. Ross.

P. S. Will Bro. Jonathan Worthen of Wisconsin, inform Bro. Damman where he resides by writing him. Direct to Dunn, Dane Co., Ancient P. O., in care of Josiah Douglass, Wis. A. Ross.

She Sleeps in Jesus.

Bro. Merriam:—Yesterday I was called to the funeral of Sister Abigail, wife of Bro. Samuel Rogers of Stow, Mass. She fell asleep sweetly in Jesus, July 24, after a long and lingering sickness, consumption.

In the former part of her sickness, she was evidently unreconciled to her fate, and of course unprepared for the solemn scene that so nearly awaited her. But as she drew near the close of this mortal life, she became aware of her situation; and looking away to that Lamb of God that taketh away the sin of the world, she cut loose and gave up all her idols, yielding herself fully a living sacrifice. Then, with calm resignation, and cheerful hope, she could bid adieu to all below, and say with Paul, "I am *now* ready to be offered." Now taking the companion of her youth by the hand for the last time, with strong consolation to both, she could say, *Farewell*. Her children, five in number, she could take one by one, and with a mother's strongest love, could beseech them by the goodness of her Lord to yield a speedy submission to the claims of the Gospel, so as to meet their mother in the Kingdom of glory. She thus commended them to the God of all grace, who is "able to build them up, and give them an inheritance among the sanctified."

Her faith was strong in the soon coming of her blessed Lord; and her last work was to warn and beseech her friends and neighbors to get ready for that great day.

She could, and did "rejoice with joy unspeakable and full of glory," saying, "I shall go into the grave to sleep only a little while. Then the trump will sound, and I *shall live again*."

What a lively hope! The certainty that the dead in Christ will soon come forth, the living be changed, all winging their way to meet the Lord in the air, &c. "O glorious hope!" "*O blest abode!*"

In the name of my master Jesus, I would commend our dear, lonely, weeping Bro., with his mourning, motherless children, to Him who is the God of all comfort and consolation; and a present help in every time of trouble. God grant them such blessings as may make this sad affliction work for their good, and save them all in the Kingdom of life together. Amen.

Thy Bro. in hope,
L. Boutell.

Groton, July 28, 1854.

For the World's Crisis.

Raymond, Me., Aug. 2, 1854.

Information Wanted. D. C. Wheeler, of Concord, N. H., is holding meetings and preaching the Second Advent doctrine in different parts of this State; and as certain reports are in circulation unfavorable to his character, said to come from brethren of unimpeachable reputation, therefore we wish that brethren who do know his present standing as a Christian, would give, through the Crisis, the information needed; and if his present standing is good, we want, not only every imputation removed, but every shadow of suspicion wiped away. Yours, &c. N. Staples.

The following letter will give what information we have just received from Concord. Ed.

Concord, N. H., Aug. 7, 1854.

Bro. Merriam:—Bro. D. C. Wheeler was in our meeting yesterday, and made his confession before the whole congregation. He said that his course of life, *previous* to the last *fifteen months*, was bad, and that he was very wicked, but that he *was* and *had been very sorry* for the course he had taken in the past, and asked forgiveness of all that had aught against him. He says that for the past FIFTEEN MONTHS he has done the best he could, and intends so to do. In reference to his life for the last fifteen months, WE know nothing why he has not done as he says. We do not know anything about it one way or the other, as he has not taken part in our meetings,* or indentified himself with the Advent people in Concord. We are not prepared to say anything, one way or the other, in reference to his life for the few months past.

T. H. Ford,
Oliver Hart,
John D. C. Wheeler.

*Bro Wheeler has been to our meetings, but he has not taken any part in them, that I am aware of, for the above specified time.
Oliver Hart.

TENT MEETING.

There will be a Tent Meeting in Newburgh, Me., to commence Wednesday, Aug. 16, at 10 o'clock, and continue over the Sabbath. As the brethren in that place expect a large gathering of the saints, we hope all who can, will bring their tents, and be on the ground at an early hour, so that we can commence our meeting Wednesday morning. Brethren at and west of Portland, will proceed by steamboat to Hampden, where carriages will be in attendance to convey them to the ground. Boats run from Portland, Me., Monday, Wednesday and Friday evenings. From Boston Tuesdays and Fridays. Bro. Couch and other preaching brethren, will attend. Boarding on the ground. In behalf of the brethren. F. H Berick.

TENT MEETING at BODOWINGHAM, ME.

The Lord willing there will be a Tent Meeting in Bodowingham, Me, one mile from Harwood's Crossing, on the Portland and Kennebec Railroad, to commence Wednesday morning, August 23, and continue over the Sabbath. Provision for boarding and horse-keeping on the ground. Brethren who can had better bring their lodging tents. Bro. Berrick and other preaching Brethren are expected to be present.
J. Couch.

Those coming by Railroad will stop at Harwood's Crossing.

☞ The brethren abroad will be happy to learn that brethren Cummings and Berick had an interview in this city last week, and now have a mutual understanding of each other's views and feelings.

☞ A request has been made by Bro. S. J. Eaton for some of the laboring brn. to visit Southampton, N. H. Some interest to hear on the subject has been created in that place.

Cholera.

Marseilles, July 18. The cholera continues to commit great ravages in our city and its environs. The deaths yesterday were 167.—To-day, at eleven o'clock, 89 deaths were recorded at the Hotel de Ville. Upwards of 80,000 persons have left the city. Owing to the frightful epidemic now existing in the city, orders have been given for all the troops to embark at Toulon.

The Cholera in France. It is not generally known that for the last month cholera has been present in Paris; but such is the case—Through the interposition of the government, everything was done to keep the public in general ignorance of the fact, for fear of creating alarm, and influencing foreign states, who still believe in the exploded efficacy of quarantine, to put in force those absurd regulations with reference to vessels coming from an infected country. This was particularly felt with reference to the kingdom of Naples, the Italian States and Malta. A system of quarantine, at the present moment, would materially interfere with the military movements in the East. When ships and transports are daily—nay, almost hourly—calling at Malta, to have them detained there through absurd quarantine laws, would be very disastrous. Cholera, however, abides no man's time; it will not wait the convenience of any man. Notwithstanding the efforts which have been made to keep it under, it has within the last few days spread with a rapidity which renders its presence a secret impossible to be kept. In Paris there are daily a great many deaths, and their numbers are increasing. It has also broken out in fifteen departments, and in one of them more than 500 deaths have already taken place. It has also appeared in Genoa, and several of the northern Italian States.—[London Observer.

The Cholera at Barbadoes. The accounts from Barbadoes are to July 4th, at which time there was very little abatement of cholera on the island. At Bridgetown and St Michael's parish, where the disease had raged about six weeks, the deaths had been 4,678 out of a population of 34,344, which is about 13 per cent.—At Indian River the deaths were reported to have been 100 out of 167. The "West Indian" newspaper says:—

The pestilence is moving like a cloud up into the interior of the island. It has already spread over every part of the parish of St. Michael;—at Black Rock, Mylord's Hill, Hanson, Upton and Hastings, it has appeared, and nowhere with greater virulence than at Lower Berneys, where up to Friday last there were 22 deaths amongst the laborers. In the neighboring parish of St. George it has broken out at Gun Hill, among the artillery encamped there, among whom there have been 17 deaths; at Carmichaels, near Foster Lodge, in a place called Charley Rowe's Village, where there are several detached houses along the sides of a hill, where it has been most fatal.

In the Leeward Islands there is the greatest anxiety lest the dreadful disease should be introduced from Barbadoes; and steps such as seem best calculated to prevent it are taken in all of them; at the same time that the Board of Health adopt measures to provide for cleanliness and the preservation of the general health.—[Bos. Traveller.

The Cholera at St. John, N. B. The cholera has created a panic in St. John, N. B. The report of deaths by the Board of Health for five days, from Tuesday to Sunday have been 20, 23, 24, 33 and 36—an aggregate of 136. The population of the city is about 30,000.—[Boston Bee.

West Indies. A letter has been received by Mr Dennis Roberts, draper, of Doncaster, dated Barbadoes, June 11, which gives a frightful description of the ravages of the cholera. The writer states: we are now completely panic struck; the cholera in its most malignant form is raging among us, carrying off from two to three hundred a day. The deaths in the city amount to over 1,500, and are increasing.—Three or four days ago, our common gaol contained seventy prisoners, and at this time there are not more than ten alive. The disease has been principally confined to the black population; but its character is such that people are attacked and fall down in the public streets. It is truly horrifying to see the dead carts going about picking up the dead. Nor is it at all uncommon to behold six or seven corpses in each; some in rudely made coffins, and some in tarred sheets rolled up. Two hundred and fifty poor mortals were stowed away yesterday in a piece of land purchased for the purpose, which is the second piece, one already having been filled up, contaminating the atmosphere. The sexton, whose job it is to put away the dead, does wholesale business. He has large pits dug, and shoves them in fourteen at a time. This is an awful state of things."

Letter from London. [Correspondence of the Boston Traveller.] *London, July 22.*—The magnitude and uncertainty of the mighty struggle in the East, so covers, and, as it were, hides all other concerns, that the world seems to have its attention fixed upon that issue alone, to the exclusion of matters so important, that they would, at any other time, and under other circumstances, attract regards of the deepest interest. Among these, the episode involving the past, present and future of the kingdom of Greece, connected also as it is with, and bearing strongly upon, the main battle, holds a prominent place; and yet, amid the thrust and hurry of the principal action, seems to be strangely neglected by politicians and the press.

Extract of a Letter from London. [Correspondence of the Boston Traveller.] *London, July 22.*—On Austria hinges the trim of the balance between a long or a shorter war—a war among four powers, or a war involving every nation in Europe. It is a frightful arbitrement for an enlightened age! As yet the aggressor has justly had the worst of it, and even in his finances feels the increasing pressure.—His loans are unnegotiable on the continent, and in England the aid of fifty roubles would be construable into high treason. In the north, his affairs wear no more auspicious aspect. We know not what a day may produce; every thing threatens an awful catastrophe.

Letter from Paris. [Correspondence of the Boston Traveller.] *Paris, July 20, 1854.*—The insurrectionary movement in Spain is spreading with the rapidity of lightning. Every day brings the news of another rising. The conflagration extends over the whole kingdom—in the East and the West, the North and South. Barcelona, Burgos, Saragossa, Valladolid, the Basque Provinces, Grenada, are all in arms against the Queen's Government. The Moniteur, which, until within the last few days, has been endeavoring to conceal the gravity of the occurrences in Spain, is now compelled, by the rapid progress of events, to register the unwelcome truth; the facts, however attenuated, disclose a precipice threatening to swallow up Queen Christiana and her daughter, if not royalty itself. • • • • •

It is impossible, at this moment, to foresee the influence these events will exercise over the affairs of Europe, and the "Eastern Question." Whether instigated or not by the Emperor of Russia, they are certainly not destined to give "aid and comfort" to the Western Powers.—To the French Government the insurrection will be a "fire in the rear," which may reach this side of the Pyrenees. Already a certain trepidation is felt in "high quarters," whilst the gagged papers enumerate every day with an ill-concealed joy the exploits of the Revolutionists in Spain.

You may expect stirring times soon.

Later from Europe.

The War Progressing—Prince Paskiewitch Dead.

By the Alps at Boston, and by the Canada at Halifax August 1, we have seven days later news from Europe—four by the former, and three by the latter—dates to the 22d ult.—There had been a decline in cotton, breadstuffs &c.; and the harvest-prospects were good.—The Turks had been very successful. They had crossed the river in force, and attacked the Russians with success in various quarters.—The allied army was in motion towards the Danube, and would cross it, when a general engagement was expected; but if the Russians find themselves less than five to one in numbers, they will not risk a battle. Austria has not yet dared to offend the Czar, by ordering her troops to occupy the Principalities—she is urging negotiations for peace—and the Telegraph says that the Porte has requested that she will not hereafter. No news of interest from the fleets. The Morning Chronicle says that Sir Charles Napier has received permission to attack Cronstadt. All quiet in India. No news from China. In Spain the insurrection has become a revolution, and the insurgents are carrying all before them.

The following are the successive despatches by the telegraph:—

From Widdin, July 12th, we learn that the Turkish troops had crossed the Danube at several points, and occupied the principal places, in order to prevent the Russians from crossing the Aluta. The allies were in full march for the Danube on the 8th; only French troops had reached Rustchuk. The English were at Embeler, a little place midway between Shumla and Rustchuck.

The number of allied troops arrived from Shumla at Guirgevo is 20,000. The Turkish army, of 25,000, is advancing on Bucharest, in advance. Omar Pasha is said by the *Presse* to state his loss at Guirgevo on the 7th and 8th at 1700. The Russians at Frateschti are 70,000 with artillery, and continually being reinforced. It is said that while 6000 Russians were marching from Bucharest, one-half were struck down by sun strokes or inflammation of the brain.—The Russians are cutting down all the crops of wheat in Wallachia.

Private despatches at Paris state that the Turks under Omar Pasha have entered Bucharest. The *Moniteur* says, "that the army of Omar Pasha, with the English and French auxiliaries, amounts to at least 60,000 men; and that Prince Gortschakoff has 60,000 also; and that a battle between the two armies seems close at hand."

From Orsova it is stated that Mehmed Pacha defeated the Russian Brigade at Czarnavoda in the Dubrudcha, on the 8th, after five hours battle, and took possession of the place. On the 9th and 10th the Turks attacked Brigadier Pauloff and Soomiuoff, with other Russian detachments, at Frateschti, north of Guirgevo.—The Russians were completely routed.

Three hundred persons had been arrested at St. Petersburg, in apprehension of an outbreak. In consequence of a dispute between the Czar and his heir, the latter will not join the army.

The Vienna *Presse* says: "We are informed that Prince Paskiewitch died on his journey in the neighborhood of Zytomir." This news is not authenticated.

Napier's fleet was at Alaar Island. The French expeditionary army of the Baltic will disembark provisionally in the Island of Zealand, and that Denmark will shortly abandon her neutrality.

Prussia and Austria, it is said, have asked France and England to state the conditions on which they are willing to conclude a peace.

A Russian party asserts that the "military operations of the allies are nearly at a stand still, and the attack on Sebastopol indefinitely postponed. An attack upon Cronstadt will not take place this year, and a great battle near Bucharest is problematical. Hostile operations are reduced to simple blockade, and in the end Russia will triumph by her diplomacy."

A private telegraphic despatch from Constantinople received in Paris, states that the Russians had met with a check near Batoum. 4000 Turks have been sent from Varna into Cercassia.

The Paris correspondent of the London Morning Chronicle says the Cabinets of Vienna and Berlin have communicated to the English and French governments that in their opinions the propositions concluded in the Russian answer, if not altogether satisfactory, appear to them calculated to serve as a basis for future negotiations, and they propose that Prague shall be fixed upon as the seat of further conferences. They moreover expressed an opinion that it will not be possible to call upon Russia to evacuate the Principalities, if it be not at the same time clearly understood that the allied powers shall stop all their movements in advance. In other words, Austria has fallen back into alliance with Russia. All the Austrian reserves are to be called out, and placed upon a war footing. Accounts from St. Petersburg state that the Czar is determined not to yield, but discontent prevailed in the capital.

The details received show that the recent victory at Giurgevo was achieved by the Turks unassisted, leaving the whole bank of the Danube, from Turna to Oltenitza, on their hands. The main body of the Turkish army is said to be marching towards the mouth of the Danube, leaving garrisons at Giurgevo and Czernavoda.

Excepting a handful of French at Giurgevo, none of the Anglo-French have yet been in action. The Anglo-French have repaired and occupied the Russian batteries at the Sulina mouth of the Danube, and are employed in removing sunken ships from the channel.

The free navigation of the Danube is again re-established.

General Aurep, having been disgraced from rank for want of success, shot himself.

The French and English are slowly drawing their lines closer round the Russians. Omar Pasha reviewed the Anglo-French force at Varna.

Great Britain.—In Parliament Lord John Russell informed the House that the Queen will send a message on the 24th, demanding an extra vote of credit of three millions sterling, for the general purpose of war.

France.—Marshal St. Arnaud has returned to Paris. The Emperor and Empress left Paris on the 19th, for Bayonne, on the way to the Baths at Barets. Count Cassimir Bathyany died at Paris on the 12th.

Asia.—Kerim Pasha surprised 12,000 Russians and defeated them, capturing six guns and 400 prisoners, at a pass in the mountains.

Greece.—The Porte consents to reopen Turkish ports to Greek merchants, but demand from Greece indemnity for losses sustained through the recent Greek insurrection.

Spain.—Insurrection is spreading rapidly.—Madrid and the garrison have pronounced against the Queen. The Cabinet is dissolved. San Louis, the premier, has fled. Narvaez has offered to form a new ministry. Espartero has placed himself at the head of the Insurgents and is marching for Madrid with the centre division, whilst Gen. Zebano advances with a force from the Basque Provinces. The insurgents were masters of Madrid, and the troops engaged against the barricades. Fighting was going on in several parts of the Capitol. A battle had been fought between O'Donnel and Blaser. Blaser was defeated, wounded and taken prisoner. The populace have sacked the palace of Christiana at Salamander near Grenada. The whole of Catalonia risen. The Captain General leads it, and there has been fighting at several points. O'Donnell, convinced that the country will not move for the mere purpose of making him Prime Minister, is more and more disposed to enter into the views of the Progresistas.

Victoria, Burgos, Valladolid, Grenada, Saragossa, Pampaluna, Barcelona, San Sebastian, and several smaller cities, also the Ballearic Islands have declared for the insurgents. Saragossa is expected to join the revolt.

Rumors were current that Queen Christina had fled to Bayonne, and that Queen Isabella left Madrid. Generals Concha and Gonzales Bravo have arrived in England. Manuel Concha has escaped from the Canary Islands.—Gen. Mazzarado has fled to France.

The insurgents, if successful, may offer the throne to Don Pedro of Portugal. The French General is said to favor the insurrection. It is surmised that Russia is implicated in the insurrection with a view of distracting the attention of France and England.

Later from Europe.

Another Turkish Victory—The Spanish Revolution Successful.

By the Atlantic at New York August 6, we have three days later advices from Europe—dates to the 26th ult. There had been a further decline in the price of breadstuffs &c. No news from the fleets, Greece or Asia. Spain seems to be completely revolutionized. There is a prospect that diplomacy will soon give place to active fighting, and that the war will, as the phrase goes, "come to a head;" for it is affirmed with confidence, both that the Emperor of Russia will maintain the occupation of the Principalities by force of arms, and that the Emperor of Austria will, if necessary, by force of arms expel him. Prussia more than ever holds aloof from the Western Powers and favors Russia, and the fleets and armies remain as at last advices.

Another battle has been fought at Giurgevo. The Turks claim the victory, and state that two Russian Generals were wounded. The Anglo-French have not yet seen the enemy. Gortschakoff announces that he is determined to hold the Principalities, with two hundred thousand men if necessary. It is decided to take and keep Aland isles as an inducement to the Swedes to join the Western powers.

A despatch from Vienna, dated July 22d, says Prince Gortschakoff's mission to this court has entirely failed, and the Prince is greatly enraged. The Emperor Francis Joseph will not disappoint the expectations of Europe. It was expected in Vienna that if Prussia did not throw any immediate difficulty in view, a new and decisive protocol would be signed by the conference on the 19th or 20th July. A courier, with the official communication of the answer of Russia, left Vienna on Saturday, July 22d, for Paris and London.

The Russians continue to destroy the roads and bridges leading from Transylvania to Moldavia. General Baraquay D'Hilliers and staff have arrived at Copenhagen.

The Russian army at Bucharest has received large reinforcements. Orders, it is said, have arrived on the 11th from St. Petersburgh to drive the Turks across the Danube, at any cost. Princes Stuby and Ghika are named Hospodars of Wallachia and Moldavia.

An Austrian army of 50,000 men is to be concentrated between Zegedin and Arad. The reserves called out will amount to 30,000 men.

The Turks remain close to the Danube.—60,000 men are strongly fortifying Guirgevo.—The Russian centre is moving towards Fkshina, because the Austrians are marching from Transylvania northward for concentration in the Bakowina.

Baltic.—The British squadron of seven sail, containing the French troops, was at Kiorge Bay on the 24th. On the 25th the combined fleets steered for the Aland Islands. Twenty vessels of the fleet had been telegraphed off Laedram Light, on the Swedish coast.

France.—A considerable fall has taken place in most of the markets for corn. The crop will be one-fourth more than the average.

The advanced force of the British army had pressed no further. It is said the Generals in Chief have completed their plans for the campaign. It is said Paskiewitch will be reinstated in command.

The Bey of Tunis sent a present of 42,000,000 francs to the Sultan. Cholera has disappeared in the Baltic fleet.

Spain. The Spanish insurrection is triumphant. The new Rivas Ministry has resigned, and the Queen has besought Espartero to form a government. There was barricade fighting in Madrid on the 18th and 19th. Queen Christiana's palace, and the residences of her favorites, were sacked and demolished.—Christiana, with her minions, have fled into France, the people demanding her head. All the chief cities have joined in the insurrection. The Junta, distrusting the Queen's promises, has resolved to hold its own until the arrival of Espartero and the arming of the National Guards. General O'Donnell was expected with the troops of General Piaser, who had joined him. General San Miguel is named Minister of War. His nomination was received with enthusiasm by the people. The Infante Don Fernando, brother of the King, is dead. Queen Christiana has disembarked at Port Vendres, and at Mortes near Grenada.

A battle was fought between the forces of O'Donnell and Blaser. It is stated that the Comte De Vesta Hermost and General Blaser, Royalists, were wounded and taken prisoners. There seems to be no present intention on the part of the Insurgents to dethrone Queen Isabella. The Junta of Madrid, to whose proclamation the names of both Espartero and O'Donnell are attached, has reestablished the municipal institutions of 1843.

The French government is about to establish a Corps of Observation on the Pyrenean frontier. A revolution broke out in Parma on the 23d. The people fired from the house roofs upon the troops. The mother of Ledru Rollin is dead. The Germanic Diet has unanimously acceded to Austrio-Prussian treaty. Abbas Pacha, of Egypt, is dead.

TENT MEETING.

There will be a Tent Meeting in Dartmouth, Mass., near Fance's Corner, commencing on Wednesday, August 9, at 5 o'clock, P. M., and continuing over the Sabbath. Brethren coming by Railroad will stop at the *head of the River,* about four miles from N. Bedford. Boarding on the ground. Let there be a general rally of those who are looking for the Lord. Bro. F. H. Berick and I. Couch will be present with the new Tent. Brother Hemenway, and other preaching brethren will be in attendance.

Provisions will be made for board and lodging on the ground. Those who come by way of Boston can obtain Railroad tickets at a reduced price by applying to Bro. Geo. T. Adams, No. 167 Hanover st., Boston.

The Horrible Murder of Col. Loring at the St. Nicholas hotel, New York, demands the severest penalty of the law for the murderer.—Two of the waiters witnessed the affray. The parties disputed in the hall, while moving towards one end of it. The dispute was about Dr. Graham making a noise and annoying him and his wife. In the course of this dispute, Graham called Loring a liar—Loring in return slapped Graham in the face, when the latter, who had a sword cane in his hand, made a blow. Loring took hold of the cane and in an instant Dr. Graham drew the sword from the stick, and stabbed his antagonist through the body. The weapon entered the small part of the back, and passing through the left lobe of the lung, came in contact with the bones of the breast, and bent nearly double. Loring dropped upon the floor, and died in about two minutes afterwards. The only words he uttered were, "I am stabbed—I am killed." Graham did not attempt to touch his victim after he had given the fatal blow, but threw his sword into the pantry, and walked up and down the floor, apparently very much agitated.

Murder. In Brooklyn, N. Y., Wednesday night, whilst in a state of madness induced by rum, a monster named S. N. I. Tucker, editor of the Brooklyn Daily Freeman, killed his little son, four years old, and cut his wife's throat so that she is not likely to live. He also attempted to kill the officers when they arrested him.

Obituary.

Bro. John Lecraw fell asleep in Jesus, July 5th, aged 67 years, at his residence in Salem, Mass.

Bro. Lecraw was among the first that embraced the truth in the '44 movement, and also the '54 movement. He was a man capable of extensive sympathy, of great religious benevolence, and a firm friend of truth. Among his latest expressions, was marked his unwavering faith in the present truth, and deep concern for the salvation of his family, friends and fellow-men. He leaves a wife, family and friends to mourn for an affectionate husband, a kind father, and an affable courteous and sympathizing friend. May God sanctify the affliction to the afflicted.

Conferences.

By leave of Providence, there will be a Conference of believers in the near approach of Christ, in Hubbardston, commencing Tuesday, Aug. 22, to continue over the following Sabbath. The meeting will be held in Mechanics Hall. There are tenements and rooms connected with it, where brethren from abroad can be accommodated, who wish to bring board and bedding. Those coming by Railroad will stop at Gardner Depot; a coach runs daily from that place to H. Distance 6 miles. Provision made for board and horse-keeping. Brethren in neighboring towns are cordially invited to come to this feast in the name of the Lord. Brethren S. S. Brewer, I. Adrian and J. Brittan are expected. In behalf of the Brethren,

J. D. Merriam.

There will be, by leave of Providence, a Conference meeting of believers in the near approach of the coming Savior, in Hubbardstown, commencing Aug. 22d, to continue over the following Sabbath. The meeting will be held in Mechanics Hall. Brethren from neighboring towns are cordially invited to come up to this feast, in the name of the Lord. We expect the Lord will send some of his Watchmen to give the trumpet a certain sound, that men may prepare themselves for the battle. There are tenements and rooms connected with the Hall, where Brethren can be accommodated who wish to bring board and bedding. Those coming by Railroad will stop at Gardner Depot, a coach running daily from there to H. Distance 6 miles. Provision will be made for board and horse keeping. In behalf of the Brethren,

J. D. Merriam.

Providence permitting there will be a Conference at

Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.

Brother M. Grant will accompany me.

In behalf of the brethren, H. Pratt.

P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Appointments.

CAMP MEETING IN WEST HAWLEY.

If the Lord will, there will be a Camp Meeting in West Hawley on the farm of Bro. Horace Thayer, commencing the 2d Monday in September, and continuing one week. We expect some of the Lord's Watchmen will be present to give the time of night, and give the trumpet a certain sound. Come brethren, far and near, all who can, to this pilgrims' meeting. Bring your tents and provisions as far as possible. We want to have such a meeting as will glorify God. The Lord has some sheep scattered over these mountains that need feeding and cannot attend the meetings at a distance. Come all who want to hear, it may be the last opportunity.

In behalf of the Brethren,

J. E. Healy.

Camp Meeting in Winsted. Providence permitting, it is thought best to have *one more great gathering* of the Savior's friends at Winsted, Ct., on the old ground commencing Monday, Aug. 28, and continuing one week. Brethren and Sisters, if time continue, come from far and near to this feast of tabernacles, and let us make the tented grove vocal with praise once more to the King of kings before we meet to sing the grand hallelujah chorus in the everlasting kingdom.

Brethren Burnham, Couch and Berick are expected to be present to preach the word.

Let all who can, bring their tents and bedding. Board for all who wish may be had on the Camp ground, and all the profits, if any, will be appropriated to bear the expenses of the meeting, and feed the poor. Good accommodations for horses on reasonable terms, with a cheap conveyance to the Encampment from the cars, stages and hotels of Winsted.

Samuel G. Mathewson, } Committee.
Miles Grant, }

TENT MEETINGS.

If the Lord will, there will be a Tent Meeting at Lewiston, Me., to commence Wednesday August 23d, at 5 o'clock, and continue over the Sabbath. As this is a new field of labor and but few brethren here, it is hoped that brethren from abroad will come full of the spirit of our Master, ready to labor for the salvation of this people. Brethren Berrick and Couch will be present to preach the word. Brethren from abroad who have lodging tents, will, as far as practicable, bring them with them; also bedding. Boarding on the ground. Come up, brethren, all who can, as this is to be the last meeting of the kind in the State.

In behalf of the brethren, John Jones.

There will be a Grove Meeting in Waterbury, Ct., commencing Saturday, Aug. 12th, at 10 o'clock, A. M., and continuing over the Sabbath. Eld. Isaac Adrian will be present.

For the Brethren, Geo. W. Denney.

The Lord willing, there will be a meeting at Salisbury Millville, the 1st Sabbath in Aug. Brethren Austin and Paine are invited to attend.

Third Sabbath, at Hill Centre; also Saturday previous. B. H. Couch.

The Lord willing, I will, as the brethren request, be at the Bergen Neck, N. J., Camp Meeting, Aug. 14.

Also preach at Bridgeport, Ct., Tuesday and Wednesday, Aug. 22 and 23.

And at Springfield, Mass., Thursday evening and continue over the Sabbath.

Also attend the Camp Meeting at Houghtonville, Vt., Aug. 29.

Lowell, Mass. J. Weston.

I shall preach at South Hope, Saturday, 19th, at 3 o'clock, and at Rockland, Sunday, 20th inst. S. K. Partridge.

The Lord willing, Bro. George Brown will preach at Prospect, Maine, on the Sabbath, August 13.

CAMP MEETING IN BRISTOL, R. I.

There will be a Camp Meeting in Bristol, R. I., on Bristol Common, commencing September 13th, and continuing over the Sabbath. Bro. J. Cummings will be in attendance with his tents. Brothers I. Adrian and S. S. Brewer are expected to be with him. Come, Brethren and Sisters, come up to this feast of tabernacles. Come in the name of the lord of hosts. Let all that can bring tents and bedding. There will be provisions made for board and lodging on the ground.

James H. Gladding.

CAMP MEETING.

The Lord willing, there will be a Camp Meeting at Houghtonville, Vt., on ground owned by Bro. A. G. Gibson, commencing Tuesday, Aug. 22, and continuing one week. It is hoped that the Brethren and Sisters in all this region of country will come together at this meeting in the name and strength of the Lord. This may be the last meeting of the kind we shall ever have. We hope the Brethren, as far as possible, will come with tents and provisions, prepared to take care of themselves. There will be a tent for the use of those who cannot bring one. The Lord willing, Bro. I. Adrian, with other ministering Brethren, will be present to preach the word. Will Bro. L. Boutell inquire of the Lord whether it is his duty to attend?

Your Bro. in hope of life,

O. D. Gibson.

There will be a Grove-Meeting, August 18, 1854, to be held at Hillsdale Co., Mich., half a mile south of the plank road leading from Hillsdale to Barswood Corners, on the town line of Cambria. Brethren coming on the cars will stop at Hillsdale the day before the meeting, where teams will be in readiness.

Will some of the Time preachers attend?

T. L. W.

The Lord will, I will preach in

Manchester the 2d Sabbath in August.

B. P. Manning.

M. Grant appoints to preach in Bridgeport, Ct., Sabbath, Aug. 13.

The Lord willing, we will hold a meeting in Grafton, height of land, Sunday, August 13.

D. M. Leavitt.
D. F. Leavitt.

The meetings at Reedsboro' and Colerain, are necessarily postponed. H. Pratt.

If God permit, we will meet the Brethren and Sisters at

Jay, Me., commencing Friday, August 11, to continue over the Sabbath. J. Partridge.
R. R. York.

TENT-MEETING.

Dear Brother, I made the change in my appointments, by request of the friends North, you will see all is as it should be this week.

I. Adrian.

Attend the Camp-Meeting at Bergen Neck.

Hebron, Washington Co., N. Y., Aug. 28th, if they will get up a Grove or Camp-Meeting. Will they give notice in season?

Champlain, N. Y., Sept. 6th, and over the Sabbath.

Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?

I will attend to Bro. John Gibson's appointment if he can have the meeting commence the 21st of Aug. Will he inform me if he can change it?

Will the Advent brethren give me a hearing? I pledge myself to answer all objections against the truths I advocate. Isaac Adrian.

Bro. S. W. Bishop will preach

At Boston, Mass., on Sunday, Aug. 13.

The Lord willing, I will meet with the brethren at

Lake Village, Sabbath, August 13.

C. L. Page.

North Haverhill, N. H., July 15, '54.

There will be a general gathering of the dear Saints of God at Sugar Hill, N. H., commencing Thursday, Aug. 10th, and continuing over the Sabbath. Come, my brethren and sisters, to this meeting, far and near, and have your faith strengthened, and your hearts made glad, by the glad tidings of the soon-coming King.—May the Master send some of his servants who have the spirit and power of the Gospel, to labor at this meeting. E. Whitney.

The Lord willing, I will preach

At Barnsted Red School House, 2d Sabbath in Aug.

At Meredith Centre, 3d Sabbath in August.

CAMP MEETING IN NEW JERSEY.

If the Lord will, there will be a Camp Meeting at Bergen Neck, 4 miles from Jersey City, to commence on Monday, Aug. 14th, and continuing one week. The brethren and sisters, far and near, are invited to attend this meeting. We hope all who can will bring their Tents.—Provision will be made for board, &c., on the ground. We hope the Preaching brethren will make arrangements to be there. The plank road stages run every hour from Jersey City to the ground. Fare 10 cents.

Committee,—Abraham Flavell, Mark E. Green, Joseph Cherry, David B. Salter, John Browe.

CAMP MEETING IN VERNON, VT.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground occupied the two past years, in a beautiful grove, about one-fourth of a mile from the North Vernon Depot, near the Connecticut river, road leading from Brattleboro, Vt., to Springfield, Ms., about 4 miles south of the former, and 48 north of the latter named place, commencing Aug. 14th, and continuing one week. The sole object of this meeting is for the salvation of our fellow-men. Brethren, East, West, North and South, will you not exert every power of your being, knowing the time is about over for us to labor to save souls? We cannot do too much for the cause of our soon coming King, seeing he has done so much for us. O do come to this feast in the name of the Lord, full of faith and the holy ghost, with the whole armor on all ready, in working order to save souls from the awful gathering storm. We once more invite all of God's people to come and bring their tents and join us. Arrangements will be made for board and horse keeping for all who may wish on reasonable terms. Arrangements will be made to reduce the fare on the railroad.

Committee,—E. G. Scott, E. Miller, C. Sevrance, A. Gage, S. Titus, J. Frost.

Brethren E. Burnham, J. G. Bennett, I. Couch, F. H. Berrick, are invited.

TENT-MEETING.

The Tent-Meeting appointed to be holden in the neighborhood of Syracuse, Onondaga Co., N. Y., will be held in Van Buren, Onondaga Co., N. Y., 12 miles west of Syracuse, commencing Thursday the 17th of August. The meeting will be 4 miles south-west of Baldwinsville, (on the Syracuse and Oswego Rail Road,) and [illegible] miles north of Canton, (on the Syracuse and Rochester Rail Road). Brethren, one and all, come to this meeting prepared to do good, and get good; bring your tents and provisions with you, and camp on the ground. For those that cannot do so there will be some way provided. Dear Brethren and Sisters, the Lord is coming this year. Come and hear the evidences from the word of God, and be prepared for that event looked for by the saints of every age. Bro. Cummings will be present, with his big Tent.

John T. Oakley.

N. B. There will be a team provided to convey Brethren to and from the cars. J. T. O.

Special Notices.

We wish to communicate through the Crisis with the brethren who are holding Tent meetings, and who are to be (according to appointment) at Syracuse on the 17th of this month.—We are very desirous of doing what we can for the salvation of the people of this place, and think that a Tent-meeting would be productive of much good. We therefore request the brethren to make their next appointment here, or as soon as they can arrange, and their expenses will be met. We hope the brethren will not fail to respond to this call. W. C. Page.

Buffalo, Aug. 1, 1854.

Bro. Yates Higgins' P. O. Address is Cooperstown, Brown Co., Ill.

P. Ross:—All right.

Bro. E. Hodgers and Bro B. H. Couch:—Your appointments come too late.

Bro R. Lock:—All right.

R. Chown's P. O. address is Daysville, Ogle Co., Ill.

Geo. L. Teeple's P. O. address is Bethel, Ct.

Bro. James Wendall, of Edenboro', Erie Co., Pa., requests that the preaching Brethren remember the flock in that place. It is about two hours ride from the city of Erie.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening.

J. S. Richards.

Buffalo, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Business Items.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro French.

☞ The book by J. Cummings explaining the Lithographic Chart may be had by applying to J. French, Lowell, Mass., or to J. Cummings, Concord, N. H. Price, fifty cents.

☞ We have just published in tract form the exposition of Ez 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidences to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.
" " paper	"	40 "
Wholesale, cloth	"	$40.00 per 100.
" paper	"	33.00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"Historical Extracts." This work contains 70 pages of extracts from 30 different histories, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies at these epochs.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete in three volumes. Price $5.

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.

Wholesale price, ... $11.00 per hundred.
Retail price, ... 15 cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

N Nichols, P Ross, Mr Graeley [illegible] dell, J Emmons, J Partridge, J [illegible] Batchelder, E Chisam, [illegible] Cosley, B Cochelaye, [illegible] Cutler, J Andrews, F H Whitaker, [illegible] Fenelist, [illegible] Horton, [illegible] J Dennet, [illegible] N Davis, [illegible] [illegible] L W Collins, [illegible]

Cash Received for Books.

J C King, [illegible] L M Daffee, [illegible] 50 cts, J Partridge, 25, [illegible] Gerrit, 50 cts.

Satisfaction.—Psa. xvii : 15.

I asked the man of Wealth, as he told o'er
His latest gains—which far increased his store,
[illegible] "When," he exclaimed,
[illegible] one's, [illegible]
[illegible] of Pleasure, as he came
[illegible] ball,—for balls he had a fame,—
[illegible] the question; he replied,
"A few more nights of joyous, will suffice."

[illegible] the Warrior next, with visage glad,
[illegible] the conquest, in his armor clad,
And him I asked; said he, "One victory more,
I leave to others Fame's fair field t' explore."

The gifted Orator next, then came along,
From where his happiest speech the listening throng
Had just applauded, when the question came,
Said he, "A few more years will fix my name."

I saw the man of Genius, as he gazed
On his last task, which made the world amazed,
And him I asked, said he, "When I excel
This my best work, the world my fame will swell."

And each had his desire; the future came,
But unsuffised were Pleasure, Wealth or Fame;
Yet still they looked, and hope allured them still,
That earth had ample store, each void to fill.

At length I saw the Christian, he came by
With modest step, while Hope beamed from his eye,
And when the question came, "Never," he said,
"While on this sin-cursed soil my feet shall tread."

"But when my Lord shall come, earth's scenes to close,
And call His ransomed ones from death's repose,
Waked in His likeness, with His Heavenly Bride,
At that blest day, I SHALL BE SATISFIED."

East Boston, July 20. P.

For the World's Crisis.

The Affections.

Dear Brother Merriam:—I wish to say a word or two by way of exhortation to the brethren, on knowing themselves.—We have listened to the evidence which proves conclusively that Jesus will come this year. The truth has found a place in our hearts; the fact is settled in our minds; and now what shall we do for the preparation? It is surely a time when we should live upon our knees. The last moments of probation are running out; our characters *are not* yet perfected; our destiny is not yet fixed; but these last few moments are to decide the matter forever. O, what manner of persons ought we to be, seeing we look for such things? How shall we spend the time so as to meet the approbation of God, and the acquital of our judge in that day? During my recent trials and temptations, I learned one thing that I was not aware of before. It is this—that temptations are generally presented to the affections, that if possible, our love may be debased; for whatever we love, we are sure to follow after; and if our affections are misplaced, we shall just as surely go to destruction as we exist. Solomon never uttered a truer sentiment than the one where he describes the power of love. Says he, "many waters cannot quench it, neither can the floods drown it." If a man would give *all* the substance of his house for love, it would utterly be contemned. Its all-controlling influence is manifest in the lives of both good and bad men. How important, then, that God should absorb it all! so that the language of our hearts and the acts of our lives may say, "*not my will, but thine be done;*"—and then when Jesus comes, we shall hail him with gladness, and he will admit us into the joy of our Lord. The loving John shows where his affections were, when he cried out, "Now are we the sons of God, and it doth not yet appear what we shall be; but when he shall appear, we *shall be like him.*" Judas manifested its all-controlling influence over him, when he bargained with the high priest to sell his master for thirty pieces of silver. The love of money, as the Scripture says, is the root of all evil. Paul makes it very plain where his affections are, when he exclaims, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these we are more than conquerors, through him that loved us." Yet Demas forsook Paul, because he *loved* this present world. Peter shows where his love is, when he exhorts the brethren, in view of the fiery trials they were to endure, to rejoice inasmuch as they are made partakers of Christ's sufferings, that when his glory shall be revealed, they may be glad with exceeding joy. But Balaam was so in love with the wages of unrighteousness, that he desired to curse those that God had not cursed, for the sake of the reward.

Ruth's attachment to Naomi called forth that [illegible] expression of her [illegible] to return and leave [illegible], "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go;—thy people shall be my people, and thy God, my God: where thou diest, will I die, and there will I be buried." Love to Christ led the martyrs, both men and women, to embrace the stake, and glory in the fagot fire, rejoicing that they were worthy to suffer for his name. And here, in these last days, the same love is required, in order to stand when he appeareth. Love that will die for his sake; for whoever loveth father, or mother, or wife, or life, more than him, is not worthy of him. How important, then, that our affections, our love, should all run in the right direction. And if my experience is like that of my brethren, here is where our trials and temptations now come. It seems as though the old man was making one more desperate effort to sever us from "him, whom having not seen we love." By some means he will so hide the glories of the world to come, and present in so fascinating a garb something that pertains to this life, in order to entrap the affections, that like Bunyan's pilgrim, I have had to put my fingers in my ears, and run on crying, life! life! Eternal life! And it is only by falling back upon the facts in the case, and calling mightily upon God, that I have been able to repel an attack make upon the affections. We must fight the good fight of faith, and *love*, laying hold on eternal life; for to surrender the affections is to surrender all. This shews the reason why the love of many waxes cold. They listen to the voice of the charmer, lose their first love; and if ever gained again, it is by bitter repentance, and returning to their first works. O let us be humble in view of what we have been,—what we now are,—and what we expect to be. Loving God with all the heart, *duty* and *desire* going in company, our journey will be pleasant, and our home made sure.

Thy brother, earnestly desiring *Salvation*,
RICHARD PLUMER.

PROPHETIC PERIODS.—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up; the Saints given unto the hand of the Little Horn. 538.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. 1798.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. 1828. Fall of the Stars 1833. Napoleon takes away the civil power of the Little Horn.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot.......1854. THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

For the World's Crisis.

We are Passing Away.

Brother Merriam:—As the sun rises in the morn, and throws its bright beams o'er the horizon, and in its strength and splendor, dazzling the eye of the beholder in its meridian, and passing onward in its course towards the western hills, till it is shrouded in the sunset clouds, so man arose, fashioned in the image of his Creator, ruled over all things terrestrial, passed the morn of his glory in the Garden of Eden, committed a sin by disobeying the command of God, passed the sunset of his existence by hearing the sentence pronounced upon him, "Dust thou art, and unto dust shalt thou return." Except we have immortality through Christ, dust must be our ultimate end. Death, the grim monster, the last enemy of man, is filling up the great charnel house. But the bounds of his domain is the groaning earth, which has been wet with the blood of saints, crying for vengeance. But soon, ah, soon, the prophetic wheel will cease its revolution; the trumpet will sound; angels descend; the saints of all ages, clad in immortal beauty, together with the living, changed, and escorted by the heavenly host to the regions above.—A shout goes up; it vibrates through the heavens. All is glory. Not unto us; but to thy name. The exiled Heir, the prince, our Redeemer, is come to put an end to strife, sin and death. The last enemy to be destroyed is death.

Our friends who died in the enemy's land, and sleep in the cold ground, will rise to die no more. O, glorious hope to the longing, sighing, groaning church of God! We have been led to contemplate, and bring our mind to dwell a few moments on the scenery before us, by seeing one of our number sicken and die. Bro. John Decrow has gone; he sleeps as did Lazarus. But we will not weep as though he died having no hope. He passed the dark shadow of death, serene and calm as the evening breeze, believing that he should be resurrected this year! When he was apparently in health, he spoke as though God was about to work a change in him; he failed not day nor night, wherever he might be, to warn the sinner against procrastination. He warned his fellow men that the Lord was at hand. His whole soul was full of the theme of the coming of our Savior this year. His place in the prayer and conference meetings is vacant—the sound of his voice is heard no more.—Friends and neighbors have heard his warning—he has finished his zealous, ardent course; and we trust there is a crown of glory laid up for him. The last rites to our brother being finished, we sung the hymn, "Thou art gone to the grave," &c.

Yours in hope, H.

CORRESPONDENCE.

NEW YORK, July 4, 1854.

Brother Merriam,—As there are some doubts in some minds whether the 1290 and 1335 days in Daniel 12: 11–13, mean literal days, or symbols of years, I send you an extract from "the divine history of the Church, by Frederick Fysh," page 232. He says,—"The 1335 years of Daniel are divided into three portions, namely, 1260 years, 30 years, and 45 years." (He asks the question) "Is there any peculiarity in the construction of the original in Daniel 12: 11? Yes. It may be a question whether 1290 days is the correct translation. The Hebrew is 1290 *yomin*. Now, if 1290 *days* were meant, the Hebrew would have been 1290 *yom*, according to the rule in Hebrew syntax, which requires that when the numeral signifies any number *exceeding ten*, the thing numbered be put in the *singular* number.—(Prof. Lee's Hebrew Grammar, p. 310.)—The word *yomin* is sometimes used to denote *a year*. It is so rendered in the marginal translation of Gen. 24: 55, and 1st Sam. 11: 19. In Leviticus 25: 29, *yomin* is translated "a full year;" and indeed this is the correct rendering; for it is an ellipsis for "a year of days." It may, therefore, fairly be questioned whether 1290 *full years* be not the correct translation of 1290 *yomin*. At all events the expression is a remarkable one, and the advocates of the *day day* theory must deal with it as best they can. The same peculiarity of construction is found in the following verse: "Blessed is he that waiteth and cometh to the 1335 *yomin*, or to the 1335th yomin." We have observed before, that the *cardinal* number is not unfrequently used by the Hebrews for the *ordinal*.—This may either denote that he is blessed who comes *to the end of the* 1335 *years*, or he is blessed who comes to the 1335 years. Mr. Fish, on 315th page of his work, translated Daniel 12: 13, thus,—"Go thy way, Daniel, for thou shalt rest, and stand in thy lot at the end of the yomin, or *full year*, that is, the 1335th year."

If this be the true rendering of the word yomin, it is in keeping with the whole historical prophecy of the 10th, 11th and 12th chapters of Daniel. The text in Dan. 10: 13, is as likely to mean 21 *yomin*, or years, as 21 days. Although I am looking for the coming of the Lord every day, time may continue until the Lord's full years come round, which, according to his word, end at the feast of the ingathering at the year's end, or revolution of the year, Ex. 34: 22, which will make full time from the time he set this world in motion. It will be the end of this age, and the end of the world, when Daniel stands or rises up in his lot; for Job says, "man lieth down, and riseth not till the heavens be no more; *they shall not awake, nor be raised out of their sleep.*"—Job 14: 12. If we want to know how these heavens are disposed of, turn to 2d Peter, 3: 10, and other parallel scriptures. There is no one that will be able to stand in that day, except those who have got one like the "Son of God" in their midst, like the three Hebrew children, which the King of Babylon tried to burn in that furnace of his.

Yours truly, looking for redemption this year,
M. E. GREEN.

SALEM, June 17, 1854.

Beloved Brother:—The King in His beauty is coming soon, blessed be His name. His children will all be glad and rejoice in the day of His coming. Those who now mourn the absence of their children and friends who have died in the Lord, will soon hear them shout victory o'er death and the grave, through Him "who hath washed us in His blood, and made us kings and priests unto God." O the joyful hope of the Resurrection! Joy and gladness will then succeed to mourning the loss of deceased friends. What precious promises there are in the blessed book. They give us courage to bear the ills of life,—we feel willing to suffer on; for we know that our redemption draweth nigh. The things of this world appear of so little consequence, that we almost forget that we are identified with them. We have set our hearts on things above; we are looking and waiting for our Beloved to return; we expect Him this year. We have no time to idle away in vain conversation, for the moments are too precious to waste. A very little while and we enter upon eternity; and the saints will be beyond the scoffs and frowns of unbelievers. My heart is sad when I think how few are willing to obey His commands.—Christians of the primitive age were a separate people; why should they not be so now? The bible is the same, the commandments of the Lord are the same now as they were then. O that professed Christians would come out from all that is contrary to the word of God. What if it be the fashion in these last days to believe in fables, to throw away part of the bible, to imitate the worldling in the follies and fashions of this life, which are so soon to pass away? But, thank the Lord, there are a few that are not ashamed to appear singular in the eye of the worldling; for they heed not the praise of man; they have a nobler end in view; their desire is to obey God, and trust His promises; therefore they can even now lift up their heads and rejoice, knowing that deliverance is nigh: that Jesus is surely about to come. O that we may all be ready to exchange this world of sorrow and turmoil for that blessed home, where all is peace and love. My prayer is, Lord help us all in this trying hour; we need thy constant care; help us Lord to be decided to come out from all that is not of God, and obey our Divine Master; trust all into His keeping, and be not over-charged with the cares of this life.
ALICE B. DRAPER.

PORT PERRY, C. W., June 3d, 1854.

Dear Bro. Merriam:—The Crisis is a welcome visitor in this Northern region.—It truly brings to us the glad tidings of the Kingdom. O how I love the time! It was a desirable subject to the Angels and prophets, and the Saints in all ages could cry out, "How long, O Lord?" It gives life to the cause; it is the mainspring of the Advent movement. O, how it wakes the wise virgins to trim their lamps afresh! O, how I regret to see so many turning back, like the foolish virgins. Their lamps are gone out; even of those who were the most sanguine on time. They now oppose, because they love their own cherished notion of the *age* to come. I am a believer in that age; but I look for the *Messiah* first to introduce it. Gathering of Israel? No. Unwalled villages? No; but overrunning of the land by the king of the North. The King must first come and establish his kingdom on Mount Zion, and gather his saints as the first events marked in prophecy now in the future. This will cause the ten kings to unite, and instead of warring with Nicholas, they will make war with the *Lamb*. See Rev. 17 and 19 Chaps. See also Dan. 12. Michael must first "*stand up*," which will be the cause of the "time of trouble."—In Rev. 15, the third woe and seventh trumpet introduce first the setting up of the kingdom, and the nations are angry. Why are they angry? Because the kingdoms of this world are given to Messiah, and he shall *reign forever*. Amen. The stone first appears before it breaks in pieces the metallic image. "In the days of these kings shall the God of Heaven set up a kingdom." What does it effect?—(Mark, it is first set up.) "It break in pieces and consumes," (a progressive work,) "all these kingdoms; and it shall stand for ever. Amen."

The coming of Christ, gathering of the saints and establishing of the kingdom, is what will gather the nations to the valley of Jehoshaphat, for the battle of the great day of God Almighty. O how consistent with the present state of the nations!—Their bone of contention is that *land* that belongs to Abraham's *seed*, (Christ); and when he comes and claims his right, the nation will then be angry in good earnest.

May God preserve us in the patient waiting for Christ.

Yours, in haste,
JOHN BOWER.

NEW YORK, July 31, 1854, }
31 Division street. }

Brother Merriam,—Yesterday we had some good meetings. The brethren are strong in the faith, that Jesus will come this year. Last evening I preached in the Advent Meeting House, where Elder L. D. Mansfield is the Pastor; and as he took the position the last two Sabbath evenings from the text in Mark 13: 32–37, that no man would ever know the day, the hour, the month, or the year of the Lord's coming; and said that our whole time-system was exploded, and a complete failure, I took the position from the same text, to show that instead of the text and context teaching any such doctrine, it taught just the opposite, and gave Dr. Jarvis' criticism with Tindall's old translation "of that day and hour maketh known no man; no, not the angels in Heaven, nor the Son, but the Father only;" and showed that God, the father, had given the time in Daniel 8: 12; and that it was for those living in the time of the end to understand it, and that the time would be known as certainly as it was in the days of Noah. That is my faith, which rests upon a positive declaration in God's word. But oh! is not the vision, spoken of by the prophet Isaiah, "become as a book that is sealed;" for Elder L. D Mansfield now takes the position that the prophetic periods were only given to teach us when that event was nigh; the same as the signs, and that nothing definite can be known.—If I were to take that position, I would go back to the Episcopal Methodist Church, where I could preach that event near at hand, and have greater opportunities of doing good, and be respected, and have a good name and be patronized in business. But no, I would rather suffer all the odium that can be heaped upon me for preaching what I believe to be truth, and be a companion of those who are called the odds and ends of the Advent ranks. I have nailed my colors to the mast, and I am determined to go through by God's grace assisting me to the end, which I believe is just upon us. My prayer is that I may be faithful and humble, so that I may hear the master say, "well done, enter into the joy of thy Lord."

Yours looking for the king this year,
WILLIAM ROWORTH.

SANDGATE, VT., July 20th, 1854.

Brother Merriam:—I am thankful, and feel to praise God for the privilege of reading the Crisis, which you have been so kind as to send freely to the people, and leave it for them to *contribute* for its *support*. I hope it will be sustained while it gives the cry of alarm to the sleeping virgins, and the sleeping world.

This is indeed a trying time to the faithful, who are looking for the blessed hope, and glorious appearing of Jesus Christ, while the proud scoffers are deriding those that are watching for the Savior.

My heart responds *amen* to what the Brethren say in their communications from time to time. However, I cannot say this year with as much confidence as some do, yet my heart says, "Come, Lord Jesus."

I am looking for some signs to make the sinner tremble and *mourn*; perhaps we have had enough already. Brn. Packard and Johnson were here last winter, and held a few meetings, presenting the chart, to convince the people that this was the year, with some good effect, I trust.

The people seem to reject the idea of knowing the time; yet we read the day is appointed. Do we need to know the time in order to be ready? If so, let us search the scriptures, to learn the whole lesson of salvation.

Yours, &c.,
J. SNOW.

SAVOY, MASS., May 19th, 1854.

Brother Merriam:—I wish to convey a few thoughts through the Crisis to the Brethren and Sisters. I thank the Lord that we can know each other's feelings on this great subject. I think it is one of the highest importance. I was not led into this faith by the opinion of others, but by the instructions of the word. I could no longer reject it, and be free. I sometimes feel anxious to see the bright smiles of the [illegible]. When I contemplate what a glorious sight it would be, to see the unnumbered throng with the Savior come shouting through the air, circle above circle, filling the heavens with dazzling robes and crowns of glory. I feel small, but I do believe I should be happy, and shout glory to Him who is worthy of all praise. O sinner, you will tremble although you may scoff now and disbelieve; but when you see him coming in the clouds of heaven, from whose presence the heavens and the earth shall flee away, you will tremble with most tormenting fear. But now is the time for repentance and preparation for that trying scene. My prayer is, that God would convict and convert sinners, and O that they may be willing to be saved in his kingdom, through Christ, Amen. O let us be faithful to him that is able to save us this year in glory.

Yours in love,
NEWELL WHITE.

FREEDOM, N. H., June 13, 1854.

Brother Merriam:—While casting my eye over the pages of the Crisis, week after week, my heart is cheered with the glorious effects of the Midnight Cry, which I believe, with all my heart, is sounding through the land. It is to the household, meat in due season, glory to God. When first I received this doctrine, I began to watch the effects, to see if the truth, as I believed it was, moved the Virgins; and, glory to God, I not only see it through the universal testimony of my brethren through the Crisis, but think I am a witness to its effects myself in many places that I have visited the past winter and spring. There has been a good work in this place.—Many have believed and been baptized; others are coming.

I am travelling mostly in new fields; and there seems to be an interest awakened in the hearts of men to hear the truth.—O, my brethren, enter heartily into the work of the Lord, for all will be over in a few weeks, at the longest. What we do for our fellow-men must be done soon.—O that God would give us a sense of the position we occupy!

Your brother, expecting deliverance this year.
T. W. PIPER.

CHESHIRE, Mass., June 9, 1854.

Brother Merriam:—I wish to say a few words to the scattered flock, through the Crisis. It is with joy that I read the Crisis; knowing that I shall find good instruction therein; and I love to read the letters which are written by different individuals. I feel as though I knew them all; and truly we are all children of one Father, journeying to a heavenly country, having no abiding city here; but as pilgrims and strangers, we are wandering in this dreary wilderness of sin, assailed by temptation and trials, scorned and derided by the world, held in contempt by those professing Christianity. But we know that our Redeemer liveth, and if we prove faithful a little longer, we shall stand in our lot with Daniel, at the end of the days. O, then, we will toil on a little longer, till "He that shall come, will come and will not tarry." Soon we shall ascend the table-lands of glory, there to shout our sufferings o'er with all the blood-washed throng. Soon the old ship will enter the harbor, to go no more out forever.

What a shout will rend the blue dome of Heaven, as the pilgrims land, and as their feet first press the holy ground!—Their song of victory will make high heaven ring. O, who would not be there, to join the swelling hosts of God's elect, and share with Him His endless joy?—Sinner, prepare to meet thy God. The day hasteth—it hasteth greatly.

O, who shall abide the day of His coming, and who shall stand when He appeareth? May we all be faithful a few days more, and we shall enter in, and sit down at the marriage supper of the Lamb; for the Bride hath made herself ready. God grant, dear reader, that you and I may be there.

Your sister, in the blessed hope of seeing Jesus this year. MARINDA.

THE STEAM FRIGATE. The keel of the U. S. steam frigate to be built at Charlestown, is 252 feet in length. The extreme length of the vessel will be 280 feet; breadth of beam 52; depth of hold 27: tonnage, by government measure, 3400. Her armament will consist of 52 guns, two monster Paixhans on the spar deck, and the rest mostly long 32's.—(Bost. Bee.

Difficulty between the United States and Russia.—The Courrier des Etats Unis, of New York, states that a difficulty has arisen between the Russian Governor of Kamschatka, and the American Consul at New Archangel. The Russian had seized an American ship for fishing in what is now for the first time claimed as Russian waters.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, AUGUST 16, 1854.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis, Lowell, Mass.*"

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

The Signs of the Times.

(*Continued.*)

The next sign is the falling of the stars, which was literally fulfilled, Nov. 13, 1833. I am aware that some view that phenomenon as an exhibition of meteors, and not of stars, and therefore no fulfilment of that sign. I ask what kind of a star piloted the wise men to the birth place of our Saviour? It could not have been a planet, or fixed star. And I am informed that the distinction between meteors and stars is of modern invention, the discovery of modern astronomers. It is well known the ancients understood by the Greek word aster, (used in Matt. 24: 29), the smaller lights of heaven. It is therefore evident that this sign must have a shower of meteors, or small stars for its fulfilment.—One declared that the phenomenon was "the greatest display of celestial fire-works that has ever been seen since the creation of the world."

Prof. Olmstead, of Yale College, says, "they did not fly at random over all parts of the sky; but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle." This shows the manner as described by the Revelator, "as a fig tree casteth her untimely figs when it is shaken of a mighty wind."

Hear what Henry Dana Ward's testimony is,—"At the cry, 'look out of the window,' I sprang from a deep sleep, and with wonder, saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also showed the falling stars, in the very image of one thing, and of only one, I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'see how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. 6: 13." More might be quoted from it found in the Journal of Commerce of Nov. 15, 1833; but we will leave that, and present two more short extracts, the first from the Connecticut Observer of Nov. 25, 1833:—"We pronounce the raining of fire, which we saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign, of that great and dreadful day, which the inhabitants of the earth will witness when the sixth seal shall be opened. The time is just at hand, described not only in the New Testament, but in the Old. A more correct picture of a fig tree casting its leaves when blown by a mighty wind, it is not possible to behold."

Burnet, author of "Sacred Theory of the Earth," published in 1697, referred to this in the following language:—"The last sign before the coming of Christ is the falling stars. No doubt there will be all sorts of fiery meteors at that time, and amongst others those called falling stars, which though they are not considurable singly, yet if they were multiplied in great numbers, falling as the prophets says, as leaves from the vines, or figs from the fig-tree, they would make an astonishing sight."

Joel 2: 30, "And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke." This may refer to the Aurora Borealis, or Northern Lights; but I will not stop to speak of this, only to say, that they correspond to the prophecy, and they never have been accounted for, or explained by any of our Astronomers, or Philosophers, up to the present time; therefore they must be a sign of the last days.

In Luke 21: 25, 26, after the signs are brought to view, Jesus says, "upon the earth, distress of nations with perplexity; the sea, and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth."

Do we see any of this prophecy fulfilled before our eyes? Has there been distress of nations, the sea and waves roaring?—Let the history of the past ten years answer. Look at the financial, political, moral and religious embarrassments, tha have and still do exist, filling the earth with perplexity. Every thing in society seems unsettled. No stability, no confidence; change and revolution all over the earth. It is not confined to individuals, nor associations; but it equally affects all nations.

Turn your attention to the Eastern world. What means all that commotion? Every throne in Europe is tottering, and the occupants thereof tremble with fearful apprehension. The Eastern war has caused a famine, to a greater or less extent, and all faces gather blackness, while they view the scene before and around them. What does it mean? God declares there shall be "upon the earth distress of nations with perplexity."

The sea and the waves have roared mightily for the last ten years, in the destruction of life and property unparalleled in the history of any period, except that of Noah's flood. In one storm, 238 vessels were reported to have been lost; in another, 351, In 1845 or 6, 3,000 lives were lost by the inroads of the sea at Farmose, an island near Canton.

There has been a wonderful overflowing of rivers for the past few years. In the old countries the destruction of property and the loss of life during the years 1845 and 6, was astonishing. In the north of China whole provinces were almost entirely submerged. The retreat of the waters left corpses in thousands. A Paris paper states that in these years "the Rhine, Elbe, Vistula, &c., had in succession overflowed their banks, not in a day, but in an hour! Several thousands villages were covered with water.

This is only a sample of the roaring of waves, and the distress of nations up to the years 1847 or 8. And since then this prophecy has been wonderfully fulfilled in our land.

It would be impossible to tell the exact amount of damage, and the extent to which men's hearts have failed them "for fear, looking after those things which are coming on the earth," by the overflowing of rivers, the ravages of fire, famines, earthquakes, pestilences, wars, &c. The world is looking for some great overturn; they know not what. Let us be looking for the coming of our Lord. In the I of Tim. 4: 1, we read, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Now what could be more clearly fulfilled than this passage in the history of the Rappers, so called? How many have left the Bible, and have gone to spirits of devils for instruction? The Bible declares "the dead know not anything,"—"man returneth to his earth, and in that very day his thoughts perish." If he has no thoughts, how can he communicate knowledge to others? They are truly seducing spirits, and many have left the faith for a few years past and joined them. In 2 Tim. 3 ch. we read,—"This know also that in the last days, perilous times shall come." He tells us what shall cause these perilous times,—"For men shall be lovers of their own selves."

Was there ever a time when men loved themselves as at the present? Was there ever more need of enforcing the Saviour's injunction, "Love thy neighbor as thyself?" Never. Men will take care of themselves, and let the rest of their fellow-men take care of themselves.

"Covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." How clearly the state of the world at the present time is here pictured out. The prophet could not have drawn a more correct likeness had he lived in this our day. How selfish men at this time manifest themselves to be! They grasp whatever comes within their reach, and keep all they can obtain. There are members of churches that profess to have laid all upon the altar of God, who, if the Lord should require their substance, or any portion of it, would at once declare "it is their own and they have a right to do with it as they please." Many "boasters" are also seen stalking through the world, as if they could perform great wonders; and we even have a class of persons around us, that pretend they can perform all the miracles that Christ did, thereby asserting that Christ was but a mere man. How "proud" also the men of this age have become Pride fills our land, and it is not confined to the worlding, but in the professed Church of Christ, which ought to appear meek and lowly, we see pride manifested in a great degree. Look into a church a hundred years ago, and it was all plain. Churches a hundred years ago were without ornaments, or glittering show; the worship was not a form of godliness without the power; but the power of God and the Spirit of Christ were there.—The churches of our age are decorated with cushions, carpets, tassels, chandeliers, and the music of an organ and choir is substituted for the simple melodies of those who sang in the spirit and with the understanding. Alas! How sadly the Church has degenerated!

"Blasphemers." From the boy of ten to the old man, whose locks have been whitened by the frost of fourscore winters, we are constantly hearing our God blasphemed.

Children "disobedient to parents."—Every parent knows that this is true at this period of the world; and we hear almost every parent saying, "my children will not obey me as they used to; they seem to delight in disobedience." Ah, parents, it is the last time; and God hath declared it should be so.

"Unthankful, unholy." Where are the holy men? Gone, gone; but few left; the majority of even professors are not leading holy lives because they do not believe they can.

"Without natural affection." Parents hating their children—children hating their parents—truly this is an age "without natural affection."

"Trucebreakers," covenant or bargain-breakers. How wonderfully this item is fulfilled in our day.

"False accusers, incontinent, fierce, despisers of those that are good." The good were once reverenced; but they are now despised; and one that endeavors to lead a holy life, cannot remain in the Church; but must be excluded as a heretic.

"Traitors, heady, high-minded." Of this class I will simply say all can see, that friend betrays friend; and there is no confidence to be placed in man.

"Lovers of pleasure more than lovers of God." How manifest is this to every beholder! The party, the picnic, the riding and sailing excursion are looked upon with greater delight than the place of worship, where God's children meet to enjoy that blessedness which far surpasses all earthly pleasure. The place where God delights to own and bless, is looked upon as gloomy and uninviting; but the place of bacchanalian song and the merry dance is preferred by the majority of men; and sad to say, many professed Christians are seen there, uniting with the world, when God says, "Have no fellowship with the unfruitful works of darkness."

"Having a form of godliness, but denying the power thereof." A form of prayer, &c., is sufficient for a majority of the world; but the power of godliness in the heart is regarded as non-essential.—Many professors will go to the house of prayer, partake of the Supper of the Lord, and then live like the world. Do you ask the reason of this? They have a "form of godliness, but deny the power thereof,' "from such," we are commanded "to turn away." Would to God that those who profess to believe the Lord is coming, would obey the command.

"In 2 Pet. 3 ch., we read, "knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—How literally we see this fulfilling! But the Lord says, "for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, perished: but the heavens and the earth, which are now, by the same word kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "Willingly ignorant;" no excuse: what a charge from the Almighty! Let us be careful that it is not said of us, ye "are willingly ignorant" of it, when it is our privilege to understand it and keep our garments."

Is there anything else occurring around us that looks like a fulfilling of the word of God, in the last days? Let us see.—After our Lord and Master had presented the signs of the last days, viz., those in the sun, moon and stars, he then presents two classes of persons, one represented by a good servant; the other by an evil servant. The evil servant is saying, "My Lord delayeth his coming;" the scoffer is saying, where is the promise of his coming?" Do we see this fulfilled? We do. The history of the Adventists fills the picture. In 1820, Joseph Wolf began preaching the second, speedy coming of our Lord; he was followed by others, until at length, William Miller, a humble farmer, of Low Hampton, N. Y., inspired with more than mortal energy, sounded the alarm in God's holy mountain, which has echoed and re-echoed through these United States, like the shrill notes of the mighty trumpet, awaking the sleeping, dreaming Church; multitudes were aroused by the sound of the coming of Christ in 1843, and went forth to meet the Bridegroom. At length they thought by the types, &c., that the tenth day of the seventh month, 1844, must bring the Lord: therefore they proclaimed it to the world, and many looked with longing eyes on that day to see their King, coming down the bright pathway of heaven; but in this they were disappointed. Here came the tarrying time. Then we have another portion of God's word fulfilled, viz., Ezek. 13: 22. "The days are prolonged, and every vision faileth." And here let me say to those that disregard the time, God's word could not have been fulfilled had there not been a set time for the return of the Bridegroom. How can there be a disappointment without an appointed time? To illustrate. Suppose I say to my friend, I will meet you at Boston, not stating when, can he say that I have disappointed him after a week has passed? No; for I have not told him when I would meet him.—But if I were to promise to meet him on the 10th of August, then after the tenth has past, and I do not fulfil the promise, I have tarried, he is disappointed. So you can plainly see, that unless they had set the tenth day of the seventh month, the proverb could not have prevailed in the land, "The days are prolonged, and every vision faileth."

It may be affirmed, that this proverb refers only to the time of the Jews. But let me ask, is it not used in our day? You will say, "yes." If so, it could not have been used then; for the Lord says they shall no more use it as a proverb in Israel.

Some are saying, "the vision that he seeth is for many days to come, and he prophesieth of the times that are far off." The Church are literally fulfilling this scripture to-day. They assert that there must be a thousand years of millenial glory before the coming of Christ. But I am constrained to believe this idea to be one of the fables of the last days, designed to lead men from the truth, and cause them to be "at ease in Zion."

But thank God the Midnight Cry is sounding, and we are to meet him, whom our souls love.

Let me review a little. We have seen the "scoffer," mocking, and ridiculing the coming of the Lord.

We see the "proud, haughty, blasphemers, lovers of pleasure," walking our streets, almost bidding defiance to the Spirit of God; nations are in wild disorder, "men's hearts are failing them for fear, and for looking after those things that are coming on the earth." The "sun has been darkened" in its going forth,—the "moon has been turned to blood,"—"the stars have fallen from heaven, as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." These things were to take place under the sixth seal; and before the seventh opens, the nations are to cry, "fall on us," O rocks and mountains, "and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand."

Dear reader, will you be wise for yourself? Do not say your calculations will all fail again. Let me say to you, "come with us; for the Lord has spoken good concerning Israel." The vision has been written upon tables so that he may "run that readeth it;" it is speaking, and will not lie; it has seemed to lie, to the world, but now it is to come to pass, and will not tarry. What a scene is before us! Rocks rending, tombs bursting, and the dead arising, the living saints crying, "lo this is our God; we have waited for him, we will be glad and rejoice in his salvation!"

What encouragement we have, dear brethren, to give meat in due season to the flock of God, which is, "Behold the Bridegroom cometh; go ye out to meet him." The signs are all fulfilled. Then lift up your voices like a trumpet, cry aloud and spare not; sound the alarm in all the earth; the Lord is coming, the Lord is coming quickly to judge the world in righteousness. O sinner, your time is short. May God help you to repent and prepare to meet your God; that "when the last loud trumpet shall rend the vaulted skies," you may be safe in the arms of Omnipotence, and be gathered with that innumerable company, that shall come up through great tribulation, having their robes washed in the blood of the Lamb, and unite in that song that angels cannot sing, triumphantly walk the golden streets, waving the palms of victory over death, hell, and the grave, saying, "ALLELUIA, *for the Lord God omnipotent reigneth.*"

GEORGE L. TEEPLE.

Bethel, Conn.

Jubilee Year.

It has been some weeks since I have claimed the blessed privilege of speaking to the waiting ones through the columns of the Crisis. I now wish to say first of all, my heart is moved with gratitude to God for his gracious mercies to poor, unworthy me. Unceasing thanks be unto him now, henceforth and for ever,—that I was not left to reject—this last solemn message. Last fall I had read and heard much of the hard spirit of persons believing in the time; after a candid and unprejudiced observation of this subject since the time above specified, I have witnessed in almost every instance the hardness has been on the part of an opposite influence. Unbelief has carried some to such an extent in opposition to the time and some of its concomitant arrangement, that they consider it seemingly a virtue to oppose time; and in so doing they have, in my humble opinion, lost much of the enjoyment of religion. O may the Father of light and life graciously condescend to keep me from ever practising what I see wrong in others.

Never—no, never, in my experience in this last, very last movement of God's dear saints, have I felt such unlimited confidence, and unwavering faith in the Advent of our dear Redeemer, as I do this moment, as also for months in the past—as time rolls away,—my faith increases.—Glory, glory, hallelujah, to God, that I am not left to grope in Laodicea. My faith embraces the ending of the days, with Daniel and all the saints in their lot, as a certainty—between this and spring—in all probability in October. While I have been toiling and laboring unceasingly for the salvation of my fellow-travellers to the bar of God, the great deep of my heart is moved for my children. O God, hear a Father's and a Mother's prayer for their loved ones. While I have read the precious promise of Jesus in Mark ix: 23d, how often have I come to him as the 24th v. presents that Father. I have [illegible] encourage me. They shall be followed by the prayers and [illegible] of the family, and the exceeding great and precious promises of our Father in heaven, till we reach the land where all tears shall be wiped away,—and anxious, burdened hearts will cease to be the [illegible] fountain of groans and sighs. O ye Fathers and Mothers, now looking for and expecting the coming Saviour, look around upon your offspring hurrying to judgment! "Alas! alas!" will then be heard, "where are my children? Left! left!" O God, what a theme for your consideration! Now, then, work with all the means within your power. If they are saved, they must be brought in very soon. O my soul, reflect and wonder. The world ripe for the harvest—the judgement rushing on,—the last notes of mercy sounding,—the spirit gradually withdrawing from the world. The nations are angry. The opening scenes of that great day of God Almighty are passing in solemn review before the eyes of all that understand the signs of the times. I have much on my own part to humble me in view of the above facts. Dear Brethren, the 14th verse of Heb. xii, is now a present truth; and it will be a requisite in a very few days or weeks from this.

Let me say to the tempted, tried and lonely ones, be watchful, hopeful, "nothing fearing." We are most certainly on the right position as it regards time, all the opposition to the contrary notwithstanding. Dearly beloved, all that receive the divine approbation must be found as the Apostles describe the bride of Christ, in Eph. v. 27, and Rev. xix: 7, 8. Turn and read. Hunger and thirst for that purity of heart, and God will bestow it on you. A few faint groans, a cold formal prayer with an unguarded life and conversation will not obtain it. Cease to trifle—cease to surmise evil—cease to spend hours in frivolous remarks—cease unnecessary disputation—cease spending hours in unnecessary conversation,—spend more in prayer, in meditation. O what a day is at hand! How it rolls up in my imagination, with all its attendant scenes of awe, and magnificent grandeur!! The Trumpet sounds—the dead arise—the Heavens part asunder—the great white Throne appears—its wheels roll in fire—the awful occupant encircled in light and enshrouded in glory, and the books are opened. Prepare, O prepare, reader. Saints of God, gird up the loins of your mind, be sober, watch unto prayer; and above all things have fervent charity among yourselves.

I close by subscribing myself a firm believer in the speedy coming of my once despised King.

Thy Pilgrim Bro. in the bonds of love, believing this to be the year of Jubilee,

S. S. BREWER.

Westboro', Mass., August 3.

MACOMB, ILL., July 30th, 1854.

Brother Merriam:—Being desirous of the continuance of the World's Crisis, I write to inform you that I am one of the poor of this world, looking for the glorious appearing of our blessed Master. It does my soul good to read the testimony of those of like precious faith. My heart responds Amen, glory to God.

MARY M. BUNNELL.

BUFFALO, N. Y., August [illegible], 1854.

Brother Merriam:—I wish to say a few words through the Crisis to the Brethren and Sisters looking for the Lord. It appears to me that the event is nearer than some expect. Some think that [illegible] must be overthrown, and the nations gathered to the valley of Megiddo before the Lord appears. But I think the Word of God teaches differently. The man of sin is to continue till the judgment [illegible] the books opened. [illegible] prophet [illegible] the prophets [illegible] over the destruction [illegible] and as dead [illegible] be raised [illegible] in which the [illegible] a faithful [illegible]

Brethren, I believe that our [illegible] on the time and [illegible]

God has revealed the time, and intended it to be understood; and I believe that we ought to thank his great name for such heavenly light in these days of wilful darkness and unbelief.

Brethren, let us have faith in God and in his word, remembering that it is those who are of faith that are blessed with faithful Abraham.

Yours, looking for eternal life, through Jesus at the end of the days,

ROBERT HUMPHRIES.

The World's Crisis.

[illegible], AUGUST 16, 1854.

The Doctrine of Natural Immortality.

(Continued.)

But, although I think no one can bring an item from the Old Testament to prove the contrary to the views advanced, yet some expressions of the New Testament might seem to favor that side. Admitting there be certain isolated passages, say one to go against a hundred, still our minds ought to be swayed by the *strongest* evidence. I think Phil. 1: 23, is the strongest objection that can be brought. Paul in v. 20, says, Christ will be magnified in his body "whether by life or by death." V. 21, "For me to live is Christ." This is not good English. I perceive in the Greek Marg. it reads, "for me to live is profitable;" i. e., to the Church, "and to die is gain," i. e., to Christ, or His cause. V. 22, "But if I live in the flesh, this is the fruit of my labor," (viz., to be of advantage to the Church.) V. 23, "For I am in a strait betwixt two, having a desire" (the word in the Greek expresses an intense desire,) "to depart and to be with Christ" (as Enoch and Elijah did; not by death, but by *translation*,) "which is far better," (than living in the flesh.) I view it in this light because Jesus directed His disciples to look for His return as the event which would re-unite them forever with Him. They were not to go to Him at death; but He would "come and receive them to Himself," (in order) "that *where He is, they may be also*." Again, Paul says, when the saints rise to meet the Lord in the air, "*so shall we ever be with the Lord*." He could not, therefore, according to the word, expect to be with Christ until He comes, unless by translation; and we know from other passages he did not *expect immortality*, or the crown till *that day*, although he earnestly *desired to depart, and be with Christ*. In Phil. 3, we find the goal at which he aimed was the resurrection of the dead. This word in the Gr. is not the common word translated resurrection. It should, as Professor Bush admits, be rendered resurrection *from* the dead, which implies it was the first resurrection, i. e., the resurrection of the righteous, which could not have been his aim if he expected to be with Christ at death. He then counsels the Church to imitate his example, and expressly states that he is looking for the coming of the Saviour who will "*change our vile bodies*," &c.

The answer of Christ to the thief on the cross, "To day shalt thou be with me in Paradise," is often brought as an obj.— But Jesus poured out not only His blood, as it were, but also His soul "unto death," and David, in allusion to the subject, says, "thou wilt not leave my soul in hell," (hades, the grave,) "neither wilt thou suffer thine holy one to see corruption."— (Ps. 16: 10.) Peter quotes this expression, (Acts 2,) and applies it to the resurrection of Christ; so that the reason why the soul of the Saviour was not left in the grave, was, He was *resurrected*. He speaks of David as dead and entombed, and not having ascended to heaven; and Jesus himself said after He rose, "I have not yet ascended to heaven," and we are assured that the Son of man was "three days and three nights in the heart of the earth," which could not have been if He had ascended to the regions of glory in a celestial Paradise. I observe a different punctuation in the Greek Margin, which would make it read thus; "Verily I say unto thee to-day, or as it might be rendered, "Verily I say unto thee now, thou shall be with me in Paradise." That is, I now assure thee, that when I come into my kingdom, thou shalt share with me in its glory.

Rev. 22: 9. This passage is quoted against the idea that the dead sleep, but it is only because the verse is misunderstood. The Greek reads thus, "I am a fellow servant of thee, and of thy Brethren the Prophets." I have heard 1. Thess. 4: 14, triumphantly quoted against us; but as I have attempted to show, it is one of the strongest proofs in our favor. Luke [illegible]. This passage is also brought as an objection; but it is a strong proof of the unconscious state. According to the common theory, Jesus here gives no proof whatever of a resurrection, to which the discourse wholly relates, but only of an intermediate state. The true idea I conceive to be this: inasmuch as God styles Himself the God of Abraham, &c., and it is absurd to suppose He would be the God of one who has no existence; therefore Abraham, &c., must be made alive again, i. e., have a resurrection, else the Lord would not be his God; and as his rest is temporary, and not eternal, therefore in the eye of Omniscience he is regarded as having life; "for all live unto Him" who sees the end from the beginning, and calls things that are not as though they were.

One of the clearest passages in all scripture on this point, I have not alluded to, viz., 1 Cor. 15. If you trace the reasoning of that whole ch. you will find his premises are entirely based on the resurrection; and the conclusion of his logical argument is, that without a resurrection of the entire man there is neither hope for the living, nor happiness for the dead. He clearly teaches that other-wise the believer in Christ, if deceased, has "*perished ultimately*;" and if living, has no hope beyond the present life; and shows conclusively that there is no future life, or entrance into a world to come, except through the medium of the resurrection.

The reason why we have been called semi-infidels, and cast out of the synagogue, is simply because we attach to the word its literal and appropriate signification. We believe that death is the privation of life—that when a man dies he no longer lives, but *after death* he *is dead*, and when *asleep* in Jesus he is *not awake* in His service, that when he *knows not any thing* and his *thoughts perish*, that he is *unconscious* of whatever passes, that when he *cannot praise the Lord* he is *not striking his golden harp in heaven*. We do not believe with the Poet, that

"When this feeble, stammering tongue,
Lies silent in the grave;
Then in a sweeter, nobler song,
I'll sing thy power to save."

We believe the Scripture, "In death there is no remembrance of thee." We no more believe in a death that never dies, than in a life that never lives. We stand upon *plain, positive, literal Bible truths*; and those who discard, and hate, and persecute us for our close adhesion to a strict construction of the word, are little aware what they are trampling under foot.

But of what consequence is this subject any way? Much every way. Provided natural immortality be truth, it cannot be made responsible for evils that may arise from its advocacy; but provided it has no scriptural foundation, it must be held responsible, so to speak, for all errors and superstitions that may result from its propagation: and rely on it, it will be a fearful array of errors and darkness, and superstition, and death. Says Jacob Abbott, "the gods whom the ancients worshipped, were in fact only *deifications of old heroes and kings*, who had lived in early times," &c. Again, "the most famous divinities of Egypt, India and Greece, were deified men, heroes, founders of cities and public benefactors, consecrated after their *death* to the privileges of celestial beings." So nearly all the idolatry of the ancient world depended on the unscriptural doctrine taught by such philosophers as Plato and Socrates, that men were immortal by nature. Thus the famous god of Babylon, Baal, was its first king. The religion of Thibet which prevails, it is said, more extensively than any other, is kept up by the idea that when the Grand Lama dies, his spirit enters the body of some infant; and thus by the doctrine of the soul's immortality this system of heathen worship is perpetuated.

In fact this doctrine is blended with nearly all the systems of heathenism in the world.

When the Catholic power was set up as a persecuting power, there was a great dispute respecting the two natures of Christ; the Monophysites contending that he had but one nature, and the Catholics that he had two distinct natures; and when one died, the other lived. This is connected with our views of immortality. The decrees of the Council of Chalcedon favored the two natures, and those decrees must be enforced. Here commenced that long series of dreadful persecutions under the Papal power. The Catholics seeking to exterminate the heretics from the earth, because they believed as we do; and for their Bible doctrines the martyrs of Jesus fell under the hand of the executioner, by flame, captivity and spoil many days.

Gibbon, speaking of the Catholic doctrine in relation to the incarnation of Christ, says, "In the name of the fourth general Council, the Christ in one person, but in two natures, was announced to the Catholic world. * * * * During ten centuries of blindness and servitude, Europe received her religious opinions from the oracle of the Vatican; and the same doctrine, already varnished with the rust of antiquity, was admitted without dispute into the creed of the Reformers, who disclaimed the supremacy of the Roman Pontiff. The synod of Chalcedon" (upon which the Catholic Church was based) "still triumphs in the Protestant Churches; but the ferment of controversy has subsided, and the most pious Christians of the present day are ignorant, or careless of their own belief concerning the mystery of the incarnation."

As the divine nature was united to the human nature of Christ during the days of His flesh, but afterwards was separated from it by death; so the Catholic Church believe that an immortal nature is united to the animal or mortal nature of man during his existence in this life, but is separated from it at death, surviving the dissolution of the body, and mounting up to glory, or sinking into purgatory.

The origin of the doctrine of immortality is given by Gibbon thus: "Since the introduction of the *Greek or Chaldean philosophy*, the Jews were persuaded of the pre-existence, transmigration and *immortality of souls*."

Standing as we do on the same platform, in consequence of which the early Protestants were hunted like beasts of the forest, a degree of the same spirit is manifested towards us; and it is hardly thought fitting that we be admitted into pulpits, or recognized as followers of Christ.

The practice of the invocation of saints is of course entirely based on the doctrine of immortality; and the same is true of their purgatory. The support of the Catholic system depends much on their prayers and mass for the dead; so that the doctrine of immortality is the corner stone of the abomination that has made desolate the Church of God.

The system of Swedenborg is also dependent on the same idea. Universalism leans much on the false and unscriptural notion that all men possess immortality; and that being a part of God, all men consequently will be saved.

The rapping mania, which is sweeping over the civilized world as a strong delusion sent upon all who reject the truth, and have pleasure in unrighteousness, is founded in the same error of heathen philosophy.

Thus we find that instead of this principle lying at the basis of Christianity, it underlies every system of error and delusion. It is the main pillar of heathenism and idolatry, as well as of the antichristian apostacy, and erroneous theories in the Protesed Church. Just let this single principle, this one enormous block be knocked away, and a large proportion of heathen superstition and idolatrous worship falls to the ground; and the gigantic system of oppression under which the earth groans, follows in its train; and in connection down go Swedenborgianism, Universalism, and various systems of error in the Church; and finally all the necromancy, haunted houses, ghosts, rapping mediums, and a thousand delusions with which the earth is filled. So that I cannot, after investigation, regard it as one of the errors of the world, but as THE *great fundamental error* in theology, the starting point of delusion in matters of faith.

Now for the question, how came it in the world? I understand its first advocate to be him who said, "ye shall *not* surely die; but shall be as gods, knowing good and evil." On this principle the heathens have acted, and regarded their departed heroes as gods. Heathen philosophers as Plato, Socrates, Cicero, &c., undertook to defend the doctrine by logical arguments. Consequently, when the Platonic philosophy was introduced into the Church by some adherents to that school who had been converted, they defended the doctrine of immortality by philosophical, instead of scriptural arguments. This was in the latter part of the second century. At length, to decide the dispute in the Church, the infallible authority of Pope Leo 10th was brought in requisition; and he decided in favor of immortality in these words,

"Whereas, in these our days, some have dared to assert concerning the nature of the reasonable soul, that it is mortal, and one or the same in all men; and some, rashly philosophizing, declare this to be true, at least according to philosophy.— We, with the approbation of the sacred Council, do condemn and reprobate all those who assert that the intellectual soul is mortal, or one and the same in all men, and those who call these things in question: seeing that the soul is not only truly, and of itself, and essentially the form of the human body, as is expressed in the Canon of Pope Clement the Fifth, published in the General Council of Vienna, but likewise immortal, and, according to the number of bodies into which it is infused, is singularly multipliable, multiplied and to be multiplied. * * And seeing that truth never contradicts truth, we determine every assertion, which is contrary to revealed faith, to be false; and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics."

The discoveries of the age in physiological science tend strongly to confirm the view presented. Says J. S. Grimes, "Cousin Lock and myself are in the same dilemma, which forces us to admit the *tendency of all human philosophy is to materialism*." i. e., that the mind is dependent on the physical organization. He goes on to state that scientific writers have not dared to speak out their honest convictions for fear of "persecutions which arise from bigotry and superstition." All this from one who evidently believes in immortality; and says revelation is above all philosophy. True, but it always coincides with true philosophy, and certainly we can see no common sense in the Indian's burying provision or utensils with his deceased friend, for the purposes of another world; or the Catholics lighting their departed friends through purgatory, by wax candles: or Protestants singing without a tongue, or seeing without the organs of vision.

The discussion of this subject is awaking great interest; and in England two Congregational ministers have started a paper for the advocacy of the unconscious state. I think it time that intelligent minds were informed on this subject. Let us pray much, and prove all things, and hold fast that which is good; and may the Lord direct us into all truth. I, for one, have felt His sweet approving smile in thus believing.

To be continued.

The Hand of God in the Cholera.

I can never forget the sensation I felt in 1831, in relation to the hand of God being manifest in the ravages of the Cholera. This fearful pestilence seemed different in its history and effects from any other disease incident to man. The characteristics of this malady are certainly peculiar. It affects more especially, tho' not exclusively those who are addicted to vices of different kinds, which enstamps on it, in an emphatic sense, the impress of the divine hand. It is inscrutable in its operations, and the ever varying laws by which it is governed. It baffles the skill of the physician, and hurries its victims into the grave with such unparalelled rapidity, that a complete panic usually attends its progress. This phenomenon, together with the falling of the stars in 1833, has ever appeared to me different from any other physical phenomena that have been witnessed in our day. Although at that time, I entertained no idea of the immediate termination of the Gospel age, yet my impression was very strong that there was something marked and startling in those developments of Providence, speaking in thunder tones to warn a guilty world of something impending. What these things indicated, I could not comprehend, until my mind was enlightened on the subject of the Advent faith. It is certainly a remarkable fact, that this most formidable of all diseases should appear, for the first time, in this last age of the world; and just after the darkening of the sun in 1780, which was the great sign hung out in the heavens, to shew the tribulation was ended, and the day of deliverance at hand.

The following interesting and sensible remarks are extracted from the Religious Intelligencer, printed at St. John, N. B.— They were contained in a discourse preached on the subject of Cholera by the Editor.

"That it is a plague from God, and is designed by Him to be a scourge of nations and people, we have not a doubt.— Although we do not wish to express any opinion in relation to it, which strictly should only be expressed by those who possess medical science; yet we believe it is *not* contagious in the *same manner* as some other diseases. Those are sometimes seized by it, who have had no approximation to it; while others who have lived in its very atmosphere, entirely escape. Its origin—its history—its mode of attack—its rapid disposal of its victims—and its general defiance of medical skill—all go to prove that it is without a parallel in the long list of human diseases. The number of years allotted as the age of man, have only just elapsed, since amidst the putrid mass of 50,000 human victims to Juggernaut, on the plains of Hindostan, the Asiatic cholera is said to have its birth. It is said by some, that two years prior, some soldiers near Madras were attacked by it. But it is quite certain, that in 1783 it attacked the native inhabitants of India, and 20,000 died. From this period its real existence may be dated. And we would ask, could a plague from heaven on mankind be conceived in a fitter womb, than the putrifying flesh of 50,000 human beings, annually sacrificed to a heathen god? From the period referred to, until 1817, it slumbered, having little or no existence. Then it awoke, like a giant refreshed with slumber, and in its course through India and Europe, until it reached America, it is said to have swept away over fifty millions of human beings— eighteen millions of these were in Hindostan, its birth-place. It has annihilated families, and depopulated cities. It is the sword of heaven, and the terror of earth; God's avenger, and man's executioner. Judging from present appearances, there can be no doubt, that unless arrested by the interposition of God, in a short time, it will be as common, and as fatal, in proportion to the population in rural districts, as in seaports and cities. It may be said that this cannot be, as sanitary and other means calculated to prevent it, exist in country places, which do not exist in cities. We reply, that the accumulation of impurities, and the want of sanitary improvements, *are not the causes of Cholera*, but the *aids* to its destructiveness; although in many cases they no doubt attract it, as the iron does the lighning. The real cause is found in THE SINS OF THE PEOPLE; and God has said, "Shall I not visit them for these things?"

Bro. Burnham's Letter.

In respect to the subject introduced in Bro Burnham,s letter on the first page, I would say that there are in almost all such cases two extremes; and in every great and powerful movement in the history of the Church there have been some elements of excitability that were prone to rush too fast, and thus make shipwreck of their faith. But the great safeguard in all such cases is, to keep our feet planted firmly on the rock. Do not be drawn from the Bible foundation, and all will be well. This is the only sure test of truth and of christian duty. If any teach otherwise, go not after them, nor follow them. This is also the true criterion to test the spirits that have gone out into the world, and to decide whether they are of God or not. The Lord may call some as public speakers, and some as exhorters, it may be, some to one employment and some to another; but the scripture makes it plain that our whole time is to be occupied for the glory of God. The affairs of the world to come should occupy our hearts, and absorb our affections. This is more blessed and glorious than all earthly pleasure. We may have a foretaste of the joys of the redeemed; and should exert every faculty to induce others to see the light, and go with us into the kingdom of God, so soon to be organized, even as we trust this current year; and we cannot, as I view the subject, provide for future years, without invalidating our testimony, and undermining our own faith in the immediate coming of the Lord.

The spirit of the kingdom should reign within, our hopes should centre there, and our lives be "hid with Christ in God"; so that "when He who is our life shall appear; we may also appear with him in glory." But to drop all earthly care and physical labor, is, to my apprehension, not according to the instructions of the word.

In respect to selling and giving alms, I expressed my views in a late No. of the Crisis. I believe that our substance should be consecrated to God, and held ready to be disposed of at His pleasure—that this principle has held good in all ages of the Church; and that now while we are in expectation of the immediate revelation of the Son of God in His glory, there is special danger in holding on to the world, and being overcharged with its cares, and drinking into its spirit. Herein lies our greatest danger. Let us, therefore, cut loose from the world, and make sail for the kingdom. If I were infallible, I could mark out the precise course in which each one is to move; but as I do not claim this, I can only direct them to the word of God which is able to make them wise unto salvation, and to "the grace of God which bringeth salvation, which hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

If I know my own heart, I wish God's will to be done. I desire on the one hand, to give no lenity to worldly lusts; nor, on the other, to encourage any neglect of the social relations in life, or christian duty in the employment of all our powers to the honor and glory of God.

In respect to a man's not providing for his own household, the scripture makes it plain that such "have denied the faith, and are worse than an infidel."

I sincerely hope to have an interest in the prayers of the saints, that the Crisis, at this critical moment, may be directed just right, and as shall be for the glory of God. Beloved Bro. and Sisters, let us have a single eye, that our whole bodies may be full of light. The Deliverer is coming to Zion; let us be willing to make every sacrifice for His sake, that we may inherit glory in the holy mountain when He shall come.

Beloved Brethren:—The meeting to be held in Champlain Sept. 6th, is designed for a Tent, or Camp meeting. Bro. Cummings and Mathewson will be with me to assist in the work. *Come Brethren, come to this meeting*. Lay aside your worldly business for a few days. I desire to see you all who so nobly stood by me at the very beginning of this struggle. You are witnesses of my labors among you in bygone years; how I have faced the rude winds and storms of your nothern winters, to spread the light of truth among you.— And now I invite you to come with your tents, and give us a hearing. We have good news to tell you. *Brethren* in *Canada* and *Vermont*, come to this meeting, Oh come and hear the world's last warning. We shall be able to give the particulars soon.

ISAAC ADRIAN.

Since Bro. Miller's letter was in type we have received a copy of the same from Bro. B. P. Manning. Upon which Bro. M. makes the following remarks:—

Dear Brethren,—This is in accordance with my faith. O my dear brethren, the Lord is coming this fall in the seventh month, and are we ready for the scene? It will be a glorious day to the saints; but O what will the sinner do in that day?— O Brethren, hold on to the Lord and his word.

Thy brother, striving for the kingdom,

BENJ P. MANNING.

Goffstown, Aug. 11, 1854.

☞ We are requested to say, if any laboring Brn. are at liberty, a visit to the Church worshiping at Chapman Hall, Boston, would be very acceptable.

REMARKABLE DISCOVERY IN ITALY. It is stated in a letter quoted by the Parlamento of Turin of June 2, that the tomb of Odoacer, King of the Heluli, has been discovered at Ravenna by some workmen, who, it appears, found the body encased in a suit of armor of gold, which they broke into pieces and secretly sold. The matter was, however, soon divulged, and further investigation has led to the discovery of some precious articles, which had escaped the rapacity of the culprits, and of a monumental inscription confirming the fact of its being the tomb of Odoacer. Odoacer was king of the barbarians who overthrew the western Roman empire in the year 476. He was murdered by his conqueror, Theodoric the Great, A. D., 493, and was buried at Ravenna, where, after the lapse of 1360 years, it appears his remains have been found.

LATEST FROM ST. LOUIS. The St Louis Republican of the 10th, says that quiet has been restored in that city. As nearly as could be ascertained ten persons were killed in the riots. A few of the wounded were not expected to recover. Discoveries of killed and wounded were yet being made.

Domestic Intelligence.

GREAT FIRE AT NEW ORLEANS. A destructive fire broke out at New Orleans on Saturday, at noon, on Tchoupitoulas st., and spread with great rapidity to Foucher, Lafayette and Magazine sts., destroying many stores and a large quantity of provisions and naval stores. The loss is estimated at one million dollars.—[Boston Traveller.

The number of great crimes which we are called upon daily to record is absolutely apalling. Murders and homicides, shooting and stabbing, et cetera—these are the staple of news, until we become tired of publishing them, and would suppress the whole record were it possible.—[Boston Mail.

This does not seem much like a temporal millenium.

ROMAN CATHOLIC TEACHERS DISCHARGED.— Philadelphia, August 11.—The newly elected School Directors in the lower section of the city, have removed some fifteen of the teachers in the public schools within the last few days on, it is understood, sectarian grounds, all the discharged teachers are belonging to the Roman Catholic Church. Much feeling is being manifested here among the friends of the teachers, and the matter seems likely to widen, to a great extent, the already existing breach between the Protestants and Catholics in this city.—[Commonwealth.

RIOT IN ST. LOUIS.—FIVE PERSONS KILLED. St. Louis, August 8.—A dreadful riot occurred in this city, this evening, about 5 o'clock. At the Fifth Ward Polls, during an altercation, an Irishman stabbed an American. This was a signal for a general attack, in which pistols were fired, stones thrown, and other missiles freely used. The mob destroyed a large number of drinking houses, and broke the furniture to atoms. The crowd supplied themselves with axes, and smashed everything that would yield to blows. It is rumored that five persons have been killed and a large number wounded. The mob threatened to attack the college. The office of the Anzeiger has been attacked, and is now threatened again. Eight military companies are now marching towards the point threatened, and a number have formed in line to protect the Anzeiger office. Two arrests have been made. About sixty houses, mostly Irish groceries of the lowest order, have been destroyed. On Morgan Street there is not an Irish grocery left.—[Commonwealth.

LATER. Cincinnati, Aug. 13.—Our latest advices from St. Louis are up to Wednesday, and from them we learn that the riot had not then been subdued, great excitement was prevailing.

TERRIFIC STORM. One of the most violent and destructive storms that ever visited Fairmont, Va., and its vicinity, passed over that

[illegible] section of country on Thursday afternoon. A great part of the roof of the Presbyterian Church was taken off. The roof of the banking house of the Fairmont Bank was swept clear off. An old stable was blown over. The top of the eastern wall of the new parsonage of the M. E. Church, with the window frames that had been inserted, was blown off. Forest trees, fruit and ornamental trees, were uprooted and wrenched off. Houses and furniture were drenched with rain. The losses cannot be enumerated. A memoranda furnished the Virginian by a gentleman of Palatine says, the way train, when about a half a mile from town, three trees were hurled across it, stopping it instantly. No one injured. Ten or twelve trees were thrown across the track between there and the bridge, breaking the telegraph wire in various places.—The corn-fields present a scene of almost entire destruction.—[Balt. American, Aug. 7.

Electrical Phenomenon. Evening before last, between the hours of eight and nine o'clock, our attention was attracted to the curious appearance of the sky, by the almost continuous flashes of lightning which followed each other without a moment's intermission. We, in company with many others, were tempted by its singular brilliancy to watch it for a considerable time. Stretching from South East towards the North, a mass of grotesque and fantastic clouds, occupying about one sixth part of the circle of the horizon, formed as it were a vaporous wall, behind which a sea of intense electric light, possessing somewhat of the appearance of the aurora borealis, filled the entire space; whilst momentary flashes of what is called chain and forked lightning rent asunder the masses of the clouds with streaks. These streaks varied in color from the pale effulgence of a silver line to the fearful blood red streak of angry omen in superstitious minds. Its forms were still more wondrous, far eclipsing the noblest efforts of the pyrotechnic art. Letters of the alphabet were distinctly visible. L, J and K were as plainly seen as the moon then calmly filling her accustomed place in another part of the heavens.—[Savannah Republican.

The wheat crop has been gathered in Ohio and Virginia. In the former, the crop has been much better than anticipated, the fly having done much less injury than was supposed. In Virginia the yield is more than an average in quantity and quality.—[Weekly Chronicle.

All kinds of agricultural products in California are said to be abundant, and we hear the most favorable reports in relation to the crops from almost every section of the globe. In some instances, however, drought has been very severe, especially in some parts of Canada, Maine, New York and Ohio.

A most distressing drought continues to prevail in the southern part of the state of Maryland. The crops are abandoned, cattle suffering for want of pasture, and water becoming scarce in the wells and springs.

The Baltimore Clipper, of last Saturday, has the following comment on the recent sad occurrence in Brooklyn:

The Brooklyn Murder. The announcement in the papers of the murder on Wednesday evening, in Brooklyn, N. Y., of his darling boy, by J. N. T. Tucker, while crazed with liquor, has sent a thrill of horror throughout the length and breadth of our land, and furnishes another powerful argument in favor of the enactment of a prohibitory liquor law. Who that knew the unfortunate Tucker some fifteen years ago as a talented and deeply pious clergyman, would have supposed that he would ever have fallen a victim to rum? He was a man of no ordinary abilities, of a good heart and noble impulses, but alas! he has fallen a victim to a vice that has and is slaying daily more men and women than war, famine, or all the diseases that flesh is heir to combined.

Foreign Intelligence.

Fearful State of Anarchy in China. Private letters and circulars received in this city from China, by the Arabia, give accounts of a sad state of affairs in that country, the result of the civil war which has been so long raging there. The old government having its hands fully occupied in repelling the attacks of the insurgents in the vicinity of Pekin, bands of armed robbers are devastating the country, particularly the Central Provinces. One letter says that forty-eight tea companies had returned to Shanghae from the Central Provinces, having been robbed of all their means of purchase. The great Commercial mart of Honan has been burnt by an armed mob. Ningchow, the district from whence the Moning Teas are brought, is stated to be in possession of an armed rabble, who have beheaded the Mandarins and taken possession of the Government.

Look out for squalls in Italy. The war-ashes are smouldering elsewhere; the active flame of Vesuvius may burst out there before they kindle and "flare up."

In Greece, the King and the Queen have recently fitted out a new expedition by sea against the Turks. The boats carrying arms and ammunition were captured by the French, and when the owner of the vessels, the Greek physician Dr. Costi was to be tried for piracy, he disclosed the royal plot. King Otho clings of course to the kingly prerogative of not feeling himself bound by any public promise he may have given either to his people, or to foreign powers. Still, should he continue for a while in this course, he too might forfeit his throne.

The Servians lately began to organize their National Guard, and were drilling it three times a week. Their force amounts to 100,000 men, and Austria became so much alarmed that she required explanations from Prince Alexander in Kragnjevatch. Of course the explanations were given, the drilling was restricted to one day in the week, and Austria declared herself satisfied, though the Serb National Guard, which hates Austria on account of the perfidy with which the Government has treated the Serbs in Hungary, may feel inclined to try the force of its musketry against the Austrians as soon as Francis Joseph shall openly declare against Russia.

The Czar is now employing every means to induce the Christian population of the districts which he is forced to evacuate, to accompany his army, and to emigrate to Russia proper.—Where promises and blandishments are not sufficient, the cattle of the peasant are seized, and his crops mowed down, in order to force him to emigration. About 6,000 Bulgarians from the Dobrodja were in this way induced to cross the Danube with the retreating Russian army, and it is said that the same system is to be carried in Wallachia. Not able to conquer the province, the Czar has given orders to make it a desert.

The expedition against Sevastopol is said to have been decided upon in London, and Admiral Dundas has received his instructions in this regard.—[Cor. N. Y. Tribune.

Constantinople, July 15.—Russia is reported to have asked for an armistice. Omar Pacha has gone to consult the French and English Admirals.

Eighty siege pieces have been landed at Varna, where there are now 60,000 French, 30,000 English and 10,000 Turks.

At a Cabinet Council held at Vienna (on 25th?) it was decided to send forward armaments to the Wallachian frontier with all dispatch, and it is reported that a day was also fixed for the entry of the Austrians into the Principalities.

The Danish Government refuses to permit the allies to establish a cholera hospital on Danish territory.

Some important arrests have been made at Pera.

Important from Vienna.—July 23.—Austria and Prussia are agreed upon the appreciation which the last Russian note deserves. The two Governments only disagree on minor points—but they agree in asserting that the occupation of the Principalities by Russia is dangerous to the integrity of the Porte, and the Russian propositions cannot be taken into consideration until the Principalities are evacuated.—The joint answer of Austria and Prussia will be addressed, not to Count Nesselrode, but to Count Esterhazy.

Spain—Tuesday, July 25.—Madrid was quiet. Espartero would arrive on the 28th. General Manuel Concha had arrived, and acted cordially with the Captain General. At Alicante a deplorable accident happened during the revolt. A large number of women were at work in a cigar factory when the conflict began in the street. In alarm they rushed down the staircase, the balustrade gave way, and they were precipitated into the "well." Sixteen were killed and many frightfully injured.

The War.—*The present state of affairs.*—It seems at length acknowledged by the British Government—as well by the admissions of Ministers in both Houses of Parliament, as by the tone of the editorials in their acknowledged organs—that the Emperor of Russia will not abate one jot of his original demands, and that the war will be long and protracted. The official answer of the Czar to the Austrian summons—on which all hopes of a peaceful settlement hung—has not been suffered to transpire, beyond the fact that it was haughty and unfavorable.

Italy.—The insurrection in Parma is suppressed. There is great uneasiness in Modena. An outbreak is expected. Elsewhere throughout Italy much discontent prevails. The French garrison of Rome is to be reinforced.

The English Armed Boats.—The regulations which have been recently established for the organization of the armed boats of the English fleet in the Baltic, provide that the flotilla shall consist of eighty or ninety boats, one half of which shall carry howitzers. These boats are to be divided into three squadrons, and each squadron into three divisions. A reserve squadron will be formed by the boats of the paddle and screw steam sloops.

The Emperor Nicholas has now changed his tactics. It is asserted positively that he has preferred to fight the Austrians to the Turks; he has been waiting and expecting that Austria, from the line of conduct she has pursued toward him, would declare war; and, as every one knows, he has been constantly collecting troops on the Austrian frontiers. He now declares publicly that, since Austria has given him the *casus belli*, his first move will be on Vienna, which he means to take and hold Hungary, which has more love for Russia than for Austria, sympathizes with the movement, and it is through Hungary that the main attack is to be made. Nothing is said by the Emperor about declaring the independence of either Hungary or Poland. No hopes for the independence of the latter country, at least, need be entertained. For some reason, the Emperor seems gratified at the opportunity which is presented to march on Vienna, perhaps because he knows that Austria will receive neither the sympathy nor aid of England and France, and perhaps also because Austria has treated him somewhat contemptuously on the Turkish question.

The wind is just now setting in favor of Austria joining the alliance, and I only hope she will for Hungary's sake. When the Czar gets the Hungarians up and promises to sustain them in their struggle for liberty, it will become a curious question whether England can assist Austria in again reducing them to bondage. If the English people will not consent to support Austria against Hungary revolted and struggling for freedom, then the Holy Alliance is broken, and the great game up. You may rely upon it, this is Nicholas' policy, to detach England from France through the Hungarians.

The Cholera in France. The National Intelligencer publishes the following letter from an intelligent American gentleman now in Marseilles. It is dated July 17:

"I am induced to make some remarks about the cholera, now in twenty-six departments in France. Perhaps they may throw light on the strange journeyings of this dreadful scourge of God. It appears to have flown over Lyons, that large city watered on both sides by the Rhone and the Saone, and in every way surrounded by fresh water. *It has never been there.* It lighted at Avignon, at the Pope's palace, the highest ground in the city, occupied by French troops. Out of eight hundred in that palace, two hundred and forty-five died; the rest marched to Arles, carrying the disease with them, and it there raged in the most dreadful manner. Such was the panic that in a population of twenty thousand only five thousand remained, the rest having fled no one knows where. The deaths are at present reduced to fifty per day. Some of the soldiers were ordered to Marseilles to embark for Algeria; they introduced it into this place.

Eighty thousand inhabitants have emigrated; many fled to encamp in the woods. Soon their little means will be exhausted, and they will be forced to obtain employment in or near the city, which will add to the victims. Many die from sheer fear. If the Russians were within five miles of the city, the Cossacks, correctly remembered in France, within sight, the panic could not be greater. It is said that fathers have fled, leaving wives and children to follow as soon as necessary articles have been collected; also that mothers have done the same thing. This I will not believe of a mother. Families hire wagons, carrying bedding, &c., not knowing, so that they get clear of the city, where they shall go, as the *bastides*, (country houses near the city,) six thousand in number, shanties, &c., are crowded. Our streets look as though a second fatal plague existed. At six o'clock the shops close, and every body retires, while a death-like stillness prevails even upon the beautiful promenade Bonaparte, which is usually crowded till midnight. The deaths in the remaining population of 129,000, have been within a few days from 130 to 187 per day, the usual number being only twenty-five.

A government vessel sailed from here on the 10th for Constantinople with troops; the cholera appeared on board and they put into Malta, having lost forty-five. Soon this fearful disease will be introduced into the armies of the Moslem and their allies, the Western Powers.

From what I have said it would appear that this scourge is not wholly in the air, as is believed in the United States, but is also communicated by travellers. It does not follow the course of rivers; it avoided Lyons, and, as I state above, has never been there. That city, as regards fresh water, is washed on all sides by mighty rivers; and coming from the North of France, passing by Paris, where the cholera is bad, the other from Switzerland. Marseilles is surrounded by the sea; no fresh water is near, and yet see how it suffers."

At Marseilles, at last accounts, the deaths had reached four hundred per day.

London, Friday, July 28, 1854.

The last debate in Parliament about the war has again given evidence of the discrepancy, I might say antagonism, of the views entertained by the Government and the people of England. The present war is really popular in England, and people cheerfully pay the increased taxes; but if we inquire into the causes of that popularity we soon will find that originally it was neither with the Turks—though their gallant resistance has now generated a friendly feeling toward them—nor the apprehension of the disturbed balance of power—since the people of England do not understand such abstract doctrine. Nor was it the sense of their duty to interfere on behalf of the weaker party, wronged by a strong and unscrupulous neighbor—since the English have uninterruptedly acted quite the same way in India as the Russians in Turkey. It was not even the danger to the overland route to India, which was threatened seriously by the fall of Constantinople. The war was and is popular, because it is a war against the Czar, whom the English people hate as the oppressor of Poland, of Hungary, and of all Continental Europe; the war is popular, because the bulk of the nation believe that it is a war against despotism, on behalf of freedom. The Government and the governing classes, on the other hand, do not wish to harm Russia seriously; indeed, the despotism of Russia is so necessary for their schemes, that they would most anxiously endeavor to leave it undisturbed, if the Czar would only pledge himself not to extend his dominions toward the South. Therefore Poland is not called to rise; therefore even the formation of Polish legions in Turkey was discountenanced by England and France; therefore the Auxiliaries have not yet fired a musket against the Russians in earnest; therefore we hear only of sham bombardments, of soundings, of reconnoiterings, but not of serious attacks; the armies are always at a respectful distance from the enemy, and the support of England and France has been, up to the present moment, of no avail for the Turks.

Still, the Turks have defeated many well-laid diplomatic schemes by their bravery, and frustrated the plans of the politicians, which were all based upon a Turkish defeat. Such discomfiture must be avoided in future, and Turkey must be prepared to have her administration transferred little by little to such honest and straightforward hands as those of Marshal Saint Arnaud, for instance. Therefore, it has been planned that a portion of the Turkish army should be incorporated into the army of the allies; *it is to be paid, clothed and officered by the allies* who in that way, will soon deprive the Sultan of the control of his army, and of the direction of his own affairs. It is the first step toward superseding him altogether, and making him a prisoner of England and France, such as the Grand Mogul at Delhi. The present school forms only a portion of the whole plan, of which I informed you several months back. We may soon see that step by step the government of Turkey will pass into the hands of Western Europe. As to foreign affairs, the Sultan has already tied his hands by the treaty by which he accepted the support of England and France; now the Turkish army is to be controlled by them; the next step will be the finances, and *the independence and integrity of Turkey* will soon be moonshine.

Later from Europe.

By the Arabia at New York on Wednesday, we have three days later advices from Europe, to the 29th ult.

The Emperor of Russia is stated to have said to the Austrian representative, "Tell your master that if he wishes war he shall have it, but probably neither he or I will see the end of it." His reply to Austria's final summons is not yet published, but it is known to be haughty and unfavorable. The Austrian government, meantime, says in general terms: "Austria will not disappoint the hopes of Europe." Prussia daily shows less and less inclination of siding with the western powers.

Gortschakoff, owing to the Turkish movement, is withdrawing his centre on Bucharest, and wings back upon the line of the Sereth.—The Czar approves Gorschakoff's plan of campaign, and orders him to continue offensive operations.

There has been no fighting since last advices, but Omar Pasha has proclaimed an amnesty to the Wallachians.

The Russian fleet is reported to have left Sebastopol; consequently the allied fleets left Balschik Bay in search.

The Spanish insurrection remains triumphant. The position of affairs is unchanged.—Fighting all over, and all the country for a moment quiet, awaiting Espartero's arrival at Madrid. Queen Christina is still hiding.—Queen Isabella keeps close in her palace. Salemana has escaped in the disguise of a lamp-lighter. France and England favor a Ministry and Despartero, but disapprove of a Regency.

In the British Parliament Lord Dudley Stuart's motion of a want of confidence in the Aberdeen Ministry was negatived.

An insurrection was suppressed at Parma.

The American Minister to China had visited Loo Choo, and also proceeded up the Yang Se Kang river, and intended visiting the Yellow river.

Constantinople letters state that the Austrian Internuncio has expressed himself very strongly at Omar Pasha's presumption in crossing the Danube, after it had been agreed that the Principalities should be occupied by Austria.

According to the Paris Patrie, the Russians have evacuated the Dobrudsha. The Russians are fortifying Brailow in the strongest manner. The French transport Pericles, with 200,000 francs on board for the army in Turkey, came in collision with a steamer off Malaga, and sunk with her treasure.

Gen. Ney, son of Marshal Ney, died at Gallipoli of cholera. Jerome Bonaparte and son of Baltimore, were received with all the honors due to the Princes of the Imperial family.

There is no news of O'Donnell, but it is said he has seen Espartero, and would enter the capital with him.

Latest. Russia asks for an armistice. It is reported that at a recent Cabinet Council at Vienna, (no date) Austria and Prussia decided that the Czar must first leave the Principalities, before his proposals can be considered.

Advices from Baro Sound are to the 25th.—Three ships were there, and eight cruising between Helsingfors and Cronstadt. The rest of the fleet were at Aland Islands. No cases of cholera reported. The Danish government refuse to allow the establishment of a cholera hospital for the allied forces.

Madrid, July 25th. All tranquil at Barcelona; order prevails. Gen. Manuel Concha has arrived, and acts cordially with the Captain General.

Italy. Turin, July 27th. Permanent council of war sitting. Two soldiers were sentenced to death and shot at Parma.

TENT MEETING at BODOWINGHAM, ME.

The Lord willing there will be a Tent Meeting in Bodowingham, Me, one mile from Harwood's Crossing, on the Portland and Kennebec Railroad, to commence Wednesday morning, August 23, and continue over the Sabbath. Provision for boarding and horse-keeping on the ground. Brethren who can find better bring their lodging tents. Bro. Berrick and other preaching Brethren are expected to be present.

J. Colson.

Those coming by Railroad will stop at Harwood's Crossing.

Obituary.

Fell asleep in Jesus, July 31, 1854, Bro. John C. Boutwell, son of Chandler and Eunice R. Boutwell, aged 19 years and 6 months.

Last April [illegible], John was led to seek the Savior, and found him precious to his soul. Through the goodness of God I was permitted to point him to Christ as his only hope. Thank God, I saw him weep when wounded, and heard him shout when made whole. It was truly heart-cheering as he obeyed the Savior's command, and was buried with him by baptism, to hear, as he came up out of the water, those shouts of praise, which were the fruit of his lips, offered from a full soul. Truly he rose to walk in newness of life a little while, and then sleep in the grave till the Heavens shall be no more.

> Asleep in Jesus, blessed sleep,
> From which none ever wake to weep.

His parents, brother and sister deeply feel and mourn the loss of him, but they mourn not as those who have no hope. He was sick five weeks and suffered much, but was very patient. The disease was such that he was wandering much of the time, but when his mind was clear he gave good evidence of his acceptance with God. He was a believer in the coming of the Lord soon. When he was dying he was heard to exclaim, "come, Lord Jesus, come quickly, Jesus come!" and when his mother asked him if he felt that he should fall asleep in Jesus, his reply was, "yes." Thus he died in the faith that he should sleep but a little while, and then awake to immortality.

O may his friends prepare to join with him in an anthem of praise in the kingdom of God.—I preached to a good and attentive congregation from Job 14: 14.

J. A. Packard.

Stockbridge, Aug. 2, 1854.

Died at the residence of my wife's father, in Dalton, Georgia, on the fifteenth of July, our little son, John S. A. Howell, aged about six years, after a very distressing illness of several weeks. His disease was dropsy of the brain, which he bore very patiently till the last. He has fallen asleep, but it will be for a short time. We bury him in hope of seeing him again this year. I could not be present to see him die; but hope to meet him in the resurrection morn. He will "come again from the land of the enemy," and although we mourn now, we hope to rejoice with him then.

My companion is with me at present, she having arrived here last Saturday. Our P. O. Address is Union Mills, La Porte Co., Ind.

Yours in living faith that Jesus will come this year, 1854. John Howell.

Union Mills, Aug. 9, '54.

Died, in Burlington, Conn., April 21, Jane, daughter of Orren and Mary Moses, aged 22 yrs.

During her stay in Terryville last summer, she sought and obtained pardon for sin. In September her health failed, and she returned to her home the first of October, hoping to recover soon. Her father took the fever and died in November.

At this time her friends fondly hoped that she would be spared to them, but were soon convinced that a fatal disease was seated on her lungs, and Jane must be laid beside her father and a loved sister who had slept but a few months.

She said to her afflicted mother, "I did hope when father died that I should be spared to be a comfort to you, and assist in the care of the younger children." "But," said she to them all, "do not mourn for me when I am dead, but prepare to meet me in the kingdom."

Just twelve weeks before the burial, after a time of severe suffering, when the family were gathered around expecting to see her breathe her last, she asked for her Bible, showed her mother the text she desired to have used, and selected the one whom she wished to preach on the funeral occasion.

On the 23d of April, a concourse of neighbors, friends and relatives assembled at the house of mourning, and listened to a discourse from 1 Thess. iv. 13, 14.

O, may the widowed mother, sisters and brothers be abundantly sustained by grace from on high, and with their beloved Jane, have an entrance ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ.

> "She was to death resigned,
> No terror in her looks was seen—
> Her Saviour smiled dispelled the gloom,
> And smooth'd her passage to the tomb."

—[Second Advent Watchman.

Conferences.

The Lord willing, there will be a Conference at Whitefield, N. H., commencing Thursday, Aug. 24. Brethren and sisters, come to the meeting, and labor for the salvation of souls.

E. Whitney.

By leave of Providence, there will be a Conference of believers in the near approach of Christ, in Hubbardston, commencing Tuesday, Aug. 22, to continue over the following Sabbath. The meeting will be held in Mechanics' Hall. There are tenements and rooms connected with it, where brethren from abroad can be accommodated, who wish to bring board and bedding. Those coming by Railroad will stop at Gardner Depot; a coach runs daily from that place to H. Distance 6 miles. Provision made for board and horse-keeping. Brethren in neighboring towns are cordially invited to come to this feast in the name of the Lord. Brethren S. S. Brewer, I. Adrian and J. Brittan are expected. In behalf of the Brethren,

J. D. Merriam.

There will be, by leave of Providence, a Conference meeting of believers in the near approach of the coming Savior, in Hubbardstown, commencing Aug. 22d, to continue over the following Sabbath. The meeting will be held in Mechanics' Hall. Brethren from neighboring towns are cordially invited to come up to this feast, in the name of the Lord. We expect the Lord will send some of his Watchmen to give the trumpet a certain sound, that men may prepare themselves for the battle. There are tenements and rooms connected with the Hall, where Brethren can be accommodated who wish to bring board and bedding. Those coming by Railroad will stop at Gardner Depot, a coach running daily from there to H. Distance 6 miles. Provision will be made for board and horse keeping. In behalf of the Brethren,

J. D. Merriam.

Providence permitting there will be a Conference at

Colerain, Mass., Tuesday, Aug. 15, to continue over the Sabbath, Christian Hill.

Brother M. Grant will accompany me.

In behalf of the brethren, H. Pratt.

P. S. Will the Brethren make an effort to attend these meetings and especially to help the poor to attend. They must have the gospel.

Appointments.

By help from the Lord, we will go to Buffalo, N. Y., with the Tents, and commence a Meeting, Wednesday, Aug. 30th, and remain over the Sabbath. Several preaching bren. from the East will attend. J. Cummings.

If the Lord permit, we will meet the brethren and sisters at Woolwich, Me., on Saturday, Aug. 19, and remain over the Sabbath.

I. Partridge,
R. R. York.

The Lord willing, I will preach at Salem, Mass., the first Sunday in September.

J. Weston.

NOTICE.

There will be a meeting at the Clark Meeting-house, in [illegible], N. H., to commence Thursday, August 31, and continue over the Sabbath. Brn. J. Hemenway and J. G. Smith are expected. E. S. [illegible]

The Lord willing, I will meet with the Brethren

In West Alton, N. H., on the 3d Sabbath in August.

G. H. Russell.

The Lord willing, I will be at Bethel, Ct., Aug. 24; Danesville, 26 and 27; Roxbury, 29.

I would say to the brethren at Chester Factories, if the Lord will, I will meet with them soon after the Camp Meeting at Winsted.

G. L. Teeple.

TENT MEETING.

The Lord willing there will be a Tent Meeting near the depot in Epping, N. H., commencing Wednesday Morning, Aug. 23d, and continuing over the Sabbath. We hope the brethren will come from the adjoining towns, so as to be on the ground Wednesday morning. We also hope the brethren will make arrangements to lodge on the ground, as it will be rather difficult to find lodging for all. Provision for board on the ground. J. Hemenway.

CAMP MEETING IN WEST HAWLEY.

If the Lord will, there will be a Camp Meeting in West Hawley on the farm of Bro. Horace Thayer, commencing the 2d Monday in September, and continuing one week. We expect some of the Lord's Watchmen will be present to give the time of night, and give the trumpet a certain sound. Come brethren, far and near, all who can, to this pilgrims' meeting. Bring your tents and provisions as far as possible. We want to have such a meeting as will glorify God. The Lord has some sheep scattered over these mountains that need feeding and cannot attend the meetings at a distance. Come all who want to hear, it may be the last opportunity. In behalf of the Brethren,

J. E. Healy.

Camp Meeting in Winsted. Providence permitting, it is thought best to have *one more great gathering* of the Savior's friends at Winsted, Ct., on the old ground, commencing Monday, Aug. 28, and continuing one week. Brethren and Sisters, if time continue, come from far and near to this feast of tabernacles, and let us make the tented grove vocal with praise once more to the King of kings before we meet to sing the grand hallelujah chorus in the everlasting kingdom.

Brethren Burnham, Couch and Berick are expected to be present to preach the word.

Let all who can, bring their tents and bedding. Board for all who wish may be had on the Camp ground, and all the profits, if any, will be appropriated to bear the expenses of the meeting, and feed the poor. Good accommodations for horses on reasonable terms, with a cheap conveyance to the Encampment from the cars, stages and hotels of Winsted.

Samuel G. Mathewson,
Miles Grant, } Committee.

The Lord willing, there will be a meeting at Salisbury, Millville, the last Sabbath in Aug. Brethren Austin and Paine are invited to attend.

Third Sabbath, at Hill Centre; also Saturday previous. B. H. Couch.

The Lord willing, I will, as the brethren request, be at the Bergen Neck, N. J., Camp Meeting, Aug. 14.

Also preach at Bridgeport, Ct., Tuesday and Wednesday, Aug. 22 and 23.

And at Springfield, Mass., Thursday evening and continue over the Sabbath.

Also attend the Camp Meeting at Houghtonville, Vt., Aug. 29.

Lowell, Mass. J. Weston.

I shall preach at South Hope, Saturday, 19th, at 3 o'clock, and at Rockland, Sunday, 20th inst. S. K. Partridge.

CAMP MEETING IN BRISTOL, R. I.

There will be a Camp Meeting in Bristol, R. I., on Bristol Common, commencing September 13th, and continuing over the Sabbath. Bro. J. Cummings will be in attendance with his tents. Brothers I. Adrian and S. S. Brewer are expected to be with him. Come, Brethren and Sisters, come up to this feast of tabernacles. Come in the name of the lord of hosts. Let all that can bring tents and bedding. There will be provisions made for board and lodging on the ground.

James H. Gladding.

CAMP MEETING.

The Lord willing, there will be a Camp Meeting at Houghtonville, Vt., on ground owned by Bro. A. O. Gibson, commencing Tuesday, Aug. 22, and continuing one week. It is hoped that the Brethren and Sisters in all this region of country will come together at this meeting in the name and strength of the Lord. This may be the last meeting of the kind we shall ever have. We hope the Brethren, as far as possible, will come with tents and provisions, prepared to take care of themselves. There will be a tent for the use of those who cannot bring one. The Lord willing, Bro. I. Adrian, with other ministering Brethren, will be present to preach the word. Will Bro. L. Boutell inquire of the Lord whether it is his duty to attend?

Your Bro. in hope of life,

O. D. Gibson.

There will be a Grove-Meeting, August 18, 1854, to be held at Hillsdale Co., Mich., half a mile south of the plank road leading from Hillsdale to Barswood Corners, on the town line of Cambria. Brethren coming on the cars will stop at Hillsdale the day before the meeting, where teams will be in readiness.

Will some of the Time preachers attend?

T. L. W.

Attend the Camp-Meeting at Bergen Neck.

Hebron, Washington Co., N. Y., Aug. 28th, if they will get up a Grove or Camp-Meeting. Will they give notice in season?

Champlain, N. Y., Sept. 6th, and over the Sabbath.

Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?

I will attend to Bro. John Gibson's appointment if he can have the meeting commence the 21st of Aug. Will he inform me if he can change it?

Will the Advent brethren give me a hearing? I pledge myself to answer all objections against the truths I advocate. Isaac Adrian.

TENT-MEETING.

The Tent-Meeting appointed to be holden in the neighborhood of Syracuse, Onondaga Co., N. Y., will be held in Van Buren, Onondaga N. Y., 12 miles west of Syracuse, commencing Thursday the 17th of August. The meeting will be 4 miles south-west of Baldwinsville, (on the Syracuse and Oswego Rail Road,) and 3 miles north of Canton, (on the Syracuse and Rochester Rail Road). Brethren, one and all, come to this meeting prepared to do good and get good; bring your tents and provisions with you, and camp on the ground. For those that cannot do so there will be some way provided. Dear Brethren and Sisters, the Lord is coming this year. Come and hear the evidences from the word of God, and be prepared for that event looked for by the saints of every age. Bro. Cummings will be present with his big Tent.

John T. Oakley.

N. B. There will be a team provided to convey Brethren to and from the cars. J. T. O.

Special Notices.

☞ It is requested that Bro. Edwin Burnham, or some other ministering brother, capable of presenting the argument on definite time in a clear manner, would visit Lee, N. H. Should any one comply with the request he will please give notice through the Crisis.

Benj. Dennis.

PARTICULAR REQUEST.

Will Brn. [illegible] and [illegible] come into this region and hold one Conference meeting? We are exceedingly anxious to have them come. I believe they will have a good hearing. "Do come over and help us." If they cannot come, will not Bro. I. Adrian, or some other able Watchman come and sound the alarm in this section once more? There is not a Watchman in all this region to tell the people when the Lord is coming.

In behalf of the Brn.,

C. L. Percival.

The place for a meeting will be the old Meeting house in Hatley, C. E.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath; also on Wednesday and Saturday Evenings, in Merrimack Hall.

Bro. S. P. Manning's P. O. Address is Oil Mill Village, Weare, N. H.

Bro. Roberts: The one dollar was credited to T. W. Roberts.

Bro. B. Fifield: We do not understand your direction in regard to the papers, nor where you write from.

Bro. Peck: The Clerk is now absent, and we do not know whether the Songsters were sent or not.

We wish to communicate through the Crisis, with the brethren who are holding Tent meetings, and who are to be (according to appointment) at Syracuse on the 17th of this month.—We are very desirous of doing what we can for the salvation of the people of this place, and think that a Tent-meeting would be productive of much good. We therefore request the brethren to make their next appointment here, or as soon as they can arrange, and their expenses will be met. We hope the brethren will not fail to respond to this call. W. C. Peck.

Buffalo, Aug. 1, 1854.

Bro. Yates Higgins P. O. Address is Cooperstown, Brown Co., Ill.

P. Ross:—All right.

Bro. E. Hodgers and Bro. B. H. Couch:—Your appointments come too late.

Bro. R. Lock:—All right.

R. Chown's P. O. address is Dayville, Ogel Co., Ill.

Geo. L. Teeple's P. O. address is Bethel, Ct.

Bro. James Wendall, of Edenboro', Erie Co., Pa., requests that the preaching Brethren remember the flock in that place. It is about two hours ride from the city of Erie.

Advent Meetings are held in the School-House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. Richards.

Buffalo, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath and once during the week, (Wednesday evening). Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 293 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Business Items.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 500 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office:

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,		50 cts.
" " paper	"	40 "
Wholesale, cloth	"	$40 00 per 100
" paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

"Historical Extracts." This work contains 70 pages of extracts from 30 different historians, which show the events connected with the years A. D. 519, 1779 and 1809. Price, 12 1-2 cents per copy. This is a valuable work, whence information can be procured to show the events which took place in fulfilment of prophecies in these epochs.

A Tract of 23 pages, by F. H. Berick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Bowers' History of the popes, complete, in three volumes. Price $5.

Advent Hymn Book containing 163 pages of select hymns, adapted to private and public uses. Wholesale price, ... $11.00 per hundred. Retail price, ... 15 cents per copy.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

[illegible]

Cash Received for Books.

A Newell, 25 cents; J A Packard, [illegible]

[illegible]

Have you [illegible] begun,
To run a prize to win?
Then gird the gospel armour on,
And wash your robes from sin.
Give all your heart to God; for he
The holy soul will bless.
Believe his word, and crucify
The members of the flesh.

Do joys untold thy young heart cheer,
And hope thy pathway fill
With flowers of gladness? yet, O ne'er,
Ne'er lay aside thy shield;
For there's a vile and subtle foe,
That seeks thy joys to mar;
The road to Heav'n with thorns he'll strew
Its travellers to debar.

With earth's delusive joys he tempts
All Pilgrims Heavenward bound;
But trust in God, and ne'er consent
To tread the unhallowed ground;
For God has said he'd ne'er forsake
Those of a contrite heart;
Who daily Jesus' cross do take
And quit each vain delight.

All things of earth will soon decay;
For death is stamped thereon;
But joys of Heaven's eternal day
Through endless years will bloom.
Then, Convert, rise, put on thy strength,
And gird thy armour on,
That when God makes his jewels up
Thy work be found "well done."

A few short months and Christ will come
And take his tried ones home,
To share with him those joys untold,
In New Jerusalem.

ELIZABETH I. S. RICE.

Greenfield, 1854.

Bro. Miller's Letter on the Types.

Dear Bro. Himes:—"I want to see Brother Bliss in relation to his calculation of the termination of the prophetic periods. I hope he may be right, but I think he is not. I will tell you why. If you will examine, you will find all the ceremonies of the typical law that were observed in the first month after the vernal equinox, had their fulfilment in Christ's first advent and sufferings; but all the feasts and ceremonies in the seventh about the autumnal equinox, can only have their fulfilment at his second advent. Let me notice some.

1. The ark rested on the seventh month, seventeenth day. This has an appearance of a type, the rest of the gospel ark at the judgment. Gen. viii. 4.

2. The sanctuary and worshippers, and all appertaining to it, were cleansed on the seventh month, tenth to seventeenth day, Lev. xvi. 29—34, surely this is a type.

3. The Israelites of God were to afflict their souls, from the evening of the ninth, to the evening of the tenth day, seventh month. Lev. xxiii. 27—32, a type of the troubles, Dan. xii. 1.

4. The holy convocation of all Israel, seventh month, 1—15th day, Lev. xxiii. 24; Num. xxix. 1. Is not this a type of the gathering of the elect, Ps. lxxxi. 8, 4; xcviii. 6—9.

5. The great feast, seventh month, fifteenth day, all Israel appeared before the Lord. Lev. xxiii. 34; 1 Kings viii. 2.—Type of the marriage supper. Heb. xi. 9, 10.

6. The jubilee trump sounded, seventh month, tenth day, throughout all the land. Lev. xxv. 9, 10. Type of final redemption. 1 Thess. iv. 14—17.

7. The time of release of all Hebrews in bondage, seventh month, fifteenth day. Deut. xv. 1—15; xxxi. 10, 11; Jer. xxxiv. 8—14, at the feast of tabernacles. This evidently is typical of the release of the Israel of God.

8. The atonement was made on the tenth day, of the seventh month, and is certainly typical of the atonement Christ is now making for us. Lev. xvi. 1—34, antetype. Heb. ix. 1—28.

9. When the high priest came out of the holy of holies after making the atonement, he blessed the people. Lev. ix. 22, 23; 2 Sam. vi. 18. So will our great High Priest. Heb. ix. 28. This was on the seventh month, tenth day.

10. This was in harvest time, the feast of harvest was kept in the seventh month, from the tenth day to the seventeenth.—Lev. xxiii. 39. And the end of the world is compared to the harvest. Matt. xiii. 30. Christ says plain in "harvest time."

11. Also in the feast of tabernacles, in the great day of the feast in the last day. John vii. 2, 37. So in the last great day, Jesus' voice will call forth the righteous dead. John v. 28, 29; 1 Thess. iv. 16.

Will you and brother Bliss examine and tell me, what you think of my scribble on this point. If this should be true, we shall not see his glorious appearance until after the autumnal equinox. A few months more of trial and calumny, and then all will be over. WM. MILLER.

Low Hampton, May 2d, 1843.

We think that God has honored, the anniversary of the two first two great feasts by great event under the Christian dispensation. The last and greatest of the three [illegible] know of no point in the year more likely to be honored by the Advent of the Savior than the anniversary of the feasts of the seventh month. This event is so momentous, the observances of this month were of so much importance, and the present movement in reference to it, is so universal and astonishing, that we feel called upon to present all the evidence and all the light which may be brought to bear upon the question. It is a question of the most thrilling interest, and of the most vital importance; and should be most solemnly and prayerfully considered. And with the light we now have on this subject, it is our deliberate conviction that the institution of the seventh month—the feast of trumpets, on the *first*—the day of atonement on the *tenth*—and the feast of tabernacles on the *fifteenth* will be honored by the great events of the end of our probationary state. We commend the arguments of Brethren Snow and Storrs, to the consideration of all; and let each one remember that at the bar of God, he must stand or fall for himself. *Yes, your blood, O reader! will be upon your own head. Take heed, therefore, that your loins be girt, and your lamp trimmed, and your wedding garment prepared; for* NOW *hath the* MIDNIGHT CRY *entered* ALSO *into* YOUR *ears.*—[Advent Herald, Oct. 9, 1844.

"Watch and Pray, for ye know not when the Time is." Mark 13: 33.

As I was reading the Crisis, I saw a Bro. requested some one to write on this passage of Scripture. This text, I think, has prevented many from embracing the time argument. It has stood in my way until now. I had made up my mind to write a short article on the above named text, before I saw the Bro's. request. I shall be brief, but think I shall be able to show to every candid mind, that this text does not conflict with our present position on time. In the first place, we will commence back at the twentieth verse of the chapter. There we are told of the great tribulation that shall come on the elect whom he hath chosen—not on the Jews whom he hath scattered to the four winds of heaven. In the 24th verse Jesus says, "in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." These signs, I think, are all in the past. Next he says, will be seen "the Son of man coming in the clouds with great power and glory."—Who shall see him coming? Jesus says *they*, not you, not those He was talking with then; because those things were reserved for the last generation living on the earth. 29th verse. "So ye in like manner when ye see these things." What things? The signs. Then "know that it is nigh, even at the doors." The word "*ye*," here refers to his Church, that is living at the present time, viz., the last generation. This, says Jesus, "shall not pass till all these things be done." What things? The coming of Christ and the gathering of his elect—not the wicked Jews who remain in unbelief. He has now pointed us to the future, and carried us down to the Judgment. He then comes back to the time in which he was speaking, and tells them that no man *knoweth* the day nor the hour. "No, not the angels which are in heaven, neither the Son, but the Father." Here he uses the present tense, and says unto them, take *ye* heed. Who must take heed? Those persons whom he addressed. But some objector may ask how I know the word "ye" had particular reference to those to whom he was speaking. I think we may know from the connection in the next verse, viz., the 34th, "for the Son of man is as a man taking a far journey," &c.—Can we not all see that these words were spoken expressly for those who were living at that time? If we are in search of truth, I think we can. Now let us look at Matt. 25th. Here is a parable that must be fulfilled somewhere in the history of the Church. We learn from the latter part of the 24th ch., that there will be two classes of servants, one is giving meat in due season, that is saying the Lord is coming; the other, he delayeth his coming. Then the parable is introduced. It seems very plain where it has its fulfilment.—The virgins are being aroused from their sleep; the Midnight Cry is sounding;—"Behold the Bridegroom cometh." This parable must have been given for the benefit of the Church about the time of his coming. We are here again carried down to the judgment, or to the shutting of the door. In the 13th verse he exhorts them to watch, and tells them, they know neither the day nor the hour. The same as in Mark, watch for ye know not when the time is. Read the 14th verse, and you will see he uses the same language as in [illegible] country." Then if the 33d verse in Mark refers to the time he was speaking, Matt. 25: 13 does also. So we find there is a harmony after all, and that the wise will understand. Says Paul, "that day shall not overtake you as a thief."

J. B. DODGE.

I now wish to say a few words in regard to the position some have taken, that the angels would sound the midnight Cry, or make the time known. We are informed that the word knoweth in Mark 13: 32, should be rendered "*maketh known*." If this be right, then let us read it so; but of that day and that hour *maketh known* no man, *no not the angels*, which are in heaven, neither the son but the Father.—Then the position that the angels will make it known, is not true. "Surely the Lord God will do nothing, but he revealeth his secret to his servants, the Prophets." Now we believe he has revealed the year of the Advent unto us, by his servants, the Prophets. See Dan. 8: 13. The question is there asked, how long the daily sacrifice and the *transgression of desolation*? I understand this to be the same as the *abomination of desolation*. "To give both the sanctuary and the host to be trodden under foot." I understand the sanctuary to refer to the land of Palestine, and the host to the Church, or Holy City of Rev. 11: 2. It is there said it should be trodden under foot forty and two months. The 2300 days reach from 446 before Christ to the end of the world, or to the coming of the Lord. Daniel saw the vision and sought for the meaning. He was full as inquisitive as we are to know the time of the Lord's coming; and yet he was greatly beloved. He then heard a voice saying, "Gabriel, make this man to understand the vision;" what part of the vision? Already he understand the number of days from a certain time to the judgment; but he knew nothing in regard to the starting point. Gabriel told him in the 17th verse that the vision was at the time of the end, or in other words, it should then be understood. Daniel said in the 27th verse, he "was astonished at the vision, but none understood it." He then commences praying. In the midst of his prayer Gabriel came to him again, and says, "I am now come forth to give thee skill and understanding." He then gives him the starting point of the vision, or the 2300 days, and points him to the going forth of the commandment to restore and build Jerusalem. The last information he gave Daniel was for the instruction of the Church in the time of the end, and has been sealed until the present time, when many are running to and fro and knowledge is being increased. We now turn to the 12th ch. of Daniel, and we there find another starting point a little nearer by. The question of time comes up again. The Angels first inquire in regard to it; then Daniel; but none of them understand when the end would be. Why not? Because it was sealed until the time of the end. But the Lord has not left *us* in darkness; he has given us the starting point. This information could not have been for Daniel's benefit; for he did not live to see the abomination of desolation set up; then it must be for the Church in the time of the end. He tells him, from the time this desolating power is "set up" there shall be 1335 days; and he shall stand in his lot at the end of the days. I verily believe this refers to his resurrection; for this is the subject they are talking about in the commencement of the chapter.

Time has rolled along—century after century has passed away until the time has arrived for this prophecy to be understood. We have learned, I believe, when the abomination that maketh desolate was "*set up*." If this be true, we know the year when the Lord will come, or when Daniel will stand in his lot. These dates have always been in the Bible, but God designed that the Church should overlook the time until now. This is the way, as I understand, that God has made known the time to us by the Prophets. The condition of the world at this present time, I think, indicates a general uprising, and the breaking up of all the kingdoms of this world. We can truly say, that "the nations are angry;" and I, for one, believe the time has about come for the dead to be judged. Oh brethren, this is a blessed hope. May the Lord help us to *purify ourselves* "EVEN AS HE IS PURE." Let us watch and be sober.

J. B. D.

Read and Ponder.

Dear Brethren:—We are living in times of fearful peril, and it becometh us to walk before the Lord with care. There are a few persons among us, who teach some things that may do much harm to the flock of Christ.

1. They teach "Do not work," "live out your faith." Let me say to such, why not then carry out your own principles? Do not the persons who cook and wash for you have to work; why not excuse them? Do not ministers have to work, and hard too? and you idle? Was not *idleness* one of the crimes for which God destroyed Sodom? Does not the "Word" say "if any will not work, neither shall he eat?" What is said of those who "wander about from house to house, *working not at all?*" But you say, "I must live out my faith." O yes, *live* it out, but do not *idle* it out. And the manner of living it out is laid down in Rom. 12. "NOT SLOTHFUL IN BUSINESS, fervent in spirit, serving the Lord." I do not say work to lay up anything; but work because God commands it—it is right—and it is a crime to be idle. Although you do not desire to lay up for the future, yet labor for present necessities, and that "ye may have to give to him that needeth."

2. Some teach, "sell all because Christ is coming this year." Let me ask is it not rather a *mean sacrifice* for us to give up our property because the Lord is coming this year, and we cannot have it any longer? It is virtually saying, "if he were not coming I would keep on in my selfishness!" But some *will* act on such a *low* principle! Is it not better to *sell* and *give alms* because God commands it?

3. Let me ask certain ones where in the Scriptures we are taught husbands may neglect their wives, or wives their husbands, because the Lord is coming? Do not the Scriptures teach "Husbands to love their wives as their *own bodies*—not to be bitter against them—and wives to REVERENCE their husbands—be chaste, *keepers at home*," &c.? Can we be saved merely because we believe a theory, if we do not live out the doctrine of the New Testament? I think not. O children, remember "the meek shall inherit the earth."

There are some elements in community, let them engage in what they may, they ever are prone to go a little too far, and thus suffer their "good to be evil spoken of," and wound the cause of the Redeemer; but with this evil, my dear brethren, we must have patience. Let us not smite, but speak in plainness and love, to reprove them in a proper measure. Doubtless they are honest, and will forsake the error when it is shown them. Let us not fret and be troubled when the "oxen shake the ark:"—God will take care of his own cause. I pray he will keep us from all fanaticism—of all kinds.

Before closing I wish to say, some persons have reported that I did not go out West to preach "time," and that I "do not believe it fully," &c. Now all this is false from beginning to end. I have believed the Lord would come in '54 ever since last winter, and I believe it now. *I believe it!* if I get mistaken, so it must be—I must bear it. I do not know that Christ will come in '54, it is a matter of *faith* on the *evidence* before me. I make it no test of Christian character; and I have preached it North, South, East and West, in every place where I have gone,—the results are recorded on high.

I admire the spirit of the Crisis, it seems to me to be the spirit of Christ indeed.

EDWIN BURNHAM.

Newburyport, July 26, 1854.

The above was in type last week, but for want of room was laid over to this week.

CORRESPONDENCE.

ROXBURY, CT., June 18th, 1854.

Dear Brother Merriam:—I do esteem it a blessed privilege to write for the Crisis. It is truly a welcome visitor to my dwelling; and I should not know how to be deprived of it. It feeds, it nourishes, it strengthens the wayworn pilgrim as he is journeying on to that better land—the home of the blest—where "the inhabitant shall not say, I am sick," and where the wicked cease from troubling, and the weary are at rest. I feel glad it is my lot to be cast among the despised ones who are looking and longing for that day, and expecting that this year is the jubilee.—Can we say this year? Yes, blessed be God, I believe it with all my soul. And I feel like lifting up my head and rejoicing, knowing that all our trials will soon have an end, and this mortal will have put on immortality, and the last enemy be destroyed, which is death. Glory to God. Death is to have no more dominion—tears are all to be wiped away—wickedness to have an end. We will say with John the Revelator, "Amen, even so come, Lord Jesus," and come quickly. I do not know that I have a single doubt but the Lord is at hand, and the true Midnight cry is sounding; and it speaks in mercy to all, "go forth to meet your Lord." All are invited to accept of offered mercy, all may come, if they will, and find pardon at the hand of God. How cheering the thought that soon it will be said to the faithful, "Child, your Father calls, come home." Oh how sweet the word home sounds to the poor pilgrim who has long sighed for home. Bless God we shall not be disappointed, although the world scoff at our hope, and see no signs of the approaching judgment, the blessed word declares we are not in darkness, but we are children of the light. And we are heirs to an inheritance which is incorruptible undefiled, and that fadeth not away. We who have the hope of soon seeing Jesus, are willing to be scoffed at; and I, for one, would not exchange this hope for ten thousand worlds like this. It is a blessed hope—it is a living hope—it maketh not ashamed—it reaches to that within the vail, and best of all, it is *soon to be realized*.

"Oh how joyful then to hear him,
While all nations shall revere him,
Saying to his flock who fear him,
I have come on earth to reign."

We, being few in number in this place, have been much encouraged of late. The Lord has been with us in power. One backslider has been reclaimed, and the slumbering ones have been waking up.—Love has been increasing, and we have become more united, more steadfast in the faith of the Lord's speedy coming. And we think the little band stands better now than it has for years. To God belongs the glory, and the praise to Him that liveth forever and ever. I never had more confidence in my God than I have had for a few weeks past. Such peace and such joy the world knows nothing of, neither can tongue nor pen describe it. I have written more than I intended, and must close by asking heaven's blessings to rest on the reader and also on the writer, and save us one and all in the kingdom which we expect will be set up this year. Glory to God, Amen, and Amen.

SUSAN E. TEEPLE.

WEST HAWLEY, MASS., July, 1854.

Dear Brn. and Sisters:—In obedience to the command, to "exhort one another daily, and so much the more as we see the day approaching," I exhort you in view of the glory *so soon* to be revealed, to press forward towards the "prize of high calling in Christ Jesus," for *soon*, in due tmie, "we shall reap, if we faint not." Yes, "*soon* the reaping time will come, and angels shout the harvest home!"—Then our fond expectations will be realized; for God will gather all of the wheat into the garner. Not the least grain will escape his notice, when he comes to make up his jewels. O, how changed the scenes of the coming age. Now, subject to all the miseries resulting from the curse, we sigh and groan for deliverance, the redemption of our bodies. Then, having been redeemed, we shall rejoice and make glad the city of our God, all endowed with health and happiness, the blessing of life; for, in those regions of bliss and glory, "the inhabitants will no more say I am sick, and the people will all be forgiven their iniquity," and sorrow and sighing will flee away; for God himself will dwell with men, and wipe away all tears. O, what untold glory! and *so soon* to be realized by the faithful few! May the anticipation of it nerve us up to gird the armor closer on, "quit ourselves like men, and be strong," that we faint not in the day of adversity, but be enabled to withstand the scenes of that trying day. Holiness and purity of heart, are indispensable, if we would see our Jesus, and be made like him; for "without the mind of Christ, we are none of his." O, let us be sober, and watch unto prayer; for if we are not on our guard constantly, the enemy will exert his influence over our hearts, and cause us to sin. But take courage, fellow pilgrims, our travels through this howling wilderness are almost ended, home is almost in sight, already does the eye of faith view with transport the reflected rays of its glittering sun. O, land of rest, shall I be a partaker of thy glories, such as "eye hath not seen, ear heard, nor the heart of mortal man conceived." Not unless I square my life by the word of God, and bring forth the fruits of charity, which the sainted apostle Paul thus describes, "Charity suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." We are told, that without the adornment of all these Christian graces, our religion wil avail us nought at the day of Judgment. O, let us see to it that we are thus adorned, having our garments free from spot, or wrinkle, or any such thing.

"How careful then ought we to live,
With what religious fear;
Who such a strict account must give
For our behavior here."

ELIZABETH I. S. RICE.

BRISTOL, R. I., Aug. 3d, 1854.

Dear Brethren:—We are living in that period of time that all the worthies look with interest to for the consummation of their hope; and as we have entered, and are nearly at the close of the last year, it stands us in hand to be ready; having our lamps trimmed and burning, with oil in our vessels, that we may obey the command that accompanies the Midnight Cry, "Go ye out to meet him." We have a sure word of prophecy whereunto we do well to take heed as unto a light that shineth, or does now shine, in a dark place, and will shine more and more unto the perfect day. There is great light in the 17th ch. of the Revelation of John, respecting the judgment of the mother of harlots, and the beast that had a deadly wound, and that was healed. This beast came up out of the bottomless pit, which is, I think, infidel France. We find by looking at the eleventh ch., that they made war on the two witnesses for three days and an half. Look at these things and see where we are standing. It will not do as some have done, to come to the conclusion that we have learned all that is necessary for us to learn, and graduate. No, no.—We must still continue in the school and learn, for there is a great deal to learn yet, and but a short time to learn in; and we must learn fast. And if we lack wisdom, we can ask God, and he has promised that whatsoever we ask in the name of Jesus, he will give it; and if we have that wisdom we shall understand both time and judgment. O may we all come up to the Judgment, understanding Christians, is my prayer. Amen. J. H. GLADDING.

BOWDOINHAM, Aug. 6th, 1854.

Brother Merriam:—Is this the year of jubilee to God's people? I think it is—I so understand God's word to teach—it does seem to me that the days will end this year. Oh! Brother, these are great and important truths to this world—to think that probation ends in '54—no more souls saved—solemn thought! Is it possible that in a few weeks Jesus will come to take his children home? Blessed hope! "O I long to be there" with all of Father's children, to shake the friendly hand with God's ransomed ones. I have some friends sleeping in Jesus—I want to see them—I hope to see them this year in the kingdom of God, no more to part.

The little band in Bowdoinham are trying to hold on to God's word. Remember us, dear Brother, in your prayers.

Yours, waiting for deliverance,

DAVID HATCH.

PROPHETIC PERIODS—1260, 1290, 1335 Years of Daniel and John.

The daily sacrifice taken away, and the Abomination of Desolation set up, or the Saints given unto the hand of the Little Horn.......519.

1260 years of tribulation.—Rev. 11: 2, 3, and 12: 6, 14, and 13: 5. The sun darkened May 19, 1780, to show its termination. 1779.

1290 years, or time times and the dividing of time—or time times and a part, in which the TIMES and LAWS are in the hands of the Little Horn. 1809.

1335 years, reaching from the setting up of the Abomination of Desolation, or the time when the *Saints' times* and *laws* were given into the hand of the Little Horn, to the end, when Daniel with all the Saints will stand in their lot.......................1854.

[illegible] 1838. THE END.

☞ The above Diagram is designed to illustrate the measurement of time from the rise of the little horn, with eyes and a mouth (the civil power of the Greek Empire, or Eastern Rome incorporated with the Ecclesiastical Power of the Papacy.—Dan. 7: 8) until the coming of Christ at the resurrection of the saints.

The 1290 years, or time, times and the dividing of time, (Dan. 7: 25) measure the period during which the saints, times and laws were to be given into his hand—The period of the saint's tribulation, we understand, were shortened to 1260 years, (Rev. 12: 6, 14—11: 2 and 13: 5); but times and laws were to remain in his hand during 1290 years, extending 30 years beyond the 1260. "But the judgment shall sit, and they shall take away his dominion to consume and destroy unto the end." 45 years from the close of the 1290 make 1335 years, when Daniel will stand in his lot, which must be at the resurrection of the saints.

Christ, speaking of this desolating power—the papacy—says, "Immediately after the tribulation of those days shall the sun be darkened,"—which marks a point previous to which the saints were taken out of the hands of the little horn power. Thus we perceive that 1260 years of the 1335 ended prior to the 19th of May, 1780, when the sun was darkened. Add 75 years to 1260 and you have 1335 years, which must end before May 19th, 1855, according to the evidence from the darkening of the sun. But we have abundant historical evidence that the papal power, i. e. the abomination that maketh desolate, was set up in 519, hence the 1335 days (years) end in 1854, which brings the coming of the Lord and the resurrection of the saints the present year.

SAMUEL PAGE.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, AUGUST 23, 1854. NUMBER 21.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town and STATE* at the top of the page with the date.

Definite Time.

When we open our Bible, we read, "In the beginning, God created the Heaven and the earth"; and we find that in six days He completed the work of creation: that He distinctly marked the days, by the evening and morning of each; and that at the end of six, He ceased from His work, blessed the seventh day," and "sanctified it a Sabbath of rest." It has often been asserted that "we have nothing to do with the *time*; that we can know nothing about it; and that very few, except the poor, illiterate, and low classes of people, attempt to *pry* into it."

But, friend, I *have* something to do with the *time*; for "what God has revealed, belongs to us, and our children forever"; and "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"; so that we *can* know *something* about any doctrine contained therein; and all, who make this assertion, prove that the subject is *hateful* to them, or that they are too indolent to search it out.—I rejoice and glory in being identified with the meek and lowly children of God. I esteem them as my brother, and sister, and mother; they alone have the promise of a glorious inheritance. Poor indeed, we are, and God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him." As to our want of knowledge, we do not profess much; but I do thank God, that some of us do know enough of *pure mathematics* to add 446 and 1854 together, and learn the amount of the sum total; and when we do this, it always brings a pleasant reminisence of a similar number contained in Dan. 8: 14. If we have nothing to do with *time*, why did God stoop so low, as to tell us all about the time of the creation, and that He made each day; for He could as easily have told us that He executed it, without telling us how many days He was doing it, as to have marked definitely, He did, each day, *if it were no concern of ours.* That it was given us for instruction, is evident from the above passage; and if we are patient, industrious, persevering scholars, we shall learn a good lesson from the description of the first seven days of the world. From 2. Pet. 3: 8, we learn that "one day is with the Lord as a thousand years; and a thousand years as one day." This proves (typically,) that each of the six days of creation, were the representatives of each of the six thousand years, which have since passed away: and the Sabbath that of the day of judgment, and therefore we feel authorized to set them down as chronological in every respect. We find likewise that God has reserved *times* and seasons, in His word, many instances of which stand as beacon lights, which signalize the truthfulness of God to His word, and demonstrate that He has never failed to fulfil it at the specified time, sometimes in literal days, or years, sometimes in typical, and at others, in figurative, or "prophetic time," a day for a year."

"And the Lord said unto Noah, Come thou and thy house into the ark; for thee have I seen righteous before me in this generation. For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." Gen. 7: 4. This we find literally fulfilled as the 11th and 12th verses testify. The dreams of Pharaoh and his officers, which were interpreted by Joseph, while in Egypt, were literal days, and years, and so fulfilled. Gen. chas. 40, 41. The wandering of the Israelites forty years in the wilderness, was foretold, and literally accomplished. Num. 14: 34. The seventy years captivity was foretold in Jer. 25: 11, and so fulfilled from B. C. 606 to 536. The foregoing prophecies have been fulfilled, and many others that could be adduced, (where each have had a literal accomplishment) at the specified time; and if God has proved His word by the prophets true, in every case of literal *time*, is it unreasonable to suppose that He will also fulfil those of prophetic *time*?—He has told us of "the *times* of restitution of all things," by all the prophets from Samuel down; and "determined the *times* before appointed," of all nations, "and the bounds of their habitation."—And do you ask why? "Because He hath appointed *a day* in the which He will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance, in that he hath raised him from the dead." Amos says, chap. 3: 11, "Surely the Lord will do nothing but He revealeth His *secret* to His servants the prophets"; and if we do know that the most startling prophecies will shortly be fulfilled, the great secret of them is when? And as God has revealed it in those prophecies which are "a light, shining in a dark place," shall we not do well to inform ourselves of them, take heed, and be mindful of the words which proceeded from holy men, both prophets and apostles, who "spake as they were moved by the Holy Ghost?" In 1st Chron. 12: 32, we read of a certain class, "of the children of Issachar," which were "men that had understanding of the *times* to know what Israel ought to do; and all their brethren were at their commandment": and it would be a happy thing if men of that class of leaders lived in these days; and still more happy if their hearers were as teachable *as their predecessors.*

If it is the wise man that discerns both *time* and judgment, what is the character of him who does *neither?* Well did the Saviour say, "Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it ye do not discern *this time*?" Luke 12: 56. And oh what fearful curses did he denounce on those wicked Jews, "because they knew not the *time* of their visitation! And if the discernment of the *time* in which we live, is so highly commended by the scriptures, who shall dare to stand up and say, "ye have nothing to do with the *time*?" And if a want of a knowledge of the *time* be fraught with such terrible denunciations, what will be the final fate of those ignorant ones, who neither know themselves, nor suffer any under their control to inform themselves of it?

"The prophets enquired, and searched diligently, what manner of *time*, the Spirit which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow": and even an angel asked "the man clothed in linen," "How long (*time*) shall it be to *the end* of these wonders?" Now if God has always been true to His word, in the chronology of all the prophecies, and a want of knowledge of it is fraught with such tremendous consequences, surely we may expect that day "will come as a snare on all" who reject His testimony; for not one jot, nor one tittle of His word will pass away without a perfect fulfilment. God *has* appointed the *time* of the end of the world, and He *has* revealed it in His holy word; and we feel that He *has* unfolded it to us in unmistakable terms, by that Spirit which cannot lie; and shall we hide our light under a bushel? No, "we have not so learned Christ." What light we have, we must give to the children, that they may walk in the same faith, enjoy the same hope, and glorify the same Father in heaven. Still, to get the last word, the same reverberating sound echoes, "you know nothing about it, and you have changed from the original advent doctrine, and must be called an *innovater.*" As for names, we have already a sufficient supply, our friends having been peculiarly lavish of late; but as long as they gratuitously load us with such "*flattering titles*" as *fanatic, heretic, crazy, fool, mad* and the like, one cheek is smitten; and to receive the *last mentioned*, we must "offer the other also." *Blessed, blessed*; tell me what it was, that Moses esteemed so much greater riches than the treasures in Egypt?

Our way is now open before us, thank God; and we feel it to be our imperative duty to promulgate what God has given us, to the extent of our ability: but I am utterly at a loss to perceive wherein I have departed from the original advent doctrine: only as the time passed, we *know* that *that* computation was not commenced *right*. I was once a believer in 1843; (at least I desired it might prove true,) but *never* a strong one; for I knew then, that there was a later "commandment to restore and build Jerusalem", than that of the seventh year of Artaxerxes; and one too, which bore the original features of the parent-prophecy; (viz.) that of the building of "the streets, and walls", of the city: and I knew that God was always long suffering; and therefore had reason to expect that he would extend his merciful forbearance to the very last extremity; which to the praise and glory of His name (be it spoken,) He has done; and this extremity will reach no farther than next spring, when "the sanctuary will be cleansed"—But was not definite time preached then, and did it not terminate in 1843? "Yes, *about* 1843; and there is where we ought to be now, and keep close to the original view". Now, friend, common sense and common honesty require that we should away with all this; for after the time passed, we were constrained to acknowledge that we had been premature in our conclusions; and shall we go back there, and say, "here is the point where the sanctuary should have been cleansed? God forbid.

Would such a course be honoring God? and, besides, it is now ascertained to a mathematical demonstration that if the vision had commenced in the seventh year of Artaxerxes, it would have terminated in A. D. 1841 or '42; for the chronology of Artaxerxes' seventh year is B. C. 459. These are facts which cannot be disproved nor denied, with any color of truth; and as we now look back and see that 1841 would have fulfilled the vision had it begun in the seventh year of Artaxerxes,—we see that even Bro. Miller would have been taken unawares. But thirteen years after 1841 will close the vision; and all his ready, waiting, laboring, suffering servants will be greeted with "*well done.*"—We patronize no *crusade* against any class, but "the powers of darkness;" and we are called to wage an uncompromising war "against the rulers of darkness in this world; against spiritual wickedness in high places." These are our avowed enemies, and traitors to our King; and we desire all who have any regard for their future well-being, to leave their wicked companions, and come and join us; and join under the direction of our Leader, we will march shoulder to shoulder into the Kingdom, in defiance of Satan. But he is our adversary, and a *powerful one* too, and he will blind and hinder all over whom he can have any influence. I hope all will remember that "other foundation can no man lay, than that is laid, which is Jesus Christ;" but if chaff and stubble be the materials with which you build, it will not stand the fire of "*the last day*;" and all such will find a narrow escape as from a burning city; with the lamented *loss* of all things; all his reward *lost*; and if possible, himself covered with sorrow and shame, even though the soul be barely saved.

But the builder with precious stones, (precious truths of God's word,) will only find his work purified, and his salvation and reward secured; and if even at best, "we are unprofitable servants," how much more will it appear so when we behold him and ask our dear Lord, "what are those (deep and cruel) wounds (which I see) in thine hands?" "Those which I received in *the house of my friends.*"

Said Paul, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me *at that day*; and not to me only, but to them also *that love his appearing*." Will any one get that crown who does not love his appearing? Again, "Christ was once offered to bear the sins of many, and unto *them that look for him* shall he appear the second time, without sin unto salvation." Will he appear the second time to the salvation of those who do not look for, nor desire to see him?

Said "the man clothed in linen," "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." A question naturally arises here, who is it that is waiting for the end of these days? Is it the Universalist or infidel?—No. Is it the careless unbeliever, or scoffer? No. Is it the hypocritical professor? No. Is it the cowardly rejecter of "the cross of Christ," and of the evidence of his soon coming? Alas no. Well, who is it then that is waiting and coming with his *whole* heart, to "the thousand three hundred and five and thirty days?" It is the penitent, believing, whole-hearted follower of the Lamb, "who counts all things but dross, that he may win Christ, and be found in him," not in his own righteousness, "but the righteousness of God which is by *faith*;" that he may not only be found in peace "*in that day*," but become a conqueror, through grace, of the enemies of his Lord. By a *living faith* in Christ, and the power of his word and spirit, he sees with joy the day approaching; catches every spark of light, both from Providence and inspiration, till it gleams up so bright that he is constrained to rouse his sleepy companions and admonish them, that "*the day is breaking.*"

But says one, "I see no light; all things continue as they were from the beginning." "A little more sleep." But, friend, does not the wise man say, "The idle soul shall suffer hunger?" and not only so, but "through idleness *the house* droppeth through," which is morally, as well as literally true? If the labor of watching and searching the Bible is too much for you to do, you *will* be overtaken as by a thief; and then "a great ramsom cannot deliver you." But where, says another, do you get your light? I discern light of the near approach of the end of the world, by the analogy of God's word, when I compare circumstances and things respecting the prophecies, and promises, in connection with history, and find a resemblance.

We receive light on the types, when we take pains to "search them as for hidden treasures;" but we must crack the shell of the nut before we can obtain the meat. We receive light from the "Seven Times" depression of the Jews, from Manasseh's captivity, and from the institution of the jubilees. But the greatest of all we derive from the vision of 2300 days, and the seven periods into which it is divided; the "seventy weeks" of which contain four of these periods; and we feel warranted to affirm that that vision reaches to the end of the world; for Gabriel said, "*at the time of the end* shall be the vision; and afterwards, "at the *time appointed the end shall be*:" and he explained the vision in part to Daniel, but not fully; for Daniel says, "I was astonished at the vision, but *none* understood it." He did not understand when it would begin; but Gabriel came again and told him "*at the going forth of the commandment to restore and build Jerusalem*;" and as the last decree went forth in the 20th year of Artaxerxes, Neh. 2: 1, and that year is proved, by astronomy and history both, to have been B. C. 446, it follows that we can ascertain to a nicety when the vision will terminate. But, says another, the seventy weeks do not belong to that vision; "they are by themselves and cannot be a part of it." Then please to tell me what vision they do belong to; for they "*seal the vision*," and must consequently be a part of that vision which they ratify. "Well, you have no evidence that Nehemiah's administration reached to the termination of the first period," says another. Josephus is very explicit about the indefatigable exertions of Nehemiah to build up the city generally, besides affirming that the walls were left as a standing, eternal monument" of Nehemiah; and the second commission, which he obtained at the court of Persia in the 32d year of Artaxerxes, (after he had been governor of Jerusalem twelve years,) and likewise, his spending all his after life at Jerusalem, till "he came to a great age," and his dying there, leave the strongest presumption on the mind, that he fulfilled that period.—Says Gabriel, "Seventy weeks are determined, (cut off) upon thy people, and upon thy holy city, to finish transgression, to make an end of sins, to bring in everlasting righteousness, to seal up the vision *and prophecy*, and to anoint the most Holy." The canonical *prophecies* were doubtless *sealed* and closed at the end of the first period, which is as good a mark for the first forty-nine years, as if we could prove that Nehemiah's administration continued that term of time; and it is certain that Zechariah and Malachi ceased prophesying about that time, (viz.) B. C. 397, and I believe Nehemiah's works and death, and the closing of *the prophecies* both fulfilled the period; both are mentioned in the prophecy, Daniel 9: 24, 25, and both, beyond doubt, terminated the first period.

The second period began at the end of the first, and reaches sixty-two weeks, or 434 years, and was filled up at the Baptism of Christ, when he was 37 years old, the first day of the 4th Jewish month of A. D. 38. Here an objector starts, and says, "you depart from the gospel when you say he was 37 years of age at his baptism, for Luke says he began to be about thirty, and *that* was the age required by the law, for all the priests to be inducted into the priestly office, and enter their ministry." How long will mankind "make the word of God of none effect by their traditions?" There is no requirement in the law that even the high priest should be thirty years old, or any other number of years when he takes the priesthood. It is well known that the eldest son of the high priest was heir to the office from Aaron down; and at whatever age he was, when his father died, whether thirty, forty, or eighty, or even if he was no more than twenty, the priesthood was his, unless ceremonially incapacitated to hold the office. God's word must and will be fulfilled; and if we say that Christ was no more than thirty years old at his Baptism, we deny that God can fulfil his word; for the Angel said it should be sixty-two weeks after the seven were expired; and A. D. 30 true era, is only sixty-one; and we know that the sixty-two were fulfilled, because he said himself, "*the time is fulfilled*;" and "the Spirit of the Lord hath anointed me." Luke, in his third chapter, records the events of no less than five years: but not in the order in which they transpired, as is his custom; for he speaks of the imprisonment of John, and afterwards of Christ's baptism. Luke says he began to be *about* 30 years of age, which was doubtless true; for the word *about* is not definite, and he would be, even if he were 32, in the 15th year of Tiberius, which I believe to be true; and after John had preached five years, he would be thirty-seven at his Baptism. But if any man is so tenacious of the letter of those records, why not say without any qualification that he was "three days and three nights in the heart of the earth?" for there is the same evidence for the one that there is for the other. But if the necessary latitude be given to both, all is harmonious with other scriptures and both passages true, according to the use of language among the Jews at that time. We often find the words of the evangelist "eight days;" "about eight days;" "after eight days;" which invariably means a week; such was their custom, so that we feel satisfied that his rising again from the dead, the third day, fulfils that passage in every import of the expression. I have not one doubt but that Luke was an inspired man; though he often recorded events together which did not immediately follow each other, as chap. 2, v. 39, will show. He there speaks of the holy family returning "to Nazareth" from Jerusalem; but they must have fled into Egypt first, and when they returned from Egypt they settled in Nazareth in Galilee. Now it will be seen that if the second period of the vision was fulfilled at the Baptism of Christ, then he must have been 37 years old on the first day of the first Jewish month of A. D. 38, true era, when four hundred and eighty-three years of the vision had [illegible]

The third period was fulfilled in a little over three years after the Baptism, when he suffered on the cross and sealed the vision, as is allowed by all; and he must have been a little more than forty years old at that time; and if the arguments used to prove that he was 37 at his Baptism are satisfactory, the age of forty at his death will not be disputed.

The fourth period, I fully believe, was filled up at the Conversion of Saul of Tarsus; for it appears he was the last Israelite, of that wicked generation, that was converted to God; and that all miracles ceased at that time, except those which he wrought himself, which *power* it was necessary he should have and exercise to prove that his apostleship was from God. This was in A. D. 45 and completed the seventy weeks.

We now come to the commencement of the three last periods, or in other words, the 1260 years, being the fourth period of the vision, which by the extension of 30 years at the end filled the sixth period of 1290 years; and again by the extension of forty-five years will close the vision at the end of 1335 years; and as some of our Brethren have given a clear and lucid view of the existence and termination of the papacy (which we believe to be "the abomination of desolation," and to mark this period,) between the years 519 and 1809, we see nothing to object to, and feel persuaded that they are right. But, says an objector, "there was nothing in 519 to mark the setting up of the papacy, not half so much as there was in 518, for that year, Anastasius died, and Justin succeeded to the throne. But they settled some of their quarrels in A. D. 519.

But, friend, you believe that the papacy was Daniel's "little horn," Paul's "man of sin," and John's leopard "beast with seven heads and ten crowned horns?"—Yes.

Well, let us enquire what would be necessary to transpire, in order to mark the setting up of this power.—1st. He "came up among the ten horns, and before him three fell;" 2d. He "made war with the saints, and prevailed against them;" 3d. "He sitteth in the temple of God, shewing himself that he is God;" 4th, "He speaks great things and blasphemies against God and his people; 5th. His kingdom is universal and he continues 42 months." By coming up among the ten horns could we not suppose him to rise after the ten, and by three falling before him that he conquered three of the ten, and swallowed them up in his own dominions? Yes.— Well were not ten kingdoms formed out of the Roman empire, and all standing in A. D. 507? No, for one was tributary to France. What if it was, it was none the less a kingdom, enacting their own laws, choosing their own officers, and even fighting bravely their own battles. So was Syria and Egypt tributary to the Romans long before they were attached to the empire; but they were nevertheless kingdoms (though they might be "base" ones) long after they became tributary to the Romans.

Well, says another, even if we admit this, it does not prove that the papacy was set up in 519.

No, but it proves that the ten horns were on the beast, and the way was now open for the little horn to make his appearance, and I believe all historians agree in saying that the Vandal kingdom fell before *the little horn* in 534; and if so he must have arisen before that date and after 507, so that in one of those 27 years we must find a power that agrees with the prophecy. The man clothed in linen said, "They shall pollute the sanctuary, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." "Sanctuary" [illegible] the Church of God; and to pollute it, the introduction of something morally corrupt. "Daily sacrifice," and "abomination of desolation," appear to be opposite in their character; the former a system of good, and the latter the opposite extreme. "take away," is to remove, to suppress, and we should all suppose that "daily sacrifice" meant the "pure worship" of God, and "abomination of desolation," a power which should [illegible] [illegible] (as a mark to this period) to find the daily

[illegible] of the saints suppressed, and a blasphemous system of iniquity established and supported in its place.

To be continued.

The World's Crisis.

LOWELL, AUGUST 23, 1854.

The Doctrine of Natural Immortality.

(Continued.)

As we are of yesterday and know comparatively nothing, we are under necessity to follow divine guidance, and submit to the teachings of the word as the spirit may lead to an understanding of that word; and when we come to a correct exposition of the divine testimony, we shall find there is a harmony and simplicity in the scripture, that commends itself to our judgment and understanding. In nature there is beauty and simplicity. As philosophy opens to our view the economy of the material world, we are astonished at the wonderful and harmonious plan of the Creator; and we find the operations of nature are capable of being resolved into simple laws. There is one simple, universal law of gravitation acting on all matter; and hence Newton by applying the principle that brought the apple from the tree to the ground, to the motion of the moon in its orbit, laid the foundation of his distinguished fame.

But to illustrate from scripture, take the passage, "*the meek shall inherit the earth.*" Philosophy and common sense require us to understand by "*the earth,*" the globe we inhabit. Why so? Because no other earth is known in the creation of God.—Were we to meet with the term in any other volume, no one, whether a child or philosopher, could understand it otherwise.—But when it occurs in Scripture, a mysticism is thrown around the phraseology, and learned critics cannot tell whether the earth is a place in the *heavens above*, or *the realms beneath* the sun; they cannot tell whether it is a *solid globe*, or *empty vacuity*; whether it is a *physical* or *moral state*; whether it is to be the abode of the *wicked* according to Jonathan Edwards, or of the *righteous*; whether it will be a *prison of despair*, or an *Eden of glory*; whether *shall* inherit has reference to the *present*, or *future*. And all this because they would be wise above what is written; because of a departure from the principles of common sense and sound philosophy. It is a dereliction from the simple word—the plain, unequivocal declaration of scripture. By setting up a standard of human wisdom, and erecting a system of hermeneutics, as they denominate it, they have plunged into a labyrinth of confusion; and men have become so bewildered in the mazes of criticism, that they have lost the points of compass, and cannot tell in what locality to find the earth. Thus much have I said on this point, that the fact of our position being on Bible truth, *plain, simple, literal Bible*, may be understood. True there are many symbols in scripture; but simple, didactic teaching, like the passage quoted, we understand in its natural import. So that when the idea is presented, that on some points we are infidel, this is reversing the fact. It is our *fidelity and adhesion* "*to the law and to the testimony,*" that renders our views obnoxious, and not our *infidelity and aberration* from the word of God. It is because we plant our feet firmly on the rock, so that neither men nor devils can drive us from that position, that we are regarded as the offscouring of the earth, and the saying of Jesus is fulfilled; "They shall separate you from their company."

The grand difficulty in communicating truth is, to induce men to look directly at it. Ask the question, is it right to hold our fellow men in bondage? and a Henry Clay answers, why the slaves cost twelve hundred millions of dollars. Well, what has that to do with the moral rectitude of slavery? Says a Daniel Webster, the integrity of the Union must be preserved. Well what bearing has that on the justice of slaveholding? Says another, we should should be over-run with negroes at the North, if the slaves were liberated. Says another, why amalgamation of the two races would certainly take place, &c., &c., &c. The true answer is clear as light, if people would only look at the subject and nothing else. Just so in this case. Ask an individual if he believes in the Advent doctrines, including the destruction of the wicked, and his thoughts immediately revert to the faith of his good old father and mother, from whose lips had been instilled into his mind an opposite view; or he remembers the instructions of a beloved Pastor of the Church, with which he is connected; or he listens to his commentary, or religious newspaper, or the creed of his church, or the traditions of the Elders, as it may be, he begins to calculate like Clay, how much will it cost me of reputation, &c., to believe Bible teaching; or like Webster, will not the integrity of christian union be broken? and so on to the end of the chapter. Any thing, and every thing, before inquiring what says the scripture. All men would know the relation of master and slave to be wrong were they not biased from some consideration foreign from the subject; so it seems to me would all men see eye to eye on the main doctrines of the word, were they but willing to abandon preconceived opinions, and look at the doctrines of the word.

But to the subject. James 1: 14, 15. "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is *finished*, bringeth forth *death*." Here, it will be perceived, that in consequence of a corrupt, sinful nature, unholy passions are excited, and the various evil propensities of nature are developed in actual sin.—Now it is asserted by theologians, that the death of the sinner is spiritual death, i. e. death in trespasses and sins; but here it will be observed, a distinction is made between sin, and death the penalty of sin; for in this passage you find that death is not a sinful nature, nor actual transgression; but the result of both; and that not immediately, but when sinful affections have completed their work. Sin is the offshoot of a corrupt nature, and death is the product or final result of sin. Rom. 6: 21, "For the end of those things is *death*." V. 23, "For the wages of sin is *death*." To settle the meaning of terms satisfactorily, we need to go back to original principles. We enquire, then, since death is the penalty of the law, to be finally executed on the transgressor, what is death? As defined by Webster, it is "the state of a being, either animal or vegatable, in which there is a total and permanent cessation of all the vital functions, when the organs have not only ceased to act, but lost their susceptibility of renewed action." This, then, most certainly cuts off the teaching of modern theology, viz. that the bodies as well as souls of the wicked will be indestructible. I have given the Bible term, and the primary and proper definition of that term, and if the word has a different and almost opposite meaning, the burden of proof is upon those who deny the appropriate signification of the word. If the standard of the Lexicographer is not sufficient, let us consult Bible usage. When we read that Jesus poured out his soul unto death—that His murderers judged Him guilty of death, and again, in the body of his flesh through death, &c., we do not doubt that the term death signifies just what Webster says it does. We have then the usus loquendi of Scripture on our side, as well as the authority of the literati, and common understanding of all men, that death is the privation of life. "Yes," says the objector, "but the question is, what does it mean in relation to the world to come? This is what is required to be proved." But no, if words when applied to a future life, do not mean what they do when applied to this life, who has authority to say what they do mean? In that case, we need a new dictionary; and if so, who is authorized to create one, but Him who sees the end from the beginning?

To say that death is a guilty conscience, or state of suffering, is but confounding language; for no man can suffer condemnation or sorrow when in a state of death proper. The scripture itself says, "He that is dead is freed from sin," and of course can neither suffer remorse or pain. (Rom. 6: 7.) Ezek. 18: 4. "The soul that sinneth IT SHALL DIE." Rom. 8: 13. "For if ye live after the flesh ye shall die." Now to go into this subject deeply, take the definition of the term "die," as given by Webster, or any other Lexicographer, viz. "to be deprived of life, animal or vegetable." This is the primary, appropriate sense. Then consult scripture usage by Cruden's Concordance. Look for instance at Jer. 27: 13. "Why will ye die, thou and thy people, by the sword, by the famine, and by pestilence?" and ascertain thus in what sense the term is to be understood according to Bible. Luke 13: 5. "Except ye repent ye shall all likewise *perish*." Consider the appropriate meaning of the term perish, viz. "to die." Indeed the context of this passage shews its meaning. There can be no spiritual death alluded to here because the Gallileans, and those upon whom the tower of Siloam fell, *died, or were deprived of life*; and unless the impenitent *die*, or lose their life, they will not "LIKEWISE perish." 2. Pet. 2: 12. "And shall UTTERLY PERISH in their own corruption." Here the expression is still stronger, and shews that if brute beasts, when taken and destroyed, lose their lives, so also will the [illegible] sinner. 2. Pet. 3: 7. "*Perdition of ungodly men.*"—Ps. 145: 20. "The Lord preserveth all them that love Him, but all the wicked will He *destroy*." By consulting Webster it will be found that destroy is an exceedingly strong term to express deprivation of life; and in this v. it cannot be understood spiritually, because put in contrast to their preservation. If the one is preserving their existence, the other is taking it away. Ps. 104: 35. "Let the sinners be consumed out of the earth, and let the wicked be no more." Now we must either deny that this is inspiration, or else believe the time will come when the wicked will be destroyed; and certainly it cannot be spiritually interpreted; for when they are destroyed they shall "*be* (or exist) *no more*." There is a bulwark of strength in this entire verse, which I think is impregnable. Ps. 37: 28. "Forsaketh not His saints; they are *preserved forever*; but the seed of the wicked shall be *cut off*." The term "cut off," must mean privation of life, because put in opposition to the preservation of the saints forever, in the heavenly land, as expressed in v. 34. Consult Obadiah, 9: 10, and you will see what is intended by cutting off. Rev. 20: 9. "And fire came down from God out of heaven and *devoured* them." The terms consume and devour seem to be among the strongest terms of which language is capable, to express utter extermination. Luke 19: 27. "But those mine enemies, which would not that I should reign over them, bring hither, and *slay* them before me." No other idea can be attached to the word "slay" than deprivation of life. Obadiah 16. "And they shall be *as though they had not been*." What can this passage mean, but blotting out their existence? Ps. 37; 30. "The enemies of the Lord shall be as the fat of lambs, they shall *consume, into smoke shall they consume away*." What more striking expression could we have to convey the idea of utter extinction? In Mal. 4, we are assured "the wicked shall be stubble, and shall be "*burned up*" root and branch, and be ashes beneath the saints' feet; i. e. there will be a destruction by fire of their entire being. In 2. Thess. 1: 7–9, we read of the same thing, termed by the Apostle "everlasting destruction."—These expressions are not isolated passages scarcely to be found; they are inscribed almost on every page of the sacred oracles. The truth that the sinner is condemned to death, flashes out in vivid and fearful light from every portion of divine writ. It is also expressed in almost every form conceivable. The transgressor is to 'die,' to 'perish,' to 'be cut off,' to be 'devoured,' to be 'consumed,' to suffer 'death,' 'perdition,' 'everlasting destruction,' &c., &c. The position usually taken is that death means suffering; but no suffering however intense can constitute death.

If the view I have taken be correct, that the denunciation of scripture upon the impenitent is privation of life, then the promise to the repentant will be just the opposite, viz. eternal life. On the other hand, if it be misery that is denounced, then it will be happiness that is promised. What the fact is I need not say; so oft repeated are the promises to the righteous that they "*shall never die*," "*shall* NEVER PERISH," shall *not be lost, but* RAISED UP at the last day, shall never "*taste of death*," (i. e., final or second death), "shall *live forever*," shall have "*eternal life*," "*everlasting life*," "*shall put on immortality*," &c. The position I have taken is, therefore, greatly strengthened by looking at the contrast. By what authority are these plain, simple averments of scripture frittered down and spiritualized away from their primary and appropriate signification? When the threatening comes to the sinner from the throne of God, as with the voice of seven thunders, "*thou shalt surely* DIE;" how dare erring mortals to annul that sentence of the divine law, and promise the sinner life without end?

But there are objections. Well let us look at them. Does not the scripture say, that "he that shall blaspheme against the Holy Ghost hath never forgiveness; but are in danger of eternal damnation?"—True,—if the penalty of death be executed, they will never have forgiveness; and if there be no resurrection, their damnation will be eternal. Does it not say, "these shall go away into everlasting punishment." If the punishment of the wicked be death, it is everlasting, and as perpetual as the life of the righteous, the one standing in eternal contrast to the other.—Does not the scripture speak of "everlasting fire?" Yes, the fire that destroyed Sodom was "eternal," or everlasting fire, Jude 7. But does it not speak of "unquenchable fire?" Yes, the chaff is to be burned up with "unquenchable fire," Matt. 3: 12. What could be more expressive of a consuming process? Suppose I say a certain building took fire and it was impossible for the engine companies to quench it. This would only shew the destruction by the devouring element. It does not prove the preservation of that building; but the reverse. The expression used by our Saviour, "where their worm dieth not, and the fire is not quenched," (Mark 9) is thought to refer to endless misery; but that it is not necessarily so will be seen from Is. 66: 24. In this verse the same phraseology is applied to the *carcasses of men that were slain*; and it would be an absurdity to suppose those carcasses had a perpetual existence; so that those terms do not of necessity imply endless existence. The expression is taken from a custom of that age. The Greek term, *Gehenna*, rendered "hell," was a valley near Jerusalem of that name, which was a receptacle of refuse animal matter, consisting of bodies of animals, &c. Here a fire was constantly burning, and worms feeding on the carcasses of the slain; and from these circumstances it became a fit emblem of the final destruction of the souls and bodies of men. As the earth would be cleansed from all pollution by the fires of the last day, the fires of Gehenna, the valley of Hinnom, were a striking illustration of the scene; and hence our Savior alludes to it, calling the devouring element "hell-fire," or more properly, according to the Greek, a Gehenna of fire, or as John says, a "lake of fire." One objection more. "The smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night," &c., Rev. 14: 11. This passage evidently, I think, refers to a scene prior to the judgment, or at least during the existence of those two great orgnnizations of Government the Beast and his image. But however that may be, turn to Is. 34: 9, 10 and you will find the land of Idumea is said not to be "quenched night nor day, the smoke thereof shall go up forever—none shall pass through it *forever and ever*." This expression is tremendously strong, yet on turning to ch. 35, we find this land is ultimately however to be restored. All that is necessary for me to shew in relation to these expressions is simply that the same terms are applied to events of a limited duration. Consequently if any one endeavors to shew the endless perpetuity of the sinner's conscious sufferings, I have only to present the passages which prove the cutting off of their existence; and those passages, being *positive declarations*, cannot be met by other passages of doubtful import. There must be found unequivocal proof that the misery of the finally impenitent will be endless, or the argument falls before positive testimony.

(To be concluded next week.)

The Going Forth.

We publish to-day some very interesting items from the Advent Herald of 1844. It is really refreshing to turn over the pages of that good old volume, and see the deep, heartfelt interest manifested then to move the Virgins at their going forth; and now, when the same spirit is waking the Virgins again, it is passing strange that it cannot be recognized by those who were identified with the former movement.—The fact is evident that the going forth in '44 was all delusion, or this is the finger of God; either they went forth unauthorized by the command of God, and at a wrong point in the Christian economy, or we are now obeying the Shepherd's voice, fulfilling the remainder of the Parable; and therefore this is that which was spoken of in the Scriptures of truth.

The following is from the Herald of Oct. 9:—

"We have taken the position, that the time of the Advent of our Lord might be known. The reasons for this have been given in the columns of this paper, as well as the Advent Library, during the last four years. The dates, as given by *Mr. Miller*, and others, in those works, it is well known, expired last spring, when we expected our King in his glory. We were then disappointed. We could not then explain, neither can we now, where our error was, except in the fact, that the prophetic times were not *all* filled up.—While with the best data the most of the periods were full, it was clear that the *seven times* do not terminate until this Autumn; and as this number is the longest, and spans the *whole arch*, we see no possible way to avoid the conviction, and even assurance, that the Lord will come this Autumn. *The definite time*, as to a month or a day, cannot be determined, by the prophetic periods, as no one of them, or all of them together, can be harmonized in any one month, or day of the month.—If then we have *definite time*, we can get it only by the typical institutions, which were observed in a specified month, and day of the year. Of these we can only look to the Autumnal Festivals, in the seventh month of the Jewish year. This is the only month in which we can look for a fulfilment; and as the *tenth day* of this month is the only day in which the type of the coming of our High Priest can be fulfilled, we are shut up to this faith, and shall, by the grace of God, look for the event, and act accordingly. Our reasons are given more at length in another portion of this paper, to which we refer our readers. May the Lord prepare us all for this glorious event.

JOSHUA V. HIMES,
S. BLISS.

Boston, Oct. 1, 1844.

I wish to say to all my dear brethren and sisters, who with me have been *waiting* for the kingdom of heaven, that I am thoroughly convinced that we are now in that portion of the parable of the ten virgins represented by the cry at midnight, "Behold the Bridegroom cometh, go ye out to meet him!" I fully respond to the cry; my expiring lamp has been rekindled, and I am now permitted by God's grace to see additional light blazing from the Scriptures, and all converging to one glorious point—The advent of our blessed Lord this very month!! My dear friends, I have been in an awful *slumbering, sleeping* state,—I have been on the verge of perdition: though I have never ceased to cherish in my heart the great and leading doctrines of the Lord's coming. I thought a few weeks ago that I was in a pretty good state: awful delusion. Look out for deception! Awake, and trim your lamps or you will be lost after all!!!

OCT. 2d, 1844. F. G. BROWN.

Letter from Bro. H. Ford.

GRANTHAM, N. H., July 29, '54.

Brother Merriam—Dear Sir: I am a reader of your valuable paper, and a believer in the immediate coming of Christ. And for the information of others, as well as myself, I should like to see a word in your paper concerning the darkening of the sun. It is believed by the majority of people, that the sun was only darkened in our New England States, therefore cannot be for a sign to all the world. Some say the sun was darkened in England and Scotland; do you know whether there is any foundation for such testimony?

It seems as though it can be, if it is not easily shown, where the sun was darkened and where it was not. And I think the darkening of the sun has, and should have, a prominent place in the history of the Church, and sometimes think it should be held out more fully to the world.

A line on the above thoughts would be most gratefully perused by me, and no doubt thousands of others.

Yours truly. H. FORD.

We have received a letter from Bro. L. Allen, and from others, of the same import.

REPLY.

We learn that the dark day of 1780 extended from Canada on the North, to New Jersey on the South, and from the British possessions on the East, to New York on the West. Some have thought, also, that inasmuch as the moon gave no light on the succeeding night, the sun must have been darkened on the opposite side of the globe; for the moon borrows her light from the sun, and consequently should the rays of the sun be intercepted, the moon must be in total darkness, and could not "give her light." Again we have been told that on the next day the sun was darkened in England and Scotland, and that the 20th of May was designated in Great Britain as "THE BLACK SATURDAY," in the same manner as the 19th was designated in America as THE DARK DAY. This we have not seen in print, but learned the fact from report. Thus it seems probable the sun was actually darkened over no inconsiderable portion of the earth's surface.

But however this may be, the extension of the sign does not materially affect the question. The question hinges on the point of a *fulfilment* or *non-fulfilment* of the prophecy; and to make the fulfilment *perfect and unobjectionable*, it must be an exact accomplishment of the prediction, both as to the event and its chronology, i. e., there must be not only an exact correspondence of the event to the prophecy, but also in the consecutive order of events, and after the terminus of that prophetic period which measured the tribulation of the elect.

In regard to the exact correspondence of the event it is so plain there can be no dispute. The word in the Greek rendered darkened, implies not that all the light of the sun should be extinguished, but that it should be *shaded, obscured*, or *darkened*. The phraseology in respect to the moon is entirely different, and implies as it is translated, that it shall not give her light, and in the fulfilment we find she did not give her light in any degree. The Greek expression in regard to the two signs, corresponds most perfectly to the actual occurrences of the dark day, and the ensuing night. Some have objected to this sign that it was neither novel nor supernatural, but in a previous number of the Crisis, I have endeavored to show that these objections are not valid. If they were, upon the same principle be a novel and supernatural kind of earthquakes, pestilences and famines must take place before the Saviour's prediction in reference to them could be fulfilled.

In regard to its universality, we have only to bring this objection to the standard and ascertain what is the analogy of Scripture on this point. At the first advent of Christ a star appeared, as an indication of the Saviour's birth. Did that star shine universally throughout the earth? And did the wise men, who were watching the heavens, say, "well, now if we can hear from all the nations of the earth, and ascertain that this star has been seen by all the inhabitants of the globe, we will believe it is a sign of the monarch who is born king of the Jews;" or did they, when the star appeared to them, believe it was a sign? That that star could not have been universally seen, is evident from the fact that it was in the lower regions of the atmosphere, so that it could point out the locality of the place in which the Saviour lay. God in His infinite wisdom, caused the star to appear to those who would understand the signal, and be moved to go forth, as it were, to meet the Bridegroom at His first coming. Just so in the wisdom of the omniscient, the sun was darkened not for the benefit of a heathen world, who could not at all have comprehended the sign, but for the special benefit of *the wise men*, the spiritual magi, who were watching the signs in the moral heavens, and who resided in greater numbers, probably, in the New England States, than in any other section of the globe. There was, on that day, great solemnity resting down upon the community in reference to the question, whether it might not be the judgment, or a sign of that momentous event. I well recollect hearing my beloved mother remark, that on the occasion of the darkness, the people in Topsfield, Mass., assembled at the house of their minister to inquire whether he thought the judgment day had come, to which he replied that he "should think so, if the prophecies were fulfilled." As the Jewish chief priests and scribes were inquired of in relation to the prophecies when the star appeared, so were the preachers and students of prophecy diligently inquired of in relation to this event; and as early as the succeeding Sabbath, the darkening of the sun began to be preached upon as the sign of the coming of the Lord mentioned in Matt. xxiv: 29.

The great movement of the virgins in going forth to meet the Lord was principally within the circle over which the darkening of the Sun extended, and this is certainly a strong corroborative proof that the darkening took place just where, in the order of God's economy, it was needed to rally the Virgins to action, and confirm their faith in the doctrine, as they took their lamps in 1843 and '4 and went forth to meet the Bridegroom.

As the event claimed by Adventists to be the fulfilment of this sign was in perfect accordance with the prediction, we next inquire whether it was agreeable to scripture in relation to the consecutive order of events predicted. It was to occur after the persecution under the little horn power, and before the occurrence of the other signs given in Matthew as immediate precursors of His coming. We find, therefore, that it harmonized with the prediction in respect to the order of events.

Next we inquire, was it in chronological order as presented by our Savior? Jesus says, "*immediately* after the tribulation of those days shall the sun be darkened." The adverb rendered "*immediately*" is derived from an adjective meaning straight, and the idea presented by it seems to be this: a man, e. g., is reconnoitering different objects, and after viewing one, he passes *straight*, i. e., directly to another; or a man finishes his labors in one field and straightway, immediately begins on another, that is without delay. We would understand in such a case, that it would be as early as the next day. So in this case, when the chronology of the tribulation is ended, we may expect the next day or year, (for Daniel's time is given in days symbolical of years), the darkening of the sun would take place. Thus in every particular there is an exact correspondence in relation to the accomplishment, the order and the chronology of the sign; and I was about to say, we see not how it could have been more satisfactorily fulfilled. At least the fulfilment can be recognized by the simple-hearted and child-like, and for such the sign was given.

For the World's Crisis.

The Watch Tower.

I'm standing now on my watch tower,
To see the King descend with power;
Before Him earth and heaven shall flee,
And fire devour the raging sea!

I'll answer now,—if I'm required,—
"The veil of slumber is removed,
The vision plainly, truly speaks,
Lo every child of wisdom wakes!"

Hail eighteen hundred fifty-four!
Proclaiming Jesus at the door;
O last of all probation's years,
With thee will end the pilgrim's tears.

Oh ye who moved ten years ago,
Go forth once more: the cry is "go;"
O draw not back, ye well tried band;
We're on the borders of the land.

Saviour, still for thy people care,
Who wait for Thee, in humble prayer;
And when we're o'er probation's road,
We'll shout with joy,—"*This is our God.*"

Newark, N. J. JOHN LYLE.

Bro. Bishop's Notice.

In respect to the notice relative to Bro. Hiram Bishop, I have received the following from Bro. Adrian:—

Dear Brethren,—That notice in the Crisis in relation to Bro. Bishop, of East Meriden, being calculated to convey the impression that the church in Meriden had left him to suffer, I therefore feel called upon to say that the little church in Meriden have done much for Bro. Bishop, and that the reason why they have withheld of late, has been because they are grieved that he makes no effort to help himself.—I dare not recommend him as worthy of *alms* until he gives evidence of a willingness to try to help himself.

I. ADRIAN.

ROCHESTER, N. H., June 2d., 1854.

Dear Bro. Merriam:—I for the first time take up my pen to say a few words to you. I call you "dear brother," and I really trust that you are one; one who has believed the *one* gospel, and has been baptized into the *one* faith, and are purifying yourself by obeying *all* truth. I have read several no.'s of the "Crisis" And I have seen Brn. Berick and Cummings' publications on the time of the return of *our* Messiah this year. I have examined these works some, but as yet I am not convinced that it is true. I look for a great *time of trouble, such as never has been*, and an overturning among the nations of earth, to prepare the way for God's ancient *covenant* people to return to *their* OWN LAND, some of them at least, before the Advent.

In hope of life,

G. DILLABAUGH.

☞ I have received a note some time since, from Harvey G. Whitaker, of Newfane, Vt., requesting me to give an invitation thorough the Crisis, to two or more Elders of the Church, who believe in the efficacy of prayer in healing the sick, to visit him, as he says he is very unwell.—Having no personal acquaintance, I have waited hoping to receive further information, but as I have not, I now insert the invitation, and brethren can follow the direction of the word and spirit in this matter.

PARTICULAR NOTICE. In respect to the Hymn Books, we would say there remains over $200 due from those to whom we have sent them, and as we make cash bargains with the Printer and borrow the money when necessary, as it has been in this case, to settle with him, we hope all those indebted for the Advent Hymn Book will remit funds as soon as convenient, for by so doing they will greatly oblige.

THE LOWELL CONFERENCE. This Conference was well attended, and preaching by Brn. Couch, Berick, Adrian and Waugh, was adapted to enlighten the community and create a renewed interest on the subject of the immediate coming of Christ. Good, we trust, will result from this series of meetings. I intended to have given a more extended account of the Conference, but a multiplicity of other engagements has prevented.

Later from Europe.

Spanish Revolution—Great Military Preparations on the Danube.

By the Union at New York yesterday, and by the America at Halifax last evening, we have seven days later advices from Europe.

Spain.—A decree of the Junta suppresses the Royal Council, and another calls into force the Press law of 1837. The Junta has also abrogated the prohibition laid on the circulation of foreign journals. Another decree orders the arrest and trial of some of the ex-Ministers, and also of Gen. Quinto, ex-Minister of Madrid.—The Ministers are said to be concealed in the hotels of the diplomatic body. Espartero took oath as President of the new Council.

The Generals who commanded the troops in the late struggle have their choice either to retire to a fixed place of residence or leave the country. The National Guard is already composed of nine battalions and two batteries of artillery.

Queen Christina is to be allowed to leave Spain without violence; but if she hesitates she is to be removed by force.

Danube.—A despatch from Vienna states that the Russians were totally defeated at Slobodsie on the 23 of July by the Turks, and lost 2000 men with 500 prisoners. The Austrian Correspondent, however, contradicts this.

Thirty thousand Ottomans had crossed the Danube at Oltenitza. British and French officers were continually arriving at Rustchuk from Shumla. The division of Prince Napoleon will probably be the first to enter Wallachia.—Everything showed the intention of a serious attack being made at Bucharest.

A grand council of war was held between the allied generals at Varna on the 19th.

The allied fleet remained at Baltschuk, but great operations were evidently on the eve of taking place. Numerous transports at Constantinople were at work day and night taking in water, provisions, stores, &c. Silistria had been victualled for three months.

The Russians have evacuated their position at Kalugereni. Their vanguard is at Schleeva, two hours distance from Bucharest. The artillery, baggage and hospitals were marching towards the Sereth.

On the morning of the 30th the Russians attacked the Turkish and French camps at Guirgevo, but were totally defeated, with a loss of 2000 men killed and 600 prisoners. Two hundred wagons arrived at Bucharest loaded with wounded. On the 27th the Russians retreated in forced marches, and quitted, and the Turks occupied Frateschi. Oltenitza was evacuated on the night of the 27th.

The evacuation of Wallachia was completed. A proclamation had been issued, declaring that the allied soldiers who remained behind, would be considered deserters. The Russian troops were being concentrated on the Sereth. Omar Pasha was expected at Bucharest on the 31st. His reception would be most brilliant.

It is believed that the retreat is due to strategetic causes, as no communication of the circumstances was made by the Czar to the Court of Vienna. It is also believed that force must be employed to dislodge the Russians from Moldavia.

The Austrian army corps under Prince Lichtenstein is ordered to advance from Pesth to Gallicia. The army in Gallicia are moving towards the frontiers. The Archduke Albrechet has removed his head quarters to the southeast corner of Transylvania. The total Austrian force on the frontiers are 33,000 men, under the command of Baron Dekers.

The frontiers have not been crossed, but the preparations for hostilities are colossal. Russia makes no warlike demonstrations towards the Prussian frontier. The cholera was increasing in virulence at Constantinople. The third French Division left Varna on the 27th for Kustendj and Silistria. Accounts from Montenegro are unfavorable. Prince Daniel assumes a threatening attitude towards Turkey.

On the 29th the Danish government proclaimed the constitution for the entire monarchy. The Imperial Council is to consist of 50 members. Parma was tranquil on the 25th.—Several insurgents had been killed. Seventeen were wounded in the skirmish on the 22d. El Hamee Pacha, eldest son of Abbas Pacha, had arrived in England, on a visit to the Queen, but returned immediately on receiving the news of his father's death.

A great anti-slavery conference was held at Manchester on the 1st. Strong resolutions were adopted for the immediate total emancipation of slaves and the slave trade, deprecating the acquisition of Cuba by the United States, urging emancipation there as the best means of frustrating the same. George Thompson was the prominent speaker.

Baltic.—A telegraphic despatch from Stockholm states that heavy cannonading was heard in the direction of Bomarsund. Rear Admiral Martin with nine ships was watching Helsingfors. Rear Admiral Chads was to effect the bombardment of Bomarsund as soon as the troops intended for the occupation of the Aland Islands arrived. By the latest accounts, the fleets were at Letsund. General Baraguay D'Hillers had an intreview with the King of Sweden. The King declared his willingness to assist with the Western Powers on certain conditions. Gen. D'Hillers with French troops had joined the fleet off the Aland Islands.

Kamla Karledy was reinforced by the Russians. Four hundred English troops on the 18th made a descent on Kolaja, on the Island of Oesel, and after destroying four boats retired.

Since the 23d the blockade of ports in the Gulf have been more rigorous, it is impossible for any vessel to enter or leave. The Russian Emperor, Archduke Constantine and Archduchess narrowly escaped being captured by an English steamer near Cronstadt. The cholera has broken out among the English army in Greece.

Black Sea.—The allied fleets, with Generals Conrobert and Brown, have left Varna to reconnoitre the Crimean coast.

The *Times* declares positively that a force of from 80,000 to 100,000 men, composed of British, French and Turks, will immediately invade the Crimea, and will attempt to effect a lodgment on the heights, so as to command Sebastopol.

In Asia the reported defeat of the Turks by the Russians at Kars is confirmed. The Russians are beseiging Kars.

It is rumored that the Aland Isles have been taken by the allied fleet in the Baltic, with great loss of life. These isles lie about 25 leagues from Stockholm, and consist of three groups, embracing about 80 inhabited and as many as 200 uninhabited islets and rocks, occuping an area of about 470 square miles, and divided into three oblong clusters by the straits of Delet and Leppvasi. The inhabitants are said to number 15,000, agriculturists and fishermen. They claim a sort of independence, acknowledging themselves neither Swedes nor Finns; though they are of Swedish extraction. The islands were wrested from Sweden by Russia, about half a century ago, and they gave Russia a position from which a descent may easily be made upon the Swedish coast. There are several good ports. In Aeland, the larger island, which contains more than half the population of the whole group, there is at Ytternaes, on the Western side, an excellent harbor, which is capacious enough to admit a large fleet. The strong fortress of Bomersund is on this island, and is capable, it is said, of containing 60,000 men within its walls.

Still Later from Europe.

Reported Capture of the Aland Islands by the French—Embarkation of the Allied forces for the Crimea.

By the Baltic at New York on Saturday, we have four days later advices from Europe, dates to the 9th inst.

The latest despatch from Vienna says, the Russian rear was about half way between Bucharest and Busco. On the 3d, the Turkish army had not entered Bucharest, and a retrograde movement is noted in Moldavia. A Vienna paper says the Turks have agreed with Austria not to enter Bucharest, and the Turkish troops shall be withdrawn from the Danube, on the arrival of the Austrians.

Omar Pacha has issued a proclamation that Wallachia shall not be the theatre of military events.

Bombay accounts to the 1st of July have been received, which indicate peace with Ava. The Dutch expedition against Borneo succeeded.—The corvette Sumatra was burned in the Kelma roadstead. Crew saved.

Espartero enjoys the confidence of the Spanish government. An armed mob will not allow the Queen's mother to leave Madrid without payment of a large sum. Jose de la Concha is appointed Governor General of Cuba.

The war news is confined mainly to the various projects for the occupation of the Crimea by the allies. The Russian force in the Crimea is supposed to consist principally of two divisions of the sixth *corps d'armee*, under General [illegible], amounting to about 60,000 men, exclusive of the marines and dockyard battalions within Sebastopol.

An occurrence is reported which has caused much astonishment in England. The British [illegible] Cyclops was chased [illegible] by the Russian steamer [illegible] dimer, which every one supposed was safely shut up in the harbor of Sebastopol, and equally astonishing is the fact that the other day, a Russian steamer ran into the harbor of Heraclea and burned three Turkish merchantmen at anchor there.

On the 16th of July the allied fleet left Baro sound. A Stockholm paper publishes a statement that, on the 3d inst., a French force occupied Aland after a bombardment of seven hours. The statement is vague and unconfirmed. A despatch from Stockholm of the 3d, states, however, that a cannonading was heard during six hours in the direction of Aland.

It is not decided whether the Houses of Parliament will be prorogued on the 12th or 15th or 15th inst. The Queen will perform the ceremony.

At Lisbon, Portugal, an attempt has been made to get up an excitement like that in Madrid. The cholera was raging to some extent in Italy.

Foreign Intelligence.

But while official incompetency is thus displaying itself all over Europe, in the southwestern corner of that continent a movement breaks out which at once shows that there are still other forces more active than the official ones. Whatever may be the real character and the end of the Spanish rising, so much at least may be affirmed, that it bears to a future revolution the same relation as the Swiss and Italian movements of 1847, to the revolution of 1848. There are two grand facts in it; first, the military, the actual rulers of the continent since 1849, have got divided among themselves, and have given up their calling of preserving order, for the purpose of asserting their own opposition to the Government. Their discipline taught them their power, and this power has loosened their discipline. Secondly, we have had the spectacle of a successful barricade fight. Wherever barricades had been raised since June, 1848, they had hitherto proved of no avail. Barricades, the resistance of the population of a large town against the military, seemed of no effect whatever. That prejudice has fallen. We have again seen victorious, unassailable barricades. The spell is broken. A new revolutionary era is rendered possible, and it is significant that while the troops of official Europe are showing themselves useless in actual war, they are at the same time defeated by the insurgent inhabitants of a town.—[Cor. Bost. Trav.

London, July 31, 1854.

It is my sad duty to inform you that the Italian movement has failed. It was easily suppressed, though not so easily as reported by the Vienna papers. I had no hope for it from the beginning; still, the Italians were last week flushed with success, and induced me to place more reliance and hope on the silence of the official telegraph. They even now do not believe that the struggle is over; and so much is sure, that both the Austrians and French declare the spirit of the people to be very bad, and accordingly the garrisons of the Romagna and of Rome are to be enforced.

The English are sending nine more regiments to Turkey.—[Ib.

THE REBELLION IN VENEZUELA. Our readers have already been informed that this unfortunate country, with advantages of climate and soil sufficient to make it one of the most prosperous governments of South America, is again plunged into the horrors of a civil war, and this time, if accounts are to be believed, accompanied by an unusual amount of bloodshed.

Letters received in this city from Porte Cabello represent the condition of the country as deplorable in the extreme. The Government has imposed a forced loan upon the merchants of half a million to carry on the war. One Merchant of Porto Cabello, who probably is not able to furnish as many cents, is taxed four thousand dollars. It is probable, therefore, that if he pays at all, it will be at the expense of his foreign creditors.

The prospects of the success of the rebels is not very good. Two Provinces are in open rebellion, but it is said that the rebels have been defeated, and as the President orders no prisoners to be taken, that three hundred captured soldiers were immediately slaughtered. The story that Gen. Paez was to head the rebels is probably incorrect. He was in New York a few days ago.

FAILURE OF THE WINE CROP AT MADEIRA.—A letter from Madeira, dated July 12, has the following in relation to the blight which has again attacked the vines in that island:

I am sorry to inform you that the grape crop has again failed. I was informed by many intelligent vine-growers, that they do not think the present vine will ever produce; but where are they to get others? All countries are alike afflicted. Many growers are digging up the vine and planting grain and vegetables.

Domestic Intelligence.

Cincinnati, Aug. 14. The powder magazine at Maysville was fired by some miscreant at 2 o'clock yesterday morning. The explosion was terrific, the magazine containing 800 kegs of gun-powder. Thirteen houses were buried, but singular to say, not a life was lost by the actual explosion, and but few persons were injured. One lady has since died from the effects of the fright. The citizens were so much alarmed that some minutes elapsed before any would venture into the streets, the general impression being that the day of Judgment had arrived. When they did go out they found the streets covered with the fragments of demolished houses, &c. The damage done to property is between $50,000 and $100,000. The Mayor has offered a reward of $1000 for information that will lead to the conviction of the rascal who set fire to the magazine.—[Bos. Bee.

THE DROUGHT IN NEW HAMPSHIRE AND VERMONT. We learn from private letters recently received from nothern New Hampshire and from Vermont, that the drought continued with unabated violence, threatening utter destruction to all standing crops.

A letter from the Ammonoosuck valley, dated the 10th, says that there has been no rain in that vicinity for some five or six weeks. Potatoes were fast drying up. In some fields one-third of the tops were already black and dry, so that they would crumble in the hand. Oats, too, were suffering to such an extent that some farmers were mowing them for fodder.

A letter from the vicinity of Montpelier, Vt., says there has been no rain in that region for a number of weeks. Grain, grass and early potatoes were suffering severely. There were scarcely any potatoes in the hills, and there were, also, indications of the rot. Oats were being mowed for fodder.

A correspondent from the neighborhood of the White River Junction, under date of the 3d inst., (and we believe that little or no rain has since fallen,) says that it is exceedingly dry there; and that unless there would be rain speedily, there would not be three quarters of the usual crop of potatoes.

From Charleston, Vt., near Derby, the same story is received. Up to the 5th it was extremely dry; potatoes were suffering for rain, and were manifesting symptoms of the rot. It was thought that there would be scarcely enough for domestic use, and that the starch manufactories would be unable to procure any supply for manufacturing purposes.

A gentleman recently returned from St. Albans, Vt., says that potatoes in that region are now held a dollar a bushel.

In some parts of Berkshire county, Mass., there is a report that the rust has struck the potato crop, and that there will not be more than half or two thirds of a crop.

EFFECTS OF THE CHOLERA IN ST. JOHN. The St. John News of the 11th inst. says:

"Our city presents a solemn Sunday-like appearance. Business of all sorts is all but suspended. Even the bakers have been struck with the panic and fled the city. That is to day, the employers cannot obtain hands enough to supply half their customers. Indeed, some establishments have given over baking altogether."

TORNADO ON THE RAILROAD. The storm of last evening was a tornado upon the track of the Cleveland and Pittsburg Railroad, between Bedford and Macedonia. Trees were blown down and fences scattered as though they had been straws. The evening train out of the city, while running round a curve at a speed of 20 to 25 miles an hour, struck a tree a foot in diameter, which lay across the track. Fortunately the tree was of brittle wood, and the locomotive cut it in two and the train passed on with no other damage than the carrying away of the cow catcher. In the space of three miles seventeen trees had been blown across the track, one of them being three feet in diameter.—[Cleveland Herald.

A Tornado passed over Lancaster centre, and thence onward through Bolton, between 8 and 9 o'clock on Saturday night, the 12th inst. For a few minutes the rain came in torrents, and huge trees were twisted about by the wind as if they had been sapling withes. In Bolton we learn that it was accompanied by a heavy fall of hail, but we have no other particulars.—[Worcester Spy.

A TERRIBLE HAIL STORM.—*Red Wood Agency, Aug.* 1. Some Indians who have just arrived, give an account of an extraordinary and very severe hail storm, near the red pipe stone quarry, an account of which, as stated by the Indians, I forward to you for publication, if you deem it interesting.

On the 25th ult. a party of Sioux encamped near the red pipe stone quarry, observed a black cloud rising in the northwest, which slowly shifted somewhat to the south, placing it in a western direction from the encampment of the Indians, who were watching its movements with great interest, it being, as they aver, the "most awful looking cloud ever seen." But little thunder was heard as the cloud advanced, and but little rain fell; but a most terrific storm of hail fell about the Indian camp, some 15 or 20 minutes, which caused the occupants to have serious apprehension for their lives.

The hail stones are represented to have been at least one half larger than a goose egg. The new elf skin lodges occupied by the Indians were literally riddled to pieces; and one of the Indians who was so unfortunate as to have one of the pieces of hail fall upon his shoulder, is still suffering severely from the injury. Another Indian received a blow on the foot from one of the hail stones, and his foot and ankle are much swollen from the effects of the blow.

The Indians represent the vegetation to have been completely mashed to pieces, from the fall of the hail upon it. They report the size of the hail to have been far beyond anything previously heard of, and go so far as to say that, in many places, the hail had very clearly marked the pipe stone upon which it fell.—[St. Paul Pioneer of Aug. 8.

THE INCREASE OF CRIME. The enormous increase of crime which marks in so palpable a manner the age in which we live, is arresting the attention of the press in some portions of the country. The truth of the charge is but too plainly verified, as a cotemporary remarks, that "individual and national villainy never flaunted in such gay colors, or stalked forth with such an air of assured challenge." Murders, rapes and robberies are things which are at present rife to an appalling extent, so much so, indeed, that it might seem as if the demon of recklessness and sin had been turned loose upon our fair land to run riot and spread desolation and misery in its wake.

These things, we say, must be apparent to the most unobservant eye. To trace their causes and give a satisfactory explanation of the direful condition of affairs in a manner at once well defined and conclusive in every instance, would require little short of the ken of omniscience.—[Richmond (Va.) Penny Post, August 11.

SINGULAR PHENOMENON. The weather yesterday warmed up a little, especially during the evening. An unusual and beautiful solar phenomenon was visible for about two hours in the morning. The sun appeared to be surrounded by several rings of different shades, shapes and centers. Two rings, with the sun nearly in their center, appeared, and intersected each other at the two opposite points. The inner circumference of the rings within the points of intersection were dark, but beyond the points they were luminous. Several other circles and arcs appeared with the sun either in their circumference or near one side. Under the sun was the appearance of an inverted rainbow. The appearance is very unusual in this latitude. One similar was observed in Connecticut Sept. 9, 1844, and another of the same general character at Jackson, Tenn., Jan. 1, 1824.

That of yesterday set more people's thoughts upward than all other causes since the annualar eclipse in May last.

Obituary.

Died in Harvard, June 28, Lewis Porter Lawrence, son of Andrew and Laura Ann Lawrence, aged 19 months, after a distressing illness.

Sweet Lewis—he has gone to rest,
He sweetly sleeps in Jesus blest.
There will be rest till Christ shall come
To call His ransomed children home.

His days were few, his mission's o'er,
But soon on the celestial shore
We trust to greet him, there to dwell
With Him, who doeth all things well.

From pain and sorrow now he's free,
And soon the trump of jubilee
Will sound and wake him from that sleep,
From which "none ever wake to weep."

Hushed is the music of his voice,
His smile no more our hearts rejoice;
We miss him here, our hearts are pained,
But soon we hope to meet again.

Soon will our great Deliverer come,
To loose the captives from the tomb;
A nation in a day 'll be born
To hail the blest MILLENNIAL MORN.

Died, in Warner, N. H., Aug. 13, of dysentery, Ada Isadora, daughter of James M. and Fanny Harriman, aged about 3 years. She sweetly sleeps in Jesus—but she will soon be brought again from the land of the enemy; therefore we say with the poet,

"Sleep on sweet child, the time is short,
The grave can't hold thee long,
Thou wilt arise, and then depart
And join the blood-washed throng."

It is my prayer that the parents, brothers and sisters, with Ada, may be among the "gathered [illegible]" [illegible] L. H. W.

Conferences.

The Lord willing, there will be a Conference at Whitefield, N. H., commencing Thursday, Aug. 24. Brethren and sisters, come to the meeting, and labor for the salvation of souls.

E. WHITNEY.

Appointments.

TENT MEETING.

A Tent Meeting will be holden in Derry, N. H., near the Depot, 10 miles from Manchester, 20 from Concord and 15 from Lawrence, commencing Tuesday, Sept. 6. Bro. J. Hemenway will be there with his big tent—other ministering brethren are invited to attend. Brethren, one and all, come to this meeting, prepared to do good and get good. Bring your tents and provisions with you, and camp on the ground. For those that cannot do so, provisions will in some way be made. Dear Brethren and Sisters, the Lord is coming this year! Come and hear the evidences from the word of God, and be prepared for that great event looked for by the saints of every age. S. O. WELCH.

CAMP MEETING IN WINSTED. Providence permitting, it is thought best to have one more great gathering of the Savior's friends at Winsted, Ct., on the old ground, commencing Monday, Aug. 28, and continuing one week. Brethren and Sisters, if time continue, come from far and near to this feast of tabernacles, and let us make the tented grove vocal with praise once more to the King of kings before we meet to sing the grand hallelujah chorus in the everlasting kingdom.

Brethren Burnham, Couch and Berick are expected to be present to preach the word.

Let all who can bring their tents and bedding. Board for all who wish may be had on the Camp ground, and all the profits, if any, will be appropriated to bear the expenses of the meeting, and feed the poor. Good accommodations for horses on reasonable terms, with a cheap conveyance to the Encampment from the cars, stages and hotels of Winsted.

Those coming from Boston, Worcester, Springfield and other places on the East side of the Conn. river, will stop at Hartford and take the cars for Winsted at 10 o'clock, A. M., or at 4 o'clock, P. M. Fare, $1,25.

Those from New York, Bridgeport, New Haven and vicinity, will take the cars on the Naugatuck Railroad for Winsted at Bridgeport, or the Stratford Junction. The Fare to and from the meeting is reduced to one dollar each way.

Those coming from the West in the Housatonic valley will stop at North Canaan, and take the stage for Winsted. Fare on the stage reduced to 75 cents.

SAMUEL G. MATHEWSON, } Committee.
MILES GRANT, }

TENT MEETING.

The Lord willing, there will be a Tent Meeting in Haverill, Mass., on the lot known as the Circus lot, corner of Winter and Locust sts., one-fourth of a mile from the Depot on the Boston and Maine Railroad, commencing Wednesday morning, Aug. 30, and continuing over the Sabbath. We hope the brethren will come from the adjoining towns, and come as early as possible. Those who can would do well to bring bedding with them, for it is expected that all will have to lodge on the ground. Provision for board on the ground. Bro. Hemmenway and other preaching brethren are expected to attend. In behalf of the Brn.,

JOHN W. SANDERSON.

If time continues, I will commence a Grove Meeting at Waterford, Me., Wednesday, Aug. 30th, and continue over the Sabbath.

L. L. HOWARD.

Brn. C. Burnside and E. B. Lane will meet with the Brn. at the Narrows' School House in Northwood, N. H., the last Sabbath in Aug.

C. S. E.

By help from the Lord, we will go to Buffalo, N. Y., with the Tents, and commence a Meeting, Wednesday, Aug. 30th, and remain over the Sabbath. Several preaching brn. from the East will attend. J. CUMMINGS.

The Lord willing, I will preach at Salem, Mass., the first Sunday in September.

J. WESTON.

NOTICE.

There will be a meeting at the Clark Meeting-house in Barnsted, N. H., to commence Thursday, August 31, and continue over the Sabbath. Brn. J Hemenway and J G Smith re expected. E. S. EMERSON.

The Lord willing, I will be at Bethel, Ct., Aug. 24; Lanesville, 26 and 27; Roxbury, 29.

I would say to the brethren at Chester f'actories, if the Lord will, I will meet with them soon after the Camp Meeting at Winsted.

G. L. T[illegible].

TENT MEETING.

The Lord willing there will be a Tent Meeting near the depot in Epping, N. H., commencing Wednesday Morning, Aug. 23d, and continuing over the Sabbath. We hope the brethren will come from the adjoining towns, so as to be on the ground Wednesday morning. We also hope the brethren will make arrangements to lodge on the ground, as it will be rather difficult to find lodging for all. Provision for board on the ground. J. HEMENWAY.

CAMP MEETING IN WEST HAWLEY.

If the Lord will, there will be a Camp Meeting in West Hawley on the farm of Bro. Horace Thayer, commencing the 2d Monday in September, and continuing one week. We expect some of the Lord's Watchmen will be present to give the time of night, and give the trumpet a certain sound. Come brethren, far and near, all who can, to this pilgrims' meeting. Bring your tents and provisions as far as possible. We want to have such a meeting as will glorify God. The Lord has some sheep scattered over these mountains that need feeding and cannot attend the meetings at a distance. Come all who want to hear, it may be the last opportunity. In behalf of the Brethren,

J. E. HEALY.

The Lord willing, there will be a meeting at Salisbury, Millville, the last Sabbath in Aug. Brethren Austin and Paine are invited to attend.

Third Sabbath, at Hill Centre; also Saturday previous. B. H. COUCH.

CAMP MEETING IN BRISTOL, R. I.

There will be a Camp Meeting in Bristol, R. I., on Bristol Common, commencing September 13th, and continuing over the Sabbath. Bro. J Cummings will be in attendance with his tents. Brothers I. Adrian and S. S. Brewer are expected to be with him. Come, Brethren and Sisters, come up to this feast of tabernacles. Come in the name of the lord of hosts. Let all that can bring tents and bedding. There will be provisions made for board and lodging on the ground.

JAMES H. GLADDING.

Attend the Camp-Meeting at Sergen Neck, Hebron, Washington Co., N. Y., Aug. 28th, if they will get up a Grove or Camp-Meeting. Will they give notice in season?

Champlain, N. Y., Sept. 5th, and over the Sabbath.

Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?

[illegible]

Will the Advent brethren [illegible] I pledge myself to [illegible] the truths I advocate. [illegible]

The Lord willing, I will be [illegible] at Springfield, Mass., [illegible] Aug. 26, and continue over the Sabbath.

Also attend the Camp Meeting at [illegible]ville, Vt., Aug. 29.

Lowell, Mass. J. WESTON.

[illegible]

Will Bro. [illegible] hold a Tent Meeting [illegible] [illegible] [illegible] same way. In behalf of the Brn.,

[illegible]

Brethren Couch [illegible] [illegible] N. H. [illegible] evidences [illegible] be [illegible] this all-important subject. [illegible] call [illegible] the Crisis.

In behalf of the Brethren,

J. M. HACKETT.

Rochester, Aug. 12, 1854.

☞ It is requested that Bro. Edwin Burnham, or some other ministering brother capable of presenting the argument on definite time in a clear manner, would visit Lee, N. H. Should any one comply with the request he will please give notice through the Crisis.

BENJ. DURGIN.

PARTICULAR REQUEST.

Will Brn. Berrick and Couch come into this region and hold one Conference more? We are exceedingly anxious to have them come. I believe they will have a good hearing. "*Do come over and help us.*" If they cannot come, will not Bro. I Adrian, or some other able Watchman come and sound the alarm in this section once more? There is not a Watchman in all this region to tell the people when the Lord is coming.

In behalf of the Brn.,

C. L. PERCIVAL.

The place for a meeting will be the old Meeting-house in Hatley, C. E.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath; also on Wednesday and Saturday Evenings, at Merrimack Hall.

Bro. B P Manning's P. O. Address is Oil Mill Village, Weare, N. H.

Bro. Yates Higgins' P. O. Address is Cooperstown, Brown Co., Ill.

R. Chown's P. O. address is Dayerville, Ogel Co., Ill.

Geo. L. Teeple's P. O. address is Bethel, Ct.

Advent Meetings are held in the School House known as the "Pine Grove School-House," in Rockland, (village) Maine, every Tuesday and Thursday evening, also on Sunday and evening. J. S. RICHARDS.

BUFFALO, April 30, 1854.

Meetings of the believers in the speedy coming of Christ will be held at the Hall, on the corner of Mohawk and Main sts., (entrance on Mohawk st.) three times on the Sabbath, and once during the week, (Wednesday evening.) Ministering Brethren are requested to make their appointments here as for other places.—All the Brethren who come this way will please call on Dr. A. Decker, at No. 233 Washington st., where they will be provided for.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

Business Items.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $2.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $3 per hundred.

☞ The Lithographic Charts, and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office:

THE GREAT CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME.—is the title of a work written by F. H. Berick, of 352 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding. " " 50 cts.
" " paper " " [illegible]
Wholesale, cloth " " $40 00 per 100
" paper " " 32 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 12 cents in cloth binding, 11 cents in paper binding, prepaid; otherwise double postage.

"HISTORICAL EXTRACTS." This [illegible] 70 pages of extracts from 30 different [illegible] which show the events [illegible] A. D. 519, 1777 and 1[illegible] [illegible] per copy. This is a [illegible] [illegible] which took place in [illegible] these epochs.

A Tract of 28 pages, by E. H. Berick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $3 per 100.

Advent Hymn Book containing 152 pages of select hymns [illegible]

Wholesale price [illegible] per hundred. Retail price [illegible] per copy.

Agency.

Bro. Geo. W. Atkins, [illegible], No. 1[illegible] [illegible] orders for the World's Crisis. He will keep on hand [illegible] Advent Hymn Book, Historical [illegible] Berick on 1260, 1290, and 1335 days of Daniel and John.

[illegible]

J. Wilson, [illegible] [illegible]

[illegible]

Home of the Saints.

Tune.—The [illegible] earth is too dark and drear.

[illegible]
We look [illegible]
Our [illegible] will soon appear
[illegible] and dry the tear,
And gather [illegible] loved.
[illegible]
[illegible]
[illegible] whom we now [illegible]
My [illegible] and there we'll be parted no more;
[illegible] the dear [illegible] Son
O [illegible] where [illegible] loved ones meet,
[illegible]
[illegible] the Saviour's feet,
And [illegible] of [illegible]
[illegible]
Our work of [illegible] will soon be done,
Our Beloved will soon appear;
With the Holy angels soon He will come
And gather His chosen every one,
Who has suffered for Jesus here.

The martyred saints will soon arise,
Triumphant [illegible]
[illegible] eyes
As upward they [illegible] to the parted skies,
Behold the Lamb once slain!
For Him they suffered and nobly fought,
Stronger than death their love,
The fire and the rack they heeded not;
Their suffering [illegible] not forgot,
Their [illegible] are written above.

Such triumphant songs were never heard;
The tyrant death must die;
The trumpet sounds and the earth is stirred,
The sleepers awake, they hear the word,
"Come up to my chambers on high."
In this state of trial their names were cast,
As evil out—but now
They'll sing and they'll shout, "We're safe at last,
Our days of peril and grief are past,
Our sufferings all are o'er!"
And brightly they'll shine encircled there
In the glory of Christ the Lamb;
From that beautiful world so bright and fair
The wicked are driven; they never can share
A home in that peaceful land.
While waiting here, we'll watch and pray
For the day of the Lord is near;
O we long to be gone, we would not stay
Where the wicked are wailing in that dread day,
When the Holy One appears.
We'll reign with Him, the rightful heir,
Of David's royal throne;
The land of Beulah so bright and fair
When we have attained, then free from care,
We'll praise our Lord at home.
O joyful news—we are almost there;
We believe and our hearts are glad.
O glorious day—soon we hope to be where
The wheat is all gathered free from the tare
And in robes of beauty be clad.

We long to go home—we're weary here;
We look for a city above;
And we know by the signs it soon will appear,
We know our Beloved Redeemer is near,
With his shining banner of love.
His word is our lamp, and it still lights us on,
Brighter and brighter it shines;
Soon, soon will the morn of eternity dawn,
Soon will the holy ones upward be borne
To dwell with the Savior divine.

A. B. Draper.

The Return of the Jews.

The question, *Are the Jews, as such, to be restored to the land of Palestine?* is of so great moment in the estimation of many people, that until it is met and fully disposed of, no argument can avail with them in proving the speedy coming of Christ. And as I find a very excellent article from the pen of Bro. Storrs, written in 1843, and as truth is always good, I hereby transmit the same to you, to which I trust you will give publicity. [illegible]

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first." It is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years," and it is asked, "What can that design be, but their conversion to Christianity?"

In reply, I remark, God has not "kept the Jews a distinct people." Here is the *root of the error* of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but the question is, *who* has kept them so? Our opponents say, God has [illegible] deny it. God has no more kept them a distinct people than He has kept *drunkards* "a distinct people," or than He has kept Mormons or Mahommedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the partition wall between Jews and Gentiles, by the death of His Son; and never intended that any distinction should exist after "the seed should come to whom the promise was made." That "seed is Christ."—See Gal. [illegible] Christ, says Paul [illegible] to the Ephesians (2: [illegible]) "is our peace, who hath made both one," Jews and Gentiles, "and hath broken down the middle wall of partition." [illegible]

To talk about God's *keeping* "the Jews a distinct people," in the face of such positive declarations [illegible] to the contrary [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] God's [illegible] they [illegible] Gentiles [illegible] 1800 years to keep up a wall of distinction, which is the purpose of God, was to exist no more after His Son broke it down by his death upon the cross.

The Jews [illegible] have kept themselves "a distinct people," and have done it in opposition to the will of God, unto this day, as *really* and as *criminally* as drunkards have kept *themselves* "a distinct people," and it may just as well be claimed that God has kept the drunkards a distinct people, with the design to convert them, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners*.

I shall now call attention to a few texts of scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges, or promises. See Matt. iii. 9, 10. "And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Thus John the Baptist lays the "axe unto the root of the trees" of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the "*dry tree*" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John 8: 39.—"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye *were Abraham's children, ye would do the works of Abraham.*" Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham, and a clear statement of what constitutes a real child of Abraham, viz., *doing* "the works of Abraham." Our Lord tells the Jews in the 44th verse, "Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a "distinct people" because they chose to obey the devil rather than God, and to suppose that their conversion is to be the result of their serving devils, is to suppose that God gives a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew, ceases at once. This shows that their being a distinct people, is a work of the devil, and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. 2: 9. "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. 3: 9,—"Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by REAL JEWS in these verses?—Are they not real christians? while the natural descendants of Abraham, as such, or christians, who are so only in pretence, "are of the synagogue of Satan." In connection with these texts, see Rom. 2: 28–29, "For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not Jews*; and God no more regards them as Jews than He regards drunkards as sober men; or, than He regards wicked *apostates* as real christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. lxv., 11–15: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear: but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sadness of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall SLAY THEE, and call His servants by another name."

What language could more forcibly express an utter rejection from the *very name* of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and *His people*. That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells His people, whom He shall call "by another name," "Be ye glad and rejoice *for ever* in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. 21: 1–2: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." [illegible]

Here is a perfect parallel [illegible] compared [illegible] the language of God by Isaiah, in the verses under consideration. The Lord adds, [illegible] "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. 21: 4.—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Now see Rom. 9: 6, 7, 8: "Not as though the word of God hath taken none effect; for they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. 4: 28—"Now *we*, brethren, (*We who? Believers*—whether from among the Jews or Gentiles,) *as Isaac was*, are the children of promise."

Here the apostle settles the question who are children of promise, and settles it to be those who have *faith in Christ*, without regard to their previous nationality.—These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of Old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter, "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman with children to inherit the promises of God with real christians? See 30th and 31st verses of this chapter, (Gal. 4:) "Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So, then, brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the *promises are made?* See 26th verse: "But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and that all the promises pass over to the "servants" of God, who are called "by another name," viz., to true christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be brought in with the fulness of the Gentiles;" and he adds, "*that's Bible language.*" Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. No where! It's not there!* It's only in the Dr.'s *creed!* That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. xi. 25: "For I would not, brethren, that ye should be ignorant of this mystery, (how long the Jewish brethren are to be in their present state of blindness and consequent rejection,) lest ye should be wise in your own conceits,) and think they will some time or other be brought in, as a people;) that blindness in part is happened to Israel, (the Jewish nation,) until the fulness of the Gentiles be come in."

Now if this verse proves the return or conversion of the Jews, it proves also that it will not take place "UNTIL *the fulness of the Gentiles be come in.*" Of course, there are to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Dr. thinks the return of the Jews is to commence *this* year, (1843) his doctrine is as fatal to the Gentiles as ours.—Let all then, who are not Jews, be aroused to seek salvation immediately. *This year*, ('43) remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th of Romans, I will give that chapter a full examination.

1st. Whom was the apostle addressing in that chapter? The 13th verse will tell you: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles; I magnify mine office." What was his controversy with the Gentile converts?—It was evidently about the nature of that rejection, of which the Jews were the subjects. It seems the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. "I say then, hath God cast away his people? (That is, has he so rejected them that there is no salvation for them?) God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First*—"For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and *I* have obtained salvation. This is my first proof that God has not cast away the Jews so but that they *may* have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle, "God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to Baal." The apostle adds: "Even so then at this present time, also, there is a remnant according to the election of grace." This is my *second* argument that salvation to the Jews is possible, wicked as they are; *I* am saved, and a *remnant* besides are saved." Paul then proceeds to say—"And if by grace, (6th, 7th, and 8th vs.) then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

Who were the "*election?*" *Ans.*—Paul, and that part of the Jews who embraced the gospel, because they "were *obedient to the faith*," (see Acts vi. 7) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey*, (see chap. 2. 16th and 21st verses) "were blindfolded."—The apostle then goes on to say verses 9th and 10th, that David prophesied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow their back always."

Why were their eyes darkened? Because they *rejected* "*the true light*,"—the Lord Jesus Christ. But the apostle adds, 11th verse: "I say, then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid;" or, *by no means*, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy;" *that is*, the Jews were provoked to jealousy by the salvation of the Gospel being preached to the Gentiles.—See Acts xiii: 45, 46: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew, viz. by *faith in Jesus Christ*. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world" (or, be the *means* of enriching the world, by salvation flowing to all men with equal freedom,) and the diminishing of them, (or, as the margin reads, "*loss*" of them, or, *their* "*loss*,") the riches of the Gentiles, (or, has been the means *of* riches to the Gentiles,) "how much more their fulness." As though the apostle had said, "Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity; but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it!

The apostle now proceeds to say, verses 13th and 14th: "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, "*if by any means*" he "might save *some of them*." He must have been peculiarly unfortunate in his expressions, if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15th, "If the casting away of them (viz., the *unbelieving* Jews) be the reconciling of the world, (i. e., the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying "*the enmity*" which had existed, "*by his cross*,"—see Eph. ii: 15–18—if this casting away of them resulted so gloriously for the world,) what shall the receiving of them be, ("if by any means I might some save of them") but life from the dead?" That is, if the Jews could "*by any means*" be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the Gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also," (may be holy.) Is not that the sense? The verb "is," is not in the original. What is the apostle's argument? Is it not this?—"Though I have my doubts whether many of the Jews will be saved, yet their salvation *is possible*; for if the *first fruit* (viz., the apostle himself, and the remnant of whom he had spoken in the 5th verse) be holy, (or, have been made holy,) the lump (or) body of the Jews may be made holy: and if the root (Christ, see Isaiah xi: 10,) be holy, so are the branches."—That is, if [illegible] believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to "*save some* of them."

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges; and he does this with tremendous effect, in verses 17–22. He says: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23d, "They also, IF *they abide not still in unbelief*, shall be graffed in; for God is able to graff them in again." IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion*; if he had intended to teach it, he would not have set the unbending word "*if*" to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24th, "For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?"—*if* they abide not still in unbelief." He then goes on to say, 25th verse, "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceit, that blindness in part is happened to Israel, (or, to *a part* of Israel, viz., those who *believed not*, and this blindness will continue) until the fulness of the Gentiles be come in;" that is, *till the end of the world*; for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, "*if*" they would give up their "*unbelief*." Paul then adds, verse 26th, "And so all Israel shall be saved—'*if* they abide not *still in unbelief*;'—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders) as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. Where is this written? See Isaiah lix: 20, 21: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Here the prophet helps us to understand the apostle, and he teaches us that the promise is that the Redeemer shall come unto them that *turn from transgression* in Jacob; and that the covenant relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28th, that, "As concerning the gospel, they (the *unbelieving* Jews) are enemies for your sakes, (or, on your account, i. e., they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms.—(See Acts 13: 42–46,) but as touching the election, (that is, the *believing* Jews—see verse 7,) *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake, on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations*." (See Deut. vii: 9.) Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sakes; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. xiii: 14, 15: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed forever." Now see xvii. chap. Gen. 7th and 8th verses: "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession*; and I will be their God."

Now compare these promises with Acts vii: 4, 5: "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him *none inheritance* in it, no, not so much as to set his foot on; yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child."

(*Continued.*)

Rochester, N. Y., Aug. 9, '54.

Dear Bro. Merriam,—It may not be amiss, should I give you and the readers of the Crisis a short account of the cause in this section of country, &c. After leaving Concord, N. H., in company with Bro. Ford and others, July 13, we first attended the Grove Meeting at Fortbrewerton, near the outlet of Oneida Lake. There was quite a gathering at this meeting, and many anxious to hear the "present truth." We trust good was the effect of the meeting. After the meeting closed, we repaired to the river where one precious soul was "buried by baptism." God's blessed spirit rested on us, in the attendance of this ordinance, and truly the best was at the last of the feast. We met with the church in Clay, Monday and Tuesday evenings. Wednesday eve. I spoke to a large audience at Syracuse in the open air. I spoke four times at the same square to large and attentive congregations. I must say that I have never spoken in any place where the city government seemed so determined to preserve good order and protect a stranger, as at Syracuse. The church in Syracuse are trimming their lamps. Two were baptized before we left; also three in Clay, one of whom had been a Roman Catholic. To see a young man leave that bottomless pit, and embrace the "present truth," what is it but "life from the dead?" I have lectured two evenings in Oswego, where I was treated kindly by the Mayor and officers of the city, though the beast roared and the horn spake. Yet His dominion having been taken away (at the appointed time), he could not destroy. There are a few in Oswego that love the truth. We attended the Grove Meeting at Vanburen, 22d and 23d. Here God's children had a refreshing season; many, I trust, saw the necessity of going out to meet the Bridegroom; also the time when he will come. Some were deciding to seek and serve the Lord. O that they may find the narrow way and walk in it.

I lectured twice in Auburn last week, Tuesday and Wednesday evenings, to large and attentive congregations who stood in the open air for an hour and a half or more. Good order was preserved during each discourse, and the best of all was, that the Lord helped me by the spirit to preach the living word, which I trust will never return void, but will accomplish that whereunto it was sent. The church at Auburn are investigating the subject of time, as well as other portions of the word for themselves, and a goodly number have already embraced the present truth. The labors of Bro. J. Cummings last spring have been greatly blest in Auburn; also Syracuse, Rochester and other places. I hope as he is about to visit this field again to pitch the Big Tent in different places, that all the brethren and sisters will attend who possibly can. Let not the cares of this world, or a few dollars' expense, or the love of ease, "or any other creature," hinder you from meeting when the Tent comes your way. We have but a few months at most, to get ready for the Judgment. O do wake up, and attend to those things that belong to your peace; heed the solemn cry, "go ye out to meet the Bridegroom." We left Auburn Aug. 3d in company with Bro. I. K. Palmer, and went to South Butler. Here we met Bro. Zina Ford, Bro. Sibly, Bro. Charles Sargent, and sister Palmer, who came with me from the east; also met some of God's dear children who reside there that I had not seen since 1843. It was truly refreshing to meet with those fellow-laborers from the east as we had been parted for awhile, laboring in different places. We held meetings in this place till Sunday night. At the close of the meeting, we had a solemn yet precious season, while attending to the ordinance of the Lord's Supper. We left next morning, some for one place and some for another, perhaps not to meet again till the Master comes. O may we labor faithfully till the hour of sweet release shall come. I came to Rochester on Monday; have spoken two evenings in the open air. I design to stay here till next Monday, and, like Jonah, go through this city, saying, in 1854 the Lord will come. If any of God's children will write to me from any place, I should be very thankful. My Post Office Address for this month will be Rochester, N. Y.

Your Bro. in hope of seeing Jesus soon, certainly before next May goes by, and I hope this fall. [illegible] G. [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, AUGUST 30, 1854. NUMBER 32.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

Definite Time.

Concluded.

Well, says another, you will find *nothing* in 519, that marks *that* as the year. Don't be too fast; you say the emperor Anastatius died in July 518, and was succeeded by Justin; that their religious sentiments were opposite; that Justin was a strong advocate for the church of Rome; and that the next spring he sent an embassy to the pope, and desired conditions of union of all the churches. Yes, but that was only because of the *divisions* that had been of so long standing in the churches, and Justin only wished to heal those dissensions, and unite the churches. Well, do you not see that those discords must be adjusted; for this power could not be set up, till the church was united on some system of corruption; for while there were any pure and holy members in the churches, the hypocrisy *of the adherents of the church of Rome*, would be exposed and reproved; but by this very union, and the despotic decrees on which it was based, the *true worshipers of God* were outnumbered by the pope's adherents, and the 'forsakers of the holy covenant'; so that the minority fell under the malediction of their unfeeling oppressors; and all whom they could not persuade, nor 'corrupt by flatteries,' nor *force* by violence to yield obedience to the pope's decrees, fell 'by the sword, by flame, by captivity, and by spoil many days'; as will be seen by a careful perusal of the histories of those times.

When Justin's embassy arrived at Rome the pope was overjoyed at the prospect before him, of succeeding in all his intrigues to obtain supreme power; which for years, and years, he had been laboring by every art of dissimulation to acquire; for as long as those dissensions continued, he could not get that power; but by this union he obtained it: and here is the first *sprout of 'the little horn'* from the *roots*, which had been maturing, (in that 'mystery of iniquity,') from the days of the Apostles. The pope sent his legates to Constantinople, with an uncompromising demand that certain *articles of faith*, and decrees of councils should be *subscribed* to by all the clergy, *unconditionally*, and without explanation, (one of which was, '*that they would conform in all things to the Apostolic See*,') or there could be no union. After certain delays, the emperor, (to obtain his will,) procured a decree, or approval of the Senate to the effect that all the churches in the empire should submit to the dictation of the bishop of Rome, or in other words, yield to the decrees of the Pope; and though many remonstrated against such usurpation, the emperor compelled them to submit, by threats of most calamitous pains and penalties; and after subscribing to the articles, they were confirmed at 'the table of the Lord.' Those who dissented were *proscribed*, and driven from their homes into banishment, their property confiscated, *and even life taken.* Now all this is *something*; and according to some of the best historians it was accomplished in A. D. 519. I know by history that Justin filled the throne in 518, and that he granted no toleration to heretics; and even excluded them from offices of trust, both civil and military; but he had not accomplished his purpose of putting them under the pope in that year; ('large bodies move slow';) and though Justin exerted all his power, he could not execute his plans till the next year; and who does not see the lineaments of the prophecy in glowing colours? Here the true worshipers of God were driven into exile, by which 'the daily sacrifice was (suppressed,) or taken away; and an intolerant, hypocritical, blasphemous, abominable system established in its stead; and it appears to me that the reason why our friends have not discovered this '*little horn*,' is because *it is so little.* A proper infant, when it is born, has every feature and every member of its parent, though in an infant state, and so has this *little* 'man of sin'; here he is born, and he must be the most remarkable child that ever was born; for the very process of bringing him into the world is effected by that stern decree which bound the churches '*to conform in all things to the apostolic See.* But he is little in comparison to what he afterwards attained, as to his temporal power; prophecy describes him as *little* at first; but even the public proclamation of 'universal bishop,' could not augment his power, (for it was absolute as it respected the church; for if *all* 'must *conform in all things to the Apostolic See*,' what could be more than *all*?) but it would be very likely to augment his pride and vindictiveness, if any one dared in the least to disobey his mandates. When he was set up as a temporal prince, his ecclesiastical power was strengthened, and he then became 'the (full grown) Man of Sin'. The power which he received in A. D. 519, (even if we should call it nominal at first,) was *then* fully developed, and executed in all the horrors of inquisitorial barbarism and cruelty, that could be conceived by *all* the inmates of Pandemonium. It grew up among the ten, till it not only overtopped all the others, but actually plucked three of them from the head of the beast. So great was their corruption, that (as one writer intimates) they had forgotten that the *scriptures* were in existence, *they* having been superceded by the decretals of synods, popes, and councils. Is not this polluting the Sanctuary? Who cannot see that 'the daily sacrifice' is removed, and a desolating abomination' exalted? Who cannot see the 'Man of Sin' in the temple of God? 'The dragon gave him his power, and his seat, and great authority' and '*all the world* wondered after the beast.' The witnesses are shrouded in sackcloth: the saints are delivered into his hand; against whom he wages an exterminating war.—Who does not see the blessed *Sun-clad* 'Woman,' with starry diadem, 'fleeing into the wilderness, from (before) the face of the Serpent?' With a tearful eye, and a bleeding heart, I have often tracked this Woman through rivers of blood and carnage; through torturing racks and flames, and through the most agonizing fears, temptations, and distresses, the terribleness of which, the day of judgment *alone* can tell! I have been a sympathizer with her, I have suffered with her, wept with her, prayed with her, sojourned with her, and loved her with an intensity which the world knows not; in short I have lived in such intimacy with her that I *almost* fancied I was one of her children. Indeed some of my steps have been impressed with a distinguishing token, characteristic only of her family, viz. sometimes 'ready to halt,' sometimes pursuing with all alacrity, sometimes fleeing from the oppressor, and sometimes contending with the enemy, sometimes climbing, sometimes wading, and oftentimes disconcerted, and 'much cast down at the length, (and dreariness) of the way,' sometimes brightening my armor, and at *all* times 'enduring as seeing him who is invisible.' When I come before the throne I often behold her family under the altar, and always unite with *them* and 'cry with a loud voice,' 'How long, O Lord, Holy and true, dost thou not judge, and avenge *our blood* on them that dwell on the earth.'

But hush this digression. It will be seen that the kingdom of this 'man of sin,' becomes *universal*, and 'continues *forty-two months*,' and as the suppression of 'liberty of conscience,' marks its commencement, so religious toleration marks its termination. We find that from 1776 to 1783, religious toleration was established; particularly in Austria, which had so long been the head kingdom to sustain the pretensions of the pope. This government granted toleration in or about 1779, or 1780, which together with the reforms that had preceded it, and the darkening of the sun and moon, mark the termination of that period with sufficient distinctness to satisfy any candid enquirer after truth, that the *supreme* power ended in 1779; and it will be seen that 'arms did stand on his part'; all the imperial power of Rome, both civil and military, was at the nod of the pope; and I am unable to discover *one feature* in all the prophecies of his 'little horn,' that has not its corresponding feature in the 'Man of Sin.'

The sixth period of 1290 years. There are evidences which establish the fact, that this period terminated in 1809, when the pope was deprived of his temporalities, and himself captivated; which is too well known, to need anything, in addition that I can advance; and the last period of 1335 years, I do most solemnly believe will terminate the coming autumn, when we shall realize the solemnities of the judgment which Daniel describes thus, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hairs of his head like the pure wool; his throne was like a fiery flame, and his wheels as burning fire'. 'A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the *Judgment* was set, and the books were opened'.

The foregoing is a feeble description of the light which we believe God has given us; and these are some of the evidences of the facts; and we feel bound by every principle of humanity, to proclaim it far and near; and all who shut their eyes *against it*, must abide the consequences. We fully believe that it was the original design of God, that we should *know the time* of the end of the world, as fully as Noah knew the time of the flood; but it is known only by that faith which inspired him, and likewise that we should *labor*, to obtain this knowledge. The types, shadows, parables, and symbols were given us for this very purpose; for if they had all been given in plain, literal language, our work would have all been done 'at our hand'; but we must *labor*, in order to be a partaker of those 'glories which will (shortly) be revealed.' The most striking fact which demonstrates that He intended that we should know it, is, that the full length of twenty-three hundred years has rolled away, from and after every decree to build Jerusalem, but *the last*; and if the decree of Cyrus issued B. C. 536, had commenced the vision, it must have ended in 1765. If that of Darius had begun it, B. C. 520, it would have closed in 1781, and if that of Artaxerxes issued in his seventh year, B. C. 459, had been the starting point, it would have wound up the world as soon as A. D. 1842. And shall we *dare* to be so faithless as to say, 'God's word has failed three times, and we can have no faith in the fourth'? 'God forbid'! God's word has *never* failed; but the calculations of poor puny man, have often proved erroneous. God has now in this *last year*, rectified our chronology of the Persian kingdom, and given us the right date of *the 20th year* of Artaxerxes; (viz.) when the last decree was issued, 446 years B. C., which just proves where each period ended, till we come to the end of '*the seventy weeks*'; and they were doubtless 'cut off' from the vision to seal it: and because there are several hundred years between the end of the seventy weeks, and the setting up of 'the abomination of desolation,' which do not fulfill any part of the interior periods, but only belong to the whole number of years contained in the vision; and we find just the *year that a false chronology* would have deprived us of, and without which, we could not find the *Seal* to the vision, in its place; but by just *this year* being added in its place, all is harmonious, and we are enabled by the grace and goodness of God, to find the *beginning* and end of each and all the periods, but the termination of the very *last*; and that *this will terminate the* vision in the first Jewish month of A. D. 1855, we regard as an article of implicit *faith* in God's word, which *cannot* be too firmly fixed. But says one, how can I fully believe? I wish to be apprised of it if it [illegible], but how can I believe? How can I [illegible] you believe that Jesus is the Christ, but by the light of God's word? and if you reject it, you do it at your *peril.* Will you say at the judgment seat, '*Lord we have eaten and drunk in thy presence, and thou hast taught in our streets; but we could not believe thy teachings, they contained many 'hard sayings;' it did not seem probable that thy words would be fulfilled; and we had thy word 'to eat, and to drink, and to enjoy the good of all our labor;' and that 'parents should lay up for their children.' We did not expect that our morning sun would set at noon, nor that all our plans to build up thy cause in the world, would be so soon frustrated. We did know, (to be sure) that there was a vision of kingdoms and that its length was 2300 years from a certain decree to build Jerusalem; but as there were four decrees to that effect, and threee failed to mark the chronology, we thought very likely the other would. But 'have we not prophesied in thy name, and in thy name cast out devils, and, in thy name done many wonderful works?'*—With such a defence as this before the 'great white throne, and Him that sits on it, from whose face the earth and heaven flee away,' what could you expect from the mouth of your Judge but, 'Out of thine own mouth will I judge thee, thou wicked and slothful servant!' 'Depart from me all ye workers of iniquity!' Ye have 'loved darkness rather than light, because your deeds were evil'! and you are richly entitled to 'the blackness of darkness forever!' Away, ye haughty scorners, and filthy hypocrites, into 'utter darkness'! Away, ye dealers with familiar spirits, ye forsakers and despisers of God and his word, of every class, into 'everlasting fire, prepared for the devil and his angels!' Such is the *end* of the slothful, disobedient servant; such the *doom* of the grasping worldling; such the *award* of the bigoted sordid hypocrite; such the *sentence* of the haughty rejecter of God's word, and such will be the *final destiny* of all classes of careless unbelievers, and hardened sinners.

Striking is the contrast between the characters of the foregoing classes of the wicked, and the penitent believer in Christ, *who takes God at His word*, and believes that *when He speaks He means what he says*; and his first object is to learn what God requires of him, and then promptly to obey Him. He finds by inspiration that 'God has appointed a day in the which He will judge the world,' and his greatest anxiety is to be prepared to meet his Judge in peace *on that day.*—By repentance and faith, he lays hold of the promises, and feels that 'the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.' He loves the brethren, 'does good to them that (he knows) hate him': prays for his most inveterate enemies; pities the scoffer; 'esteems the reproach of Christ greater *riches* than the treasures in Egypt;' walks by faith in God and His word; searches the prophecies especially those that are chronological, if possible to ascertain *when* his Lord will come. He finds predictions of most thrilling events, and the periods of their occurrence. He looks *away in the past distance*, and sees several prophetic milestones, marked and sealed with the finger of God. He discovers the signs of the end of the world, sees with joy 'the day breaking,' and proclaims the good news to all, both friends and foes, 'whether they will hear or forbear'; he knows, and solemnly feels the responsibility which *under God*, he assumes, and the determined opposition which he incurs. He has counted the cost, and feels that he is abundantly able to sustain the high position he has taken; though perils assail him; with a *celestial Commander*, the greater the perils the greater the glory of the conqueror when he quits the field; and his motto is '*onward, onward*, to the day of glory!' The world, and all its allurements, flatteries and fascinations, is under his feet; and through grace he becomes a champion of that *faith* by which a just man lives. He watches against every *wile* of the enemy, and whenever he detects *one*, instantly petitions *to the court above* for assistance; [illegible] petitions always [illegible] granted, [illegible] He climbs '*the ladder* of heaven,' and finds *a path* to the dazzling recesses of the Most High; lays *all* on 'the golden altar;' explores the world above, and finds every thing in the strictest order, and the most *perfect abcordance with holy Writ*; praises God, finds 'the *hidden treasure*;' brings it out, and shares it with the children; plunges into an 'ocean of divine love,' and is expecting soon to lose himself in immortal glory. Such an one is '*the waiting one*;' and such is the constant (though not perfect) exercise and employment of those who desire, and expect 'to be found of Him in peace, without spot, and blameless'; and such an one will shortly obtain *that crown* (for which he has so untiringly labored and suffered;) which is laid up for him 'in the paradise of God.'

GOSHEN, July 8th, 1854.

Dear Brother Merriam:—I often think of you, and your arduous labors, but be encouraged to toil on a little while longer, then heavenly, sweet rest will be yours eternally to enjoy. "There remaineth therefore a *rest* to the people of God."—*Rest*! How sweet the sound! It is as a reviving cordial to my aching heart.—*Rest*! not as the flesh shall rest in the grave, nor such a rest as the carnal world desire. O blessed rest! when we "*rest* not day and night, saying, Holy, holy, holy, Lord God Almighty." O blessed day of complete deliverance from all sin and its consequences. Yes, we shall then rest from sin, but not from worshipping God; rest from suffering and sorrow, but not from joy. Blessed day! when we, (if faithful), shall rest with God and His Son Jesus Christ! when we shall rest in the kingdom of our Lord! when we shall rest in knowing, loving, rejoicing, and praising God! When our perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is perfect love itself, shall perfectly love His children.—How near is that most blessed, joyful day! It comes apace. "He that shall come will come, and will not tarry." Though our Lord seems to delay his coming, yet a little while and he will be here. *How surely will his sign appear! And every eye shall see him.* How suddenly will he seize upon the careless world, "even as the lightning cometh out of the east, and shineth unto the west." He will come in the clouds, with His attending angels, in majesty and great glory. But all whose names are found written in the Lamb's book of life, the Father will receive as the spouse of His Son, and bid them welcome to the crown of glory that fadeth not away.

The Crisis, as a weekly messenger, I hail with gladness. It is to my mind, as cold water when I am thirsty, or bread when I am hungry. I, and a few others here in Goshen, feel unwilling to give it up as long as the world stands! So we send you what seems to be duty for the present, for its continuance. Please accept our small offering, and hope in faith for more by and by, if time continue.

Yours, in hope of speedy deliverance.

F. TANDY.

Fulfilment of Prophecy.

Bro. Merriam:—I am not identified with the Adventists, but firmly believe in the speedy second coming of Christ.

I can see no reasons for belief in a temporal millennium. Those good brethren who believe in it, and also in the restoration of the Jews, I think do not correctly understand the prophetic writings.

The prophetic promises, we think, are all fulfilled in the following events:

1. The restoration of the Jews from Babylonish captivity. Many of the prophecies were made before, and at the time of this captivity, and of course their restoration must have been a subject of prophetic promise.

2. The coming of the Messiah. The blessings of the gospel dispensation were the subject of much prophetic remark.

3. The end of time, the Judgment, and blessings of the church triumphant.

Surely, the present condition of the world promises anything but a temporal millennium. If this world is to be Christianized, or saved by the ordinary means of grace, how can it be as it was in the days of Noah and Lot, when Christ shall appear?

To reject the doctrine of Christ's second appearing, is to reject the Bible.

To treat the word of God with respect, is to seek an understanding of it.

Prophecies that cannot be understood, are not revelations to us.

Christ gave his disciples to understand that the dawn of everlasting day would be preceded by a long night of tribulation. He gave them signs by which they might know the passing hours of night, and when to expect His second Advent. The disciple who does not observe these signs, does not obey his Master; and he who does not lift up his head and rejoice at the prospect of such a glorious redemption, I fear has too much regard for earth, and too little esteem for heaven. The following lines will express a few of my feelings on this subject:

Thrice welcome! glorious day, foretold by those
Whom God had set as watchmen on the walls
Of Zion, to guard, to warn, and to [illegible]
His little flock through the long dark [illegible] night
Of Satan's reign.
But why rejoice that this fair earth with all
Its pleasing charms that cluster round kingly
courts,
The palaces of nobles, and those gay
Enchanting scenes of revelry and mirth,
Where sensual pleasure sits enthroned o'er
Reason; and appetite is Deity,
Must be dissolved, and wrapped in [illegible]
flame?
Can thought conceive the horrors of that day
That will not like the morning dawn,
But like the lightning's stroke break forth, and
seal
The fate of millions?
Loud thunders roar, and earthquake's heavy
shock
Upheaves the ocean, and [illegible]
Are fuel to the flames; high mountains fall,
While solid hills dissolved like melting snow,
And verdant woods, with flowering fields give
Place to long defied, insulted vengeance.
Jehovah comes in grandeur down the skies
To verify the word his prophets spake,
And vindicate the cause of His tried [illegible]

Portland, Me. J. H.

P. S. Will some writer for the Crisis give a synopsis of Mr. Miller's views in relation to dates, times, &c.; also of the present views of Adventists touching this same point, the 2300, &c., and oblige a Brother.

BRIMFIELD, Aug. 13th, 1854.

Bro. Merriam:—Believing as I do, that there is an argument which cannot be refuted, showing that the 10th day of the 7th month (Jewish reckoning) is the time when our Lord will come, I send you the following, taken from a paper published ten years ago.

Your brother, looking for the Lord on the tenth day of the seventh month.

JOHN E. AINSWORTH.

The Types.

The law of Moses contained a shadow of good things to come; a system of figures or types pointing to Christ and his kingdom. See Heb. 10: 1; Col. 2: 16, 17. Everything contained in the law was to be fulfilled by him. In Matt. 5: 17, 18, Jesus says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Our Lord at his first coming, when he died on the cross, began the fulfilment of those types contained in the law; as our great High Priest he is still fulfilling them; and when he comes the second time, he will complete their fulfilment. Not the least point will fail, either in the substance shadowed forth, or in the time so definitely pointed out for the observance of these types. For God is an exact time keeper. See Acts 17: 26, 31; [illegible] 23: 4, 37. These passages [illegible] TIME is an important [illegible] the Lord; therefore [illegible] correspond exactly [illegible] One type fulfilled [illegible] ing of the Passover [illegible] on the 14th day of the first month. See Lev. 23: [illegible] that the lamb was killed in the evening [illegible] The margin gives the literal rendering from the Hebrew, "between the two evenings." Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day, [illegible] them divided into two parts, the [illegible] former evening, and the greater or latter [illegible]

evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day. Jesus died on the cross on the same day, and at the same hour.— See Mark 15: 33, 37. Thus Christ our Passover, was sacrificed for us. Not one point of the law failed here. TIME WAS MOST STRICTLY REGARDED. In Lev. 23: 6, 7, we are informed that the day after the Passover was to be a special Sabbath; and in verses 10, 11, is a command to offer the first fruits of the harvest on the morrow after the Sabbath. This was a type of the resurrection of Christ. And on the same day, that is, the day after the Sabbath, he burst the bonds of the tomb, and rose triumphant, the sample of the future harvest, the FIRST FRUITS of them that slept. See 1. Cor. 15: 20–23.— Again, in Lev. 23: 15, 16, we have the time of the feast of weeks, or, as it is called, the pentecost, which signifies the fiftieth day. This was the anniversary of the Lord's descent on Mount Sinai at the giving of the law; and was fulfilled, as we learn from Acts 2: 1–4, when the Holy Spirit descended as a rushing mighty wind, and as cloven tongues of fire, by which the apostles were endued with power from on high, qualifying them to go forth and execute the great commission which the Master had given them, to preach the gospel to every creature. Thus we see that those types that pointed to events connected with our Lord's first coming, were fulfilled exactly at the time of their observance. And every one who is not willingly blind must see, and feel too, that those that remain unfulfilled, will be fulfilled with an equally strict regard to time. Not only so, but Christ himself confirms this argument from analogy, by saying that one jot or tittle shall in no wise pass from the law, till all be fulfilled.— Those types which were to be observed in the 7th month, have never had their fulfilment in the ante-type.

On the first day of that month, as we learn from Lev. 23: 23–25, was the memorial of blowing of trumpets. See Ps. 81: 3, "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day." See also Rev. 10: 7, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." On the first of the seventh month, 6000 years being complete, from the first day of the week of creation, the great millennial Sabbath will be introduced by the sounding of the seventh trumpet.

Another type is given in Lev. 23: 26–32, that is, the day of atonement or reconciliation, on the tenth day of the seventh month, in which the high priest went into the most holy place of the tabernacle, presenting the blood of the victim before the mercy-seat, after which on the same day he came out and blessed the waiting congregation of Israel. See Lev. 9: 7, 22–24, and 16th ch. Heb. 5: 1–6, and 9: 1–12, 27, 28. Now the important point in this type is the completion of the reconciliation at the coming of the high priest out of the holy place. The high priest was a type of Jesus, our high Priest; the most holy place a type of heaven itself; and the coming out of the high priest a type of the coming of Jesus the second time to bless his waiting people. As this was on the tenth day of the seventh month, so on that day Jesus will certainly come, because not a single point of the law is to fail.— All must be fulfilled. The feast of tabernacles, which began on the fifteenth day of the seventh month, (see Lev. 23: 33–43,) was a type of the marriage supper of the Lamb; which will be celebrated in the New Jerusalem, the tabernacle of God which is to be with men.

In Lev. 25: 8–13, 23, 24, we find that on the tenth day of the seventh month, in the fiftieth year, the jubilee trumpet was always to be blown, and redemption granted to all the land. Let any man read carefully the connection of this subject, and he must surely see that this is a most striking type of the glorious deliverance of the people of God, and of the whole creation which is now groaning under the curse, when the Redeemer shall come to Zion and accomplish the redemption of the bodies of all his saints, and the redemption of the purchased possession. See Rom. 8: 19–23; Eph. 1: 14. Our [illegible]

The World's Crisis.

LOWELL, AUGUST 30, 1854.

The Doctrine of Natural Immortality.

The positive, unequivocal testimony of the word is, the sinner must enter the ark, or perish in the awful deluge of fire that will overwhelm the earth in the final day; that the jewels of the Lord could not be thus consumed, being spared from the effect of the devouring element, hid in the pavillion of His love, having entered into their chambers, for a little moment, until the indignation be overpast: and these declarations of scripture are to be considered literally "true, and faithful," unless some other evidence can be presented to show it cannot be so. But the rebutting testimony usually brought is not satisfactory. The idea presented in opposition, which is most prominent, is that the terms "forever," "eternal," "everlasting," &c., are applied to the punishment of the wicked. We have been so trained from infancy to believe in a state of endless misery for the wicked, that every strong expression that might be construed so as to convey that idea, we seize upon tenaciously, and can hardly relinquish the idea, when proved to be false by positive testimony: whereas if we had not been so instructed, we should not have supposed they were so intended to be understood. Look at the strong expression in Lev. 8: 12, 13, in relation to the fire on the jewish altar. It is said "It shall not be put out." "The fire shall *ever be burning* upon the altar: it shall NEVER *go out*." Now mark; when the temple is demolished, and the altar falls, the fire can no more burn upon it. Mark distinctly this principle. It is said the fire shall *never go out*, but the perpetuity of the fire was parallel only with the existence of the temple and altar, and is of necessity bounded by it. No matter how strong and positive the expression is in regard to the continuance of that fire which is an appendage of the Mosaic economy, we all know when that economy ceases, when that temple is demolished, and the service of the tabernacle comes to an end, and the altar falls, the fire ceases to burn upon it. This idea is as clear as the sun in the firmament. A Jew would understand perhaps, that the fire ought now to be burning; and for this reason, viz. that he had the pre-existing idea in his mind, that the Jewish ritual is not to cease: but one who regards the positive testimony of Jesus, that the time is come when ye shall not in Jerusalem worship the Father, &c., and the testimony of the Apostle in Col. 2: 14, that the ordinances of the Mosaic ritual were taken away by the cross, will understand that the fire, although it was to be perpetual while the economy remained, yet under this dispensation it is to be extinguished. Thus it appears that our understanding of such phraseology depends on the preconceved opinions we entertain. This will illustrate the whole subject in question. Just give me the principles of ieterpretation adopted by most christians in relation to the sentence pronounced on the ungodly, and by parity of reasoning, I can prove the statutes of Moses are in force to day. They prove by such terms as everlasting, eternal, and forever, that it is endless; and do not even once perhaps, think that the laws of Moses were statutes forever, everlasting ordinances, i. e., throughout all their generations. Turn to Ex. 12: 14, 17; 28: 43; 30: 21; Lev. 6: 18, 22; 7: 34, 36; 10: 9; 16: 29, 31, 34, &c., &c., &c.— By an examination of these passages, you will find the Mosaic laws to have been declared everlasting, and to all appearance perpetual. But when the economy to which those statutes are attached, as appendages. falls, the ordinances connected, of necessity fall with it.

If Jesus as our great High Priest has succeeded to the Pontifical Office, and abolished the Aaronic priesthood, the ceremonies of that priesthood of necessity come to an end. The duration of the ordinances is limited by the duration of the economy. The only thing that can be presented against the destruction of the wicked, from scripture is, the use of such terms as *everlasting*, *forever*, &c., as applied to their punishment; and yet the same expressions stand in their full force, as applied to the perpetuity of the Jewish dispensation. Take for instance the ordinance, that a bondman whose ears were bored through, should be a servant "*forever*." In this case, the servitude, although *forever*, was limited to the life of the servant. Jonah says, "the bars of the earth were about me forever." Here forever is limited to the three days during which Jonah was in the deep. [illegible]

to his natural life. The law gives him a title to his land forever, but should the farm be destroyed by an earthquake, the term would be limited by the existence of the farm. So that to say these terms prove an endless existence, is not warranted by any usus loquendi, human or divine.

To illustrate. There is a tree on Boston common whose limbs were thought to be in danger of falling, I suppose from decay of the tree, and they by means of iron bands, made fast those branches to the body of the tree. Now suppose, in relation to that tree, one should say, "those limbs are bound forever to the tree: it is impossible that they should be broken off," but at the same time inform you that the tree itself must wither and *die*—that it must *fall*—will certainly *perish*—is destined to be *burned up* root and branch—and will all be turned *to ashes* beneath our feet. Then suppose he should describe another tree, and say, "it will *live forever*, it can *never wither nor fade*—its *life* is *eternal*—its beauty *immortal*—it will flourish while the *sun and moon endure*—and to its bearing fruit there will be *no end*." How strange and unaccountable would it be, that a person from that description should understand the two trees to be equally enduring!! What but the most consummate blindness and ignorance of language could induce the belief that the tree that was destined to *die*, to *perish*, and to be *burnt up*, would flourish just as long as the other? and yet thus, as astounding as it may appear, do most men reason in respect to Bible truth. They say the wicked will exist as long as the righteous, when scripture assures us the righteous shall be *preserved forever*, and the wicked be "*cut off*," and "*be no more*." All the individual could hang an argument upon in respect to the immortality of the tree, is the fact that its limbs are bound to the body so that they cannot fall. But when the *tree* falls and is destroyed, what becomes of the branches? This, I understand to be an illustration of the whole subject.

In respect to the Mosaic ritual, the different ordinances may be regarded as the branches of the tree. They are indissolubly identified with that economy; but when the *economy itself* passes away, the ordinances are no more. In the case of the man who was made a servant forever, his servitude is an inevitable condition or circumstance of his life, like a branch connected to a tree; but when the *life itself failed*, the condition of servitude necessarily ceased with it. In respect to the title of land forever, the circumstance in relation to that land is indispensable while the farm exists; but when it was destroyed, the condition of its proprietorship ceased with its existence. So in all cases like it. It is the inevitable and essential condition of the existence of the wicked, that they will be miserable—being cast out into outer darkness, and having no hope of redemption, and of course there will be weeping and gnashing of teeth.— But that suffering which is a circumstance or condition of their being, necessarily ceases with the cessation of that existence or extinction of being, just as the branches of a tree though bound ever so firmly with iron bands, necessarily fall and decay with the destruction of the tree itself. Now the advocates of the eternal conscious misery of the wicked, fail signally on this point, that all the arguments they can bring have reference to the perpetuity of their *condition*, and never to the perpetuity of their *life*. Whereas the promise of immortality to the saints attaches to the life itself. Now let the scripture be understood, not only to be deficient of any proof that the wicked are immortal; but on the contrary, to assert their end to be death in most positive and unequivocal terms—and those terms oft reiterated, and expressed in every variety of form—then all the arguments that can be brought to prove misery to be their essential *condition*, fall powerless, and are just as nugatory as to prove the branches of a tree are bound fast to the trunk in order to show its immortality. No matter how many iron bands enclose the limbs, *the tree itself must die*, and therefore has no immortality. So in regard to the sinner; the permanence of his existence must be inherent in the *life itself*, or the proof amounts to nothing; because counter proof annuls it, and shows the sinner must die.

If the Lord has given us a perfect revelation of his plan of redemption, then we may expect that the destiny of the wicked is as clearly revealed as that of the righteous. If the wicked are really to be destroyed, we may expect the agency to be employed in their destruction will be made known. What is the fact? Is any particular instrumentality spoken of, that will accomplish the destruction of an unbelieving world? Deut. 32: 22. "For a fire is kindled in mine anger, and shall burn unto the *lowest hell*, and shall consume the *earth* with her increase, and set on fire *the foundations of the mountains*." Here the locality of that burning hell, that is to consume the enemies of God, is distinctly marked on the earth, and its depth reaches to "the foundations of the mountains." What authority has man to transfer the location to some other distant but unknown region? What an avalanche of error—a flood of delusion, has been brought into the world by changing the locality of the heaven of the righteous, and the hell of the wicked! The scripture says, "the righteous shall be recompensed in the *earth*, much more the ungodly and the sinner." But following the vagaries of the heathen, men talk of a heaven "beyond the bounds of time and space," and a hell no one knows where, consisting of a guilty conscience "O," says one, "what infidelity, when the scripture says 'fire and brimstone,' for men to say a guilty conscience." Ps. 37: 20. "But the wicked shall perish, and the enemies of the Lord *shall be* as the fat of lambs: they shall consume; into smoke shall they consume away." From this v. we learn that the enemies will consume, *into smoke shall they consume away*, or in other words be destroyed by the instrumentality of fire. Isa. 1: 28–31. "And the destruction of the transgressors and of the sinners *shall be* together, and they that forsake the Lord shall be consumed. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*."— Here we learn that when the transgressors are consumed they shall *burn together*, and none shall quench them. 26: 11, "The fire of thine enemies shall devour them." 66: 15, 16. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Here we find that "fire," and "flames of fire," leave the wicked "*slain*." Dan. 7: 9–11 Obadiah 16, 18. Here we learn that the wicked "*shall be as though they had not been*," which could not be true if they still existed; and the result of the fire when the enemies represented by Esau are stubble, is that there *shall not be any remaining*. Mal. 4: 1, 3. Here the same idea is expressed in the strongest terms conceivable. It may be said this is not final, but we shall find this is the great deluge of wrath that is to "devour the adversaries." Matt. 3: 12; 5: 22; 25: 41. In this last we find the Devil and his angels are to be involved in the same destruction. 2. Thess. 1: 7–9, Heb. 10: 27, 2. Pet. 2: 4. In this last we perceive the wicked angels are to be *reserved to the judgment*, as is represented in Matt. 25: 41; and in 2. Pet. 2: 6, we find the cities of Sodom and Gomorrah are an ensample of the final destruction. From v. 9 we learn the ungodly are *reserved to the judgment* scene in the same manner as the angels that sinned, and from ch. 3: 6, 7, we learn the heavens and earth are also *reserved to the same judgment* scene of fire prepared for the Devil and his angels. We also learn that the *perdition of ungodly men* takes place, i. e., their death or destruction is effected by the same agency of fire that burns the earth, or rather dissolves all the elements by fervent heat, and further that their perdition, or death, is accomplished in a *given time* called the day of judgment; consequently it is not a death that never dies. Next comes the renovation of all things, and the saints' inheritance. How perfectly this coincides with Matt. 13: 42, 43, as also with Rev. chs. 20 and 21. Rev. 20: 9. "Fire came down from heaven and devoured them," see 14 and 15 vs. We perceive that before the descent of the New Jerusalem, and the opening splendors of everlasting day in the renewed heavens and earth, before the saints inheritance is presented to the eye clad in immortal beauty, arrayed in Eden loveliness, resplendent with the glory of God and the Lamb, the earth is consumed with her increase, the chaff is burned up with unquenchable fire—(by the way, the Greek word rendered 'unquenchable' is the same as used by the early christian Fathers in speaking of burning the martyrs,) the fire of God's enemies has devoured them—the wicked into smoke have consumed away—the stubble is burned up root and branch and become ashes—the tares have been burned in a furnace of fire, &c., &c. Then the righteous "shine forth as the sun in the kingdom of their Father." But to make assurance doubly sure, we are told 2. Pet. 2: 6, and Jude 7, that as the cities of the plain were destroyed by fire so shall the wicked, i. e., according to that example, be ultimately destroyed.— Now as the fire of hell mentioned in Deut. devours the earth with her increase, so the cities of the plain were devoured, together with the productions of the earth, and all their inhabitants; so also, we are assured, will the wicked be devoured by the final conflagration that will dissolve or melt the earth: and when the description of the judgment scene is given in Rev. we find "Fire came down from heaven, and devoured them," and a lake of fire spreads over the earth which consumes the earth with her increase.

But I cannot longer dwell on the dark picture. My mind instinctively turns to the glory that shall follow, and a bursting splendour radiates from the promised land that fills my soul as I write. It shines with such bright and thrilling radiance, I can but praise the Lord with all my heart, I see so clearly the simplicity, and consistency, and beauty of the divine economy. O how the fog clears away, and those dark, lowering, frowning clouds of gloom, that once encircled the throne of the Eternal to my misguided imagination, vanish and give place to a radiant and ineffable glory. Thank God for His marvellous and astonishing light; and for the glorious doctrines of the word when divested of the mysticism and vagaries of human tradition.

P. S. In respect to the Parable of the rich man and Lazarus we would say, that inasmuch as that is admitted by learned Commentators to be a Parable, it cannot be adduced as evidence to go against positive declarations of the word; for it is a given principle in the interpretation of scripture, that figurative or symbolic language must bend to the literal, and not the literal to the figurative or symbolic.— An exposition of this Parable we published in No. 4 of the Crisis, to which we refer the reader.

Notice.

I am requested by the Treasurer of this Office to state that our funds are so nearly exhausted, that it is advisable to suspend the publication of the paper for one week; and at the same time having been requested by one of the Committee of publication to attend the Winsted camp meeting in order to make a statement in regard to the financial concerns of the Office, it will be convenient for me to suspend my labours for the week. I know there are many that depend much on the weelky receipt of our humble fly-sheet, and I would willingly sacrifice my life, if need be, in their behalf; but if pecuniary means are wanting, we shall be under necessity to wait for the reception of the same. That our readers may have some idea of our expenses I will just name one or two items. We send out weekly 8,000 papers. Now the expense of the material of paper alone, at half a cent per sheet, which is below the actual cost, would amount to $40, and the printer's bill is almost as much more. We have also many other heavy bills to pay, making the whole expenditure up to about $120 per week. Many of our subscribers have given liberally for the support of the Crisis; but a large proportion have not as yet remitted any funds. If Brn. feel the necessity of continuing the paper, let each send in what will please—not us, but the Lord. Father thy will be done. Thank God, He will provide so long as it is for His glory to continue the paper; and when it is not, let it sink.

☞ Brn. at Concord are making preparations to publish a new Hymn Book, and I am requested by Bro. Cummings to give publicity to the following communication and reply:

Bro. Merriam:—Bro. Hart had about made up his mind to publish a new Hymn Book before I got home; he would like still to do it; are there any objections in Lowell?

I have no wish about it one way or the other.

As ever your Brother,

J. CUMMINGS.

LOWELL, Aug. 14, 1854.

Dear Bro. Hart:—I received a note last week from Bro. Cummings stating that you had designed to publish another Hymn Book, and enquiring whether the Brn. in Lowell have any objection to it.

Having consulted all those who are connected with the Office of the Crisis to whom I could have any access in Lowell and elsewhere, I find there is but one feeling on the subject, and that is a perfect acquiescence in that course which you may deem most conducive to the glory of God, and the welfare of the Church.

Yours, in the bonds of peace,

J. MERRIAM.

CORRECTION. In the article entitled "Definite Time," No. 21 of the Crisis, it is mentioned, Zechariah and Malachi [illegible] prophesying about B. C. 587. The [illegible]

Signs of the Times.

Bro. Merriam:—I have thought the following extract from a letter written by a correspondent of the Christian Era, in reference to the late Tent meeting in Salem, might illustrate, in a striking manner, the signs of the times in regard to smiting fellow-servants, and the fulfilment of the Parable. Yours in the blessed hope,

M. A. P.

Lowell, Aug. 23d, '54.

"A camp meeting has just been held in Salem. The day for these meetings is past, and it is time they were discontinued. In earlier times, when the churches were few, and the country sparsely settled, they could be employed to advantage, and now, in our Western wilds, are profitable. But where we have so many churches, and so many facilities for meeting together, that the promiscuous gathering of young men and young women out in tent meetings, is an evil rather than a blessing. The camp meeting here was held by the believers in the personal appearing of Christ this year. The Adventists are divided into two classes; one class believe Christ is near, but set no time; the other class believe he will come this year without fail. The former class are forming churches and associations, and differ but little from our evangelical churches. The latter class are wild, fanatical, and have adopted the doctrine of the annihilation of the wicked, and some of the most blasphemous doctrines which have ever been promulgated among men. The camp meeting was a wild, boisterous affair, causing the Sabbath to be violated, and the laws of God abused.

The camp meeting was followed by a conference by the other side or party.— At this conference Elder Himes was present, and we went in to hear him preach.— He gave a long, somewhat dull, but good Gospel discourse upon the nature and consequences of Noah's faith. Near the close he was quite severe upon the "fanatics," as he terms those who set the time, and drew them up before the audience as disturbers of the peace, and as irresponsible and unworthy men. He looked forward to a time when those who were being deceived by these fanatics, would appear at the bar of God to plead against them. As he was so eloquent on this point, we could but go back ten years to the time when Mr Himes himself was fixing God's time, and denouncing all who did not believe with him. We thought his own past history should lead him to have mercy on those who are now doing the very thing which he did in 1843."

Later from Europe.

Evacuation of Moldavia by Russia.—Austrian Advance Countermanded.—Landing of French and English Troops on the Aland Islands.

By the Asia at New York yesterday, we have three days later advices from Europe, one of the most important budgets of news received for many months. The market news is uninteresting. The cholera was increasing at Liverpool. Russia is apparently retracing her aggressive steps. The anticipation of the union of Austria and Prussia with the allies of Turkey is strengthened. A foothold has been obtained in the Baltic; and thus far all looks well for Turkey.

Government had chartered ships to convey arms and stores for defence, to Halifax, St. John, N. B., Quebec, Montreal, West India Islands, &c.

Gortschakoff, the Russian Envoy at Vienna, announces formally that Moldavia as well as Wallachia will be immediately evacuated, consequently the advance of the Austrians is countermanded, but Austria has subsequently signed an engagement with France and England to insist on guarantees of future peace from Russia and not be satisfied with the *status quo*.

The Russians continue to retreat, and the Turks to advance, without fighting. Active preparations continue to be made for the invasion of the Crimea, but the expedition had not then sailed.

Nothing further from the Baltic beyond the report of the bombardment and capture of Bomarsund. Two convents and some buildings were bombarded in the White Sea.

Madrid was pretty quiet. The people forcibly prevented Queen Christina from leaving Spain, and demanded her trial by the Cortes, which the Ministry have agreed to.

Latest.—3000 French landed on the Isthmus of Perekof, Crimea, and 3000 on the island of Aland.

Dresden, Aug. 10.—Prince John, brother of the late king, issued a proclamation countersigned by Ministers, announcing his accession.

The Paris Moniteur of the 11th, publishes the refusal of the French government to grant an armistice, but that peace may be had on the following terms:—The abolition of the Russian protectorate over Wallachia, Servia and Moldavia. 2d, The freedom of the mouth of the Danube. 3d, A revision of the treaty with reference to the limits of Russia in the Black Sea. 4th, No Power to have protectorates over Turkish subjects.

From Dantzig, 11th, it is telegraphed that 3000 French soldiers and 600 English landed at three points on the island of Aland, with little interruption and no loss, on the preceding Tuesday. The forts were to be attacked next day.

80,000 Turks are now stated to be in Wallachia. The course of the Danube from Orsova to Galatz is now in possession of the Turks.

Austria and Prussia expected soon to propose to the German Diet that the Federal contingency be placed on a war footing. The Prussian army had not yet been mobilised.

Cholera had broken out virulently at Varna. Typhus also had appeared.

A small English expedition, at the Sulina mouth of the Danube, had destroyed the Russian stockades and had burned Sulina to the ground.

The result of Gen. Baraguay d'Hillier's interview with the King of Sweden was an order that the Swedish fleet at Carlscrona shall remain on a war footing.

CHOLERA AT MAURITIUS. The island of Mauritius at last account, was suffering severely from cholera. Port Louis had been almost desolated by the scourge. [Boston Traveller.

FROM BARBADOES. We learn that the Cholera was continuing its ravages in the interior, but it has somewhat abated at Bridgetown. Advices from Grenada state that cholera has [illegible] great

Foreign Intelligence.

A correspondent of the New York Herald states that in addition to the intestine troubles from which Central America is now suffering, there is a famine in the land, the locusts having devastated the entire country. We hardly know which calamity is the worst.

There was an Orange and Catholic riot at Airdie race course, in Scotland, on the 4th of July, in which two men were killed and a dozen seriously wounded. The police sent to Glasgow for a detachment of military. [Bos. Mail.

The Pope—His Temporal Sovereignty.—Letters from Rome show that Italy is in a troubled state, and that Revolution, like the interior fires of Vesuvius, is ready to burst forth, spreading destruction on every hand. In England, and in America, we find the same bitter feeling against the temporal sovereignty of the *Pope*. [Boston Bee.

Is there any hating of the harlot expressed in this?

Domestic Intelligence.

We cut the following from the Boston Traveller:

The Drought. Our correspondents at Hanover, N. H., and at Newburyport, in their letters, which we puplish to-day, speak of the disastrous effects of the excessive drought in those sections of the country. The thirst has now become so general that we have similar reports from almost every portion of our wide-spread land. The continued dryness has produced a great and melancholy change in the aspect of vegetation in our immediate vicinity within the last week. Wells are failing; trees, and plants, and vegetation of every description are withering under the influence of the parching thirst; and fruit is checked in its growth and ripening immaturely or decaying upon the trees. This is especially the case with peaches, which from present appearances will not reach half the usual size.

The mails bring us dismal accounts from other parts of the country. In the vicinity of Rochester, it is said, no rain has fallen for 60 days, and the drought is unprecedented in severity. The Rochester American says:

"Peaches, apples and pears are unusually small, and the yield of fruit in Western New York will be considerably less than was expected a few weeks ago. Should the drought continue through August and September, (the latter is usually a dry month,) the injury will be incalculable."

From New York State generally the accounts are the same. The Poughkeepsie Eagle says:

"This place, and this section of country, is suffering dreadfully at present from the effect of one of the most protracted and serious droughts ever known in this latitude. We may say that literally the heavens over our heads are as brass, and the vegetation beneath our feet burned up. What makes things worse, the heat is intense and almost consuming, drying up the pastures. Unless a rain comes within a very few days the effect must be fatal to the corn and potato crop."

The Detroit Democrat remarks as follows:

"The weather which through the month of July was intensely hot and dry, relieved only by some few showers in the latter part of the month, has been through this month thus far, still dryer than last. The earth is now so dry, that were it not for the heavy dews which fall nightly, vegetation would die. The drought will seriously affect the corn, oats, potatoes and buckwheat crops."

The St. Lawrence Republican, of last week, says:

"From the long absence of rain, the fields and woods have become exceedingly dry and parched, causing great damage and constant danger from fires, and causing those crops which have not come to maturity to droop and shrivel. Unless we have rain soon the Fall feed will be ruined, and the prices of butter and cheese, now well up, will move several notches in the ascending scale."

The Kinderhook Rough Notes says:

"On all sides we have melancholy evidence of the blighting effects of the unprecedented drought devastation. Vegetation is brought to a stand still, the earth is baked, trees are withering and dying, cattle can hardly satisfy their cravings, corn, buckwheat and potato crops are nearly annihilated."

The damage from fires in the woods is, of course, greatly increased by the extreme dryness of the weather, and already we hear of extensive devastation from this source. In some places, fields as well as forests have been swept by devouring fire. As was remarked yesterday, fires in the forests are raging in almost every direction in New Hampshire; and we hear the same story from Maine. A telegraphic despatch from Bangor says: "Fires are raging to a terrible extent in every section of this County.—The damage to the woodland and crops will be enormous. Buildings have been burned in Kenduskeag, Corinth, and other towns. In many places the entire population are engaged in fighting the fire. In Garland it is said that a whole family who live some distance from any other house, are entirely surrounded by the flames, having no means of escape. Whether they are dead or alive is not known."

The Albany Journal of Tuesday evening, speaking of the fires in the woods around that city, says:

"The fires nearest the city, and whose smoky influence is most perceptible, is in the Pine Plains, west of us, and between the Schenectady Turnpike and Railroad. We are not advised of its extent nor whether any great damage has been done by it. But it cannot travel far without doing essential mischief.

The most extensive fire within the circumference of a hundred miles, is raging in the woods on the Green Mountains, in the neighborhood of Arlington and Sunderland. The fire commenced five or six days ago, but it did not acquire its present fury until Saturday night. Since that time it has been advancing and spreading with most fearful rapidity—having travelled, in a direct line, over six miles! The spectacle which it presented last night to those who saw it from the valleys, was grand beyond description. Looking from the base of the hills, it seemed as if the very heavens were on fire; and as the flames leaped from tree to tree, flashing upward and upward, as they found new material to feed upon, nothing could appear more terrifyingly magnificent. The eye could at a single glance take in more than two miles of lurid flame."

Destructive Fires. It seems almost as if the world was to be burned up, with fires in our cities and fires in the woods. The mails this morning bring to our table accounts from divers places of disastrous fires of recent occurrence.

In Brooklyn, N. Y., a fire broke out in a large chemical factory in 19th street, Gowanus, near 3d avenue, on Wednesday A. M. Oils, varnishes, paints, &c., were manufactured in it, and there were 70 or 80 barrels of varnish in the buildings, which, with the oils, &c., burned with great fury, destroying the factory and all its machinery and contents.

From thence it extended to neighboring buildings, several of which were burned, partially or entirely, involving a total loss of some $30,000.

Another fire occurred, on the same day, in Brooklyn, in the lumber yard of Allen & Gifford, Hamilton Avenue, destroying all the wood in the yard, and extending to neighboring storehouses and also to a barque lying at the wharf back of the yard. Loss estimated at $30,000.

In Newark, N. J., a very destructive fire broke out on Wednesday morning, early, at 127 Railroad Avenue, in J. C. Young & Co.'s Manufactory, and thence extended, until [illegible] extensive factories and other buildings were destroyed, involving an estimated loss of $50,000.

In New York City there were two pretty serious fires on Wednesday also: one in the brewery and rectifying establishment of David Stevenson, corner of 39th st. and 10th avenue, which destroyed the premises and a large stock of liquors; and another in Clinton street, near Delancey, of an oil factory, owned by C. V. De Forest, which was totally destroyed. The loss by the two fires is estimated at about $16,000.

A severe fire occurred at Albany on Saturday evening, in a trunk and packing-box factory.—The flames were spread by a high wind to neighboring buildings, and before they could be checked, eight buildings were either entirely destroyed or badly damaged, and some twenty families were rendered homeless. Loss from 5 to $10,000.

☞ The following is from the Traveller of the 26th inst.:

The Drought! The Drought!! For weeks we have been hearing from particular localities, of drought; but now the cry is becoming well nigh universal. Not a newspaper can be opened from the North, or East, South or West, without encountering details respecting the long-continued and dreadful drought. And some of these are melancholy in the extreme. It seems to have been first experienced in North Western New York and Northern Vermont and New Hampshire. In those sections of country there been no rain of any consequence since the early part of June. South and East and West of the Canada line, the drought did not make its appearance so soon, but it has gradually been creeping over the whole land, until now the earth every where is becoming like ashes; vegetation is drying up; in many places it has already perished; corn and potatoes are failing in the best localities, and in many places they will prove nearly a total failure; fruit even is drying up upon the trees and falling off, or becoming prematurely ripe; pastures are failing, or are already brown and grassless, so that farmers are actually foddering their cattle in August; the streams all over the country are low, in many places the beds of large rivers being nearly bare, so that one can almost go dryshod across them—it is thus with the Connecticut, no higher up than Hanover; wells and brooks, and springs are giving out, so that farmers are obliged to drive their cattle considerable distances for water, and to draw it in casks to their own doors for family use.

Then, to add to this fearful state of things careless persons have set the woods on fire, and in every direction fires are raging with irresistable violence, consuming, not only valuable wood and timber, but other property of value, and endangering even life itself; and on the lines of some of the railroads, interrupting the passage of the trains. Such, for substance, is the story brought from all quarters—from the St Lawrence and the Lakes to Alabama; and from Maine to the Mississipi river. But our readers may like to know some of the details which now lie before us:

Vermont. The Albany Journal of the 24th reports a very destructive fire, in the vicinity of Swanton, near Lake Champlain and the Canada line. It had run along either side of the Vermont Central track, a distance of more than two miles. Hundreds of trees had burned down, falling across the track, not only obstructing the movement of the cars, but burning the cross ties and entirely destroying the track. Passengers had to be carried eight or ten miles around the fire.

New York. The Orleans (N. Y.) Republican of Aug. 23d says, that since the first of June there has not been rain enough in that vicinity to wet the earth to the depth of an inch; and that fires were raging in every direction, at Northrup's, Canton Village, Lisbon, and all along the line of the Ogdensburgh Railroad.

A fire was raging at the Catskill mountains, at last accounts, which threatened the Observatory and Boarding House near the Falls.

The woods were on fire in two or three places between Albany and Schenectady, on the 24th.

Pennsylvania. The Pittsburg (Pa.) Chronicle of Aug. 23d, says:

"The drought is working injuriously on all interests—among them the paper makers. Our paper presents an uncouth appearance to-day on account of its size and shape. But in these times we are glad to get anything, as the water mills are all stopped and those by steam cannot fill the orders."

Another paper says:

"In Pennsylvania the farmers cannot procure sufficient water upon their farms for their cattle, and often are obliged to drive them great distances to obtain a supply. The Shenango and Neshanock rivers are so nearly dried up that fish are gathered into close quarters in the puddles."

"Crops in this section, says the Atlanta (Ga. Intelligencer, are literally burned up. Four weeks ago a finer prospect for a corn crop was, perhaps, never seen; now we have no hope of raising even half a crop."

☞ We cut the following from the New York Tribune:

The Drouth in the several States. We continue to receive accounts from all parts of the country of the prevalence of the most severe drouth. In sections of Missouri, Illinois, Indiana, Ohio, Pennsylvania, New York, Vermont, and New Hampshire, it is destructive to all growing crops, and has exhausted feed and water for cattle to such a degree that they have to be driven outside of the drouth parched region for subsistence.

Illinois. We learn from one of the employees of The Tribune Office who has just returned from Iowa by way of St. Louis and Central Illinois, Chicago and Detroit, that the appearance of things on the Illinois prairies is desolate. Cattle can procure feed, but are often troubled to find water. Corn fields are in the sere and yellow leaf of Autumn, with the grains on the cob dry and shriveled, and in many fields the crop is worthless. The greatest alarm is felt among the pork-raisers. Hogs that will easily make 200 or 300 lbs. fatted are freely offered for $1,50. Fruit is withered upon the trees, and garden vegetables are turned to dust. Our informant says that he found on his return through Michigan that no rain had fallen while he was gone, and the drouth there began to be felt severely, where all looked green and flourishing on his outward trip. The corn crop of Indiana and Illinois is certainly very much cut short, and that will seriously affect other places, and not the least, the beef market of this City.

Indiana. On the whole of the Wabash below Lafayette, on both White Rivers, and generally through all the best corn region of the State the drouth is destructive. Putnam, Parke, Green, Bartholomew and several other central counties are spoken of as not likely to make half crops of corn.

In Pennsylvania, particularly in Mercer and Lawrence counties, the drouth seems to have come upon the farmers with distressing force. In some places, we are told by a friend just from there, water cannot be had upon farms or even in the neighborhood for the cattle, and they often have to be driven inconvenient distances for a supply.

In Kentucky, in the vicinity of Lexington, we learn from gentlemen recently from there, that the corn crop is suffering beyond measure, and must fail to a great extent, whether rain comes or not; and it will seriously affect the fatting of beef and pork.

Tennessee. At Memphis there is great suffering for want of good water to drink. Cisterns are dry and wells nearly so. Many families have no water, except as it is hauled in casks. The effects of such a drouth are very annoying as well as destructive to crops.

In Maryland the drouth is equally disastrous in several of the counties.

Virginia, adjoining Maryland, is of course affected in about the same degree, and will not make a fair crop of corn and potatoes.

Cattle in the interior are suffering, and only here and there will the corn be worth anything. The drouth has been very destructive.

In Ohio, the Lake counties suffer most—the soil being very clayey and more easily affected by drouth than sandy or stoney soil. In Scioto County the grass-hoppers have been very destructive.

In New York the drouth seems to prevail the most severely in those counties affected last year and year before: that is Chatauque, Allegany, Jefferson, and St. Lawrence. In Tompkins and Yates counties also, it has been very severe. In Yates, it prevailed early in the season, destroying spring crops, and we are sorry to see that buckwheat which was largely sown as a substitute is likely to be measurably cut off. Stock has been or must be mostly sold off before winter. In Tompkins County the drouth is at the worst now; corn is dying, and potatoes without tubers, and pastures all drying up, and a general failure of fall crops anticipated. Wyoming County is also sending off cattle as fast as possible, before they starve. There is great complaint of drouth among the milkmen of Orange County. It seems difficult—owing to the scarcity of water—to keep up their regular supply of milk. The roads are dusty, almost beyond precedent. The same complaint prevails in the Genessee Valley generally, though not as severe as in the counties named.

In New Hampshire, it is said that the drouth affects the springs and streams so that the locomotives on some of the railroads find it difficult to get water, and the mills upon the Merrimac are dependant upon the Lake Winnipisiogee reservoir for the supply of power. The fall feed will be almost entirely cut off and early feeding have to be resorted to. The potatoe crop will be almost an entire failure. At Concord there was a little rain last Sunday.

In the vicinity of Lawrence, Mass., the corn is drying up and small vegetables already dried. No moisture can be found in some fields within a foot of the surface.

Maine. A letter from Oldtown, Me., of the 11th inst., states that the drouth was felt severely, and that the fire was still running in the woods.

Alabama. The Huntsville Advocate of August 9, says: The hot and dry weather still continues. Its effects upon the crops are most disastrous. We have never seen or known a worse prospect for a crop of corn. The drouth has affected all of North Alabama and Middle Tennessee.

Tremendous crash in Broad st. Two Granite Blocks a mass of ruins. Several persons killed. Several Hundred Thousand Dollars Worth of Property Destroyed.

Two large stores, Nos. 95 and 97 Broad street fell with a tremendous report, yesterday afternoon shortly after 4 o'clock.

The cause of the disaster was the giving away of the foundation of building No. 97, which was old, unperfect, and dangerous in the extreme.

Thousands immediately assembled in the streets, and the most intense excitement prevailed. The alarm bells were rung, and the fire department at once resorted to the scene of disaster, to render such aid as might be needed.

A young man 18 years of age, named Wm. Dwining, clerk in the store of Messrs. Hunneman, Hazen & Co., was in the second story of the store at the time of the crash, and leaping from a window into an alley in the rear, was buried in the ruins, and in all probability was instantly killed, as nothing was seen or heard of him after the crash.

The names of two children who were also buried in the ruins, were David and Margaret Riley, cousins, aged 8 and 10 years. The boy was taken out dead, and conveyed to the residence of his parents, No. 32 1-2 Oliver street.—The girl was taken out alive, and was conveyed to the Hospital apparently in a dying state.—[Boston Bee of Aug. 23.

Fires in the Woods. If there had been any truth in Professor Espy's theory of rain caused by fires, we should have had it a long time since; for you cannot go ten miles into the country any where, without finding a heavy smoke from fires in the woods. At Portland for two or three weeks, a large tract of the highlands in the vicinity has been on fire, and the city filled with smoke. Three engines have been kept out, to prevent it from approaching the dwelling houses adjacent. All the spare sleepers on the line of the Portland, Saco and Portsmouth Railroad have been burnt, and on the Atlantic and St. Lawrence Railroad several thousand cords of wood have been destroyed. [Newburyport Herald.

Destructive Conflagration. *Cincinnati, Aug. 24.*—A frightful fire is now raging at Cayuhoga Falls, Franklin, Northfield and parts of Summit and Portage counties, Ohio; the sod is burning even to the depth of 1 1-2 feet. As the flames are driven forward by the wind, trees, both dry and green, are ignited in an instant, and almost as quickly destroyed. Several barns in the vicinity, stored with hay and grain, have also been destroyed. Apprehensions are entertained for the safety of the town of Hudson. There has been no rain in this section since the 20th of June, and all vegetation has suffered greatly from the drought. Every attempt has been made to arrest the progress of the flames, but without success. The woods near Barnsville, for a mile in length, are on fire. [Boston Bee.

Great Fire at Waldoboro'. A despatch dated Damariscotta, Me., Aug. 25th, says:—About one o'clock a fire broke out in the rear of the hotel at Waldoboro', and swept away the whole of the village from Tibbetts' large furniture store at the northward, and so far eastward as the Baptist Church (which was saved), including every store in the village, and every building south and west to the river, extending to Capt. H. Rubin's on the south side. George H. Kennedy's new ship, and Capt. James Cook's barge, both on the stocks, were destroyed, as also the timber for a new ship in Mr. J Clark's yard. The Custom House, both banks, and the Post Office were destroyed. The loss cannot now be approximately ascertained, but it is thought it must exceed $250,000.

Troy, Aug. 25. Destructive Fire—Loss $1,000,000! A fire broke out at 2 o'clock today, and spread with irresistible fury over a space equal to about eight blocks, consuming probably not less than two or three hundred houses, and consuming property which will amount to a million dollars. Owing to the dry state of everything, it was found almost impossible to check the fury of the flames.

In this district is embraced an exclusive lumber business, and lumber amounting to not less than $250,000 was destroyed. The freight depot, machine shop, and several car houses and cars, belonging to the Hudson River Railroad, and the very extensive establishment known as Bridge's Chair Factory, were also destroyed.

The Bell Foundry of Jones and Hitchcock, and several other manufacturing establishments were destroyed.

Our city has never before been visited by such a conflagration.—Bos. Trav.

Man Shot by an Irishman. A man, whose name was not known to our informant, was shot at in Bellville, Newburyport, on Monday evening last, by an Irishman. The ball grazed one of the ears of the man. It was almost a providential escape.—Boston Bee.

Irish Row in Salem. The Salem Journal states that on Friday evening, a large number of Irish assembled near the depot. After having attended some three funerals, they were a little worse for liquor. One of their number struck an American, which, being returned, brought about a general melee between the Yankees and Irish. At one time, five Irishmen lay on the ground. Millets, stones, and missiles of all descriptions were used. The police arriving on the ground, seized a number of the ringleaders—all Irish—and conveyed them to the lock up. They are to have their trial this afternoon. Quite a number of gentlemen showed the Yankee grit, and entered into the ring in the Yankee Gardner style, which made the heads of the rioters ache again.—Boston Bee.

The St. Louis Republican of the 18th inst. says, there has not been a night within the last week when the dagger has not drank the blood of its victim. The police office for several nights past, has been the receptacle of bleeding men who have had the knife put to them. The dens of iniquity in the city—bad enough under ordinary circumstances—have recently been stirred up by the worst passions, and the streets every night are infested with bands of reckless men in pursuit of difficulties, armed to the teeth and eager for an affray.

☞ By request of the friends, in company with Bro. Adrian, I will endeavor to attend a meeting at Meredith Neck, N. H., commencing Thursday evening, Sept. 21, and continuing as the Lord may direct. Come my Brethren in all that region, come up once more to worship the Lord together. Come and let us strengthen each other, assured that

"Daniel's is the safe position
In the midst of opposition,
To be waiting for the promise
At the ending of the days."

Edwin Burnham.

Appointments.

GROVE MEETING.

I will, by Divine permission, attend a Grove Meeting at Daysville, Ogle Co., Ill., as Bro. R. Chown and the Brn. there may appoint, commencing Wednesday, Sept. 20th, at 10 o'clock, A. M., and continuing over Lord's day. It is expected there will be a general attendance of the Brn. in that region. Come in the name of the Lord, and expect God's blessing will attend the word. Looking for Jesus soon,

J. C. Bywater.

If the Lord will, I will preach
At West Hill 1st Sabbath in Sept.
At the Osgood S. House, in Gilmanton, Wednesday eve., Sept. 6th.
At Gilford Village, Sabbath, Sept. 10, where Eld. Buzzell may appoint.
At West Deerfield, Sabbath, Sept. 17, where Bro. A. P. Moulton may appoint.

O. G. Smith.

If the Lord will, I will preach at the following places:
At Birch Schoolhouse, Tuesday, Sept. 5.
Swiftwater, N. H., Thursday, Sept. 7.
Sugar Hill, Friday, Sept. 8.
Bethlehem, Saturday and Sunday, 9 and 10.
Whitefield, Monday, 11th.
Lancaster, Tuesday, 12th—longer if proper.

Brethren will see to giving out these appointments. Brethren living north who wish for my labors, will please write me at Lancaster, N. H., in season.

The above weekly meetings will be at 7 P. M.

We give the above without signature, as we received it. Suppose the name omitted through mistake.

Waterborough Centre, Me., August 24th, 1854.

PARTICULAR REQUEST.

It is requested that some ministering Bro. capable of giving the truths relative to the speedy coming of the Lord, would visit the Brn. at Waterborough, Ossipee Hill, and hold a Conference or Grove Meeting with us; for we are desirous that all in these regions may have an opportunity to hear the midnight cry and be prepared for the coming of the bridegroom.

Will the watchmen enquire of the master, and give us seasonable notice in the Crisis? The Advent brethren here are but few, but they are willing to help the servant, if the Lord has one to help us.

In behalf of the brethren,
E. H. Hobbs.

Elder Charles P. Dow will preach
In Clarenceville, C. E., Sunday, Sept. 3d.
In Swanton Falls, Vt., Monday, Sept. 4th.
Milton, the 5th, as Bro. J. Corey may appoint.
Essex, the 6th, as Bro. Buel may appoint.
Burlington, the 7th.
Addison, the 8th.
Bristol, the 9th and 10th (Sunday.)
Middlebury, the 11th.
Low Hampton, the 12th.
Hebron, N. Y., the 13th.
Union Village, the 14th.
Pownal, Vt., the 15th.
North Adams, 16th and 17th, (Sunday.)
Charlemont, the 18th.
Northfield Farms, the 19th.
Hardwick, the 20th.
Ware, the 22d.
Three Rivers, 23d and 24th, (Sunday.)
Chicopee Falls, the 25th.
Springfield, the 26th.
Jawbuck, the 27th.
Warehouse Point, the 28th.
Hartford, the 29th.

Week evening appointments at 7 1-2 P. M., unless 5 P. M. be preferred. As Bro. Dow is a stranger in many of the foregoing places, I would hereby commend him to the brethren as a minister worthy of their confidence and christian fellowship.

D. T. Taylor.

The Lord willing, I will meet with the Brn.
In Dover, Monday, Sept. 4th, at 4 P. M., where the Brn. may appoint.
In Great Falls, Tuesday, 5th, where Bro. Schlager may appoint, at 4 P. M.
In Rochester, Wednesday, 6th, where Bro. Buzzell may appoint, at 4 P. M.
In South Alton, Thursday, 7th, where Bro. Drew may appoint, at 4 P. M.
In Wolfborough, Friday, 8th, where Bro. Thompson may appoint, at 4 P. M.
In Tuftonborough, Saturday, 9th, where the Brn. may appoint, at 4 P. M.
In Moultonborough, Sunday, 10th, at the Town Hall, through the day.
In Holderness, Wednesday, 13th, in Bro. Willoughby's neighborhood, at 4 P. M.
In Thornton, Thursday, 14th, where Bro. Durgin may appoint, at 4 P. M.
In Woodstock, Saturday, 16th, where Bro. Jackman may appoint, at 4 P. M., and continue over the Sabbath.

B. P. Manning.

Bro. J. Weston will preach in Boston, Sunday, September 10.

G. T. Adams.

NOTICE.

If the Lord permit, we will preach at Casco, Sunday, Sept. 10.

Also commence a meeting at Madison Centre, Friday, Sept. 15, and continue over the following Sabbath.

J. Partridge,
R. R. York.

NOTICE.

If time continues, there will be a meeting at Bristol, Me., commencing Thursday, Sept. 21, at 10 o'clock A. M., and continuing over the following Sabbath. Brethren J. Partridge and R. R. York will attend with me.

[illegible]

The Lord willing, I will meet with the Brethren at [illegible] Champlain, N. Y., Sept. 6th, and over the Sabbath.

Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?

Will the Advent brethren give me a hearing? I pledge myself to answer all objections against the truths I advocate.

Isaac Adrian.

TENT MEETING.

A Tent Meeting will be holden at Alton Corner, N. H., commencing Wednesday, Sept. 6, and continuing over the Sabbath. Brethren Couch and Berick will be present, if the Lord will, to preach the word. The large new Tent will be there, and our Brethren and Sisters, in this vicinity, will remember this is the last meeting of the kind to be holden in our midst. Come, one and all, to the rescue. A moment and all is done. All that can will bring tents and provision with them; those who cannot, will be provided for on the ground.

E. G. Colby.

Camp Meeting in South Hawley, Mass. The Camp Meeting appointed to be held in West Hawley will be held in South Hawley, near the tavern formerly kept by Noah Jay, commencing Sept. 11, and continuing one week. The location will be in a beautiful Grove, with every convenience for such a meeting. The ground and many other necessary accommodations are freely offered by the owner of the land. Board and horse keeping on reasonable terms. Brethren can find conveyance by stage running from Greenfield to Adams on Monday, back Tuesday, and so continuing through the week. Come, Brn., one and all, rich and poor, far and near, bring your tents and provisions as far as consistent. Through the blessing of God we expect one of the best meetings ever held.—The Lord's watchmen are requested to remember the meeting and come as the Lord may direct.

J. J. Cook,
D. Thayer,
J. E. Heale, } Committee.

The Lord willing, I will meet with the Brn. at
Jones' Mills, Gilmanton, N. H., on Sunday, Sept. 3.
Danbury, N. H., on Thursday, Sept. 7, and remain over the Sabbath, in company with Br. Stephen Mooney, where Br. Knowlton may appoint.

D. M. Leavitt.

TENT MEETING.

A Tent Meeting will be holden in Derry, N. H., near the Depot, 10 miles from Manchester, 26 from Concord, & 15 from Lawrence, commencing Wednesday, Sept. 6th. Bro. J. Hemenway will be there with his big tent—other ministering brethren are invited to attend. Brethren, one and all, come to this meeting, prepared to do good and get good. Bring your tents and provisions with you, and camp on the ground.—For those that cannot do so, provisions will in some way be made. Dear Brethren and Sisters, the Lord is coming this year. Come and hear the evidences from the word of God, and be prepared for that great event looked for by the saints of every age.

S. O. Welch.

Camp Meeting in Winsted. Providence permitting, it is thought best to have *one more great gathering* of the Savior's friends at Winsted, Ct., on the old ground, commencing Monday, Aug. 28, and continuing one week. Brethren and Sisters, if time continue, come from far and near to this feast of tabernacles, and let us make the tented grove vocal with praise once more to the King of kings before we meet to sing the grand hallelujah chorus in the everlasting kingdom.

Brethren Burnham, Couch and Berick are expected to be present to preach the word.

Let all who can, bring their tents and bedding. Board for all who wish may be had on the Camp ground, and all the profits, if any, will be appropriated to bear the expenses of the meeting, and feed the poor. Good accommodations for horses on reasonable terms, with a cheap conveyance to the Encampment from the cars, stages and hotels of Winsted.

Those coming from Boston, Worcester, Springfield and other places on the East side of the Conn. river, will stop at Hartford and take the cars for Winsted at 10 o'clock, A. M., or at 4 o'clock, P. M. Fare, $1,25.

Those from New York, Bridgeport, New Haven and vicinity, will take the cars on the Naugatuck Railroad for Winsted at Bridgeport, or the Stratford Junction. The Fare to and from the meeting is reduced to one dollar each way.

Those coming from the West in the Housatonic valley will stop at North Canaan, and take the stage for Winsted. Fare on the stage reduced to 75 cents.

Samuel G. Mathewson,
Miles Grant, } Committee.

TENT MEETING.

The Lord willing, there will be a Tent Meeting in Haverill, Mass., on the lot known as the Circus lot, corner of Winter and Locust sts., one-fourth of a mile from the Depot on the Boston and Maine Railroad, commencing Wednesday morning, Aug. 30, and continuing over the Sabbath. We hope the brethren will come from the adjoining towns, and come as early as possible. Those who can would do well to bring bedding with them, for it is expected that all will have to lodge on the ground. Provision for board on the ground. Bro. Hemmenway and other preaching brethren are expected to attend. In behalf of the Brn.,

John W. Sanderson.

If time continues, I will commence a Grove Meeting at Waterford, Me., Wednesday, Aug. 30th, and continue over the Sabbath.

L. L. Howard.

By help from the Lord, we will go to Buffalo, N. Y., with the Tents, and commence a Meeting, Wednesday, Aug. 30th, and remain over the Sabbath. Several preaching brn. from the East will attend.

J. Cummings.

The Lord willing, I will preach at Salem, Mass., the first Sunday in September.

J. Weston.

NOTICE.

There will be a meeting at the Clark Meeting-house in Barnsted, N. H., to commence Thursday, August 31, and continue over the Sabbath. Brn. J. Hemenway and J. G. Smith are expected.

B. S. Emerson.

I would say to the brethren at Chester Factories, if the Lord will, I will meet with them soon after the Camp Meeting at Winsted.

G. L. Teeple.

CAMP MEETING IN BRISTOL, R. I.

There will be a Camp Meeting in Bristol, R. I., on Bristol Common, commencing September 13th, and continuing over the Sabbath. Bro. J. Cummings will be in attendance with his tents. Brothers I. Adrian and S. S. Brewer are expected to be with him. Come, Brethren and Sisters, come up to this feast of tabernacles. Come in the name of the lord of hosts. Let all that can bring tents and bedding. There will be provisions made for board and lodging on the ground.

James H. Gammage.

Conference.

The Lord willing, there will be a Conference of the Lord's people at East Andover, Christian meeting-house, to commence on Friday, Sept. 15, at one o'clock, P. M., and continue over the Sabbath. An earnest invitation is given to Zion's Watchmen to be at the meeting. Preaching Brethren will call on Brn. W. Sargent, A. Weare, or W. Emery.

In behalf of the Bre.

[illegible]

[illegible] Advent [illegible] at Lyceum Hall, [illegible] also on Tuesday, Thursday and Saturday evenings.

Notice.—The believers in the coming of the Lord in 1854 hold meetings in [illegible] Museum Building, on Sunday, [illegible] also on Tuesday, Thursday and Saturday evenings of each week.

In behalf of the Bre.

Manchester, N. H. [illegible]

PARTICULAR REQUEST.

Meredith Centre, N. H., August 17, 1854.

Will Bro. Berrick and Couch come to this place and hold a Tent Meeting soon? If you can come, please inform us through the Crisis when—and if you cannot come, inform us in the same way. In behalf of the Bre.

[illegible]

A CALL.

Brethren Couch and Berick are respectfully requested to inform the Brethren of [illegible], N. H., when they will be at that place to give a course of lectures. There is a desire to hear the evidence concerning the glorious Advent of our soon coming King. We ardently desire them to be here as early in September as possible, before the busy season of harvest, that there may be a favorable opportunity for a general hearing on this all important subject. Please answer the call immediately through the Crisis.

In behalf of the Brethren,

[illegible]

Rochester, Aug. 15, 1854.

☞ It is requested that Bro. Edwin Burnham, or some other ministering brother capable of presenting the argument on definite time in a clear manner, would visit Lee, N. H. Should any one comply with the request he will please give notice through the Crisis.

Benj. Durgin.

PARTICULAR REQUEST.

Will Brn. Berrick and Couch come into this region and hold one Conference soon? We are exceedingly anxious to have them come. I believe they will have a good hearing. "*Come over and help us.*" If they cannot come, will not Bro. I. Adrian, or some other able Watchman come and sound the alarm in this section once more? There is not a Watchman in all this region to tell the people when the Lord is coming.

In behalf of the Brn.,
C. L. Percival.

The place for a meeting will be the old Meeting house in Hatley, C. E.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath, also on Wednesday and Saturday Evenings, at Merrimack Hall. Preachers from abroad will be obtained when convenient.

Business Items.

☞ We have received an order from some one in Union Co., Ohio—town indistinct, and name we can't find out. Will the Bro. write again? He ordered one of Bro. Berick's books and a Hymn Book—sent $1.00.

☞ Bro. B. H. Couch says in a letter which we received Aug. 14th, that he had previously sent us $1. Will you give us your dates? We think it was not received.

☞ Z. N. Palmer, please say where we shall direct your paper.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office.

The Grand Crisis in Human Affairs. The Lord soon to come—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding,			50 cts.
" " paper	"		40 "
Wholesale, cloth	"		$40 00 per 100
" paper	"		30 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid; otherwise double postage.

A Tract of 23 pages, by F. H. Berick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100.

Advent Hymn Book containing [illegible] pages of select hymns, adapted to private and public use.
Wholesale price, ... $11.00 per hundred.
Retail price, [illegible]

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

B. Hildreth, H. C. Woods, J. Thorne, A. Anthony, E. Dexter, T. Ames, E. M[illegible], [illegible]cod, J. Brown, E. Joslyn, a Friend, [illegible]man, B. White, D. Durfee, J. Thatcher, Widow's Mite, M. P. Chase, T. R. [illegible], [illegible] Sargent, E. T. Colby, from [illegible], Perkins, C. Stacks, S. Mitchell, [illegible] Murray, C. C. Knowles, [illegible], [illegible]kinson, R. S. Curtis, Wm. Adams, [illegible], J. H. Merrill, [illegible] Bartlett, C. [illegible], A. C. Hood, [illegible]

Cash Received for Books.

[illegible]

Selected.

What think you my friends of the preaching of John?
Was it of from heaven, or was it of men?
[illegible]
[illegible]
[illegible] all John;
Our Saviour hath told us where gospel begun;
And since then God's kingdom is preach'd, saith the word,
And all men press in who hath faith in the Lord.

A new dispensation to them he declares,
And [illegible] to Abraham's heirs;
The children of Abraham's natural seed
[illegible] no right his baptism to plead.

But when he perceived repentance was theirs,
He then gave baptism to Abraham's heirs;
Those who had been sealed to covenant things,
We find him baptising, confessing their sins.

He tells them their Saviour is already here,
And while he's baptising, our Lord doth appear,
For to be baptized: John shrieks at the thing,
And owns he has need to receive it from him.

But when he informed it was his request,
He freely baptis'd him as he did the rest;
And this institution was owned from above,
The Spirit of God was sent down like a dove.

And his sweet example is left on record,
Whoever steps in they will find a reward,
They'll find peace of conscience and joy in the same,
When they are baptized in Jesus' own name.

The Eunuch we find was in haste to receive,
His water baptism when he did believe;
He went on his way rejoicing in God,
While those that rebel must be tasting his rod.

The friends of Cornelius who heard Peter's word,
Believed and received the seal of the Lord;
The Holy Ghost fell, then their joys did arise,
And Peter commands that they should be baptiz'd.

St. Paul's great conversion he found in the way,
The light which shone round him exceeded the day;
Then he was three days, neither drank nor did eat,
Yet he was baptized before he took meat.

We read where three thousand believ'd in a day,
That they were baptized without a delay;
The house of the jailor believed in the night,
And they were baptised before it was light.

Forbear then to censure my being in haste,
Or show me an instance where it was the case,
That primitive Christians deterred the thing,
I answer my conscience to Jesus my King.

The Return of the Jews.

Concluded.

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. 11: 8–10: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16: "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that *they seek a country*. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for *he hath prepared for them a city*."

The apostle continues to discourse, and enumerates "David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39–40, "And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, *or, the new earth*; for the meek shall inherit *the earth*."

Let us now examine the original promises as made to Isaac and Jacob. See Gen. xxvi: 3, 4: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." See, also, Gen. xxviii: 13, 14: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." [illegible] who "thy seed" is, [illegible] these promises are made: See Gal. iii: 16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."— [illegible] Did Christ ever possess a foot of old Canaan? No. He had "not where to lay his head," so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord, and hence remains *to be* fulfilled.

Let us now see if we can determine *to whom* the promises related, and who are the heirs of it. See Rom. iv: 13–16:—"For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith; for if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed*; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made, *not* the *literal* descendants of Abraham, but all who are "*of faith*." *The world* belongs to Christ and his people; they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints, and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory. But let us examine the subject still further, as to *who* are the heirs, and to *whom* the promises belong. See Gal. iii: 6–9: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the *children of Abraham*. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham.*"

Now see the 15th to 19th verses same chapter: "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to *whom* the promises belong, it seems to me impossible to settle any question.

Abraham, Isaac and Jacob, neither received nor *looked* for a temporal inheritance. They understood the promises in a higher sense. They will be "*brought in*," and all the *true* "seed" with them; but, it is into an *eternal* inheritance, in the new heavens and new earth.

When God brought Israel into *literal* Canaan, he directed *all* the wicked inhabitants to be destroyed out of it. So when he is about to bring his *true* Israel into the promised inheritance, and give them "*the* world" for their "*everlasting possession*," he will destroy all the wicked out of the earth. See Prov. ii: 22: "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—See, also, Mal. iv: 1–3: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Look at Rev. xi: 15–18: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth*."

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by natural descent, read the following Scriptures: Isaiah xxxiii: 15–17, 20–22: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off. Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ships pass thereby; for the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isaiah 35; 3–6, 9, 10:—"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, *fear* not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 55: 12, 13. "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Is. 60: 18–22. "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. His people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

See also, Ezekiel 34: 23–28. "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and they shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us, *exceeding great and precious promises*." But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith*; to *them* "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land*," and shall be "HEIRS OF THE WORLD;" then will "the saints" have taken "*the kingdom*," and they shall "possess the kingdom *forever*, even FOREVER *and* EVER."

That glorious day is *now* "nigh, even at the doors." Let the children of God "lift up their heads, for their redemption is at hand;" now ready to be revealed.—Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts: 2d Cor. 1: 19, 20. "For the son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timotheus, *was not yea* and nay, but in him was yea; for *all* the promises of God *in him are* yea, and Amen, unto the glory of God by us." Compare this with 1st John, 5th ch., 12th v. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

Can it be plainer, that ALL *the promises* of God are IN CHRIST? and therefore they are not to any soul OUT of him; whether carnal Jews, or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom!

☞ Advices from St. Lucia and Granada state that cholera has made its appearance there, and was creating great alarm. The 14th has been set apart as day of fasting and prayer.

Has the Lord been in the preaching of Definite Time?

Some days ago on reading a sentence like the following, "I have no doubt that the Lord has attended the entire Advent movement, but that He has had anything to do with the preaching of *definite time* I sincerely doubt," from the pen of one in whom I formerly had much confidence, and who, I believed, was a man of faith and might in Israel against the Canaanites and giants of the land, and would with steadfast heart, and unwavering faith, go through and take possession of the promised land; it brought sadness to my heart, and led to a long train of reflections, some of which, I could hardly refrain from committing to paper, hoping they might not be wholly unprofitable to the scattered flock.

And in the first place I was led to ask, what would the Advent movement have been without the preaching of definite time? Where would have been the zeal for God that has characterized those that were heralding the coming of the King of Kings? And what would have given edge to the sword which they wielded, and caused it to do such execution in the ranks of the enemy? What, I ask, could have done it, but this one absorbing thought, this strong confidence, that the mystery of God was *then* to be finished?

Where in the history of God's dealings or movements in the past, can we find an instance in which the people of God have not *understood the time* for the transpiration of any event, or the fulfilment of any prophecy in which they were immediately concerned? And even we find instances where the Lord would not conceal his doings from his faithful servants although they were not concerned in the matter.—We learn from Eccl. 8: 6, that "to every purpose there is time," and from Paul we learn that for the Judgment there is an *appointed time*. And as the Lord will do nothing without revealing it to his servants the prophets; we must conclude that we shall find *that time* somewhere in the prophets, and where shall we find it but in the prophecy of Daniel? There we learn the great God made known things that should be in the latter days, and Daniel was told that at the time appointed the end should be, and that time was 2300 days. And then knowing that the light was not sufficiently clear, Gabriel was commisioned to make Daniel understand it. Then follows a series of explanations until the light was brought out so clear the wise could understand, and God said they should, and there it is left. May the Lord help us to be wise.

That great persecuting power is marked so clearly, and its length given so definitely, and then the great way mark, the darkening of the sun, was set up, so that there could be no mistake, when the days of tribulation were ended. And we are told that the blessing or promise of inheritance will come at the end of the days, (1335,) and as we know that those days are almost run out since the setting up of that abomination, may we not *know* that we have entered upon the last prophetic day, and that ere it shall close we shall behold the bright company of shining ones surrounding the Son of man, and attending him down to earth to receive his waiting Bride, and welcome her to her long sought home?

We need not be surprised that God should have permitted us to fix upon a definite point of time, and that point pass! God has seen fit to try His people so in many instances in ancient time. Did not the children of Israel expect deliverance sometime before it came? They had two starting points, and they evidently looked with some confidence at the first, for they were wearied with hard bondage and oppression, and ready to grasp at the first ray of hope. *They too* must be tried, but when the *fullness* of the *time* was come, Moses having been tried, and humbled, and instructed, was prepared to trust in God, and lead the host of Israel through dangers and trials until they gained deliverance, and triumphed over all the armies of the Egyptians! But at the time of their departure they were all ready, with their loins girded, their shoes on their feet, and their staff in their hands. And can it be possible that God should in the type let His people know the time so exactly, but when we come to the Ante-type, the great crowning scene of all, let it come upon His people by surprise? for notwithstanding we have had the signs (which some however, of the professed Adventists will not allow!) the time could not be known by them, aside from the prophetic numbers, accurately enough for us to be as well prepared as were the Israelites on the night of their departure from the land of Egypt.

But I bless the Lord for the preaching of definite time. Had it not been for that, I know not, but I should have been hurried on in the busy tide, with the great mass, until now, and my eyes still have been closed to the great and glorious truths, that have been shining so brilliantly from the sacred Oracles in these last moments of time while the Bridegroom has tarried.

And where would have been the tarrying time, the writing of the vision, and the Angel with hand raised to heaven, swearing time shall be no longer, and the *prophesying again*, were it not for the preaching of definite time? And I might ask, too, how could they have said, "The days are prolonged, and every vision faileth?" And again, there must of necessity be a "Cry" at midnight; and nothing could make it but the preaching of time. And thankful I am to God that such a cry ever saluted my ears; for truly I felt that it was a time of darkness like midnight, ere the cry was heard, and it certainly seemed *due* at that time.

But the virgins have heard it, and those that had oil have been trimming their lamps, and they now shine with increased brilliancy, and will continue to shine until lost in the blaze of that clear sunlight that will soon illumine every child of faith. O may God grant that the author of that sentiment that gave rise to these few thoughts which I have penned, may be found with his lamp trimmed and burning; and when the Master comes be able to say, "Lo this is our God; we have waited for Him." My prayer to God is, that I may meet Him with all the faithful blood-washed throng in that land of perfection and glory, which will soon be prepared for their abode.

L. P. HASTINGS.

Paradise Lost.

This world was once a paradise—
When will it be again?

"In the beginning God created the heavens and the earth." This is the simple announcement of the mighty work of God. When all was done—the earth created, the garden planted, and all prepared, God said, "let us make man in our own image, after our likeness; and let him have dominion over all the earth." "So God created man in his own image, male and female created he them, and gave them dominion over the fish of the sea, the fowl of the air, and every moving thing."

Then in that peaceful garden, in the spring time of his existence, man was placed. All was harmonious and pleasant. The green forests waved and bowed their pliant branches as if in loveliness, and reflected their Creator's glory. Each tree, and shrub, and plant, was perfect; for a perfect Architect had created all, and called it good—man looks upon the surrounding beauty, and walks forth in all his native dignity—king of the earth. He exclaims with delight at the scenery, as he walks from place to place, from flower to flower. All about him is harmony and song.

The beasts of the field, the birds of heaven, the rippling streams, the balmy breezes, the waving forests, the verdant fields—he is lord of all, ruler of all.—Accompanied by his fair companion, they roam in innocence and perfection amid their peaceful bowers. They meditate on God, and the smiles of the Most High rest down like sunshine on their heads—perfect peace and love without alloy possess their tranquil hearts, and the Paradise about them left destitute of no desirable object.

But the bright prospect is dimmed—the beautiful picture is marred. Notwithstanding their advantage to resist temptation, they fell, and their posterity, though in less favorable circumstances, have followed their example. The fatal deed was done—death was written on all their prospects, and despair and sorrow met them at every turn, when driven from their Eden home of love, purity and bliss. What a contrast between their first and present condition! Now, they endure toil and care, sickness and pain, suffering and death. Still amid the general wreck, one consolation yet remained; through the dense cloud of overwhelming gloom one solitary star shone forth, beaming with ever increasing beauty and brightness, to lighten their dark pathway, and cheer their disappointed hearts,—the woman's conquering *seed*, which shall bruise the serpent's head.—For this fallen world there is hope only in the promised *Seed*—Jesus Christ—the root and offspring of David—the bright and morning star. And we who have passed from death unto life, have hope of reigning with him in Paradise restored. To him shall be granted the first dominion.—Mic. 4: 8. "Thou madest him," says David, "to have dominion over the works of thy hands;" and when the Son of man shall come in his glory, and all his holy angels with him, when the gathered nations of the earth shall encircle his glorious throne—when the awful and eternal separation shall take place, then shall the blessed ones be called to inherit the kingdom prepared *from the foundation of the world*. Here is the long lost kingdom again, and the saints of God will possess it at the time of the restitution spoken of by holy prophets. Yes, the time is at hand when the Lion of the tribe of Judah will make his power known among the nations, and "destroy them who destroy the earth," and extend his peaceful reign to earth's remotest bounds. Soon, *very soon*, will the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever, and of his kingdom there shall be no end. I long to be there to behold Eden regained, and inherit the long lost Paradise of God.—Earth renewed shall be the home of the Saints. Paradise lost shall be Paradise regained when Jesus comes. Hence the declaration,—As surely as I live (saith the Lord) the whole earth shall be filled with my glory; and hence the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven." The buried millions of prophets, patriarchs, martyrs and saints of every clime shall share this blessedness. Reader, will you? the moments for preparation are few, and are fraught with momentous and eternal consequences; a few days or hours and the die will be cast. O be wise, for your own sake, and for the sake of him who died to save you from the second death.

O be wise, that you may shine in the Father's kingdom, as the stars forever and ever—that you may join the unnumbered throng in Eden, the paradise of God, and the Lamb, and sing worthy the Lamb that was slain.

This is the year my Savior comes,
O haste the glorious hour. Hallelujah.

J. E. CLARK.

Fair Haven, Conn., 1854.

Christ our Savior, the infallible Chronologer of the Bible.

"Hear ye him." Matt. xvii: v.

"Take heed that *no man* deceive you." Matt. xxiv: iv.

"Immediately after the tribulation of those days, the sun shall be darkened." Matt. 24: 29.

True to his word, the Savior darkened the sun May 19, 1780; and the poor, humble, despised, illiterate follower of Jesus Christ, *foolish* enough to believe *his word*, and so to become *wise* unto salvation, knoweth that the immediately preceding *year*, 1779, (not the immediately preceding *month*, *day* or *hour*; for the prophetic time is given in so many *years*,) is the terminus of Daniel's period of 1260 years, and becomes the head number of our chronology of the Bible.

Surely the evidences of his coming in the course of this present year are so sure, founded entirely upon *his* word, that we well may lift our heads rejoicing, knowing that our redemption draweth near.

Take heed, therefore, dear reader, that no man deceive you; believe *his* word, for why should you or I, a passenger on board the Gospel ship, inquire of a *fellow-passenger*, What of the night? How near to the shore? while the Captain is on board.

No, never, let us ask the Captain; take the counsel of the Lord; hear him, and believe *his* word. That's wisdom.

A. J. STOUB.

Westfield, Aug. 7, 1854.

Bro. Merriam,—I love to think of the gracious gifts conferred on us by our blessed Lord, and best of all, to think that he is coming so soon. There is no other subject which I can think of that gives me so much pleasure as the coming of the Lord in 1854. Truly we are living in a grand, yet awful time. Whilst nations are rushing to battle, and "men's hearts failing them for fear of those things coming upon the earth," God's children rest in peace, knowing that these things are only the tokens of the immediate coming of our Lord. What a blessing this is; and how soon we are to be translated into that glorious kingdom where we shall meet all the servants of God never to part again.

It is strange how men hate to have the Lord come, and to what sophistry they will resort to avoid the conviction of Christ's coming so soon. Not long ago I was showing a member of the church of United Brethren the reasons for my faith, and argued mostly from Daniel, 12th chapter, when he strove to avoid the force of my argument by saying that *Daniel was asleep*, and in great trouble about Jerusalem, hence *this was nothing but a dream*. I remarked that Daniel dreampt out future events very well, inasmuch as they had all been fulfilled except the last. Thus we see that men actually get convicted sometimes of the truth of our position, and to avoid the force of it, resort to almost unprecedented sophistry for defence.

Yours in hope of seeing Jesus this year,

DANIEL HULL, Jr.

Covington, Ind., July 12.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, SEPTEMBER 13, 1854. NUMBER 33.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

On Knowing the Time.

Much has been said, both for, and against knowing the time of Christ's second coming. I think the Bible teaches distinctly, that the Church is to know the definite time of the Lord's return to this earth.

Paul, as I understand, speaking prophetically and by the inspiration of God, says to the church, "Ye brethren, are not in darkness that that day should overtake you as a thief; ye are the children of light, and the children of the day; ye are not of the night, nor of darkness."

If the church are not to know the time, why does the Saviour say, "when ye shall see all these things, *know* that it (or he) is near, even at the doors?" What things? Why the things he had just been telling his disciples would take place previous to his coming, even all the events which were to transpire and be recorded upon the page of history up to the days of the Son of man, together with those signs which were to be the special precursors of his near approach. Those events, however, which were to take place at, or after his coming, were not included. Hence, when the church who are watching, as the Master directed, see those signs last spoken of, they will *know* he is coming immediately, or is at the door. Now the question arises, how near is being at the door? We should suppose, if a person were coming to visit us, and had arrived at the door of our house, that he would not stand there a long time. Well, we think Jesus will not remain long away from his Church, the Bride, when she has seen all these signs, which he has given her to observe, the seeing of which was to impart to her the knowledge that he was even at the door. "But this is not definite," says one. "He may be at the doors for a number of years." I think not. "Ye are not in darkness, Brethren, that that day should overtake you as a thief." There are some *days* connected with all these things, some arithmetical calculations to be brought into the account. Remember the Saviour is giving an answer to the question put to him by his disciples respecting the *time* of his coming and the end of the world; and in doing it, he speaks of a certain tribulation that is to come upon his Church, one which has a definite number of days attached to it, and refers us to the prophet who speaks more particularly of these days, and the number of them, their beginning, and terminus. He exhorts every one who readeth them to understand, speaks of their being shortened, and says, "immediately" after their termination the sun shall be darkened. And "verily," says he, "this generation shall not pass away, till all these things be fulfilled."—What generation? The generation that shall see these signs of which He had been speaking, the darkening of the sun being the first one. "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels in heaven, but the Father only." Well, do you believe the Father will reveal it? I do. The path of the just "shineth more and more unto the perfect day." The church of Christ is represented as having "eyes before and behind," as well as "within." The great Head of the Church—our blessed Lord and Master—well knew, that when she ascertained her Lord was soon coming, she would be so interested respecting it, that she would desire to know the year; and when she had found out the year, she would desire to know the month; and when she had found out the month, she would desire to know the day. And when she knows the day is come, I think she will be willing to watch for the hour and the moment. But let us consider further the conversation which he holds with his disciples, as they sit upon the mount of Olives. I cannot tell you, says he, the day and hour, (now) but I will tell you how it will be, when you come to the days of the Son of man. It will be then, just as it was in the days of Noah. How was it in the days of Noah? "They were eating and drinking, marrying, and giving in marriage, &c., until the day Noah entered into the ark, *and knew not* until the flood came, and took them all away."—Who did not know? All those whom the flood swept away. Well, did any one know? O yes, Noah with his family, or the Church knew and had prepared an ark of safety for himself and his family. Did he know the day before it came? Yes, seven days before, at least. Now, I ask, will the Church at the end of time know less about God's economy than she did back there? That would not agree with the declaration quoted above, that her path would shine more and more unto the perfect day. One may say this is nothing but inference: well, if it be inference, it is the one that Jesus knew we should make; for he goes on to say, after speaking of those who would be taken in the snare in those days, and of those who would escape, "Watch therefore; for ye know not what hour your Lord doth come." Watch for what? That you may know. How does this appear? From the next verse. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Be ye also ready. How? Just as the good man of the house would have been ready, if he had *known* the time, or watch, *wherein* the thief was coming. Sometime, or even soon, would not answer. He must know what night, and what hour in the night, in order to be ready, and to prevent his house from being broken up. "*Therefore, be ye also ready.*" The Saviour does not leave the subject here, but goes on to confirm what he has said about knowing the time, by bringing to view the servants who shall be proclaiming his near coming, and the one among them who shall become evil while the Bridegroom tarries, and begin to smite his fellow servants, "saying in his heart, my Lord delayeth his coming." He says the Lord of that servant will come in a day when he looketh not for him. While on the other hand the good servant will be saying, and believing too with all his heart, that his Lord is coming. And he will not of course be disappointed. For his Lord will not come upon *him* as upon the evil servant, in an hour when he thinketh not, but having taken heed to the words of the Master, he will have found out the time of his return, and will be "giving meat in due season" to the household. "Blessed is that servant whom his Lord when He cometh, shall find so doing."

But this is not all. The Saviour now compares the church to a certain number of Virgins, who went forth to meet the Bridegroom, half of them wise, and half of them foolish. He represents them as meeting with a disappointment—they did not meet the Bridegroom as soon as they expected. And while he tarried, they all slumbered and slept. "And at midnight there was a cry made, behold the Bridegroom cometh. Then all those virgins arose and trimmed their lamps." And those that were ready went in, and the door was shut. Here he gives the church to understand, that in her history just prior to his coming, she will accomplish a movement like this. Hence after she has experienced the going forth, and the tarry, and hears the cry, "Behold the Bridegroom cometh," she knows it is the last movement, and that now her Lord will surely come. Does the state of the world at the present time, compare with that before the flood, or with the state of society in the cities of the plain before their destruction? It does. Have the signs of Jesus' coming been seen by the Church? Yes. Have the days of tribulation past? They have. Has the Church experienced in her history of late, a movement *like* a going forth of the Virgins to meet the Bridegroom? She has. Was she disappointed in not meeting her Lord? She was. Has she been asleep since? She has. Has she been aroused from her slumbers by a cry, "behold the Bridegroom cometh," or the Lord is coming in '54? She has. Does she expect her Lord will come this year? She does.—Is she to be disappointed again, as once before? no, never. "Heaven and earth shall pass away, but my words shall not pass away," says the Saviour. Every jot and tittle must be fulfilled once, and but once. Amen, even so, my heart responds it is so. And again my whole being exclaims, "Amen, even so come, Lord Jesus, and come quickly."

Yours, expecting deliverance and eternal redemption in the 7th month of this present year.

ROBERT HASKINS

☞ The following communication was addressed to the editor of the Advent Harbinger, but being rejected has been since forwarded to us.

Definite Time.

Bro. Marsh:—I would like to say a word to the brn. on time. I have been much surprised to see a spirit of opposition manifested by some on this subject, that was not according to the charity of the gospel. I do not understand it, nor can I see a necessity for it. Some appear all stirred up at the very mention of definite time; and ready to denounce it as all of the devil. It is true, it is almost invariably from those in a backslidden state, so far as my observation extends. But this makes the case no better, so far as its influence on the ungodly is concerned, so long as they are by them recognized as Adventists.

One thing is certain, time—definite time—is revealed in the Bible, whether we ever understand it or not. Whatever is revealed, is for "us and for our children forever." We cannot understand the time as revealed, without studying the word, and seeking by prayer as Daniel did, for that wisdom which is from above, and for that same spirit to understand by which the revelation was made unto us. Like Habakkuk, "watch to see what He (the Lord) will say unto us;" and be assured in due time we shall understand if we faint not. What says the objector, do you think we may know the time of Christ's coming?—Most assuredly I do. But do not the scriptures say, "Ye know not when the time is?" Yes, and it is given as a reason why you are to watch (or study), and not to teach that you never can know the time, as many have falsely inferred. But it says, "of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." True, but dare you infer from that that Christ will never know the day and hour of his coming? If not it is a mere hypocritical quibble, and I entreat you never to use it again. Now all this class of passages do not prove, in any degree, that we may not know the time.

Please remember that the scriptures also say, that "the wise shall undertand," where the subject is exclusively on time; also, that "ye brethren are not in darkness, that that day should overtake you as a thief." But "if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee," evidently implying if we do watch we shall know; and the fact that we do not know, is the reason why we are to watch that we may know. But I leave this, (as it was not my intention to argue the point), by simply saying, this class of passages are as true as the others. By watching we mean searching the scriptures for the signs of Christ's coming, that when given they may be recognized. So with reference to the prophecies and prophetic periods; search to understand them that when fulfilled we may see and know our position; by so doing we shall be of "the wise" who God has promised "shall understand," and come perhaps to a full knowledge of the time.

As to the termination of the prophetic periods this year, I confess as far as I can see, it is the clearest argument we have ever had. The evidence for the termination of the 1290 days period in 1809, is perfectly overwhelming to my own mind. The wonder is that we have not seen it before; and doubtless we should but that we have always endeavored to connect the 1260 day period with the 1290. Though it is now about three years since I became satisfied they had not, nor ever had any connexion. No point can be more clearly established than that the 1260 years ended in 1798, and I was perfectly astonished to see our brethren East laboring so hard to remove that old landmark, and connect what God had never connected. This is the first light I have ever seen on the 1290 days period; and if it is not light, I hope some bro. will show it up; if it is, then the 1335 days will end this year, and Daniel stand in his lot.

The argument for the termination of the 2300 years period is to my own mind equally conclusive. That the seventy weeks of Dan. 8th ch., is a part of the 2300 days of Dan. 9th, is as clear to me as that the two chapters are inspired. The key, or the adjusting link by which to understand the periods, is the cross. We looked for its termination in '43, because Christ was crucified when a full moon passover occurred on Friday, which was the case in A. D. 33, and following in the wake of modern commentators we placed the cross at the end of the seventieth week, leaving 1810 years of the vision after the crucifixion, which added to A. D. 33, ended the vision in 1843. Time proving that incorrect, we moved the cross to the middle of the 70th week. Our argument was based on a criticism on the word rendered midsth, which terminated the period in A. D. 1846. I was quite sanguine on this time, but it passed, and we were again disappointed.

After this we had no time until in '49, when two errors were discovered in our previous views. One was that the commandment marking the commencement of the period was the one in Neh. instead of Ezra. The other, that the cross must be placed at the beginning of the 70th week, leaving a week for the confirmation of the covenant, which could not be until the death of the testator—Christ. Then holding on to 33 A. D. still for the crucifixion, and applying the same principle, it terminated the period in A. D. 1850.—But time the great tester proved that incorrect, and our passover full moon on Friday gone. Some gave up the connection between the 70 weeks and the 2300 days without giving a single reason so far as I know. Others yielded the point of knowing anything about the time, though I never could adopt either; and thus we have passed along until the present time.

This year we have a new argument on time based on the same principle as that of '43, with our errors corrected. The same authority (Ferguson) that gave us a full moon passover on Friday in A. D. '33, gives us one also in A. D. '37, which, placed at the end of the 69 weeks, makes the termination of the 70 weeks in A. D. '44, to which add 1810 years, the remainder of the vision, and we are brought to 1854 as the time for the cleansing of the Sanctuary. This looks to me like light, as also the facts so clearly marking the termination of the 1290 years in 1809, to which add 45, the excess of the 1335 over the 1290—and we are brought to A. D. 1854, as the time for Daniel, with all the hosts of God's elect, to be raised from the dead unto eternal life and glory. Amen.

I can discover no error in either argument; if there is, I will thank any brother to show it. If there is not, what manner of persons ought we to be in all godliness and holy conversation, who look for such things so soon to transpire? Brethren, look at this argument—do not be afraid of it, it will do you good; it has me, and I hope it may benefit us all.—And may the Lord help us all to awake, and take that stand that will insure us a part in the first resurrection, should it transpire this year, is the prayer of your brother in affliction.

C. R. PINNEY.

FITCHBURG, WIS., Aug. 1st, 1854.

Bro. Merriam:—Shall I be permitted to communicate a few thoughts through the Crisis, upon the 9th chapter of Daniel, for the consideration of the brethren? This chapter, or a part of it, has been considered a key to the 2300 days of the 8th chapter, the seventy weeks being understood to be a part of the 2300 days, and both of these periods starting at the same point. Consequently, the 2300 days must expire 1810 years this side of the seventy weeks, as the argument stands.

Now, notwithstanding the seventy weeks, and the 2300 days may both have their commencement in the same year, I do not understand from the reading of those two portions of prophecy, that anything of the kind was intended, so that we might more readily understand the commencement, or the ending of the 2300 days. There is a point by which we may ascertain the beginning of the two thousand three hundred days, and likewise the beginning of the seventy weeks, but I do not understand the last mentioned number to be a key to the former. To be sure as we have it recorded in the ninth chapter, the angel comes to give Daniel "*skill and understanding;*" but in regard to what did the angel come to give him skill and understanding? Was the object of his mission an explanation of the vision of the 8th chapter, or was it to give Daniel understanding relative to some other subject which bore with weight upon his mind? Let us examine the 9th chapter and see. Commencing with the chapter we read,—"In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."—Now let me suggest a thought here, and none need endorse it unless it be true.—At this time Daniel having obtained by books the knowledge he did relative to the length of the Babylonish captivity, and knowing likewise that the seventy years were nearly expired, came to the conclusion that Christ would come at the consummation of that captivity; and looking upon the church, he saw them in an unprepared condition. They, as a people, were in captivity—their city and sanctuary were broken down, and in a state of desecration; consequently the sacrifices and offerings were unattended to. The expectations of the prophet being what they were, and this state of things existing in the church, led him to seek by prayer and supplication with fasting, and sackcloth, and ashes. He says, "I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, We have sinned and have committed iniquity, and have rebelled even by departing from thy precepts, and from thy judgments!" In this strain the prophet continues to pray, confessing his sins and the sins of his people. Mark the conclusion of this prayer, (vs. 19th, and onward.) "O Lord, hear, O Lord, forgive; O Lord, hearken and do, and defer not for thine own sake, O my God: for thy city and thy people are called by thy name. Yea, whiles I was speaking in prayer, the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.—And he informed me, and talked with me, and said, O Daniel, I am now come to give thee skill and understanding." Understanding of what? evidently that which he was so solicitous to know; and what was that? I answer, the time of the first Advent. If in this extremity the Angel comes to give Daniel skill and understanding, the information obtained from the Angel shows just what the prophet was anxious to know; for it would be unnatural, if he were thus laboring in his mind to ascertain the time when the rightful heir to David's throne should be manifested to the world, for God to dispatch a special messenger for the purpose of giving him the necessary instruction, and for the Angel to introduce a subject altogether foreign from the one under consideration. Hence I do not see any propriety in supposing that an explanation of the vision of 2300 days is here introduced. The Angel says, "At the beginning of thy supplication the commandment came forth, and now I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people" (*not seventy years*) "and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." How clearly and beautifully is here delineated the object of Christ's first Advent; and how minutely was every feature of this prophecy fulfilled when the Prince of life expired on the cross. But the Angel does not dispense with the subject here.—A measurement of time had been introduced, the terminus of which was associated with that all sufficient sacrifice made for sin in the person of Jesus Christ on the mount of Calvary. But where shall that measurement be started? Daniel might inquire—If no event had been given associated with the commencement of the 70 weeks, he might have come to the conclusion that they commenced somewhere in the past, and ended with the 70 years captivity. But the celestial messenger, whose duty it was to minister to him who should be an heir of salvation, did not leave the subject in obscurity. *Hear him.* "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto *Messiah* the Prince, shall be seven weeks, threescore and two weeks." Here then is the thing made plain to Daniel in regard to the time of Messiah's coming.—Until then, though the good and wise of every age, had believed in the Advent of Christ, no period had been given specifying the time when that event should transpire. But now a revelation of the thing is made. It is sixty nine weeks from the going forth of the commandment, or 483 years, the ending of which, I think, must correspond with the commencement of our Lord's public ministry, when He made the declaration recorded in Matt. 1: 15, "the time is fulfilled, the kingdom of God is at hand; repent ye, and believe the *gospel*." "And after threescore and two weeks shall Messiah be cut off, but not for himself." If Christ was crucified in any part of the seventieth week, it must have been after the 69 ended; but if he was cut off at the expiration of the 69 weeks, it ought to have read *at the end* of threescore and two weeks shall Messiah be cut off, and not "*after*". Again, "he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease," (i. e.) he shall cause the typical dispensation to cease by the offering up of himself once for all.

This prophecy corresponds with Heb. 9: 26. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

And now a word to the *brethren*.—Should this article come under the observation of any who are not prepared to adopt the argument in full, I hope such will be as willing to let think as they are to think. It is the truth we are all after, and the whole truth, and nothing but the truth; and thank God, I believe we are on the track. The last jots and tittles of God's word are all lying right round here somewhere—and all of them must and will be brought to light. God speed the Church in her researches for wisdom as for hid treasures. Amen.

A. ROSS.

The following candid remarks we cut from a paper published in Winsted.

—The great Annual Camp meeting of the believers in the speedy coming of Christ is now being held at East Winsted, in a beautiful grove on [illegible] about two miles north [illegible] of the village.—Nearly fifty tents are erected in a circle under the trees. Delegations from all the neighboring towns, [illegible]

idents and most respected citizens, and one who stands high in the ranks of the Adventists, as being mighty in prayer, and council and good works. The exercises commenced on Monday, and through the week public preaching has been given from the stand three times a day. Meanwhile, services of various kinds have been going on in the different tents, and everything has been conducted with an order and decency, which do not usually characterize all the proceedings of a Camp meeting of any denomination.

It is well known this sect, which takes its origin from the teachings of Miller, who flourished years ago, is very numerous and daily spreading in this vicinity. It is our duty, as journalists, to give not only our readers at home, but our exchanges abroad, all the information we can procure, in relation to the number and tenets of the Adventists, their different creeds and parties, their great preachers, their songs and their books. This we do because their existence is becoming all the time a more and more important fact.—Mountain County Herald.

The World's Crisis.

LOWELL, SEPTEMBER 13, 1854.

Winsted Camp Meeting.

"How amiable are thy *tabernacles*, O Lord of hosts!" In all ages the church have delighted in the worship of God.—There is an attraction to the place where God's honor dwells, so that the spiritual worshiper may say with the Psalmist, "my soul longeth, yea, even fainteth for the courts of the Lord." The child of God loves this place, because there he meets his blessed Savior, there he enjoys the special presence of him whose smile is his joy, whose favor his life. There too he meets in heavenly fellowship the saints of the Most High, and in the enjoyment of endeared communion, he sits in an heavenly place, under the banner of a Savior's love.

The location selected for this encampment was one of the most eligible spots to be found, in a romantic section of the country, in a delightful grove, and central in relation to the Advent Churches. The gathering was large—45 tents in all, and on the Sabbath the audience were estimated to be not less than 5 or 6 thousand.—An unusual number of ministering brethren were present—Brn. Grant, Matthewson, Flavell, Edwin and Elam Burnham, Couch, Berrick, Howell, Brittan, Kimball, and many others. I did not hear all the discourses delivered on the ground, but will refer to some to which I had the privilege of listening.

The argument of Bro. Berick on the establishment of the little horn power, appeared to be a triumphant vindication of the 519 position, and a satisfactory answer to the various objections brought against that position. In relation to the preamble written by the Bishop of Constantinople, when he signed the articles required by the Pope, it was shown that the preamble did not militate in any degree against the articles signed.

In relation to the fact that the Catholics did not persecute christians during every portion of the 1260 years, it was shewn, that the great antichristian power did exist through that period, and that whenever circumstances were such that they deemed it expedient to persecute, they wielded the power and put the saints to death.—Admitting therefore it could be proved, that persecution did not commence in 519, (which however was denied,) yet it was sufficient that the persecuting organization was established and continued in existence for 1260 years, actually weilding its power over the saints at intervals, to a fearful extent. It was shewn also conclusively that the little horn of Dan. 7, was the Leopard Beast of Rev. 13, unless God had marked two great persecuting powers in his word, each to continue 1260 years.

Bro. Couch followed on the subject of the papacy. The little horn of Dan. 7 consisting of two elements, the secular and religious, or civil and eccleiastical, i. e., an embodiment of Church and state, and Bro. Berrick having proved the identity, as we believed, of the civil and military power as being the Greek kingdom, the question in relation to the eccleiastical power was presented by Bro. Couch.—It is evident, that if we can establish the identity of the civil power by one chain of reasoning, and of the ecclesiastical by another, we have gained two points which powerfully corroborate each other; for if we can establish the fact, that the little horn was the Greek kingdom, and the fact that the eyes and mouth represented the Catholic Church, and that the two were incorporated together in 519, we have proof most convincing and satisfactory. The identity of the little horn of Dan. vii, and the power under which the saints "fall by the sword, and by flame, by captivity and by spoil many days," (Dan. xi.) is clearly shown; and that the eyes and mouth of the horn symbolized the people that forsake the holy covenant, (Dan. xi: 30) and that this people are a backslidden church, as represented by Paul in Thessalonians, when he says, "that day shall not come, except there come a *falling away* first," and "that man of sin be revealed," &c. The same persecuting organization is recognized as standing in the holy place, (Matt. xxiv. 15) and bringing tribulation on the elect; and again in Rev. xii, as a *Beast like a leopard*, making "war on the saints," and again in Rev. xvii, as a *scarlet-colored Beast having a woman seated on it*, which "woman was drunken with the blood of the saints." This woman was also said to be seated on *seven mountains* (v. 9); and as the Woman is explained to be that *great city*, which reigneth over the kings of the earth, it is evident that the city seated on seven mountains, is the seven-hilled city of Rome. Thus were the Watchmen enabled to follow out the two elements of power which constituted the little horn with eyes and a mouth; and after tracing the civil development to the Greek kingdom, and the ecclesiastical to the Catholic church, the two lines of light seemed to meet and form a focal point that gave us both light and heat. I could not help thinking of the two rods of a galvanic battery, which brought into contact, produce the electric shock. It seemed to me great weight was to be attached to the fact, that we were brought to the same point by following two separate and independent chains of reasoning, which converge to a point in A. D 519, showing the identity of the abomination that maketh desolate, and giving us the commencement of the prophetic periods reaching to the end of the world.

Bro. Grant gave us a very clear and plain discourse on the 2300 days, showing conclusively that the decree under Ezra's administration, in the 7th of Artaxerxes, could not have been the one by virtue of which the streets and walls of Jerusalem were built; for that decree had reference only to the building of the temple, while the decree, which was promulgated in the 20th of Artaxerxes, related to the building of the city, under which decree the work of building the streets and wall was actually accomplished.

At one particular time during the camp-meeting, I was much affected with the full, solemn and impressive strains of music, that seemed to rise and swell till it filled the entire grove and surrounding atmosphere. Never did I before so fully realize the significance of the expression sometimes used, "the place was vocal with the high praises of God."

On Sunday morning we met in a general Conference, which we denominated a love-feast, during which 155 brn. and srs. spoke in 65 minutes. The exercises were interesting in the extreme. Said a blind bro., "I sometimes talk about seeing the brn., but I am now expecting soon to see them in reality." Said another bro., "I have heard much against the spirit of the time brn., and I thought I would come and see for myself; and I find the truth was not told me. Brn. let us continue in this spirit, and we shall receive the blessings of the kingdom when Jesus comes."

A colored bro.: "I know no parties or names in religion; but I recognize every man who loves the Lord Jesus Christ as my brother. I feel that whether Jesus comes this year or next, I am ready to meet Him."

Another bro.: "Time is the life-boat for the church. God help us to get into it."

Another: "I have been preaching that the Lord would come before next spring; but since I have been on this ground I have been deeply convicted and converted. I thought it would be hard to believe Christ was coming this year, beyond a doubt; but when I believed, it went all through my system."

A blind bro.: "I expect to receive my sight this year, and look upon the smiling countenances of the brn and srs. in the Lord."

Another bro.: "I have been trying to serve the Lord for 17 years, but this is the most glorious morning I have seen in all that time."

Another: "On stepping aboard this car we find we are in the same train and have got the same conductor as in '43 and '4."

A sr.: "I will be in this band, hallelujah."

On Sabbath evening we united in the celebration of our Lord's supper, and the occasion was marked by fervent prayer and a depth and fulness of emotion not usually witnessed. There was room for some 250 or 300 to sit at the tables, which were twice filled, and many others received the sacred symbols in a standing position. It was truly an affecting and ever-memorable scene, and those who were the favored participants, will cherish a fond remembrance of that hallowed festival.

As we arose from that family board, spread for the children, where we had sit together with such feelings of endeared relationship, we went out, having sung a hymn, and still singing, I could but compare the scene with the festivities of the world. What a contrast in every respect! On those worldly occasions the procession moves to the symphonies of martial music; but the pilgrims' kingdom is not of this world; hence their national airs are of another description. We moved to the enchanting melodies of Zion, and forming a double circle around the encampment, we commenced our valedictory salutations, which interesting exercise lasted about one-a-half hours. The feeling of brotherly and sisterly love seemed intense, rendering a separation painful indeed; but many were the words of consolation that fell from their lips. Such as—This is the last parting; I hope to meet you again soon; farewell till we meet in the kingdom, &c., &c.

On singing a hymn written for the occasion by sister Cudworth, the feeling was so intense as to be quite over-powering to the singers. The exercises closed with a short prayer by Bro. Matthewson, at the termination of which one universal shout of Amen made the whole encampment ring. Thus closed one of the largest and most interesting convocations I ever had the privilege of witnessing. The feeling on this last occasion, was one of mingled joy and grief. There was the heaving bosom of the desponding, the streaming eye of the penitent, the joyful songs of the ransomed, and the triumphant shout of the victors.

We doubt not much good was accomplished—that enquiring minds were enlightened—the agonized heart soothed with Gilead's balm—the hope of those who are expecting redemption this year, strengthened—and the necessity of a full preparation to meet the great event before us, felt by many who had been asleep to this all-important subject.

CORRESPONDENCE.

West Greatworks, Me., July, '54.

Dear Bro. Merriam:—Permit me to say through your paper, to the dear saints scattered abroad, that I am through the infinite love and matchless grace of God, looking for that blessed hope and glorious appearing, believing in my heart that Jesus our Lord will come this year and give life and immortality to all the waiting saints. O what a glorious, heart-cheering doctrine the coming of Christ, the resurrection and restitution is! O the blissful thought, that in a few months we shall meet all tre good and the blest from every clime, and of every age, in the Eden home of the saints, to die no more, to part no more forever, is indeed blessed beyond utterance! Dear children, love one another; for love is of God. Remember that charity (love) "never *faileth*"—remember the petition, forgive *us* "as *we* forgive." We now occupy a period of deep and thrilling interest. Eternal life and an incorruptible inheritance are at stake. Be humble then; be faithful; learn your *own* duty and do it in the fear of God, leaving *others* to ascertain theirs. Do *all* the will of God; sell not your birthright for a few moments' self gratification. *Live*, live for truth, live for God, live for the Judgment and then you will live eternally. And now may the God of all grace and consolation fill our hearts with love and peace, and preserve us unto his heavenly kingdom, is the prayer of thy brother,

Nicholas G. Reed.

"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel, 12: 13."

The sentence of death had been passed. "For dust thou art, and unto dust shalt thou return." So Daniel was to go his way, "walk through the valley of the shadow of death;" go down into the grave and *rest* "till the end be. "There the wicked cease from troubling and the weary are at *rest*: there the prisoners *rest* together; they hear not the voice of the oppressor; the small and great are there; and the servant is free from his master." Job 3: 17, 18, 19. At the end of the 1335 days, Daniel will stand in his lot, or have a part in the first resurrection, with all the saints. "Hear the word of the Lord ye that tremble at his word: your brethren that hated you; that cast you out for my name's sake, said, let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? for as soon as Zion travailed, she brought forth her children. [illegible] "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." John 5: 28, 29.

According to Acts 17: 31, there is a day appointed in which God will "judge the world in righteousness by that man whom He hath ordained," and that day must be one of the 2300 in Dan., 8th chap. It cannot be one of the 1335, because they end at the resurrection.

We learn from Nehemiah that the daily sacrifice was restored in the fall of the year, (seventh month) and in 2400 years from that time the indignation will cease, the judgment day come, and the saints "possess the kingdom forever, even forever and ever."

Within a little circle of time, the scriptures of truth will have their fulfilment. The nations will *rush* like the rushing of many waters—the swearer will utter his last oath—the scoffer will be dumb forever. "The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them."

The Bridegroom is coming in the fall of 1854. *Go ye out to meet him!* Every saint will receive eternal life this year. "He that shall come will come, and will not tarry."

C. W. Allen.

Sept. 12th, 1854.

Dear brother Jonas Merriam.—It may be my duty just to say through the columns of your paper, that I have through the abundant mercy of God, been enabled to perform my journey to the far west, and returned to this city last evening enjoying health of mind and body, and in good spirits to go through to the end let what will come to pass, by the grace of God, and not of myself.

Our journey was long and tedious, but yet not without interest. I would say it was not in vain for us to go to Wisconsin. A number were persuaded to give their hearts to God, and were baptized. We had the blessed privilege of leading down into the water 18 happy souls, whom we left praising God and crying for help, that God would send faithful laborers into the west. May God hear and answer their prayers. I left Br. Ross in Buffalo, preaching the word of life to the people, strong in the faith of the Lord's coming this year. *Amen.*

Israel Damman.

Goffstown, Aug. 20th, 1854.

Dear Brother Merriam:—I returned home last evening from a tour north.—Have been absent 15 days from home.—Attended one Camp meeting four days, and the Lord was with us by his Spirit.—I believe good was done in the name of the Lord; but I believe the work is almost done for the world. The Lord is coming in the 7th month, 10th day, I believe without a doubt; and O how I feel at times, for fear I shall not get into the kingdom. How strait the way is! But God's grace will be sufficient, if we put our trust in Him. To say or preach '54 does not take hold of the people now as it has done.—The sword does not cut as it formerly did; but the 7th month is present truth now. O my brn one and all, wake up; the Lord is coming this fall. The spring types all had their fulfilment at Christ's first Advent, and the fall types must have their antitype, or the Law will not be all fulfilled. Jesus says, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Brn., let us all watch and be sober, and hope to the end for the grace that will be brought unto us at the revelation of Jesus Christ.

Your brother, looking for Jesus in the seventh Jewish month.

Benjamin P. Manning.

Merwinsville, Ct., July 28, 1854.

Brother Merriam:—I bless God that I ever embraced the Advent doctrine. Although before Brother Grant came to Merwinsville I had no belief in it, I praise the Lord for sending Brother Grant to this place. The truth of the coming of the Lord was made so plain to me, I embraced it with a glad heart. Brother Grant's labors were not in vain. He has, through the love of God, started one poor soul to seek for mercy at the foot of the cross.—Thank God, we are not in darkness, that that day should overtake us as a thief.—We are not of darkness, but the children of light. The Saviour says, "This generation shall not pass away, till all these things be fulfilled." Over seventy years have passed since the darkening of the sun, and blessed be the name of the Lord, we are almost home. The Apostle tells us, "yea, all them that will live godly in Christ Jesus shall suffer persecution," and further remarks there shall be scoffers in the last days, walking after their own ungodly lusts, saying, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." O how perfectly this corresponds to the present state of things. Will not a Christian's soul yearn for that time to come when they shall see Jesus as he is?—What a blessed hope! Then these vile bodies will be fashioned like unto His glorious body. Father, we pray, "Let thy kingdom come; thy will be done on earth as it is done in heaven." May we, with hearts full of love, hold fast the promise which is in sight, and is sure. Brethren and sisters, I have a desire to be remembered in your prayers, that I may be found faithful to the end.

Your brother in Jesus,
Charles H. Gordon.

The Fires in the Woods.

FEARFUL SCENES—NARROW ESCAPES!

A letter from Athol, N. Y. dated 25th, published in the Saratoga Whig, says:—"The woods are on fire in every direction, the smoke is so dense as to render it impossible to discover objects at the distance of twenty rods, the air is full of burning cinder and ashes, the sun is darkened and the scene is awfully sublime; the nights are a terror to the people, for they are in fear of being overtaken before the succeeding dawn by the devouring fires. Wild beasts are leaving the forests or being burned up. Bears are seen wandering about the fields in the day time—panthers and wolves are heard screeching in agony during the night; sheep and cattle are burned up. Buildings, fences, crops, and in fact nothing escapes the devouring element. You may judge of the danger, for when the fire gets in the grass it goes faster than a man can run; men often get lost in the smoke, and only find their way out by calling back and forth. The engineers on the Saratoga and Sacketts Harbor Railroad have been driven from their work, and compelled to run for their lives several times within the last ten days.

A PIC-NIC PARTY IN A CIRCLE OF FIRE!

A numerous pic-nic party of men, women and children, on Friday week went from Albany on a pic-nic excursion to the Berkshire Mountains. Arriving there they proceeded to spend the time in the happiest manner possible. The Albany Express says:—

"It was known to them when they first started for the mountain that a portion of it was on fire, but of the conflagration they thought nothing, being entirely absorbed in their amusements. But the smoke grew dense, the air became hot and stifling, the winds wefe up, and the fall of an immense cinder in their very midst, roused the thoughtless party to a realizing idea of what was in progress above and around them. Looking up, judge of their consternation when they saw themselves almost begirt by a tremendous conflagration, which had spread with nearly the speed of the wind. Their only way of escape was through the narrow gorge down which the little brook plunged, and the flames were rapidly approaching both sides of even that chance for exit!

Not a moment was to be lost; All rushed instinctively for the narrow opening before them, leaving behind them more than half of the berries they had picked. But they found the little brook could run where they could not, and that precipices, underbrush, no path, and the stifling smoke that blew hot in their faces and blinded their eyes, rendered their progress slow. The ladies had to be helped at every step almost. Overhead and nearly all around was a world of fire. Before them was just a narrow way of escape yet, and that might at any moment be crossed, and they completely surrounded by a belt of fire!

The air grew thicker and darker. The heat was dreadful. Sparks and cinders fell like rain around them. Their clothing was repeatedly on fire. The roar and crackle of the flames was almost deafening, and occasionally the fall of a burning tree crashed upon their ears and added to their terrors.

At last, when some were growing too weak to go further, two had fainted and had to be carried, and their condition was momentarily becoming more and more desperate and hopeless, suddenly the wind chopped around and blew a fierce blast up the narrow ravine the party were traveling! All were instantly invigorated, relieved of the smoke in front, and heartily encouraged. With a shout they pressed forward again, and in about fifteen minutes succeeded in gaining a point beyond immediate danger, and in an hour more were on their way home in the railway car.

Their escape was a narrow one indeed. Not half an hour had elapsed after their escape ere the trees and brush of the ravine were in a blaze, and their trysting place was lost in a deluge of fire.

The Fires in Maine. A correspondent writing from Leeds, (Me.) Aug. 26th, says:—"A fire has been raging for the past week on the meadow between this place and Monmouth.—Hundreds of acres of good meadow have burnt over, and also a large quantity of hay. It is thought that fifty tons of hay have been burnt to-day. The fire is raging at a great rate in the direction of a large lot of valuable pine timber belonging to Col. Marston, of Monmouth.—Great efforts are being made to stop the progress of the fire at the road between the meadow and the timber lot."

The Gardiner Transcript learns that fires are raging to a fearful extent in the woods, near the neighboring town of Chelsea. Great havoc is made with wood, bark, and fences.

The Bath Mirror (of 31st) said the wind had changed, and was driving the smoke and fire directly towards that city. Fears were entertained that buildings might be destroyed, and that the fire would be extensive on account of the scarcity of water. Large numbers of men were on the ground endeavoring to stop the progress of the fire.—[Boston Traveller.

Signs of the Times.

The Riots. We can hardly take a paper in hand and open it without finding an account of a riot, of greater or less magnitude, staring us in the face. Some of them are bloody affairs, and the most of them would be so, were it not that the order-loving part of community succeed in overpowering the rioters and "conquering a peace." Another fact is full as startling, viz.: that in almost every case the assailants are Irish and Catholics.—[Morning News.

Street Fighting on the Sabbath. Street fights on the Sabbath, resulting from the harangues of itinerant preachers against the Catholics, have been revived in this city; and yesterday witnessed several in different parts of the Island. The most serious fight took place in the lower part of Broadway, where the Irish made an attack upon a small body of Know Nothings, who were driven up the street, and one of their number stabbed when opposite the Bonded Warehouse. He will probably die of his injuries. Several pistols were discharged without fatal effect. No arrests were made.—Later in the evening, a fight took place in the Park, but there the Police were in force sufficient to quell the disturbance promptly, and arrest the leaders.—[Bost. Bee, by telegraph from New York.

Tremendous Riot at Newark, N. J. It appears that a procession of Protestant Irishmen were attacked by their own countrymen of the Catholic faith, the Protestants having met to commemorate the first session of the American Revolutionary Congress. The Boston Traveller, describing the scene, says:—

As the end of the procession came in view, a stone was hurled from the crowd on the corner of Shipman street, wounding a member of one of the associations. At the same time one or two shots were fired from the Catholic church occupying the space between Shipman and High streets. This was the signal for a general riot, the entire procession breaking its line and rushing upon those who had attacked them, who scattered in every direction.

Pistols were fired from the procession into the crowd, and some three or four were severely wounded. The attack from the church rendered that an especial object of attention, and in less than five minutes from the difficulty, the church was completely riddled, its doors and windows broken, its seats torn up, its altar dismantled, its organ destroyed, and the whole interior a mass of ruin. A building on the east side of Shipman street was also attacked, and the windows broken in.

During this time the excitement was most intense, and the firing of pistols was mingled with the shouts of excited combatants. Hundreds of citizens rushed to the spot from every direction, and great fears were felt that a serious loss of life would ensue. After much difficulty the marshals of the procession succeeded in calling into line the members of the various associations. It is universally allowed that great credit is due to the marshals and assistant marshals for their exertions in endeavoring to prevent an attack upon the church although they were ineffectual.

A number are slightly injured by stones, and an Irishman, named Thomas McCarthy, received two balls in the lower part of his abdomen, from which he will not probably recover.—Another Irishman was severely cut with a knife across the neck, but he is not considered dangerously injured. Some three members of the procession were dangerously injured, and taken home by their comrades.

Excitement among the Street Preachers—Skirmishing in the Park—one man stabbed.—There were several rows and skirmishes in various parts of the city, yesterday, arising from the excitement caused by street preaching.

The first disturbance occurred in Broadway, near the Battery, after the crowd had dispersed and were going up town. As far as we could learn the Americans were attacked by a party of Irisemen near Bowling Green Place, when a regular fight ensued, which, however, lasted but a few minutes. One man, an American, was stabbed with a dirk, and another, it was reported, had been shot; there was no truth in this last report—how the rumor was started nobody knows. The Irish party was soon vanquished. The news came up to the Park that there was a serious fight down at the Battery, and immediately several hundred left in haste to take part in the row. The Protestant party returned in about half an hour to the Park.—The procession came up Broadway three deep, headed, we believe, by Mr Joyce, a converted Irish Catholic. The procession, numbering several hundreds, passed in front of the City Hall, where Mr Mills was speaking, and marched to the Hall of Records, and commenced an attack on the audience that was listening to a Catholic preacher there. The fight was not permitted to become general by the police, who brought their locusts to bear pretty hard on the ringleaders, several of whom were arrested.—[New York Express of Sept. 4.

J. C. Pitrat, of the University of France, Ex-Editor of "La Presse du Peuple" in Paris, and formerly a Roman Catholic Priest to the Right Rev. Bishop Fitzpatrick.

Sir:—According to promise I will point out other facts in confirmation of the charge brought forth by the Native Americans, *that Pius IX has proved to be the sworn enemy of every liberal form of government.* In 1848 France was perishing under a despotic and corrupt government. Louis Phillippe, untrue to his promise of counteracting the influence of the Roman Catholic clergy, had increased their salary, established new parishes, built more than 5,000 new churches, and about 1200 new priest houses, convents and nunneries, and given the Bishops and their priests the control of common schools. Untrue to his promise of giving the French people a cheap, just and liberal government, he had raised the annual *Budget* from twelve hundred millions to fifteen hundred millions of francs. He sold the public offices and bribed the majority of the Representatives of the gentry, I say of the gentry, for the people were debarred from the privilege of voting. The agricultural and mechanical interests of the country were overlooked, and the foreign commerce was unprotected. Knowing that he was despised and hated by his subjects he raised the standing army to five hundred thousand men, in order to crush with impunity one by one the limited privileges and liberties of the country. He trampled the Constitution under foot, persecuted the Protestants, abolished the freedom of the Press, fined and imprisoned the writers and the journalists who had the courage to denounce his government. Any association, or political gathering of more than 25 men was not allowed. He went so far in his tyrannical prohibitions as to forbid members of the House of Representatives to meet at a banquet; but this last measure put an end to his tyranny. The Parisian people protested and remonstrated. He did not heed them. Then they resorted to arms, burnt his throne, and expelled him. A Provisional government was organized and a Republican government was proclaimed.

To the Roman Catholic clergy it was a thunderbolt, for having been the faithful supporters of the King's tyranny, they knew what chastisement they deserved. Pius IX, who foresaw that if the church of Rome was separated from the government it would die off in France in less than thirty years, in haste earnestly instructed the leaders of his church to yield to circumstances, to comply, at any cost, with all the wishes of the provisional government, and to crush down the Republic and the new liberal institutions as soon as a fair opportunity may present. Obedient to the Papal instructions, the Bishops ordered their priests to say high masses of rejoicing; to sing the Te Deum (a Catholic hymn) of thanksgiving; to say masses for the repose of the souls of those of the people who had been killed on the barricades fighting for liberty; to bless the new national flag; to go professionally to the trees of liberty and to pour holy water on them; to make liberal speeches and to show and tell the people that they were republicans and friendly to liberty. As a matter of course the priests who are slaves to the Bishops obeyed, and thus the people were deceived and boasted of having in their midst a Romish clergy truly converted to republicanism.

The policy of Pius IX served him beyond his expectations. All the privileges of his church in France were guaranteed by the republican government. What were they? The church of the Pope was the only great association authorized, protected and paid by the government; a nation in the nation, an autocracy in the republic; a society distinct from the civil society, and as numerous as the nation itself. It had an administration half ecclesiastical and half civil, with provincial demarcations, the Bishoprics; and with territorial subdivisions, the parishes. It had six high dignitaries, the Cardinals, paid by the government and its representatives at

the Conclave. It had [illegible] Archbishops and sixty-six Bishops. It had two Sovereigns, the one a temporal, the government; and the other spiritual, the Pope; but in reality its allegiance to the government was merely nominal. The church had 80,000 priests, residing in cities, towns, burgs and the smallest villages, exerting from the pulpits, in the confessional, among families, in common schools, in female seminaries and colleges an unlimited influence totally beyond the control of the government. The state granted to the church the use of more than 100,000 churches, the use of 75,000 priest-houses, of 80 cathedrals, of 80 Archepiscopal and Episcopal palaces, of 80 Chapters and dependencies, of 80 Theological seminaries and of 203 preparatory ecclesiastical schools.

All these buildings were not only furnished, but are to be kept in repair by the State. The Bishops were allowed to instruct and board, in their Theological seminaries as many young men as they pleased. The public treasury paid to the Catholic Clergy thirty millions of francs, besides twenty thousand *Bourses*. The convents and nunneries owned a real estate worth more than one hundred millions of francs.—The Priests had the casual, which afforded them an average of ten millions of francs per year.—They had the inexhaustible tax of alms with which they bought the support of the poor class of the people. Lamartine, writing on the influence of the French clergy, said, "If I had to choose between the power of Government and that of the Clergy I would not hesitate, I would take that of the Clergy. The power of the Church is greater than that of the State; besides it is lasting and sacred."

Pius IX, far from being thankful to the Republican Government for the preservation of these privileges, renewed his instructions to the leaders of the Church in France, against the Republic. The Bishops, the Jesuits and the Priests, were set to work. They intrigued and exerted their influence so efficaciously in the elections which were to take place two months after, that they sent their candidates to the National Assembly, and among them eighteen priests. The Parisian people, seeing that the majority of the Representatives were Aristocrats, and sold to the clergy, rushed to arms, and in four days 50,000 men were slain in the streets of Paris. Pius IX., and Pius IX alone, has shed that blood.

It was not all; Pius IX knew that, as long as the press would b free, the privileges of his church would not be safe, because the masses, once enlightened, would throw off his yoke.—Therefore he sent instructions *ad hoc*, to the Catholic clergy, and the Catholic clergy ordered the representatives to put down the freedom of the press, and soon after a law was passed, by which no paper should be published in Paris if the publisher did not pay 25,000 francs to the State as a security, and 10,000 if it was to be published in the Departments. That very day 252 papers failed in Paris. Once more the policy of Pius IX. was successful.

The President of the Republic was to be elected. Then the Pope said to himself, "The Bourbons are now unpopular, therefore the Duc de Bordeaux has no chance to be elected, Louis Napoleon is the only man who can serve my ends—he shall be elected. Then I will let him understand that if he has my interests at heart I will present him with the Temporal throne.—Thus the Republic will be crushed down in France, and my power in the country secured and perpetuated."

These instructions Pius IX sent to the clergy of France, the clergy faithfully obeyed them and Louis Napoleon was elected. What he had foreseen has taken place the French Republic is now dead and buried. Who has been its murderer? Pius IX. Sir, I ask you if the Native Americans are not right when they say *Pius IX. has proved to be a sworn enemy of the French Republic, therefore he is the sworn enemy of our Republican Government.*

Yours, respectfully. J. C. PITRAT.

Later from Europe.

Bombardment of Bomarsund—Capture of Forts on the Island of Aland.

By the Niagara at Halifax yesterday we have seven days later intelligence from Europe.

Reports in the English papers say that the inhabitants of Aland have risen against the Russians, and that it was proclaimed, by order of the French Admiral, from the pulpits of all the churches, that the Russian sway over the Islands had ceased.

The Danube.—The aspect of affairs on the Danube is unchanged. The Russians continue to fortify all strategetic points as the Advance.

The London Daily News contains a remarkable letter, from a special correspondent, stating that British troops in camp at Monastir, near Derna, are decimated by malignant cholera, totally destitute of medicine, famishing for want of food, and discontented and almost disorganized. The Times, correspondent partly confirms the fact.

Prince Paskiewitsch returned to Warsaw on the 13th, and will again take command of the Southern army.

The Black Sea.—As yet nothing has been done. Constantinople letters speak of the expedition against the Crimea as still in progress, but the embarkation was deferred on account of cholera.

A Russian despatch from Odessa, Aug 8th, says that the allied fleets tried to land troops at Balaklawa, Crimea. At Sebastopol, it was reported that Admiral Lyons had bombarded Anapa for twenty-four hours. The result was unknown. The Russian fleet had come out of Sebastopol, was seen off Odessa, and returned in safety.

Asia. On the 4th, an offensive and defensive alliance was concluded between the Porte and Schamyl, the terms of which had not transpired. It is, however, understood that Schamyl insisted that the Porte should recognize the independence of Circassia. In return, he offers the assistance of 50,000 mountaineers, to act in concert with the Turkish forces.

It is said that Schamyl has obtained a great victory over the Russians, but Russian reports state that Gen. Wrangel had advanced with the Russian troops from Ewan, and defeated the Turks near Bajazid, with great slaughter, capturing eight guns, and afterwards occupying Bajazid.

The Emperor of Morocco has announced his intention to present to the Sultan thirty million piastres, and twelve thousand horses annually while the war lasts.

The Turkish loan of five million sterling, guaranteed on Turkish revenue and Egyptian tribute, is opened at Paris and London; of six per cent bonds, £3,000,000 were taken at 89; balance in five months hence at 85.

The accounts of the potato disease in the north of Ireland are more discouraging; it seems to be spreading, though not rapidly.

France. The fete of St. Napoleon on the 15th, passed off quietly. The decorations were of great splendor. Marshal Magnan reviewed 26,000 troops, and a grand military spectacle was enacted in the Champ de Mars, representing the siege of Silistria.

The absence of the Emperor was regretted by the Parisians. There are, however, rumors that a conspiracy had been discovered, and that his absence was precautionary. Russian intrigue is reported busy in the secret clubs.

Latest by Telegraph. The Anglo-French force at Bomarsund is 12,000, supported by shipping.

Berlin, 16th. The Vienna Conference is expected to re-assemble next week.

Paris, 18th, Evening. The following despatch has just been received:—"Orders have just been issued for the Austrians to enter Wallachia, and they have commenced crossing the frontier."

Odessa, 7th. Letters of this date say that no real blockade exists, either at Odessa or in the Sea of Azof.

The Basilisk arrived at Dantsic with the news that Bomarsund surrendered on the 16th with 2000 Russian prisoners. The French lost 160 killed.

Progress of the War—Ravages of the Cholera.

By the Pacific, at New York yesterday afternoon, we have four days later advices from Europe, dates to the 23d ult. This budget of news is interesting, and informs us of the capture of Bomarsund—of concentration of Russian forces on the Pruth—of occupation of the principalities by Austrian Troops—of blockade of Archangel—of fearful ravages of the cholera, &c., &c., &c. The market news is void of interest. Trade was unanimated.

The newspapers per Pacific confirm the announcement of the capture of Bomarsund.—There was little loss of life on either side. The French lost 120 men in killed and wounded; the British only three or four. The round forts behind Bomarsund, named respectively Tzee and Nottick, had been previously reduced, no difficult task, as they were garrisoned by only 120 men each. The handful of artillerymen in Tzee made a stout defence, fifty being killed, and thirty-five only being taken unhurt. Both forts, when captured, were blown up.

An attack was then made upon Bomarsund itself, the walls of which were badly damaged before the garrison consented to surrender.—The honor of the victory, such as it is, belongs wholly to the French. Our private accounts from Dantzic state that the number of prisoners does not exceed 1600, and that they have been sent to Ledsund. An overwhelming display of force was made by the allies. No fewer than fifteen sail of the line lay with their broadsides within range of the fortress.

The allies claim to have found one hundred pieces of cannon, mounted and dismounted.—From the circumstance that Admiral Napier had issued a notice for all neutral vessels to leave the port of Riga before the 10th of August, it was surmised that Riga would be the next point of attack. The prisoners taken at Bomarsund will be sent to France on board English ships. Gen. Baraguay d'Hilliers had a narrow escape from a cannon ball, it having passed between him and his aid-de-camp, with whom he was conversing.

60,000 Russians were about to be concentrated on the right bank of the Pruth, under Gen. Luders, in order to cover the Russian flotilla on the Danube, which must be sacrificed by the evacuation of Galatz. The report of the defeat of the Turks near Kars is repeated.

The Paris Moniteur of Tuesday contains despatches from Bomarsund. They add nothing new to previous accounts, but allusion is made to the extraordinary results of the fire from the batteries.

Reports from Vienna state that the occupation of the Principalities by Austria will take place very soon. Edward Bach, elder brother of the Minister, will go there as civil commander.

The Paris *Moniteur*, under date of Vienna, 18th, one day later than the above, says that the first Austrian corps destined to enter Wallachia, has received by telegraph its orders to march. It was thought the frontiers would be crossed that very day, through the Red Tower Pass, by two Brigades that left Hermanstadt.—This movement has been combined by Gen. Hess and Omar Pacha, in conformity with the Austro-Prussian treaty.

From Berlin, August 18, we have the semi-official article in the *Prussian Correspondens*, which says that the evacuation of the Principalities by the Russians does not, it is true, fulfil all the objects of the alliance of the two great German powers, but that it grants more than was demanded by the note from Vienna of June 3d.

The supplementary article on the reciprocity obligations of the two great powers is therefore executed. If other steps were considered necessary for the interests of Germany, fresh conventions must take place between the contracting powers on the subject of co-operation, in the sense of the Russian treaty of the 20th April last.

The Russian steamer Vladimir had called boldly at the coalition station at Kosloo, coaled, destroyed two Turkish brigs, and escaped safely to the open sea. There is nothing from the Black Sea fleet. The statement is that the expedition to the Krimea is only temporarily delayed until the cholera abates among the troops.

LATER FROM EUROPE. By the Africa at New York yesterday morning, we have European advices to the 26th ult.

The Turks met with a terrible defeat at Kars, and lost 2000 men as prisoners.

Prince Gortschakoff is said to have received information from St. Petersburg that no direct answer will be given to the last propositions forwarded by Austria; but she will be asked what her intentions are. The armament here goes on upon a grander scale than ever. Two Russian agents, who set Vienna on fire have been arrested.

The French troops at Bomarsund suffer terribly from cholera, and they will probably be re-embarked immediately.

A strong division of the fleets has left Ledsund to operate in the Gulf of Finland. The forts of Aland will be destroyed.

The King of Oride, in India, has offered the British Government 12,000 troops and 100 guns.

Preparations are being renewed for the departure of the expedition to the Crimea.

White Sea.—H. M. ship Brisk, July 29. A private communication says: "We have had a slight skirmish at Archangel, and destroyed three other places. First Swiovetski monastery; second, the tower of Kid, in Orega Bay; thirdly, a large town on Ponchlathla river. We sail to-morrow morning in company with the Eurydice, but whither is not known. All on board well."

☞ By request of the friends, in company with Bro. Adrian, I will endeavor to attend a meeting at Meredith Neck, N. H., commencing Thursday evening, Sept. 21, and continuing as the Lord may direct. Come my Brethren in all that region, come up once more to worship the Lord together. Come and let us strengthen each other, assured that

"Daniel's is the safe position
In the midst of opposition,
To be waiting for the promise
At the ending of the days."

EDWIN BURNHAM.

Obituary.

Bro. Merriam: Please insert the following obituary.

Fell asleep in Jesus, Aug. 8, 1854, sister Lois Ann, eldest daughter of bro Elbridge and sister Amina Chiram, of China, Me, in the sixteenth year of her age.

Sister Lois Ann was supposed to have experienced religion when about ten years old, and some time after, believed it her duty to be baptized; but, like far too many others, neglected that duty until laboring under the consumption, which has proved to be her last illness. But the Lord who is abundant in mercy, I trust, forgave her neglect, and gave her strength to go forward in the [illegible] ordinance of baptism. She was buried with Christ in baptism by the writer, on the 2d inst., a little less than one week before she died. Her mother remarked that she had a better night's rest, the night after being baptized, than she had had for four weeks previous. She bore her sickness with Christian resignation, and fell asleep in hope of soon being brought from the land of the enemy into a land where there will be no more death. Hence those that "do not sorrow as those that have no hope." Her funeral was attended at Palermo on the 4th inst., where some remarks were made by the writer, (text, Heb. ix: 27, 28) to a large and attentive audience of relatives and friends.

THOMAS J. DUDLEY.

Augusta, Me., Sept. 5, 1854.

Died, in Hartford, Vt., (formerly of N. H., and late of Brookfield, Vt.) of consumption, Eliza Ann, wife of Jeduthan Rice, aged 24 yrs. The deceased leaves two children and a husband, to mourn her loss. She died in hope of eternal life at the resurrection of the Just. At the funeral, the friends were addressed by the writer, from Ps. xvii: 15. JEHIEL CLAFLIN.

Died, at the residence of Abraham Dennet, in the city of Laporte, Ind., Aug. 8, our granddaughter, Rosa Bell Harding, daughter of F. R. and Martha G. Harding, aged one year ten mos and fifteen days. She died of dysentery, after an illness of a few days. O how it will rejoice my heart to see the day when death and hell will be cast into the lake of fire! Rev. xx: 4.

Oh death, thou cruel monster death, by thy power I am slain!
Jesus my Lord, hath conquered thee, and I shall rise again.

W. T. HARDING.

Bigelow's Mills, Aug. 30, 1854.

Fell asleep in Jesus, Sept. 3, our beloved son Frank Berick, aged 7 months. Though our hearts are stricken with anguish, we do not sorrow as those that have no hope, for we believe that the morn of glory is at hand when the children will come forth from the land of the enemy. Amen. R. R. YORK.

Dear brethren and friends: I write to inform you that my beloved companion fell asleep on the morning of the 7th of June last, aged 29 years and 10 months. Many, no doubt, can sympathize with me in this deep and sore affliction, for the enemy is all through the land. But blessed be God, I trust there are some few, at least, that can rejoice with me in the glorious hope, which God has given us through His blessed word, of soon, very soon, seeing those of our friends who have been taken from our embrace. Yes, blessed be God, I shall see dear Thankful in the morning, clad with immortality. Glory to God for the blessed hope.

She has been a strong believer in the near coming of our blessed Lord, ever since '43 and '44. I lived with her six years, during which time she adorned the doctrine she professed, with a well-ordered life and godly conversation. While laboring under a lingering consumption, she exhibited a pattern of Christian patience and resignation; so much so, that she could not endure to see any one weep in consequence of her condition. Even when she was death struck, she gave me a signal to retire; but when I became calm, and asked her if all was well, she made signs that it was, and while I said, "praise the Lord," there was such a heavenly smile on her countenance, that it really cheered my soul; and truly I could say, "blessed are the dead that die in the Lord from henceforth; for they rest from their labors, and their works do follow them." She observed to me that she expected to sleep but a short time, and God would bring her up again. O, blessed be God, I long for that day. O, be faithful, my dear brn., and hold fast the profession of your faith unto the end, without wavering; for He is faithful who promised, who also will do it.—Amen.

It may appear strange that this obituary was not written sooner; but I have been too much overpowered by my feelings, to write.

Yours, in hope of eternal life to be given very soon. Amen. BENJAMIN F. STREETER.

Appointments.

CAMP MEETING.

The Camp Meeting to be held in Springfield, will commence Sept. 27, on land owned by Bro. Chauncy Bradley, three miles east of the armory, to continue over the Sabbath. Those coming by carriages will follow the old Boston road from the hill; those coming by cars, will stop at the Indian Orchard Depot, 1 1-2 miles from the ground, which is on the traveled road to Springfield. Conveyance to the ground on the arrival of each accommodation train.

Those coming from the North or South by railroad, will change cars at the Springfield Depot, and take cars for Indian Orchard Depot—the first station East.

Fare to and from the ground, about 12 1-2 cts. each way.

Provision will be made for board and horse-keeping on the ground, at a reasonable price.—The Lord's poor will be welcomed.

Brn are requested to come prepared to tent on the ground. It is expected that the brethren will come from Winstead, Hartford, Westfield, Warehouse Point, &c., &c. Also, from Waterbury and Worcester. So far from this meeting being a small one, we expect a general rally and a great development of truth and power in this probably last meeting of the season.

Bro. Cummings, Bro. Hemenway, and Bro. H. Pratt, have engaged to attend. Bro. Mathewson is expected. Brn. in the ministry are invited to attend.

HIRAM MUNGER,
ALMON SPOOR,
R. B. LADD,
DANL. STOCKING, } Committee.
S. CURRIER,
H. TWING,
W. S. CAMPBELL,

Springfield, Sept. 10th, 1854.

TENT MEETING.

There will be a Tent Meeting at South China, Me., to commence Wednesday, September 20th, and hold through the week.

Provision will be made for boarding and horse-keeping on the ground. The brethren in China are very desirous of having a general gathering of the saints, and hence they extend an invitation to all, both far and near, to come and bring their tents with them. This will probably be the last Tent Meeting in this region of country, before our Lord shall come, and we hope that all who can will improve this opportunity of meeting with the saints. Brn. Couch, Colby and others will attend.

In behalf of the brethren,
F. H. BERICK.

P. S.—Brethren coming from the west by steamboat or cars, will stop at Augusta, and proceed from thence by stage to the ground.

Tuesdays, Thursdays and Saturdays, the stage runs directly to the meeting.

Bro. Couch will preach at Andover, N. H., next Sabbath.

Bro. Colby and myself will be at Hermon, Me., next Sabbath. F. H. BERICK.

Providence permitting, I will meet with the Brn. in East Sanbornton, N. H., on Tuesday, 26th inst., at 3 P. M.

At the Osgood School-House in Gilmanton, N. H., Wednesday, 27th, at 3 P. M.

B. P. MANNING.

If the Lord will, I will preach at East Kingston, N. H., on Saturday Evening, the 16th, and Sunday, the 17th of this month.

MOSES CHANDLER.

TENT MEETING.

There will be a Tent Meeting at East Thompson, Conn., on the farm of Sirril Jacobs, commencing the 20th of Sept., and continuing over the Sabbath. Brn. coming from the east, will come by the N. E. Central R. R.; Brn. from the west, by the Norwich R. R. to Mechanicsville, thence to East Thompson. This meeting is in a new field, and we hope the Brn. far and near will attend, and come prepared to lodge on the ground. We shall need two or three tents for lodging tents. Will some Bro. or Brn. see that we are provided for? Preaching Brn. are requested to attend, as the Lord may direct. Bro. Cummings is expected to attend. Come, brethren and sisters, in the name of the Lord, and help sound the last solemn cry, "Behold the Bridegroom cometh; go ye out to meet him."

We appoint this meeting, as servants of the Great Head of the Church.

PHILDER CONVERSE,
J. HEMENWAY.

GROVE MEETING.

A Grove Meeting will be holden in New Milford, Conn., near the village, commencing Sep. 20, and continuing over the Sabbath.

CAMP MEETING.

If the Lord will, there will be a Camp Meeting on the Jerusalem Platform of Truth, Freedom and the Holy Ghost, at Peace Dale, R. I., commencing Tuesday, Sept. 19th, and continuing over Sunday.

Persons will come on the Providence and Stonnington Railroad, stop at Kingston depot, where teams will be in readiness to convey passengers to the encampment.

Kingston is about midway between Providence and Stonington. Come with tents.—Boarding on the ground. Provision for God's poor. May God send the ministers in the fulness of the blessing of the Gospel of Christ.

WALTER PRATT,
H. L. HASTINGS.

P. S. Arrangements will be made to reduce the fare on the cars, if possible.

GROVE MEETING.

There will be a Grove Meeting in Hartford, Vt., commencing Sept. 20, and continuing over the Sabbath. It will be held in a grove on the road leading from West Hartford to Woodstock Green, 3 miles from West Hartford. Brother Isaac Adrian promises to attend, and Brn. from abroad are respectfully requested to attend, and bring tents and provisions, all that can; and those that cannot, will be provided for on the ground. Those coming in the cars will stop at West Hartford, and there will be means of conveyance to the ground. E. G. CULVER.

TENT MEETING.

If it please the Good Master, there will be a Tent Meeting within a few rods of the depot in Canaan, N. H., to commence on Wednesday, Sept. the 20th, at one o'clock P. M., and continue over the Sabbath. Board and lodging for fifty cents a day, for all who wish, by the owner of the ground, (Mr. Hutchinson); but all the poor will be provided for.

Brethren who can, had better bring tents and bedding. The Lord's preachers, who can attend this meeting, are urgently invited to come; also the brethren and sisters from the surrounding country, and bring all they can with them, with the hope of doing them good.

Canaan is on the Northern (N. H.) Railroad, about 50 miles from Concord, and about 20 from Lebanon. For Christ's cause.

J. CUMMINGS.

TENT MEETING.

There will be a Tent Meeting in Greenwich, Mass., on the farm of Bro. Augustus Blackmer, commencing Sept. 6, and continuing over the Sabbath. Come to this feast, and bring your bedding and board, as far as possible. Come in the name of the Lord, that good may be done in the name of our blessed Jesus that is coming this year. The meeting will be about 2 miles south of Greenwich Town, on the road leading from Greenwich to Ware. Brn. Brittan and Pratt are expected to attend.

☞ I usually take particular pains to arrange matter for the press, but as I do not well understand the following notice, I give it as received, and probably those acquainted with the persons and places named, may understand it;

Bro. Merriam; I observed in the Crisis a number of appointments given out by Eld. Charles P. Dow. We wish to inform him through the Crisis, after leaving Northfield Farms 19th Sept., 20 to Hardwick, preach at Bro. J. Weaver's 5 P. M. west part of Hardwick—his route, leave Northfield, come through Erving, east part of Salem to Greenwich Village, 4 1-2 miles, to Bro. Weaver's, to Bro. Avery's, Ware, instead of Three Rivers, say to Bro. Asa Walker's, Belchertown, 5 P. M.—There are no Brn at Three Rivers. I will accompany or convey him from Bro. Weaver's to Ware, and to Bro. Walker's, Belchertown.

Your Bro. in Christ, looking for the blessed Jesus on the tenth day of seventh month, Jewish time.

H. F. HIGGINS,
By request of Bro. J. WEAVER.

NOTICE TO THE BRETHREN IN NEW BRUNSWICK.

Dear Brethren: Your letter requesting me to visit your place and have a Tent Meeting, was duly received; but my arrangements are such, that I shall not be able to comply with your request. Our work is almost done. Do all you can to warn your fellow-men of the coming judgment, and may the God of peace be with you, and preserve you blameless unto his coming kingdom, when I expect to meet the dear saints that are now "scattered abroad."

Yours, in much love.
J. HEMENWAY.

NOTICE.

Providence permitting, there will be a Tent Meeting on the *Old Jerusalem Platform*, in West Stafford Hollow, Conn., commencing Sept. 13th, at 7 o'clock P. M., continuing over the following Sunday.

The design of this meeting is to get men ready for the approaching storm. We cordially invite all that feel an interest in this all-important work, to come, praying that a cloud of mercy may hang over us.

Those coming on cars, will stop at Stafford Springs.

W. PRATT,
H. L. HASTINGS.

The Lord willing, I will be at Waterboro', Me., Saturday evening, Sept. 16, and continue over the following Sabbath, as Bro. E. H. Hobbs may appoint.

Also preach at Kennebunk Thursday evening, Sept. 14, as Bro. Thomas Emery may appoint. J. WESTON.

Lowell, Mass., Sept., 1854.

GROVE MEETING

If the Lord will, I will attend a Grove Meeting at Lee, N. H., Sunday, Sept. 17, commencing at 10 o'clock A. M. C. W. ALLEN.

NOTICE.

Owing to circumstances beyond our control, we shall not be able to attend the meetings at Madison Centre and Industry as we intended.

I. PARTRIDGE,
R. R. YORK.

Bro. L. Kimball is expected to preach at the Merrimack Hall in Lowell, on Sunday, Sept. 17.

GROVE MEETING.

I will, by Divine permission, attend a Grove Meeting at Dayville, Ogle Co., Ill., as Bro. R. Chown and the Brn. there may appoint, commencing Wednesday, Sept. 20th, at 10 o'clock, A. M., and continuing over Lord's day. It is expected there will be a general gathering of the Brn. in that region. Come in the name of the Lord, and expect God's blessing will attend the word. Looking for Jesus soon.

J. C. BYWATER.

If the Lord will, I will preach
At West Deerfield, Sabbath, Sept. 17, where Bro. A. P. Moulton may appoint.

O. G. SMITH.

WATERBOROUGH CENTER, Me., August 24th, 1854.

PARTICULAR REQUEST.

It is requested that some ministering Bro. capable of giving the truths relative to the speedy coming of the Lord, would visit the Brn. at Waterborough, Ossipee Hill, and hold a Conference or Grove Meeting with us; for we are desirous that all in these regions may have an opportunity to hear the midnight cry and be prepared for the coming of the bridegroom.

Will the watchmen enquire of the master, and give us seasonable notice in the Crisis? The Advent brethren here are but few, but they are willing to help the servant, if the Lord has one to help us.

In behalf of the brethren,
E. H. HOBBS.

ELDER CHARLES P. DOW will preach
In Pownal, Vt., Sept. 15th.
North Adams, 16th and 17th, (Sunday.)
Charlemont, the 18th.
Northfield Farms, the 19th.
Hardwick, the 20th.
Ware, the 22d.
Three Rivers, 23d and 24th, (Sunday.)
Chicopee Falls, the 25th.
Springfield, the 26th.
Jawbuck, the 27th.
Warehouse Point, the 28th.
Hartford, the 29th.

Week evening appointments at 7 1-2 P. M., unless 5 P. M. be preferred. As Bro. Dow is a stranger in many of the foregoing places, I would hereby commend him to the brethren as a minister worthy of their confidence and christian fellowship. D. T. TAYLOR.

The Lord willing, I will meet with the Brn.
In Holderness, Wednesday, 13th, in Bro. Willoughby's neighborhood, at 4 P. M.
In Thornton, Thursday, 14th, where Bro. Durgin may appoint, at 4 P. M.
In Woodstock, Saturday, 16th, where Bro. Jackman may appoint, at 4 P. M., and continue over the Sabbath. B. P. MANNING.

NOTICE.

If time continues, there will be a meeting at Bristol, Me., commencing Thursday, Sept. 21, at 10 o'clock A. M., and continuing over the following Sabbath. Brethren I. Partridge and R. R. York will attend with me.

S. K. PARTRIDGE.

The Lord willing, I will meet with the Brethren at
Montgomery, Sept. 13th, and over the Sabbath. Will the brethren provide a grove if convenient?

Will the Advent brethren give me a hearing? I pledge myself to answer all objections against the truths I advocate. ISAAC ADRIAN.

CAMP MEETING IN BRISTOL, R. I.

There will be a Camp Meeting in Bristol, R. I., on Bristol Common, commencing September 13th, and continuing over the Sabbath. Bro. J. Cummings will be in attendance with his tents. Brothers I. Adrian and S. S. Brewer are expected to be with him. Come, Brethren and Sisters, come up to this feast of tabernacles. Come in the name of the lord of hosts. Let all that can bring tents and bedding. There will be provisions made for board and lodging on the ground.

JAMES H. GLADDING.

Conferences.

The saints of God scattered abroad, and all others who desire to be benefited by the truth, are invited to a Conference at North Haverhill, N. H., commencing Wednesday evening, Sept. 13, and continuing over the Sabbath. Evidence will be brought from the Bible and from history, at this meeting, to prove that the Lord will come in the clouds of heaven to judgment this year. Dear brethren in the Lord, come to this meeting from far and near, and have a feast of fat things. Let it be a general gathering of the dear children of God, before entering the kingdom. Bro. Ira Bowles will be at the meetings to labor with us. Will Bro. Edwin Burnham come if possible, and Bro. J. G. Smith?—Other ministers of the Gospel are invited. The place of meeting is easy of access, the Meeting-House being but a few rods from the depot on the Boston, Concord and Montreal R. R. Efforts will be made to have the fare reduced on the railroad. E. WHITNEY.

There will be a Conference at Newark, N. J., to commence Wednesday, Sept. 27, and hold over the Sabbath. Brn. Couch and Grant will attend and preach the word.

In behalf of the brn.,
F. H. BERICK.

P. S. At first it was thought best to pitch our tent at Newark, but upon mature consideration we have concluded to have a Conference. Let there be a general rally of the brethren.

F. H. B.

The Lord willing, there will be a Conference of the Lord's people at East Andover, Christian meeting-house, to commence on Friday, Sept. 15, at one o'clock, P. M., and continue over the Sabbath. An earnest invitation is given to Zion's Watchmen to be at the meeting. Preaching Brethren will call on Brn. W. Sargent, A. Weare, or W. Emery.

In behalf of the Brn.
B. H. COUCH.

Special Notices.

At Parisville, Ohio, they are anxious to have preachers come and give them the word of Life.

NOTICE.—The believers in the coming of the Lord in 1854 hold meetings in Pleasant st. Hall, Museum Building, on Sunday, day and evening; also, on Tuesday, Thursday and Saturday evenings of each week.

In behalf of the Brn.
Manchester, N. H. W. C. ABBOTT.

PARTICULAR REQUEST.

Meredith Centre, N. H., August 17, 1854.

Will Brn. Berrick and Couch come to this place and hold a Tent Meeting soon? If you can come, please inform us through the Crisis when—and if you cannot come inform us in the same way. In behalf of the Brn.

THOMAS D. VEASEY,
LORENZO D. DOLLOFF.

A CALL.

Brethren Couch and Berick are respectfully requested to inform the Brethren of Rochester, N. H., when they will be at that place to give a course of lectures. There is a desire to hear the evidence concerning the glorious Advent of our soon coming King. We ardently desire you to be here as early in September as possible, before the busy season of harvest, that there may be a favorable opportunity for a general hearing on this all-important subject. Please answer the call immediately through the Crisis.

In behalf of the Brethren,
[illegible]

Rochester, Aug. 18, 1854.

☞ It is requested that Bro. Edwin Burnham [illegible] would visit Lee, N. H. Should any one comply with the request he will please give notice through the Crisis. [illegible]

PARTICULAR REQUEST.

Will Bro. Berick or Couch [illegible] this region [illegible] We are exceedingly [illegible] I believe they will [illegible] over and [illegible] will not Bro. [illegible] Watchman come and sound the alarm in this section once more? There is not a [illegible] in this region to tell the people when the [illegible] is coming.

In behalf of the Brn.
[illegible]

The place for a meeting will be the old Meeting-house in [illegible]

Advent Brethren hold regular meetings at Lyceum Hall, in [illegible] on Sundays, also on Tuesday, Thursday and Saturday evenings.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath; also on Wednesday and Saturday Evenings, at Merrimack Hall. Preachers from abroad will be obtained when convenient.

Business Items.

We have on hand a few copies of "The Church not in Darkness," by H. L. Hastings.

Br. E. Smith: That matter is all right of which you speak. We shall continue to send them.

Br. H. Pratt: The eighteen Hymn Books would amount to about two dollars—what you sent.

Br. A. W. Sibly: The letter you speak of has not been received. Your indebtedness is three dollars. I. F.

My post-office address hereafter will be West Poland, Me. R. R. YORK.

☞ We have received an order from some one in Union Co., Ohio—town indistinct, and name we can't find out. Will the Bro. write again? He ordered one of Bro. Berick's books and a Hymn Book—sent $1.00.

☞ Bro. B. H. Couch says in a letter which we received Aug. 14th, that he had previously sent us $1. Will you give us your dates? We think it was not received.

☞ Z. N. Palmer, please say where we shall direct your paper.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ When Hymn Books are ordered to be sent by mail we send 6 for one dollar and prepay the postage.

☞ We hope persons, returning papers to have them discontinued, will be careful, to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3.00. "Bible vs. Tradition," can also be obtained of Bro. French.

☞ We have just published in tract form the exposition of Ez. 38 and 39, which was published in the Crisis. We will supply those who may order them. Price $2 per hundred.

☞ The Lithographic Charts and Pilgrim's Songster, published by Eld. J. Cummings, can be had of him at Concord, N. H., or by applying to J. French, of Lowell.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 353 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price	cloth binding,		50 cts.
"	" paper	"	40 "
Wholesale,	cloth	"	$40 00 per 100
"	paper	"	33 00 " "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage. tf

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $2 per 100. tf

Advent Hymn Book containing 143 pages of select hymns, adapted to private and public use.

Wholesale price, ... $11.00 per hundred.
Retail price, ... 15 cents per copy.

Cash Received.

S Hall, H C Judd, C Burt, S Porter, H C Lucas, A Friend, J Prior, C Hart, C Babcock, R Avery, P Jones, G W Elmore, A Barnes, W Gross, A S Spencer, M Bloomer, F Tibals, N Little, J Dudley, M J Hawley, D McFalin, J C Whitney, L H Hill, B Hall, M Bird, H A Porter, F W Henry, J S Bassett, J Roberts, J M Adjutant, R J Whitehead, M Burwell, A Friend, S Tenny, A Friend, D W Spear, M Hastings, H M Humphreville, Sist. Bradley, W A Grant, L Dayton, N White, T Mosch, W G [illegible], R Convers, J C Nye, F Converse, M W [illegible]ham, M Hobart, F Anderson, F English, A Fox, W B Rose, A Waterman, T Tippany, M J [illegible], C H Gordon, A Thayer, S Roberts, H M Upham, G Withriel, J Payton, H Stacy, W Nichols, J Stebbs, O R Smith, S Mitchell, J Norton, J Withington, J Tryon, L Hart, J W R [illegible], N F Leighton, P F Cloutman, S Rogers, E Cumms, A Blake, J Culross, L D Allen, J H Collins, E G Culver, J Stockwell, J T [illegible], Howe, R Perry, O Hart, W Cherry, Br. [illegible], W Roworth, Sist. Howell, S A [illegible], T Perkins, J L Chase, P Farnham, E G [illegible], Hurd, Mrs. L Damman, A T Wiggin, $1 each.

C Hawksly, Mary, J S Runlet, [illegible], Withington, Mrs. Rogers, M A Pendleton, [illegible] Hopkins, B Furber, C Platten, Bro. King, Griffin, L Chamberlin, P Slater, Dea. S [illegible], A D White, M Sperry, S Dudley, N Hall, [illegible] Town, L Woodruff, N Bailey, R Smalley, [illegible] Simeon, W Heronton, Bro. C Mallory, S Hale, J Parmer, W H Noble, H Eaton, W Haskell, A Russ, J J Austin, J M Soule, A Bartlett, J Lawton, A Friend, M Loomis, M [illegible], P Goodell, E Dupont, L R Barber, R Baker, R Rice, P Bills, Bro. Dayton, A Blair, Wm C Hough, S Star, 50 cents each.

A Friend, Sist. Doud, E Thurston, S H Benedict, H Hide, A Friend, T S Canfield, Mr. Workman, A Sage, W Lyman, J D Williams, C A Miller, C Hoffman, L S Goodrich, P Howard, 25 cents each.

Miscellaneous.—A D Smith $2; O Jones $[illegible]; S Mathewson $5; A Culworth $5; [illegible] ton $1.10; W Harris $2; R Warren [illegible]; Friend $1.25; E Goodell $[illegible]; E C [illegible]; A Friend $5; E Allen $2; [illegible] Hicks $5; B Hogan $2; A Holt [illegible]; $5; H Goodell $10; M W [illegible]; Dennity $5; P A Spencer [illegible]; Loveland 2; J Scoville 37 cts; [illegible]; Major Dodge $2; C H Cotton [illegible] [illegible]

[illegible]

For the World's Crisis.

The Coming of the Just One.

The King of glory will appear,
His day [illegible] near,
The saints will rise in that day.

Chorus.

Turn, turn, sinner,
Turn, turn, sinner,
Turn, turn, sinner,
And flee from the wrath of the Lamb."

The Holy One will soon appear
And wipe away the falling tear;
The saints will sing in that day.
Turn, turn, sinner, &c.

The Hope of Israel we shall see,
And where He is there we shall be;
His face behold in that day.
Turn, turn, sinner, &c.

We long to meet Him in the air,
The chiefest of ten thousands fair,
And sing His praise in that day.
Turn, turn, sinner, &c.

The sealing Angel is abroad;
Poor sinner, come, submit to God,
And you will be safe in that day.
Turn, turn, sinner, &c.

Come, Jesus, come and end the strife,
Come, clothe us with immortal life,
And gather us all in that day.
Turn, turn, sinner, &c.

ALICE B. DRAPER.

For the World's Crisis.

The Glorious Appearing.

Tune—*Emmons*.

O come, Lord Jesus, quickly come,
The living church exclaim;
Thy waiting Bride would fain go home,
And with her Lord remain.

O come, the RESURRECTION, come,
The WAY, the TRUTH, the LIFE,
And bring thy people from the tomb,
And verify thy truth.

O come, LIFE-GIVER, quickly come,
Bring immortality,
And give to each believing one,
The life that's hid with thee.

O come, the groaning earth echoes,
Regenerate this sphere,
And bring back Eden as it was,
With holy atmosphere.

Amen! the echoing heavens respond,
Thy promises are sure;
The righteous shall possess the land
And dwell therein secure.

Then will thy promise be fulfilled
To Abraham and his seed;
For thou didst promise him "the WORLD,"
And sign and seal the deed.

And so all Israel shall return
Into the promised land,
And every heart with love shall burn,
To earth's remotest bound.

Then shall thy will on earth be done,
As it is done in heaven;
And sons of God will shout and sing
O'er the NEW EARTH AND HEAVEN.

E. A. LOOMISE.

Mitchecocksville, Sept. 2, 1854.

The Year 1854.

Since the creation of the world to the present time, there has not been a year so full of interest to the world and to the Church of Christ, as the present year, 1854. Does the reader enquire why it is more interesting than past years? I answer, it is so because there is a mighty, stupendous change to take place in the world and Church the present year.—Have you reflected upon the scenes that are to be unfolded to the gaze of an astonished world this year? Have you considered, dear reader, that 1854 is the year when the nations of earth are to be engaged in the last final conflict—the great battle of God Almighty—and that, at the close of the battle, the great supper will be given to the fowls of heaven, when they will eat the flesh of mighty men, and of captains, &c.? Have you considered that there is to be a great revolution in the governments of earth in 1854? We now see in England a Queen—in Turkey a Sultan—in Russia a Czar—in France an Emperor—and in these United States a President—but this is the last year of their reign. One universal, kingly government is to succeed, and the King of kings and Lord of lords is to take to himself his great power and reign triumphant, and sway his sceptre over all the earth, and his enemies will he dash in pieces like a potter's vessel.

In 1854 there is to be a great change in the condition of men. We look around us now and we see many of the wicked enjoying the comforts and also the luxuries of life. They seem to be prosperous, or as the Psalmist says, "spreading themselves like a green bay tree;" adding farm to farm—house to house—pulling down and building greater—saying to themselves, "I will eat, drink and be merry;" but God will remove all their treasures, and [illegible] all these joys this year.

On the other hand, we see many wading through scenes of sorrow and affliction, poor in this world's goods, yet they are "rich in faith, and heirs of the kingdom." This year there is to be a great change in their condition; they are to inherit the earth. They now dwell in huts compared to the mansions of the rich; but they are to dwell in mansions that Christ hath prepared for them in his Father's house.—They now weep over their poverty, soon will they rejoice over their possessions, and Christ will say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This year is the time when the languishing, dying servant of God will, as well as all other saints, be changed from mortal to immortality, and suffer no more.

Those that are in their graves will hear the voice of him that spake as never man spake, and whose voice shook the earth, and they will be delivered from the power of the grave. All this will be accomplished this year!! O, dear reader, is not this an important year in the world's history? Look at the works of art—see the tall spires of our cites as they glitter in the sunbeams—see the broad and well paved streets—and in fact everything that man can invent to beautify the earth, are all *this year* to pass away, and to be succeeded by a City not made with human hands. It is declared to be [fifteen hundred miles square—its walls of precious stones—its gates of pearl—its streets of gold—clear as transparent glass—and it will sparkle in the sunshine of God's glory! O what a scene is just before us! Neither tougue nor pen can describe it. The wicked wailing, the righteous praising—the wicked dying, the righteous living—the wicked falling, the righteous arising to be forever with the Lord. O, dear reader, are you a Christian? "Lift up your head, for your redemption draweth nigh." This year thou shalt be redeemed—have all thy tears wiped away—see thy long-sought home—gaze on the King in his beauty—see Abraham, Isaac and Jacob, and all the prophets, apostles and saints from every clime.

This year you will tread Satan under your feet. *This year* you will hear the song of the redeemed and the harpings of the angelic host. *This year* you will meet your little ones who lie in the grave, and they will live to die no more.

But are you of the other class living unprepared to meet God? This is the last year that you will have to make your peace with God. *This year* you may have to part with parents, or children, or companions, to meet no more. *This year* you will have to look upon that Being whom you have despised and rejected, and stand before him to hear the sentence, "Depart, ye cursed," unless you make a speedy preparation to meet him in peace. O take warning and flee to Christ before the door of mercy is closed against you. Do you see no evidence of the coming of Christ? Look at the nations of earth—see them gathering to the last final conflict. Look at the prophetic periods—God hath declared that at the end of the 1335 years shall be the resurrection, and 1260 of them were to close before the darkening of the sun, which happened May 19, 1780; then the 1260 end in 1779. 75 years—the difference between 1260 and 1335 end in 1854. O reader, "prepare to meet thy God" in 1854. Amen.

GEO. L. TEEPLE.

Bethel, July 12, 1854.

Present Truth.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world." Gal. vi: 14.

Our object will be to present the simple truth as contained in these words. We shall notice, first, what we are to understand by the Cross of Christ.

The importance of this question is manifest from the words of our Saviour, (Luke xiv: 27) "and whosoever doth not bear his cross and come after me, cannot be my disciple." We remark that it is not the cross of wood on which the Saviour was crucified; for that would be idolatry. Neither was it the sufferings of Christ in which the Apostle gloried; for that would be inhumanity to glory in the sufferings of another. There are many who think that the Cross consists in professing and advocating the doctrine of holiness. This is taking the effect for the cause; for it is the very design of the Cross to crucify to the world. It lays all our hopes in this life prostrate in the dust, and the man or woman who has the courage to take it up sells it all for the pearl of great price.

It has been the resort of the opposers of the Cross and [of present truth, in every age of the church, to screen themselves under the garb of holiness. In the days of our Saviour the Pharisees made the highest professions of holiness, and in many instances condemned our Lord and his followers for breaking the law. The priests also, who clamored for the Savior's blood, pretended to be so holy that they could not go into the judgment hall for fear of being defiled. The little "horn" who cast down the truth to the ground, made the highest pretensions to holiness, taking to himself the title of most holy Lord God the Pope, so that he as God sitteth in the temple of God shewing himself that he is God. The churches of our day compromise present truth and the Cross under the garb of pretended holiness, saying, If we are only ready, it matters not when the judgment comes. The Holy Ghost always accompanies present truth, but these cross-rejectors do always resist the Holy Ghost, as did their fathers.

We have been showing in what the Cross does not consist, and we shall now endeavor to show in what it does. The context throws some light on this point, (v. 12) "as many as desire to make a fair show in the flesh, they constrain you to be circumcised only lest they should suffer persecution for the cross of Christ." It is very clear from these words that it was the doctrines these men were preaching that constituted the cross or no cross. The one made a fair show in the flesh, that is they were popular and escaped persecution, and also escaped the cross. The other was unpopular and was persecuted and had to bear the cross. The great difference between those two classes of servants was, the one had present truth, the other had not.

But, says one, what do you mean by present truth? We mean that portion of prophecy which belongs to the present time. The bible is like a chart of the mighty ocean, on which all the dangerous places are clearly described, the latitudes and longitudes are all marked out, so that the skilful navigator who keeps a correct reckoning understands when he approaches those perilous places laid down on his chart, and by observing all the necessary precautions, having his ship in proper trim and keeping a sharp look-out, he passes through the dangers and reaches the harbor in safety. Now whatever part of the ocean the ship is sailing in, that part of the chart to her commander is present truth.—

In order to make this point still more clear, let us cast our eyes back on the history of the church.—The true prophets of God had generally to deliver very unpleasant messages to the people, of judgments on nations, cities, armies or individuals, as the case might be; and what made those messages still more unpleasant, was the vast numbers of false prophets that would contradict their testimony, and prophecy smooth things to the people. The general result was, the true prophets were either imprisoned or put to death; but as soon as the church had passed by this portion of her history, the prophets and their predictions were both honored by the nominal church. In the days of our Saviour they garnished the sepulchres of the prophets and acknowledged all the good in the past, but they rejected present truth. The more important the truth is, when the church arrives at it on the chart, the greater effort the devil makes to put it down.

In proof of this we refer to Revelation xii: 4. "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Some say this was pagan Rome that stood before the woman; we have no objections to say that pagan Rome was the agent employed by the devil to do his work; and he very frequently employs ministers of the gospel to crush present truth, and the better they understand the mode of attack, the more desirous he feels to have them employed in his service.

We see from the last of this chapter that "the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Revelation xix. 10, reads "for the testimony of Jesus is the spirit of prophecy." From these two portions of scripture we are enabled to mark out the attack of the old serpent. It is to destroy the remnant that have the testimony of Jesus, and that testimony is the spirit of prophecy; not past prophecy, which is a matter of history, and has become popular with the nominal church, but present truth. This constitutes the great battle field of the enemy of all righteousness.

But the church passes over the Apostolic age and that portion of the chart that had its fulfilment there.

The next place in the history of the church which stands out most conspicuous on our chart, is where she suffers under her professed friends; her instruction is to fly into the wilderness. She flies from a persecuting church, that professes to believe the Bible, and indorses all fulfilled prophecy, but casts down present truth to the ground. But the church passes on through this dark night of blood and slaughter and obtains toleration again. The next point of great importance on our chart is the time of the judgment and the unsealing of Daniel's book. The virgins go forth and deliver this message; but it is rejected by all the popular churches. They admit all the past fulfilment of prophecy from the beginning, but they reject present truth.

We now consider these points fully established; first, that the Cross of Christ, in which the Apostle gloried, consisted in present truth. Secondly, that present truth is that portion of the prophetic chart which describes the present action of the church where she is living. But do we now undestand our latitude and longitude sufficiently to give an answer to all that ask us, what of the night? I think we do. It is not our design here to give the evidence on time, but simply to state that we have no doubts from the very best of evidence that this is the year of jubilee, and that the proclamation of this is present truth and also constitutes the Cross.

We shall notice now a little of the effects of the Cross. The effect it produced in the Apostle was a mutual crucifixion—he unto the world, and the world unto him. One reason why the Apostle gloried in it was, because it produced in him the very thing the gospel requires; namely, to be dead to the honors and dishonors, the pleasures and the riches of the world.—Luke xiv. 26. "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple, and whosoever doth not bear his Cross and come after me, cannot be my disciple."

The truth brings the church into circumstances that nothing else will. It severs the nearest ties of family relationship.—But the disciple of Christ is called farther than this; even to lay down his life rather than deny the truth. Suppose he is not brought to the test; he, like the Apostle, stands ready to be offered, and God takes the will for the deed, and enters his name as a living martyr. Jesus Christ has bound the Cross on every one of his followers, and he that refuses to carry it cannot be his disciple.

It has been the same in every age as in our day, that the great body of professers have compromised truth and escaped the Cross. In the great movement of '43 and 44' the life-saving position that many took at that time was manifest. They tried to do all the good they could in their churches, but kept it a profound secret that Millerism had anything to do in the matter.—If it comes, said they to themselves, we will be all right; but if it does not come, we will be saved from making any sacrifice either of our standing in the church, or our property.

If all the church in every age had pursued this course, there never would have been a martyr, in the world for the truth, and if we judge from the testimony of our Saviour, there never would have been a christian in the world. God wants honest men or none—that will act out their faith if it cost them their lives. Our experience in this great movement is worth a great deal to us. We look back 1800 years and see the Saviour retiring in the evening with a few of his disciples to the mount of Olives. He told them many things about his coming, and among the rest he told them our experience. He anticipated our disappointment in the going forth of the virgins, and delivered it to us to fulfil before it became a matter of history. Had we known it, we never would have fulfilled it; but our infallible chart must be followed. We now look back on the whole movement and it affords a glorious light.—After our disappointment we passed through a long night of darkness, and as it is natural for men to sleep in the night, we slumbered and slept. But in one of our half-sleeping moments we saw a light in the distance, like to a small star light. It continued to increase and increase as we examined our chart, until our whole souls were lighted up again; but the best of all was, this light brought with it the same hallowed fire, into our very bones, that we felt in '43 and '44.—The night of sleep is now in the past, the day-star has arisen in our hearts, and we believe our darkness has gone forever.—We have obeyed the last heavenly call in this experience, and are on our way to meet the Bridegroom, with our lamps burning bright, reflecting their last glorious light on our landing place in 1854.

But John gives us another feature of our experience in Revelation x. While the Saviour in the parable of the ten virgins gives the outward movement of the church, John enters into our hearts and throws them open to the world. In the introduction of our experience in this chapter, "the angel lifts up his hand to heaven and swears by him that liveth forever that there should be time no longer." So that we see from what goes before that the experience is on time. The first thing brought to view is a little book open in the Angel's hand. The book of Daniel was to be sealed to the time of the end. This book is delivered open to the church, and she is commanded to eat it up. This was fulfilled to the very letter in '43 and '44. The book of Daniel (as it reads in the Catholic Bible) was completely devoured. It produced at first great joy and sweetness, but it afterwards became very bitter. Those only who passed through that experience can tell the unspeakable joy it afforded.—But our reckoning failed, and the Bridegroom tarried. The wise man says "Hope deferred maketh the heart sick. Our disappointment was exceedingly bitter. We sacrificed our good names, our fortunes, our situations, but the worst of all was, we were left in darkness. But this darkness, however, is succeeded by the last message and last cross on the chart, and that is "to prophecy again before many people and nations and tongues and kings." The Angel says, "thou must prophesy again."—We ask who will refuse and be innocent, heavy as the Cross may be. This is the Midnight cry and the last call of mercy to the world. Then ye Soldiers of the Cross, take it up; let your light shine and your colors fly from the very mast head; thou hast but an hour to fight and victory is infallibly certain.

In conclusion I would say, let the proud glory in their popularity; let the miser glory in his wealth; let the man of pleasure glory in the lusts of the flesh; let the warrior glory in his conquests and let the slaveholder glory in grinding the face of the poor; but God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is crucified unto me and I unto the world.

ABRAHAM FLAVELL.

SUGAR HILL, August 17th, 1854.

Br. Merriam:—My heart is full, and while I sit down to pen a few of my thoughts and feelings for the Crisis, I pray God that what I write may be for his glory, and for the edification of the Church of God.—We are now passing through the straights, and some are falling on the right hand, some on the left, which increases our trials, and makes our hearts sad; and we are ready to exclaim from the bitterness of our souls, who will be able to stand?—While the unholy elements are raging against the truth, my faith stands unshaken, that Jesus will come this year to redeem his people. God's word declares, "the wise shall understand," and I sincerely believe it was the definite time they were to understand; the true time I believe is now understood. God's dear children will love the time, and prepare for the glorious change that awaits them. God has commanded his servants to "write the vision and make it plain; that he may run that readeth it." Now if the time could not be understood by man, why did God say make it plain? He did design his Church should know the time of her deliverance, as plainly as Noah knew when the flood was coming. Thus it was spoken by the prophet, and thus it is being fulfilled, thank God. And who are the wise? They are those that believe God: and he has "chosen the poor of this world, rich in faith, and heirs of the kingdom." It is not the great, the high and the noble; for that "that is highly esteemed among men, is an abomination in the sight of God." Who were the wise in the east in the days of our Saviour's first Advent to the world? To whom was his birth revealed? To the humble shepherds on the plains of Bethlehem watching their flocks by night. And lo an Angel was sent from God to announce the birth of the Saviour, saying, "unto us is born this day, in the city of David, a Saviour which is Christ the Lord. Who believed that Bethlehem babe born in a manger, was the Saviour of the world? Those humble shepherds believed it. Who were his followers? Oh it was the poor class of people, a few fishermen and the like. But did not the rulers believe on him? But very few who were thought much of believed him to be the Mesiah. There was Simeon and Anna, they were waiting for the consolation of Israel;" they knew him; and why did they know it was Jesus? Because they understood their Bibles which told them the time when he should be born; and when the time had come, the good old grey-headed sire took the babe in his arms and blessed him, and said, "now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel. And now this moment while I write, my heart is melted into devout thanksgiving and praise to God that unto us a Saviour was born—that he lived our example—died our sacrifice—and rose again for our justification. Oh blessed, blessed THRICE BLESSED *be the Lord*, we shall see that Bethlehem Babe soon, not as a babe in a manger; but crowned a King upon his throne. "And unto them that look for him shall he appear the second time without sin unto salvation." Who are looking for and expecting him soon to come? It is that class of Brn. mostly in our Advent ranks, that have been the least esteemed among men; but God has loved them; and when they heard the voice of the good shepherd, they knew his voice from that of a stranger, and they were ready to follow him, glory to his blessed name. Oh yes, "as the cross bearing throng were advancing along" they were glad to step in the train and move along with them. The Midnight Cry aroused them from their slumbers, and they listen—they know the voice of God is in it—they shake themselves from their lethargy—they trim their lamps—they search God's word, and are ready to exclaim, this is that spoken by the Saviour in the 25th of Matt.—They search into those things. Angels desired to look into them (and whoso readeth let him understand,) and they find the days of the tribulation of the Church commenced in 519, and the days of that tribulation were to last 1260 years, and immediately after those days expired the sun should be darkened. Those days did end in 1779, and 75 years from that our long looked-for Saviour will come. The sun was darkened May 29th, 1780, which marks the days of tribulation ended. Daniel is to stand in his lot at the end of the 1335 days; those days commenced in 519 and consequently will end this year. Oh then, if this be true, the great Life-giver will come and give life to his saints—the resurrection will take place—and Daniel will stand in his lot. Glory, Hallelujah for such a bright prospect as this.

But do the rulers believe? Many of the so called pioneers in the cause reject it; but it is no less true; and although many of our dear Brn. that went forth with us in '44, refuse to go with us now, yet we must move onward. We must go out once more whole-hearted and untrammeled—go on to the "*flat rock*"—cut our ropes—let go our boats—make no provision for the flesh to fulfill the lust thereof and this time

Our Deliverer will come,
Oh yes, we shall not be disappointed again—the Bridegroom will come, and they that are ready will go in with Him to the marriage, and the door will be shut.—Oh what shouts and happy greetings in that day. There friends will meet again who have loved; but oh the awful time of separation here on the earth! Parents and children will then have to part to meet no more. Truly, thought I, when I read in the last Crisis the letter from Br. Brewer, that dear Brother knows the feelings of my heart for my poor lost children; and none but a parent can know the anguish of a parent's heart, while [illegible] that Jesus is coming this year, and their children unprepared, I often cry, "behold a mother's tears, and hear a mother's prayers for her loved ones, oh Lord;" and *mercy*, *mercy* shall be my plea, as long as Christ is on the mercy seat. Our cup will be a mixture until we arrive safely at home; then sorrow and mourning will flee away.

Our meeting here was well attended by Brn. from abroad. There are a goodly number in this region that believe in time, thank the Lord, and they expect Jesus will come this year. They came together like wells full of water, and like clouds filled with rain; and we had a refreshing season from the presence of the Lord. It will be remembered by us till Jesus comes. God was with us of a truth; and never did I wait upon a company of Brn. and Sisters with such delight as in this meeting. The preaching by Br. Whitney was plain, and to the point, under the demonstration of the spirit and power from on high; and we do hope good will be the result. The spirit of '44 was with us, not a hard censorious spirit, but a spirit of love and of power, and of a sound mind, blessed be the Lord. Those dear Brn. and Sisters who stand aloof for fear of another disappointment, and refuse to go out with us to meet the Bridegroom, do not realize how much they are losing. I never was so thankful as I am now that my eyes have been open to see this glorious light; and never so thankful as now that I am numbered with this people that is every where spoken against. All glory to the name of our God; he will lead his little army safely through, and give them everlasting consolation in his kingdom *this year*. I thank God's holy name that he has raised up men in these last days, and endowed them with power from on high, (whose terors make us not afraid,) to give this last note of warning to this fire-doomed worl. Their voice is heard through the length and breadth of the land, "behold the Bridegroom cometh, go ye out to meet him."—The watchmen are giving the true time of night—their echo is "the morning cometh and also the night;" and happy will be, in a little from this, that company that shall heed the cry, and get ready to hail the coming King. Cheer up, then, my dear Brn. and sisters, we shall soon gain that healthful shore where parting will never come. We formed a happy acquaintance with Brn. from a distance in our meeting, that we no more expect to meet till we meet in the Kingdom of God. We hope there to meet all the dear saints to part no more forever. [Amen. From your sister in tribulation.

ABIGAIL MUSSEY.

For the World's Crisis.

The Christian Pilgrim. Heb. XI., 13.

BY WILLIAM SHEPHERD.

Air—*Lily Dale*.

As a pilgrim and stranger I wander alone
Through this world of sin and wo;
But my Saviour is near, and I've nothing to fear
As I homeward and heavenward go.

CHORUS,

O Saviour, dear Saviour, quickly appear,
Then thy saints shall rejoice in their bright, happy home,
And thy kingdom in glory share.

The afflictions and trials I meet on the way
Shall but work out a rich bequest;
And they may not compare with the joy I shall share
In the home of the promised rest.

How I long for that day when the trumpet shall sound,
And the pilgrim cease to roam;
When the morning shall break, and the Saviour shall take
All his wandering children home.

When Jesus will triumph o'er all His foes,
The usurper shall destroy;
And the sighs of distress, and the groans of the oppressed
Will be turned into songs of joy.

And the earth to an Eden shall all be restored,
And sweet flowers perennial bloom;
Then God shall recall every trace of the fall,
And destroy even death and the tomb.

Elizabethtown, N. J., Aug., 1854.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works; The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, SEPTEMBER 20, 1854. NUMBER 34.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

An Exposition of the Seven Seals.

BY S. S. BREWER.

By way of introduction to this little Tract, I wish to say to the reader, it is published at the request of quite a number of the friends and lovers of truth, and as to what amount of truth it may contain, I will leave you to judge: but let me say it is offered with a sense of my own inability to produce anything without God's blessing, beneficial to the cause of the same.

The Book to which we are about to invite your special attention, has been considered by many, a series of inexplicable mysteries—A SEALED BOOK; and, I need not tell you that it is held to a greater or less extent, in the same estimation, by many to this very hour: but I now propose to you, dear reader, the necessity of letting its AUTHOR stamp ITS CHARACTER and ITS OBJECT.

First, its character. It is stated to be, "The *Revelation* of Jesus Christ, which God gave unto him, TO SHEW unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the WORD OF GOD, and of the testimony of Jesus Christ, and of all things that he saw. BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY, and keep those things which are written therein; for the time is at hand." What sense or reason is there in such a sentiment, "A SEALED BOOK OF REVELATION?" To reveal, is to show that which is or was secret. We will examine in the second place, *its object.* It is "TO SHEW UNTO HIS SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS." Now, then, if it is to *shew* things which must come to pass, it certainly is not to seal them in such a sense as many contend they are. In Rev. xxii: 10, John is commanded to "SEAL NOT the sayings of the prophecy of this Book." The Apostle declares, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." The Most High spake to Amos in the third chap. seventh verse, and declared "Surely the Lord God will do nothing *but he revealeth his* SECRETS unto his servants the prophets." Can you believe that? Again, what saith the Scriptures, Deut. xxix: 29, "The secret things belong unto the Lord our God: *but those things* which are REVEALED *belong to us and our children forever.*" Now, then, the revelations of God *belong to us*, so saith the Lord. Did God reveal his secrets to his servants? He most assuredly did. Proof. When he determined to destroy the world, he revealed it to Noah in his day. When he was about to destroy Sodom, he revealed it to Lot. When he purposed to destroy Babylon, he made it known to his servants, Isaiah and Jeremiah. When he purposed in his heart to destroy Nineveh, he revealed it to Jonah. He has purposed in his heart to destroy *this wicked world, and as he "will do nothing without* REVEALING *his* SECRETS *to his servants the prophets*," he has done it, and fixed the times and bounds. Hear the apostle: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the *times before appointed*, and the bounds of their habitation." He has done it in the prophecies of his *servant Daniel.* Read and believe them. "*He hath in these last days spoken unto us by his Son.*" Heb. i: 1, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." John xv: 15, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." The apostle Paul declares, "He hath *appointed a* DAY *in the* which he will *judge the world.*" Men are not judged at death—*there is a* DAY *appointed.* Acts xvii: 31, "Because *he hath appointed a* DAY *in the which he will judge the world* in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." And when *they heard of the resurrection of the dead, some mocked.*" So it seems it is to be at the resurrection of the dead. And we are exhorted to look and see the day approaching. Heb. x, "Let us hold fast the profession of our faith without wavering: for he is faithful that promised: And let us consider one another, to provoke unto love, and to good works; Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; *and so much the more as ye see the* DAY *approaching.*" How vastly different are the teachings of the apostle concerning *the day* and the knowledge of it, when contrasted with the preaching of the present age! He would have us *see* there is a day coming and mark its approach. But how shall we see it approaching? This question will be answered hereafter, in the explanation of the sixth seal. It may be necessary here to offer a remark on the expressions, "*things which must shortly come to pass*," also "*the time is at hand*," as found in Rev. i: 1, 3. Observe, dear reader, he is commanded thus, "Write the things which *thou hast seen*, and the *things which are*, and the things which shall be *hereafter.*"—There it was to be a history of the past, present, and, in advance, or the future.—Some things did shortly come to pass.—But in the investigaton of this subject, the reader must perceive that there were events to transpire *covering centuries*; for instance, take Rev. xii: 6, which all, except those who basely pervert the word of God, allow to be years, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days.*" Will those who take the ground, that it was all fulfilled in the destruction of Jerusalem, be candid enough to stop and consider these two passages, one in the first chapter of Revelation, "Behold he *cometh with clouds; and* EVERY EYE SHALL SEE HIM."—The other, in the twentieth chapter and twelfth verse: "And I saw the *dead*, small and great, *stand* before God; and the books were opened: and another book was opened, which is the book of life, and the *dead were judged* out of those things written in the books." Turn and read the three succeeding verses—the *sea* was to give up her dead—*these are all in the future.* Lastly, in these preliminary remarks, let me observe, this Book was written *after* the destruction of Jerusalem, and as there were things written which *should be after that time*, we must look for the fulfilment of them as predicted, in the consecutive and chronological order of the Book, and as referred to in the first verse of the fifth chapter: "And I saw in the right hand of him that sat on the throne a BOOK written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, "Weep not: Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof." We read of seven churches, which are prophetic, covering seven periods of the Gospel dispensation, commencing with the church of Ephesus, which means *chief, desirable*; and ending with the Laodicean, which means judgment of the people—age of judgment—the present age. If you will take your Bible, and read the history of this church, as recorded in the third chapter, beginning at the fourteenth verse, you will perceive by the account there written, that there was no such church in existence at the time this book was written. It was to be a *lukewarm* church, neither *cold* nor *hot—rich, increased in goods, wretched, miserable, blind and naked*, to be *spued out of God's mouth.* A perfect picture of the present church.

There is an account of *Seven Trumpets*, covering as many periods in the present dispensation. Seven Vials also. Now, in our humble opinion the Seven Seals cover seven periods of the church's history. Six of them reached to the Judgment of the Great Day. The first, commencing with the preaching of John the Baptist, and ending with the sixth, under which we are now living. John's message was the commencement of *dispensational truth.* The *present message*, now ringing in the ears of a sleepy church and a guilty world, is the closing dispensational truth to the last generation. *This is the dispensation*, Christ refered to in Matt. xxiv, that should not pass away till all be fulfilled. Now for the reasons. You shall have them. *The* generation *then* living *did not see* all the events consummated as recorded in his discourse on that occasion—they did not see the events, recorded in the 29th, 30th, and 31st verses, transpire. They certainly did not see the Son of man coming in the clouds of heaven with power and great glory. The army of the Roman hero, Titus, was not the coming of the Son of man in the clouds of heaven with power and great glory—They did not hear the great sound of the trumpet that the Saviour spake of in the 31st verse. Neither were the cruel Roman murderers, or the unbelieving Jews, His, (the *Son of God's*) *elect.* The *elect* referred to in the 31st verse, are those spoken of by the apostle Peter in his first epistle, 1st chapter, 2d verse. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." 1st Cor. xv: 51, 52, Those in their graves and those now alive. "Behold I shew you a mystery: We shall not all SLEEP, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the *trumpet shall sound, and the dead shall be raised* incorruptible, and we shall be changed."—That trump you *soon will hear.* Let me add, *the present generation* is the only one that has ever lived to see all the signs fulfilled, and you are one of them.

By the above remarks we see *first*, it was to be a *Revelation*—to show what was to come to pass. In the *second* place, John was commanded *not to seal* the sayings of his prophecy. Rev. xxii: 10.—In the *third* place, we see it reaches to *the resurrection of the dead.*

We are now prepared to examine the BOOK referred to. John was solicitous to know concerning the things written in the Book. "And I wept much because no man was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, "*Weep not*: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Let us proceed to notice the sixth chapter, in which the SEVEN SEALS are recorded, and the events as they were to transpire.

FIRST SEAL.

"And I saw when the Lamb opened one of the seals and I heard as it were the noise of *thunder*, one of the four beasts, saying, Come and see.

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

The reader will observe the expression, "ONE OF THE FOUR BEASTS, saying, *Come and see.*" The four beasts referred to are recorded in the fourth chapter, seventh verse, "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."—The first beast, or living creature, is, in our opinion, the SYMBOL OF THE CHURCH. The WHITE HORSE, the government. A white horse. Why a white horse? White denotes purity, and in the exposition of this subject you will observe a transition from *white* to *red*, then to *black*, then to a *pale* horse. As soon as the first seal is opened, he hears as *it were the noise of thunder.* Thunder, in the natural world, causes a division. It results in a separation of pure from impure elements. In making an application of the metaphor to the church, we see its fitness. John xv: 19. "I have chosen you out of the world." Again, "Come out from among them, be ye separate." Truly John's preaching broke like thunder on the impure carnal ears and hearts of the Jews. And the preaching of Jesus brought out and separated his children from sin and sinners.—The *first beast*, or living creature, was like a lion. Why was the church like a lion? In Prov. xxviii: 1, we are told that "the righteous are bold as a lion." And truly the church were righteous and free from fear of men or death. They counted not their lives dear, so that they might win Christ."

We will now make an application of the *white horse* under this first seal. He sees him with one seated thereon, having a *bow* and *crown*, going forth conquering and to conquer. This, doubtless signifies the emperor Cæsar Augustus. He wore a crown of universal empire, as it is stated in Luke ii: 1. He decreed that the world should be taxed. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all *the world should be taxed.*" Having a bow—the principal weapon of warfare at that epoch. Why a white horse? I suppose this color was chosen from the fact that the Roman government was free from shedding the blood of the disciples or apostles, for the faith of the gospel, at the precise time when this *thunder* was heard, and this seal opened. The slaying of the children by Herod was previous to the loosening or opening of the first seal.—That took place under the law. We will now proceed to examine the

SECOND SEAL.

"And when he had opened the second seal, I heard the second beast say, Come and see,

"And there went out another horse that *was red*; and power was given to him that sat thereon TO TAKE PEACE FROM THE EARTH, and that they should kill one another: and there was given unto him a GREAT SWORD."

The reader will be careful to observe a change in the symbols of the church from a *lion* to a *calf.* The horse from *white* to *red.* The third beast said, COME AND SEE. The church is called to see and pass through a series of cruel and bloody persecutions. This seal was opened in the days of NERO, who commenced a *bloody* persecution on the church, which was carried through the reigns of his successors, Domitian, Trajan, Antonius, Severus, Maximian, Decius, Valerian, Aurelian, Diocletian. What a change—from *white* to *red!* The power that had not shed the blood of saints at the commencement of the gospel dispensation, under the symbol of a white horse, is now seen in vision with a sword in hand taking peace from the earth, and *red* with the blood of the martyrs of Jesus. The second beast, or living creature, or state of the church, is compared to a *calf*, harmless, non-resistant. In that state they were slaughtered like calves. The sword of political vengeance was unsheathed by these monsters, and made gory with the blood of millions of the followers of the meek and lowly Jesus. For facts on the above, you can consult Ecclesiastical History. We will now proceed to examine the

THIRD SEAL.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The third beast was heard to say, COME AND SEE. And the THIRD BEAST HAD A FACE AS A MAN. O what a change in the condition of the church! O how is the gold become dim! The most fine gold changed from the courage of the lion and the innocence of the calf, to the fearful and depraved condition of poor, corrupt human nature, *the face of the man.* Under this third seal, the church begins to lose its identity with the gospel simplicity, taking only the rule laid down by the apostle Paul, to Bishop Timothy, in his 2d epistle, 3d chapter, 15th verse, "*That from a child thou hast known the holy scriptures which are able to make thee wise unto salvation, through faith* which is in Christ Jesus. All *scripture* is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for *instruction* in righteousness: That the man of God may be *perfect*, thoroughly furnished unto all good works." Under this seal the church begins to grow wiser and better, in their own opinions, than the apostles; and so they originated creeds with *the face of the man* on their broad phylacteries, and became "penny wise, and pound foolish." The holy scriptures were no longer sufficient or profitable for doctrine. They then begot illegitimate churches, with their OWN LIKENESS upon them. And the THIRD BEAST *was like the face of the man*—proud, selfish, sectarian, worldly-minded, lovers of pleasure more than God, having a form of godliness, but denying the power thereof. Dear reader, it saddens our heart to think of it. O how true the language of the poet!

"Thy very bride her portion
And calling hath forgot,
And seeks for ease and glory,
Where thou, her Lord, art not."

There is a change also in the political symbol from a red to a BLACK HORSE, denoting calamity, famine and discord.—Come and see—is heard by the third living creature. This seal was opened in the days of Constantine, and shortly a series of sad calamities befell the government, which did not close with the reign of the above monarch. War, pestilence and famine trod on the steps of each other. For proof see Gibbon, on the decline and fall of the Roman Empire. On page 328, of vol. 1, we find the following account of calamities which befell mankind:—

—"But a long and general famine was a calamity of a more serious kind; it was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the prospect of the future harvest. *Famine* is almost always followed by epidemical diseases, the effect of scarcity and unwholesome food. Other causes must, however, have contributed to the furious plague which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family in the ROMAN EMPIRE. During some time, *five thousand* persons died daily in Rome. And many towns, they that had escaped the hands of the barbarians, were *entirely depopulated.*"

Such is the language of the historian, Gibbon. Truly it was a *black* period.

We will now introduce on this point, the testimony of Chas. Beecher, son of the venerable Lyman Beecher. It is taken from his sermon on "The Bible a sufficient creed."

"Our best, most humble, devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the *spawn of the dragon.*—They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising generation of saints and martyrs which they were fostering. * * * This is a radical feature of Romanism, revived under a Protestant form, just as really as saint-worship was a radical feature of Paganism, revived under a Christian form. What has been a radical feature of the Roman apostacy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable church fog of tradition for an infallible interpretation? And how was it that this celebrated feature of the Roman system took its rise? I answer, in the voice of history, by creed-making. It was the creed-making power, which began in the second century, that crept slowly and stealthily forward, and was first exercised in general council in the fourth century, which afterwards centered in the Vatican, and sets its veto on the Bible. This making an authoritative creed, to which the clergy were compelled to subscribe, was the first step; the absolute prohibition of the Bible to the people was the last step. The difference between was only the growth of the principle. For the right to dictate *what* a man shall find in the scriptures, and the right to dictate that he shall find *nothing*, are one. * * * Look at the facts. *The apostolic churches, during the whole of the first century, had no creed but the Bible.* The apostles' creed even, the simplest, oldest, most harmless of the species, was not made by the apostles. "There is," says Mosheim, "indeed extant, a brief summary of Christian doctrines, called the apostles' creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, *all who have knowledge of antiquity, confess unanimously, that this* OPINION IS A MISTAKE, and has no foundation." And, still more, when it was made, it was not a *test.* It will be observed that, in this argument, "creed" means not articles of belief, but articles made authoritative *tests.* There was no such test in existence during nearly the whole of the two first centuries. They were never heard of until after councils appeared. During the whole of that time churches were independent, all members equal. Each church chose her own officers, and each church was a Presbytery in itself. The modern forms of Presbyteries, Synods and General Assembles, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. "These councils," says Mosheim, "of which no vestige appears before the middle of this (second) century, changed nearly the whole form of the church; for by them, in the first place, the ancient rights and privileges of the people were very much abridged, and, on the other hand, the influence and authority of the bishops were not a little augmented." By thus consolidating the churches, by delegates, into a political union, was formed a HIERARCHY. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people. Things went on gradually until A. D. 325, when the first General Council was called, and the first general creed made, viz. the Council of Nice, and the Nicene Creed.

How was this council called? By the authority of Christ? By the authority of the church? It was called by the authority of a man who was not even a member of the Christian church—a man who was an Emperor, and that of Rome. The Roman Emperor, by his absolute political power, assembled a general council of the Christian church! Three hundred and eighteen bishops fully settled the doctrines taught in the Bible, banished Arius in Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds.

Had I time, I could go on to show you how they multiplied in swarms; creating and fomenting those very divisions they designed to suppress—part and parcel of that ambitious and apostate hierarchy. I would show you how the creed-making power, thus unknown to apostolic times, thus a political idea, thus first exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostacy in all its stages, and having masked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostacy; and this power it is that we are now reviving under a Protestant form. For, we are doing the self-same things by which that creed-making then and there began; and, strange to say, are using the self-same arguments therefor. What were the Romish arguments, from the days of the Nicene debate down to the pontifical anathema? They were, Truth is one—therefore true believers cannot differ. But they do differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side is heresy, "*Quod semper, Quod ubique, quod ab omnibus*,"—that is, heresy is the opinion which is in the *minority.* A strange rule in the world when wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes, shear off the troublesome thinkers, and sing stagnant hallelujahs! This by way of keeping the church pure! This has been Rome's policy. Mother of harlots! How holily she has protected the PURITY OF THE CHURCH!"

There, dear reader, you have the *face of the man* standing out in bold relief.—We will now offer a few remarks on the following language of the Revelator:—

"A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

During the famines and pestilences, there would necessarily be a great scarcity of food, and instead of the usual quantities being sold, it would be dealt in small parcels. Let me quote a short extract from Gibbon, vol. 3, page 269:—

"The unfortunate city of Rome gradually experienced the distress of scarcity, and at length, the horrid ravages of *famine; the daily allowance of three pounds* of bread was reduced to one HALF, to one THIRD, to NOTHING; and the price of corn still continued to rise in a rapid and extravagant proportion, * * * and the progress of the famine invaded the marble palaces of the senators themselves. The persons of both sexes who had been educated in the ease and enjoyment of luxury, discovered how little is required to supply the demands of nature, and lavished their unavailing treasures of gold and silver to obtain the coarse and scanty sustenance which they would formerly have rejected with disdain. The food the most repugnant to the sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured and forcibly disputed by the rage of hunger."

Truly there was a most literal fulfilment of "*a measure of wheat for a penny, and a measure of barley for a penny.*"—"And see thou HURT NOT *the oil and the wine.*" This may have reference to the abolishing of the decree of Diocletian, issued in A. D. 303 in the nineteenth year of his reign, to persecute the saints, which was counteracted by a decree from Constantine granting all free toleration throughout the empire. *Grace*, or in plainer terms, let me say religion is compared to *wine.* See the first verse of the fortieth chapter of Isaiah, "Buy *wine*," &c. The saints are called in one instance, the "sons of oil." See Zech. 4: 14.—Speaking doubtless, in my opinion, of John and Daniel, Zechariah calls them the two "anointed ones," (margin,) "sons of oil." They are called two witnesses in Rev. xi: 3, and, in the 10th verse, they are called *two prophets—two sons of oil.* We read of the oil of gladness—"he hath *anointed* thee with the oil of gladness." Isaiah speaks of the "oil of joy for mourning." "See thou hurt not the oil and the wine." We shall have to recur to some points again in the explanation of this seal. We leave it for the present and proceed to an examination of the fourth seal.

(To be concluded next week.)

HERMON, Me., Sept. 4, 1854.

Dear Bro. Merriam: I thought I would report myself through the Crisis. For the last weeks I have visited the following places, viz: Pittston, Windsor, Prospect, Newburgh, Ripley, Dover, Exeter, Levant and Hermon. In all these places I find some that are believing God, and looking for the promise at the end of the days, which will take place this present year, in the tenth day of the seventh month, to fulfil the word of the Lord written in the law and the prophets. So, we perceive, we have but a very short time to toil here. If faithful, we shall soon be free from sickness, sorrow, pain and death. Glory to God! It cheers my heart to think of the rest that remains to the people of God who have been down-trodden and persecuted ever since the days of Abel. But God remembers them, and will soon gather them to himself.

There are quite a number here who are looking for the Lord this fall. We had a good Conference on Saturday. Some eighty gave in their testimony in favor of the truth. I pray God they may be ready when the Bridegroom comes.

I am your brother in tribulation.

GEO. W. BROWN.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, SEPTEMBER 20, 1854. NUMBER 34.

THE WORLD'S CRISIS,
PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF
JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town and STATE* at the top of the page with the date.

An Exposition of the Seven Seals.

BY S. S. BREWER.

By way of introduction to this little Tract, I wish to say to the reader, it is published at the request of quite a number of the friends and lovers of truth, and as to what amount of truth it may contain, I will leave you to judge: but let me say it is offered with a sense of my own inability to produce anything without God's blessing, beneficial to the cause of the same.

The Book to which we are about to invite your special attention, has been considered by many, a series of inexplicable mysteries—A SEALED BOOK; and, I need not tell you that it is held to a greater or less extent, in the same estimation, by many to this very hour: but I now propose to you, dear reader, the necessity of letting its AUTHOR stamp ITS CHARACTER and ITS OBJECT.

First, its character. It is stated to be, "The *Revelation* of Jesus Christ, which God gave unto him, TO SHEW unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the WORD OF GOD, and of the testimony of Jesus Christ, and of all things that he saw. BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY, and keep those things which are written therein; for the time is at hand." What sense or reason is there in such a sentiment, "A SEALED BOOK OF REVELATION?" To reveal, is to show that which is or was secret. We will examine in the second place, *its object.* It is "TO SHEW UNTO HIS SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS." Now, then, if it is to *shew* things which must come to pass, it certainly is not to seal them in such a sense as many contend they are. In Rev. xxii: 10, John is commanded to "SEAL NOT the sayings of the prophecy of this BOOK." The Apostle declares, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." The Most High spake to Amos in the third chap. seventh verse, and declared: "Surely the Lord God will do nothing *but he revealeth his* SECRETS unto his servants the prophets." Can you believe that? Again, what saith the Scriptures, Deut. xxix: 29, "The secret things belong unto the Lord our God: *but those things* which are REVEALED *belong to us and our children forever.*" Now, then, the revelations of God *belong to us*, so saith the Lord. Did God reveal his secrets to his servants? He most assuredly did. Proof. When he determined to destroy the world, he revealed it to Noah in his day. When he was about to destroy Sodom, he revealed it to Lot. When he purposed to destroy Babylon, he made it known to his servants, Isaiah and Jeremiah. When he purposed in his heart to destroy Nineveh, he revealed it to Jonah. He has purposed in his heart to destroy *this wicked world, and as he "will do nothing without* REVEALING *his* SECRETS *to his servants the prophets,"* he has done it, and fixed the times and bounds. Hear the apostle: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the *times before appointed*, and the bounds of their habitation." He has done it in the prophecies of his *servant Daniel.* Read and believe them. "*He hath in these last days spoken unto us by his Son.*" Heb. i: 1, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." John xv: 15, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." The apostle Paul declares, "He hath *appointed a* DAY, *in the* which he will *judge the world.*" Men are not judged at death—*there is a* DAY *appointed.* Acts xvii: 31, "Because *he hath appointed a* DAY *in the which he will judge the world* in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." And when *they heard of the resurrection of the dead, some mocked.*" So it seems it is to be at the resurrection of the dead. And we are exhorted to look and see the day approaching. Heb. x, "Let us hold fast the profession of our faith without wavering: for he is faithful that promised: And let us consider one another, to provoke unto love, and to good works; Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; *and so much the more as ye see the* DAY *approaching.*" How vastly different are the teachings of the apostle concerning *the day* and the knowledge of it, when contrasted with the preaching of the present age! He would have us *see* there is a day coming and mark its approach. But how shall we see it approaching? This question will be answered hereafter, in the explanation of the sixth seal. It may be necessary here to offer a remark on the expressions, "*things which must shortly come to pass,*" also "*the time is at hand,*" as found in Rev. i: 1, 3. Observe, dear reader, he is commanded thus, "Write the things which *thou hast seen*, and the *things which are*, and the things which shall be *hereafter.*"—There it was to be a history of the past, present, and, in advance, or the future.—Some things did shortly come to pass.—But in the investigation of this subject, the reader must perceive that there were events to transpire *covering centuries*; for instance, take Rev. xii: 6, which all, except those who basely pervert the word of God, allow to be years, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days.*" Will those who take the ground, that it was all fulfilled in the destruction of Jerusalem, be candid enough to stop and consider these two passages, one in the first chapter of Revelation, "Behold he *cometh with clouds; and* EVERY EYE SHALL SEE HIM."—The other, in the twentieth chapter and twelfth verse: "And I saw the *dead*, small and great, *stand* before God; and the books were opened: and another book was opened, which is the book of life, and the *dead were judged* out of those things written in the books." Turn and read the three succeeding verses—the *sea* was to give up her dead—*these are all in the future.* Lastly, in these preliminary remarks, let me observe, this Book was written *after* the destruction of Jerusalem, and as there were things written which *should be after that time*, we must look for the fulfilment of them as predicted, in the consecutive and chronological order of the Book, and as referred to in the first verse of the fifth chapter: "And I saw in the right hand of him that sat on the throne a BOOK written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, "Weep not: Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof." We read of seven churches, which are prophetic, covering seven periods of the Gospel dispensation, commencing with the church of Ephesus, which means *chief, desirable;* and ending with the Laodicean, which means judgment of the people—age of judgment—the present age. If you will take your Bible, and read the history of this church, as recorded in the third chapter, beginning at the fourteenth verse, you will perceive by the account there written, that there was no such church in existence at the time this book was written. It was to be a *lukewarm* church, neither *cold* nor *hot—rich, increased in goods, wretched, miserable, blind and naked*, to be *spued out of God's mouth.* A perfect picture of the present church.

There is an account of *Seven Trumpets*, covering as many periods in the present dispensation. Seven Vials also. Now, in our humble opinion the Seven Seals cover seven periods of the church's history. Six of them reached to the Judgment of the Great Day. The first, commencing with the preaching of John the Baptist, and ending with the sixth, under which we are now living. John's message was the commencement of *dispensational truth.* The *present message*, now ringing in the ears of a sleepy church and a guilty world, is the closing dispensational truth to the last generation. *This is the dispensation*, Christ refered to in Matt. xxiv, that should not pass away till all be fulfilled. Now for the reasons. You shall have them. *The* generation *then* living *did not see* all the events consummated as recorded in his discourse on that occasion—they did not see the events, recorded in the 29th, 30th, and 31st verses, transpire. They certainly did not see the Son of man coming in the clouds of heaven with power and great glory. The army of the Roman hero, Titus, was not the coming of the Son of man in the clouds of heaven with power and great glory—They did not hear the great sound of the trumpet that the Saviour spake of in the 31st verse. Neither were the cruel Roman murderers, or the unbelieving Jews, His, (the *Son of God's*) *elect.* The *elect* referred to in the 31st verse, are those spoken of by the apostle Peter in his first epistle, 1st chapter, 2d verse. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." 1st Cor. xv: 51, 52, Those in their graves and those now alive. "Behold I shew you a mystery: We shall not all SLEEP, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the *trumpet shall sound, and the dead shall be raised* incorruptible, and we shall be changed."—That trump you *soon will hear.* Let me add, *the present generation* is the only one that has ever lived to see all the signs fulfilled, and you are one of them.

By the above remarks we see *first*, it was to be a *Revelation*—to show what was to come to pass. In the *second* place, John was commanded *not to seal* the sayings of his prophecy. Rev. xxii: 10.—In the *third* place, we see it reaches to *the resurrection of the dead.*

We are now prepared to examine the BOOK referred to. John was solicitous to know concerning the things written in the Book. "And I wept much because no man was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, "*Weep not*: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Let us proceed to notice the sixth chapter, in which the SEVEN SEALS are recorded, and the events as they were to transpire.

FIRST SEAL.

"And I saw when the Lamb opened one of the seals and I heard as it were the noise of *thunder*, one of the four beasts, saying, Come and see.

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

The reader will observe the expression, "ONE OF THE FOUR BEASTS, saying, *Come and see.*" The four beasts referred to are recorded in the fourth chapter, seventh verse, "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."—The first beast, or living creature, is, in our opinion, the SYMBOL OF THE CHURCH. The WHITE HORSE, the government. A white horse. Why a white horse? White denotes purity, and in the exposition of this subject you will observe a transition from *white* to *red*, then to *black*, then to a *pale* horse. As soon as the first seal is opened, he hears as *it were the noise of thunder.* Thunder, in the natural world, causes a division. It results in a separation of pure from impure elements. In making an application of the metaphor to the church, we see its fitness. John xv: 19. "I have chosen you out of the world." Again, "Come out from among them, be ye separate." Truly John's preaching broke like thunder on the impure carnal ears and hearts of the Jews. And the preaching of Jesus brought out and separated his children from sin and sinners.—The *first beast*, or living creature, was like a lion. Why was the church like a lion? In Prov. xxviii: 1, we are told that "the righteous are bold as a lion." And truly the church were righteous and free from fear of men or death. They counted not their lives dear, so that they might win Christ."

We will now make an application of the *white horse* under this first seal. He sees him with one seated thereon, having a *bow* and *crown*, going forth conquering and to conquer. This, doubtless signifies the emperor Cæsar Augustus. He wore a crown of universal empire, as it is stated in Luke ii: 1. He decreed that the world should be taxed. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all *the world should be taxed.*" Having a bow—the principal weapon of warfare at that epoch. Why a white horse? I suppose this color was chosen from the fact that the Roman government was free from shedding the blood of the disciples or apostles, for the faith of the gospel, at the precise time when this *thunder* was heard, and this seal opened. The slaying of the children by Herod was previous to the loosening or opening of the first seal.—That took place under the law. We will now proceed to examine the

SECOND SEAL.

"And when he had opened the second seal, I heard the second beast say, Come and see.

"And there went out another horse that *was red*; and power was given to him that sat thereon TO TAKE PEACE FROM THE EARTH, and that they should kill one another: and there was given unto him a GREAT SWORD."

The reader will be careful to observe a change in the symbols of the church from a *lion* to a *calf.* The horse from *white* to *red.* The third beast said, COME AND SEE. The church is called to see and pass through a series of cruel and bloody persecutions. This seal was opened in the days of NERO, who commenced a *bloody* persecution on the church, which was carried through the reigns of his successors, Domitian, Trajan, Antonius, Severus, Maximian, Decius, Valerian, Aurelian, Diocletian. What a change—from *white* to *red*! The power that had not shed the blood of saints at the commencement of the gospel dispensation, under the symbol of a white horse, is now seen in vision with a sword in hand taking peace from the earth, and *red* with the blood of the martyrs of Jesus. The second beast, or living creature, or state of the church, is compared to a *calf*, harmless, non-resistant. In that state they were slaughtered like calves. The sword of political vengeance was unsheathed by these monsters, and made gory with the blood of millions of the followers of the meek and lowly Jesus. For facts on the above, you can consult Ecclesiastical History. We will now proceed to examine the

THIRD SEAL.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The third beast was heard to say, COME AND SEE. And the THIRD BEAST HAD A FACE AS A MAN. O what a change in the condition of the church! O how is the gold become dim! The most fine gold changed from the courage of the lion and the innocence of the calf, to the fearful and depraved condition of poor, corrupt human nature, *the face of the man.* Under the third seal, the church begins to lose its identity with the gospel simplicity, taking only the rule laid down by the apostle Paul, to Bishop Timothy, in his 2d epistle, 3d chapter, 15th verse, "*That from a child thou hast known the holy scriptures which are able to make thee wise unto salvation, through faith* which is in Christ Jesus. All *scripture* is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for *instruction* in righteousness: That the man of God may be *perfect*, thoroughly furnished unto all good works." Under this seal the church begins to grow wiser and better, in their own opinions, than the apostles; and so they originated creeds with *the face of the man* on their broad phylacteries, and become "penny wise, and pound foolish." The holy scriptures were no longer sufficient or profitable for doctrine. They then begot illegitimate churches, with their OWN LIKENESS upon them. And the THIRD BEAST *was like the face of the man*—proud, selfish, sectarian, worldly-minded, lovers of pleasure more than God, having a form of godliness, but denying the power thereof. Dear reader, it saddens our heart to think of it. O how true the language of the poet!

> "Thy very bride her portion
> And calling hath forgot,
> And seeks for ease and glory,
> Where thou, her Lord, art not."

There is a change also in the political symbol from a red to a BLACK HORSE, denoting calamity, famine and discord.—Come and see—is heard by the third living creature. This seal was opened in the days of Constantine, and shortly a series of sad calamities befell the government, which did not close with the reign of the above monarch. War, pestilence and famine trod on the steps of each other. For proof see Gibbon, on the decline and fall of the Roman Empire. On page 328, of vol. 1, we find the following account of calamities which befell mankind:—

—"But a long and general famine was a calamity of a more serious kind; it was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the prospect of the future harvest. *Famine* is almost always followed by epidemical diseases, the effect of scarcity and unwholesome food. Other causes must, however, have contributed to the furious plague which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family in the ROMAN EMPIRE. During some time, *five thousand* persons died daily in Rome. And many towns, they that had escaped the hands of the barbarians, were *entirely depopulated.*"

Such is the language of the historian, Gibbon. Truly it was a *black* period.

We will now introduce on this point, the testimony of Chas. Beecher, son of the venerable Lyman Beecher. It is taken from his sermon on "The Bible a sufficient creed."

"Our best, most humble, devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the *spawn of the dragon.*—They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising generation of saints and martyrs which they were fostering. * * * This is a radical feature of Romanism, revived under a Protestant form, just as really as saint-worship was a radical feature of Paganism, revived under a Christian form. What has been a radical feature of the Roman apostacy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable church fog of tradition for an infallible interpretation? And how was it that this celebrated feature of the Roman system took its rise? I answer, in the voice of history, by creed-making. It was the creed-making power, which began in the second century, that crept slowly and stealthily forward, and was first exercised in general council in the fourth century, which afterwards centered in the Vatican, and sets its veto on the Bible. This making an authoritative creed, to which the clergy were compelled to subscribe, was the first step; the absolute prohibition of the Bible to the people was the last step. The difference between was only the growth of the principle. For the right to dictate *what* a man shall find in the scriptures, and the right to dictate that he shall find *nothing*, are one. * * * Look at the facts. *The apostolic churches, during the whole of the first century, had no creed but the Bible.* The apostles' creed even, the simplest, oldest, most harmless of the species, was not made by the apostles. "There is," says Mosheim, "indeed extant, a brief summary of Christian doctrines, called the apostles' creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, *all who have knowledge of antiquity, confess unanimously, that this* OPINION IS A MISTAKE, and has no foundation." And, still more, when it was made, it was not a *test.* It will be observed that, in this argument, "creed" means not articles of belief, but articles made authoritative *tests.* There was no such test in existence during nearly the whole of the two first centuries. They were never heard of until after councils appeared. During the whole of that time churches were independent, all members equal. Each church chose her own officers, and each church was a Presbytery in itself. The modern forms of Presbyteries, Synods and General Assembles, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. "These councils," says Mosheim, "of which no vestige appears before the middle of this (second) century, changed nearly the whole form of the church; for by them, in the first place, the ancient rights and privileges of the people were very much abridged, and, on the other hand, the influence and authority of the bishops were not a little augmented." By thus consolidating the churches, by delegates, into a political union, was formed a HIERARCHY. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people. Things went on gradually until A. D. 325, when the first General Council was called, and the first general creed made, viz. the Council of Nice, and the Nicene Creed.

How was this council called? By the authority of Christ? By the authority of the church? It was called by the authority of a man who was not even a member of the Christian church—a man who was an Emperor, and that of Rome. The Roman Emperor, by his absolute political power, assembled a general council of the Christian church! Three hundred and eighteen bishops fully settled the doctrines taught in the Bible, banished Arius in Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds.

Had I time, I could go on to show you how they multiplied in swarms; creating and fomenting those very divisions they designed to suppress—part and parcel of that ambitious and apostate hierarchy. I would show you how the creed-making power, thus unknown to apostolic times, thus a political idea, thus first exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostacy in all its stages, and having masked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostacy; and this power it is that we are now reviving under a Protestant form. For, we are doing the selfsame things by which that creed-making then and there began; and, strange to say, are using the self-same arguments therefor. What were the Romish arguments, from the days of the Nicene debate down to the pontifical anathema? They were, Truth is one—therefore true believers cannot differ. But they do differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side is heresy, "*Quod semper, Quod ubique, quod ab omnibus,*"—that is, heresy is the opinion which is in the *minority.* A strange rule in the world when wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes, shear off the troublesome thinkers, and sing stagnant hallelujahs! This by way of keeping the church pure! This has been Rome's policy. Mother of harlots! How holily she has protected the PURITY OF THE CHURCH!"

There, dear reader, you have the *face of the man* standing out in bold relief.—We will now offer a few remarks on the following language of the Revelator:—

"A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

During the famines and pestilences, there would necessarily be a *great* scarcity of food, and instead of the usual quantities being sold, it would be dealt in small parcels. Let me quote a short extract from Gibbon, vol. 3, page 269:—

"The unfortunate city of Rome gradually experienced the distress of scarcity, and at length, the horrid ravages of *famine; the daily allowance of three pounds* of bread was reduced to one HALF, to one THIRD, to NOTHING; and the price of corn still continued to rise in a rapid and extravagant proportion, * * * and the progress of the famine invaded the marble palaces of the senators themselves. The persons of both sexes who had been educated in the ease and enjoyment of luxury, discovered how little is required to supply the demands of nature, and lavished their unavailing treasures of gold and silver to obtain the coarse and scanty sustenance which they would formerly have rejected with disdain. The food the most repugnant to the sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured and forcibly disputed by the rage of hunger."

Truly there was a most literal fulfilment of "*a measure of wheat for a penny, and a measure of barley for a penny.*"—"And see thou HURT NOT *the oil and the wine.*" This may have reference to the abolishing of the decree of Diocletian, issued in A. D. 303 in the nineteenth year of his reign, to persecute the saints, which was counteracted by a decree from Constantine granting all free toleration throughout the empire. *Grace*, or in plainer terms, let me say religion is compared to *wine.* See the first verse of the fortieth chapter of Isaiah, "Buy *wine,*" &c. The saints are called in one instance, the "sons of oil." See Zech. 4: 14.—Speaking doubtless, in my opinion, of John and Daniel, Zechariah calls them the two "anointed ones," (margin,) "sons of oil." They are called two witnesses in Rev. xi: 3; and, in the 10th verse, they are called *two prophets—two sons of oil.* We read of the oil of gladness—"he hath anointed thee with the oil of gladness." Isaiah speaks of the "oil of joy for mourning." "See thou hurt not the oil and the wine." We shall have to recur to some points again in the explanation of this seal. We leave it for the present and proceed to an examination of the fourth seal.

(To be concluded next week.)

HERMON, Me., Sept. 4, 1854.

Dear Bro. Merriam: I thought I would report myself through the Crisis. For the last weeks I have visited the following places, viz: Pittston, Windsor, Prospect, Newburgh, Ripley, Dover, Exeter, Levant and Hermon. In all these places I find some that are believing God, and looking for the promise at the end of the days, which will take place this present year, in the tenth day of the seventh month, to fulfil the word of the Lord written in the law and the prophets. So, we perceive, we have but a very short time to toil here. If faithful, we shall soon be free from sickness, sorrow, pain and death. Glory to God! It cheers my heart to think of the rest that remains to the people of God who have been down-trodden and persecuted ever since the days of Abel. But God remembers them, and will soon gather them to himself.

There are quite a number here who are looking for the Lord this fall. We had a good Conference on Saturday. Some eighty gave in their testimony in favor of the truth. I pray God they may be ready when the Bridegroom comes.

I am your brother in tribulation.

GEO. W. BROWN.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, SEPTEMBER 20, 1854. NUMBER 34.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis*.

☞ Over all communications not designed for the public write, *Private*.

☞ Over all business matters write, *Business*.

☞ Where there are business matters and a communication in the same letter, *let them stand separate*.

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

An Exposition of the Seven Seals.

BY S. S. BREWER.

By way of introduction to this little Tract, I wish to say to the reader, it is published at the request of quite a number of the friends and lovers of truth, and as to what amount of truth it may contain, I will leave you to judge: but let me say it is offered with a sense of my own inability to produce anything without God's blessing, beneficial to the cause of the same.

The Book to which we are about to invite your special attention, has been considered by many, a series of inexplicable mysteries—A SEALED BOOK; and, I need not tell you that it is held to a greater or less extent, in the same estimation, by many to this very hour: but I now propose to you, dear reader, the necessity of letting its AUTHOR stamp ITS CHARACTER and ITS OBJECT.

First, its character. It is stated to be, "The *Revelation* of Jesus Christ, which God gave unto him, TO SHEW unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the WORD OF GOD, and of the testimony of Jesus Christ, and of all things that he saw. BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY, and keep those things which are written therein; for the time is at hand." What sense or reason is there in such a sentiment, "A SEALED BOOK OF REVELATION?" To reveal, is to show that which is or was secret. We will examine in the second place, *its object*. It is "TO SHEW UNTO HIS SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS." Now, then, if it is to *shew* things which must come to pass, it certainly is not to seal them in such a sense as many contend they are. In Rev. xxii: 10, John is commanded to "SEAL NOT the sayings of the prophecy of this Book." The Apostle declares, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." The Most High spake to Amos in the third chap. seventh verse, and declared "Surely the Lord God will do nothing *but he revealeth his* SECRETS unto his servants the prophets." Can you believe that? Again, what saith the Scriptures, Deut. xxix: 29, "The secret things belong unto the Lord our God: *but those things* which are REVEALED *belong to us and our children forever*." Now, then, the revelations of God *belong to us*, so saith the Lord. Did God reveal his secrets to his servants? He most assuredly did. Proof. When he determined to destroy the world, he revealed it to Noah in his day. When he was about to destroy Sodom, he revealed it to Lot. When he purposed to destroy Babylon, he made it known to his servants, Isaiah and Jeremiah. When he purposed in his heart to destroy Nineveh, he revealed it to Jonah. He has purposed in his heart to destroy *this wicked world, and as he "will do nothing without* REVEALING *his* SECRETS *to his servants the prophets*," he has done it, and fixed the times and bounds. Hear the apostle: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the *times before appointed*, and the bounds of their habitation." He has done it in the prophecies of his *servant Daniel*. Read and believe them. "*He hath in these last days spoken unto* US *by his Son*." Heb. i: 1, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son." John xv: 15, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." The apostle Paul declares, "He hath *appointed a* DAY *in the* which he will *judge the world*." Men are not judged at death—*there is a* DAY *appointed*. Acts xvii: 31, "Because *he hath appointed a* DAY *in the which he will judge the world* in righteousness, by that man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." "And when *they heard of the resurrection of the dead, some mocked*." So it seems it is to be at the resurrection of the dead. And we are exhorted to look and see the day approaching. Heb. x, "Let us hold fast the profession of our faith without wavering: for he is faithful that promised: And let us consider one another, to provoke unto love, and to good works; Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another; *and so much the more as ye see the* DAY *approaching*." How vastly different are the teachings of the apostle concerning *the day* and the knowledge of it, when contrasted with the preaching of the present age! He would have us *see* there is a day coming and mark its approach. But how shall we see it approaching? This question will be answered hereafter, in the explanation of the sixth seal. It may be necessary here to offer a remark on the expressions, "*things which must shortly come to pass*," also "*the time is at hand*," as found in Rev. i: 1, 3. Observe, dear reader, he is commanded thus, "Write the things which *thou hast seen*, and the *things which are*, and the things which shall be *hereafter*."—There it was to be a history of the past, present, and, in advance, or the future.—Some things did shortly come to pass.—But in the investigation of this subject, the reader must perceive that there were events to transpire *covering centuries*; for instance, take Rev. xii: 6, which all, except those who basely pervert the word of God, allow to be years, "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there *a thousand two hundred and threescore days*." Will those who take the ground, that it was all fulfilled in the destruction of Jerusalem, be candid enough to stop and consider these two passages, one in the first chapter of Revelation, "Behold he *cometh with clouds; and* EVERY EYE SHALL SEE HIM."—The other, in the twentieth chapter and twelfth verse: "And I saw the *dead*, small and great, *stand* before God; and the books were opened: and another book was opened, which is the book of life, and the *dead were judged* out of those things written in the books." Turn and read the three succeeding verses—the *sea* was to give up her dead—*these are all in the future*. Lastly, in these preliminary remarks, let me observe, this Book was written *after* the destruction of Jerusalem, and as there were things written which *should be after that time*, we must look for the fulfilment of them as predicted, in the consecutive and chronological order of the Book, and as referred to in the first verse of the fifth chapter: "And I saw in the right hand of him that sat on the throne a BOOK written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, "Weep not: Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof." We read of seven churches, which are prophetic, covering seven periods of the Gospel dispensation, commencing with the church of Ephesus, which means *chief, desirable*, and ending with the Laodicean, which means judgment of the people—age of judgment—the present age. If you will take your Bible, and read the history of this church, as recorded in the third chapter, beginning at the fourteenth verse, you will perceive by the account there written, that there was no such church in existence at the time this book was written. It was to be a *lukewarm* church, neither *cold* nor *hot—rich, increased in goods, wretched, miserable, blind and naked*, to be *spued out of God's mouth*. A perfect picture of the present church.

There is an account of *Seven Trumpets*, covering as many periods in the present dispensation. Seven Vials also. Now, in our humble opinion the Seven Seals cover seven periods of the church's history. Six of them reached to the Judgment of the Great Day. The first, commencing with the preaching of John the Baptist, and ending with the sixth, under which we are now living. John's message was the commencement of *dispensational truth*. The *present message*, now ringing in the ears of a sleepy church and a guilty world, is the closing dispensational truth to the last generation. *This is the dispensation*, Christ refered to in Matt. xxiv., that should not pass away till all be fulfilled. Now for the reasons. You shall have them. *The* generation *then* living *did not see* all the events consummated as recorded in his discourse on that occasion—they did not see the events, recorded in the 29th, 30th, and 31st verses, transpire. They certainly did not see the Son of man coming in the clouds of heaven with power and great glory. The army of the Roman hero, Titus, was not the coming of the Son of man in the clouds of heaven with power and great glory—They did not hear the great sound of the trumpet that the Saviour spake of in the 31st verse. Neither were the cruel Roman murderers, or the unbelieving Jews, His, (the *Son of God's*) *elect*. The *elect* referred to in the 31st verse, are those spoken of by the apostle Peter in his first epistle, 1st chapter, 2d verse. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied." 1st Cor. xv: 51, 52, Those in their graves and those now alive. "Behold I shew you a mystery: We shall not all SLEEP, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the *trumpet shall sound, and the dead shall be raised* incorruptible, and we shall be changed."—That trump you *soon will hear*. Let me add, *the present generation* is the only one that has ever lived to see all the signs fulfilled, and you are one of them.

By the above remarks we see *first*, it was to be a *Revelation*—to show what was to come to pass. In the *second* place, John was commanded *not to seal* the sayings of his prophecy. Rev. xxii: 10.—In the *third* place, we see it reaches to *the resurrection of the dead*.

We are now prepared to examine the Book referred to. John was solicitous to know concerning the things written in the Book. "And I wept much because no man was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Let us proceed to notice the sixth chapter, in which the SEVEN SEALS are recorded, and the events as they were to transpire.

FIRST SEAL.

"And I saw when the Lamb opened one of the seals and I heard as it were the noise of *thunder*, one of the four beasts, saying, Come and see.

"And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

The reader will observe the expression, "ONE OF THE FOUR BEASTS, saying, *Come and see*." The four beasts referred to are recorded in the fourth chapter, seventh verse, "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."—The first beast, or living creature, is, in our opinion, the SYMBOL OF THE CHURCH. The WHITE HORSE, the government. A white horse. Why a white horse? White denotes purity, and in the exposition of this subject you will observe a transition from *white* to *red*, then to *black*, then to a *pale* horse. As soon as the first seal is opened, he hears as *it were the noise of thunder*. Thunder, in the natural world, causes a division. It results in a separation of pure from impure elements. In making an application of the metaphor to the church, we see its fitness. John xv: 19. "I have chosen you out of the world." Again, "Come out from among them, be ye separate." Truly John's preaching broke like thunder on the impure carnal ears and hearts of the Jews. And the preaching of Jesus brought out and separated his children from sin and sinners.—The *first beast*, or living creature, was like a lion. Why was the church like a lion? In Prov. xxviii: 1, we are told that "the righteous are bold as a lion." And truly the church were righteous and free from fear of men or death. They counted not their lives dear, so that they might win Christ."

We will now make an application of the *white horse* under this first seal. He sees him with one seated thereon, having a *bow* and *crown*, going forth conquering and to conquer. This, doubtless signifies the emperor Cæsar Augustus. He wore a crown of universal empire, as it is stated in Luke ii: 1. He decreed that the world should be taxed. "And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all *the world should be taxed*." Having a bow—the principal weapon of warfare at that epoch. Why a white horse? I suppose this color was chosen from the fact that the Roman government was free from shedding the blood of the disciples or apostles, for the faith of the gospel, at the precise time when this *thunder* was heard, and this seal opened. The slaying of the children by Herod was previous to the loosening or opening of the first seal.—That took place under the law. We will now proceed to examine the

SECOND SEAL.

"And when he had opened the second seal, I heard the second beast say, Come and see.

"And there went out another horse that *was red*; and power was given to him that sat thereon TO TAKE PEACE FROM THE EARTH, and that they should kill one another: and there was given unto him a GREAT SWORD."

The reader will be careful to observe a change in the symbols of the church from a *lion* to a *calf*. The horse from *white* to *red*. The third beast said, COME AND SEE. The church is called to see and pass through a series of cruel and bloody persecutions. This seal was opened in the days of NERO, who commenced a *bloody* persecution on the church, which was carried through the reigns of his successors, Domitian, Trajan, Antonius, Severus, Maximian, Decius, Valerian, Aurelian, Diocletian. What a change—from *white* to *red*! The power that had not shed the blood of saints at the commencement of the gospel dispensation, under the symbol of a white horse, is now seen in vision with a sword in hand taking peace from the earth, and *red* with the blood of the martyrs of Jesus. The second beast, or living creature, or state of the church, is compared to a *calf*, harmless, non-resistant. In that state they were slaughtered like calves. The sword of political vengeance was unsheathed by these monsters, and made gory with the blood of millions of the followers of the meek and lowly Jesus. For facts on the above, you can consult Ecclesiastical History. We will now proceed to examine the

THIRD SEAL.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

"And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The third beast was heard to say, COME AND SEE. And the THIRD BEAST HAD A FACE AS A MAN. O what a change in the condition of the church! O how is the gold become dim! The most fine gold changed from the courage of the lion and the innocence of the calf, to the fearful and depraved condition of poor, corrupt human nature, *the face of the man*. Under this third seal, the church begins to lose its identity with the gospel simplicity, taking only the rule laid down by the apostle Paul, to Bishop Timothy, in his 2d epistle, 3d chapter, 15th verse, "*That from a child thou hast known the holy scriptures which are able to make thee wise unto salvation, through faith* which is in Christ Jesus. All *scripture* is given by inspiration of God, and is profitable for *doctrine*, for reproof, for correction, for *instruction* in righteousness: That the man of God may be *perfect*, thoroughly furnished unto all good works." Under this seal the church begins to grow wiser and better, in their own opinions, than the apostles; and so they originated creeds with *the face of the man* on their broad phylacteries, and become "penny wise, and pound foolish." The holy scriptures were no longer sufficient or profitable for doctrine. They then begot illegitimate churches, with their OWN LIKENESS upon them. And the THIRD BEAST *was like the face of the man*—proud, selfish, sectarian, worldly-minded, lovers of pleasure more than God, having a form of godliness, but denying the power thereof. Dear reader, it saddens our heart to think of it. O how true the language of the poet!

> "Thy very bride her portion
> And calling hath forgot,
> And seeks for ease and glory,
> Where thou, her Lord, art not."

There is a change also in the political symbol from a red to a BLACK HORSE, denoting calamity, famine and discord.—Come and see—is heard by the third living creature. This seal was opened in the days of Constantine, and shortly a series of sad calamities befell the government, which did not close with the reign of the above monarch. War, pestilence and famine trod on the steps of each other. For proof see Gibbon, on the decline and fall of the Roman Empire. On page 328, of vol. 1, we find the following account of calamities which befell mankind:—

—"But a long and general famine was a calamity of a more serious kind; it was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the prospect of the future harvest. *Famine* is almost always followed by epidemical diseases, the effect of scarcity and unwholesome food. Other causes must, however, have contributed to the furious plague which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family in the ROMAN EMPIRE. During some time, *five thousand* persons died daily in Rome. And many towns, they that had escaped the hands of the barbarians, were *entirely depopulated*."

Such is the language of the historian, Gibbon. Truly it was a *black* period.

We will now introduce on this point, the testimony of Chas. Beecher, son of the venerable Lyman Beecher. It is taken from his sermon on "The Bible a sufficient creed."

"Our best, most humble, devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be of the *spawn of the dragon*.—They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising generation of saints and martyrs which they were fostering. * * * This is a radical feature of Romanism, revived under a Protestant form, just as really as saint-worship was a radical feature of Paganism, revived under a Christian form. What has been a radical feature of the Roman apostacy from the first, more marked than this one thing, as admitted by all Protestants, that she claimed the sole right of interpreting the Bible? Has not Rome always either deprived the people of the Bible altogether, or else set up that ineffable church fog of tradition for an infallible interpretation? And how was it that this celebrated feature of the Roman system took its rise? I answer, in the voice of history, by creed-making. It was the creed-making power, which began in the second century, that crept slowly and stealthily forward, and was first exercised in general council in the fourth century, which afterwards centered in the Vatican, and sets its veto on the Bible. This making an authoritative creed, to which the clergy were compelled to subscribe, was the first step; the absolute prohibition of the Bible to the people was the last step. The difference between was only the growth of the principle. For the right to dictate *what* a man shall find in the scriptures, and the right to dictate that he shall find *nothing*, are one. * * * Look at the facts. *The apostolic churches, during the whole of the first century, had no creed but the Bible.* The apostles' creed even, the simplest, oldest, most harmless of the species, was not made by the apostles. "There is," says Mosheim, "indeed extant, a brief summary of Christian doctrines, called the apostles' creed, and which from the fourth century onward, was attributed to Christ's ambassadors themselves; but at this day, *all who have knowledge of antiquity, confess unanimously, that this* OPINION IS A MISTAKE, and has no foundation." And, still more, when it was made, it was not a *test*. It will be observed that, in this argument, "creed" means not articles of belief, but articles made authoritative *tests*. There was no such test in existence during nearly the whole of the two first centuries. They were never heard of until after councils appeared. During the whole of that time churches were independent, all members equal. Each church chose her own officers, and each church was a Presbytery in itself. The modern forms of Presbyteries, Synods and General Assembles, were unknown. The first idea of them was borrowed from the political world by the Greeks, who were versed in such features of civil administration. The idea of an authoritative creed is, therefore, exclusively political. It is not of Christian parentage. "These councils," says Mosheim, "of which no vestige appears before the middle of this (second) century, changed nearly the whole form of the church; for by them, in the first place, the ancient rights and privileges of the people were very much abridged, and, on the other hand, the influence and authority of the bishops were not a little augmented." By thus consolidating the churches, by delegates, into a political union, was formed a HIERARCHY. For the delegates, little by little, transformed themselves into legislators, and avowed that Christ had given them power to make laws of faith and practice for the people. Things went on gradually until A. D. 325, when the first General Council was called, and the first general creed made, viz. the Council of Nice, and the Nicene Creed.

How was this council called? By the authority of Christ? By the authority of the church? It was called by the authority of a man who was not even a member of the Christian church—a man who was an Emperor, and that of Rome. The Roman Emperor, by his absolute political power, assembled a general council of the Christian church! Three hundred and eighteen bishops fully settled the doctrines taught in the Bible, banished Arius in Illyria, and compelled his followers to subscribe. Here is the happy origin of authoritative creeds.

Had I time, I could go on to show you how they multiplied in swarms; creating and fomenting those very divisions they designed to suppress—part and parcel of that ambitious and apostate hierarchy. I would show you how the creed-making power, thus unknown to apostolic times, thus a political idea, thus first exercised under a Roman Emperor's mandate, became the constant, inspiring spirit of the apostacy in all its stages, and having masked and gagged the Bible with creed upon creed, tradition upon tradition, fable upon fable, lodged at last in the papal chair, and launched imperial thunders against the Bible itself. This is what I mean by saying that the creed-making power was a radical feature of Roman apostacy; and this power it is that we are now reviving under a Protestant form. For, we are doing the self-same things by which that creed-making then and there began; and, strange to say, are using the self-same arguments therefor. What were the Romish arguments, from the days of the Nicene debate down to the pontifical anathema? They were, Truth is one—therefore true believers cannot differ. But they do differ. Therefore there is heresy. Heresy must be kept out. Make a creed to keep it out; and as to which side is heresy, '*Quod semper, Quod ubique, quod ab omnibus*,'—that is, heresy is the opinion which is in the *minority*. A strange rule in the world when wise heads are certainly not generally in the majority, but a rule eminently convenient and practical. Yes, shear off the troublesome thinkers, and sing jubilant hallelujahs! This is way of keeping the church pure! This has been Rome's policy. Mother of harlots! How holily she has protected the PURITY OF THE CHURCH!"

There, dear reader, you have the *face of the man* standing out in bold relief.—We will now offer a few remarks on the following language of the Revelator:—

"A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

During the famines and pestilences, there would necessarily be a great scarcity of food, and instead of the usual quantities being sold, it would be dealt in small parcels. Let me quote a short extract from Gibbon, vol. 3, page 269:—

"The unfortunate city of Rome gradually experienced the distress of scarcity, and at length, the horrid ravages of *famine; the daily allowance of three pounds* of bread was reduced to one HALF, to one THIRD, to NOTHING; and the price of corn still continued to rise in a rapid and extravagant proportion, * * * and the progress of the famine invaded the marble palaces of the senators themselves. The persons of both sexes who had been educated in the ease and enjoyment of luxury, discovered how little is required to supply the demands of nature, and lavished their unavailing treasures of gold and silver to obtain the coarse and scanty sustenance which they would formerly have rejected with disdain. The food the most repugnant to the sense or imagination, the aliments the most unwholesome and pernicious to the constitution, were eagerly devoured and forcibly disputed by the rage of hunger."

Truly there was a most literal fulfilment of "*a measure of wheat for a penny, and a measure of barley for a penny*."—"And see thou HURT NOT *the oil and the wine*." This may have reference to the abolishing of the decree of Diocletian, issued in A. D. 303 in the nineteenth year of his reign, to persecute the saints, which was counteracted by a decree from Constantine granting all free toleration throughout the empire. *Grace*, or in plainer terms, let me say religion is compared to *wine*. See the first verse of the fortieth chapter of Isaiah, "Buy *wine*," &c. The saints are called in one instance, the "sons of oil." See Zech. 4: 14.—Speaking doubtless, in my opinion, of John and Daniel, Zechariah calls them the two "anointed ones," (margin,) "sons of oil." They are called two witnesses in Rev. xi: 3; and, in the 10th verse, they are called *two prophets—two sons of oil*. We read of the oil of gladness—"he hath *anointed* thee with the oil of gladness." Isaiah speaks of the "oil of joy for mourning." "See thou hurt not the oil and the wine." We shall have to recur to some points again in the explanation of this seal. We leave it for the present and proceed to an examination of the fourth seal.

(*To be concluded next week.*)

HERMON, Me., Sept. 4, 1854.

Dear Bro. Merriam: I thought I would report myself through the Crisis. For the last weeks I have visited the following places, viz: Pittston, Windsor, Prospect, Newburgh, Ripley, Dover, Exeter, Levant and Hermon. In all these places I find some that are believing God, and looking for the promise at the end of the days, which will take place this present year, in the tenth day of the seventh month, to fulfil the word of the Lord written in the law and the prophets. So, we perceive, we have but a very short time to toil here. If faithful, we shall soon be free from sickness, sorrow, pain and death. Glory to God; it cheers my heart to think of the rest that remains to the people of God who have been down-trodden and persecuted ever since the days of Abel. But God remembers them, and will soon gather them to himself.

There are quite a number here who are looking for the Lord this fall. We had a good Conference on Saturday. Some eighty gave in their testimony in favor of the truth. I pray God they may be ready when the Bridegroom comes.

I am your brother in tribulation.

GEO. W. BROWN.

The World's Crisis.

LOWELL, SEPTEMBER 20, 1854.

Commencement of the Jewish Year.

It has become with us a question of much interest, when did the Jewish ecclesiastical or sacred year commence? for if we can find the commencement of the first Jewish month, we can easily determine when the seventh began. It is often asserted, that the Rabbinical reckoning commenced the year with the next new moon after the vernal equinox, but that the Caraite reckoning was governed by the barley harvest, agreeably to the Mosaic law, which required the offering of the first fruits of the barley harvest on the sixteenth day of the first month; and it is understood that the latter reckoning, being the true Bible reckoning, is one month later. I do not, however, find authority for this last reckoning from the authors I have consulted.

Horn, in his "Introduction to a critical study and knowledge of the Holy Scriptures," a work of great celebrity, gives the following account of the Jewish years.

"The Hebrews had their MONTHS, which, like those of all other ancient nations, were lunar ones, being measured by the revolutions of the moon, and consisting alternately of twenty-nine and thirty days. While the Jews continued in the land of Canaan, the commencement of their months and years was not settled by any astronomical rules or calculations, but by the *phasis* or actual appearance of the moon. As soon as they saw the moon, they began the month. Persons were therefore appointed to watch on the tops of the mountains for the first appearance of the moon after the change: as soon as they saw it, they informed the Sanhedrin, and public notice was given, first, by the sounding of trumpets, to which there is an illusion in Psal. lxxxi. 3.; and afterwards lighting beacons throughout the land; though (as the mich nical rabbins tell us) after they had frequently been deceived by the Samaritans, who kindled false fires, they used to announce the appearance by sending messengers. As, however, they had no months longer than thirty days, if they did not see the new moon the night following the thirtieth day, they concluded that the appearance was obstructed by the clouds; and, without watching any longer, made the next day the first day of the following month. But, on the dispersion of the Jews throughout all nations, having no opportunities of being informed of the appearance of the new moons, they were obliged to have recourse to astronomical calculations and cycles, in order to fix the beginning of their months and years. At first, they employed a cycle of eighty-four years; but this being discovered to be defective, they had recourse to the Metonic cycle of nineteen years; which was established by the authority of rabbi Hillel, prince of the Sanhedrin, about the year 360 of the Christian æra. This they still use, and say that it is to be observed until the coming of the Messiah. In the compass of this cycle there are twelve common years, consisting of twelve months, and seven intercalary years, consisting of thirteen months.

The *Civil Year* commenced on the fifteenth of our September, because it was an old tradition that the world was created at that time. From this year the Jews computed their jubilees, dated all contracts, and noted the birth of children, and the reign of kings.

The *Ecclesiastical* or *Sacred Year* began in March, or on the first day of the month Nisan, because at that time they departed out of Egypt. From that month they computed their feasts, and the prophets also occasionally dated their oracles and visions. Thus Zechariah (7: 1) says, that *the word of the Lord came unto him in the fourth* day *of the ninth month*, even in *Chisleu;* which answers to our November, whence it is evident that he adopted the ecclesiastical year, which commenced in March. The month Nisan is noted in the old Testament for the *overflowings of Jordan* (Josh. 3: 15; 1 Chron. 12: 15); which were common at that season, the river being swollen by the melted snows that poured in torrents from Mount Lebanon. The following table presents the months of the Jewish ecclesiastical year, compared with our months:—

1.	Nisan or Abib (Neh. 2: 1, Esth. 3: 7)	answers to part of March or April.
2.	Jyar or Zif	April and May
3.	Sivan (Esth. 8: 9.	May and June
4.	Thammuz	June and July.
5.	Ab	July and Aug.
6.	Elul (Neh. 6: 15.)	Aug. and Sept.
7.	Tisri	Sept. and Oct.
8.	Marchesvan	Oct. and Nov.
9.	Kisleu or Chisleu (Zech. 7: 1, Neh. 1: 1)	Nov. and Dec.
10.	Thebet	Dec. and Jan.
11.	Sebat (Zech. 1: 7)	Jan. and Feb.
12.	Adar (Ezra 6: 15, Esth. 3: 7)	Feb. and March.

—[Horn's In., pp. 73, 74.

It seems that the Hebrews were required to begin their sacred year from the time they came out of Egypt; and they were not allowed to eat any portion of the barley harvest until the offering of the first fruits on the 16th day. Upon consulting Robinson's Calmet, which is a work esteemed to be of the highest authority, I find he gives a particular account of the productions of each month in the land of Palestine, and he states that the barley harvest was matured in April, as will be seen by the following quotation:

Calmet, speaking of the productions of Canaan in the month of April, says, "The harvest depends upon the duration of the rainy season. After the rains cease, the corn soon arrives at maturity. Wheat Zea or spelt, and barley ripen."

Robinson's Calmet Art. Canaan.

"The crops in the southern parts of Palestine and in the plains, come to maturity about the middle of April. • • • •—The second day of the Passover, i. e. the sixteenth from the first new moon of April, the first handful of ripe barley was carried to the altar, and then the harvest commenced, compare John 4: 35.—The barley was first gathered, then the wheat, millet, &c." Jahn's Archaeology, p. 70.

I do not find in any of the above authors any importance attached to the Caraite reckoning, and Jahn, one of the greatest antiquarians that ever wrote, does not even give them an existence till the eighth century of the Christian era; but however that may be, there could be no propriety in carrying forward the beginning of the year so far, that the 16th day of the first month would come a month later than the barley harvest. Josephus says:

"In the month of Xantichus, which is by us called Nisan, and is the beginning of our year, on the fourteenth day of the lunar month, when the sun is in Aries, (for on this month it was that we were delivered from bondage under the Egyptians) the law ordained that we should every year slay that sacrifice which I before told you we slew when we came out of Egypt, and which was called the Passover." Josephus, b. 3, ch. 10, sec. 5.

"The Sadducees, in progress of time appear to have admitted the existence of Angels, and also to have embraced the belief of the immortality of the soul; and in the *eighth century*, were distinguished as a sect, merely by rejecting the authority of traditions. Whence they were called Caraites.

If any are disposed to doubt this statement, it is, nevertheless, certain, that the Caraites are comparatively of recent origin, since Joseph has said not a word, concerning them". Jahn's Archaeology, p. 409.

On the whole, it seems to me more probable, although not certain, that the true Hebrew reckoning of time this year, would bring the commencement of the year on the first new moon after the vernal equinox, when it was visible at Palestine, which would be probably on the 29th of March. Hence the seventh month would commence on the evening of the 23d of September, which would make the 10th day of the month begin on the evening of the 2d day of October.

I am informed that Bro. Hook has conversed with a Jewish Rabbi of late, who states explicitly that the next moon begins the seventh month.

As the spring types were fulfilled chronologically at the first Advent of Christ, on the opening of the Gospel dispensation, may we not look with great interest, nay, may we not expect the fall types to be fulfilled chronologically, at His second coming, and at the close of the Gospel dispensation?

☞ We have received two very interesting articles; one printed in 1780 respecting the darkening of the Sun, and the other relating to the spread of the '54 doctrine in Africa. We regret they are too late for this paper.

☞ Bro. S. Dwight: You inquire how it can be, that after threescore and two weeks Messiah was to be cut off, (Dan. 9: 26,) when it is evident from the preceding verse, that it was to be after 69 weeks.

Ans.—The entire period of 70 weeks was divided into three smaller periods, viz. 7 weeks, 62 weeks and 1 week. Where it reads "after threescore and two weeks," &c., it evidently means after the accomplishment of the second period, which is 62 weeks, commencing where the first period of 7 weeks ended.

☞ I would just remark in regard to Bro. Hiram Bishop, that I have received a letter from Bro. Lucius I. Cook stating that he has for twenty years known Bro. B. as an industrious and economical man until deprived of his health within the year past. I would be happy to give place to the letter, but our columns are too well filled to furnish room. Having conversed with Bro. Grant, and become acquainted with Bro. and Sist. Bishop at Winsted Camp meeting, I have reason to believe them worthy the sympathy and aid of friends.—[ED.

☞ We have just closed our meeting at Hillsdale, Mich. It was a good meeting; five were baptized, and probably more will go forward soon. I only had time to give them the key of prophecy, viz: that the Abomination of Desolation was not the Roman army, but the Papacy. This I regard as the key to the whole subject.—Amen. Yours,

J. C. BYWATER.

Adrian, Aug. 24, '54.

FRIGHTFUL RAVAGES OF THE YELLOW FEVER. The ravages of the yellow fever in Charleston and Savannah are frightful. Savannah is almost depopulated.

On Giving Alms.

"And he said unto them, Take heed and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. The circumstances which called forth from our Saviour this precept, were these: An innumerable company of people were seen collecting together, made up of persons of different views and sentiments, and Jesus, apprehensive of the dangers to which his disciples would be exposed while they were about coming in contact with the multitude, turned to them and said, beware of the leaven of the Pharisees, which is hypocrisy—assuring them that there was nothing covered that shall not be revealed; and after having instructed them on various points, one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. Jesus said, man who made me a judge or a divider over you? or in other words, the object of my mission is not to divide up people's inheritances, and to assign to A B and C certain portions of the same, but to lay down principles by which men of wealth may know how to dispose of that they have under their control in a manner so as to please God—acting as stewards; and to inspire such believers as are poor in this world, with a living trust and confidence in God. Consequently he says a man's life consisteth not in the abundance of the things he possesseth—that is, the abundance a man possesseth is no pledge to him of long life or of much enjoyment in this world; and now, to give this instruction force, he spake a parable unto them illustrating the folly of one's course who thinks a great amount of this world's goods is a pledge of long life or of good days. "The ground of a rich man brought forth plentifully, and he thought within himself, saying, What shall I do because I have no room where to bestow my fruit?" Many at the present age of time, are virtually talking in a similar strain, though they may not in every case make use of the same terms. The rich man said, "this will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods;" (here was one like men of modern times, laying up something against a rainy day) "and I will say to my soul, soul take thine ease, thou hast much laid up for many years; eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?"

According to the instruction of our Saviour, this is a fair representation of every man who lays up for himself treasures here, and is not rich toward God. But an inquiry may arise like this: May not a person lay up a treasure here, and be rich toward God at the same time? I think not. The 21st v. clearly implies to my mind, that whoever pursues the course already mentioned, cannot be rich towards God, unless he can have a treasure in heaven and earth both at once, which would be a violation of the 34th v. "And he said to his disciples, therefore take no thought for your life what ye shall eat, neither for the body what you shall put on; the life is more than meat, and the body more than raiment." I do not understand the Saviour to prohibit us from taking them for our present necessities; for a course of that kind, according to Paul's reckoning, would be a denial of the faith. In the case of the rich man already referred to, the Lord had been portraying the common course of this world, which is to lay up for many years; and now he would have his followers take a course directly the reverse; being assured that their life did not consist in an abundance of this world's goods, but that having food and raiment they should therewith be content. Now, if by adopting this rule of conduct, any of his disciples should entertain fears of coming to want, by reason of not providing for years to come, like the nations of the world, he calls on them to "consider the ravens, for they sow not, neither do they reap, which neither have store-house nor barn, and God feedeth them; how much more are ye better than the fowls? And which of you by taking thought, can add to his stature one cubit? And seek not ye what ye shall eat, nor what ye shall drink, neither be ye of doubtful mind;" (margin, in careful suspense)—i. e. you are not to make it the greatest object of life to seek what ye shall eat, drink, &c., for all these things do the nations of the world seek after; that is the object of life with them, to lay up of those things for many days to come; "and your father knoweth that ye have need of these things. But rather seek ye first the kingdom of God." Let this be the great object of life with you, to secure an heirship to the kingdom of God, and all these things—your present wants, your daily necessities, shall be supplied. Sell that ye have and give alms; if ye have houses and farms which bring you in a revenue by which ye may be enabled to lay up a treasure here, like the nations of the world, sell them, and do good with the proceeds, as you have opportunity, and by so doing provide for yourselves bags that wax not old, and a treasure in the heavens that faileth not; for where your treasure is there will your heart be also. Now I ask, can we have a treasure in earth and not have our heart on it? And if our treasure and heart are here, they are not in heaven. Doubtless some will say these are hard sayings, who can hear them?—But none will have a disposition to say thus unless they have a mind for filthy lucre. The commandments of the Lord are not grievous to those who love and know the truth; and the commandment to sell and give alms, is as important as any other portion of divine truth; it is the language of our Saviour; and if he did not mean what he said, it was idle talk.—But I am aware that things of this kind may be carried to excess. Every thing assuming the appearance of extravagance should be avoided. All we should be anxious to know is simply the instruction our Saviour meant to impart, and then strictly conform to those instructions.

If we comply with all the requirements of the Gospel, we shall be any thing but worldly-minded persons. We shall not act as though our treasure or home were here; but our conduct will be such as to declare plainly we seek a country which is heavenly, where God will not be ashamed to be called our God, for He hath prepared for us a city: our lamps will be trimmed and burning, and we shall be like unto them that wait for the Lord when He comes from the wedding. This is the condition we are to be in if we would be found ready to welcome the Master when He comes. We must be entirely detached from this world, like one with his goods packed up for a journey. When Jesus left the earth, He left in it a pure church, free from human organization, and standing aloof from political compacts, who gazed after Him as He ascended to His Father. In this condition He will find a people when He comes, looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ. But who is standing out thus disengaged from the world? Many say they are; but are they in reality? Have they on the whole armor?—Perhaps they may with boldness and zeal advocate some of the prominent principles of the Advent faith—or they may go so far as to sell their possessions, and be active in imparting to such as are needy—which is all necessary, so far as it goes—yet all this will not constitute us ready for the coming of the Bridegroom unless we are in possession of the love of God. Let all things be done in charity, *or love*. If you sell your possessions and give alms, take care that you do not do this for fear of being disfellowshiped if you do not do it. But rather walk out on the commandment because Christ has laid the injunction, and because you love and mean to live by every word of God. Do it with cheerfulness and not grudgingly.

A. ROSS.

For the World's Crisis.

The River Euphrates.—Rev. 16: 12.

"And the sixth Angel poured his cup upon the great river Euphrates; and its waters dried up, so that the way might be prepared for the kings from the rising of the sun." (Murdock.)

I have for a long time held different views from most of my brethren in respect to the application of this scripture; but have not, until within a short time, thought of writing on this subject.

Some have positively asserted that the Lord cannot come until the Mohammedan Empire is broken down, which they understand is represented by the river Euphrates. This view is generally received; but it has a tendency to close the eyes of many to the *time* of the coming of the Lord; and they seem cold and indifferent, because they cannot see how it is possible for that power to be overthrown while it is sustained by the allied governments of the West, which prevent, or keep back that power which is to overflow, and pass over, and dry up the river Euphrates. The first mention of the river Euphrates is in the 9th chap. of this book, and from that we must determine its meaning. In giving an exposition of that chapter, too many confound the whole subject by making the four Angels that were bound, *the* river Euphrates, when in fact they were bound in, or at, or by, the river Euphrates.—Certainly they did not bind themselves, nor were they bound in the literal river Euphrates. It must have a figurative application. If it mean a literal river, as some think, it would not require the Autocrat of Russia to dry it up. If the river Euphrates symbolizes a government, it must have been the Roman Power: for there was no power on earth except the Roman, that was able to bind or restrain the four Angels at that time. That power became weakened in the 15th century, and one third of its territory was over-run, and dried up by the four Angels which were to torment men for an appointed time, leaving two thirds of the river Euphrates to be dried up according to prophecy. It is quite absurd to make the thing bound, the binder. When Paul was bound with cords, the cords that bound him were not Paul. The four Angels that were bound in, or by the river Euphrates, were not the river Euphrates, themselves; but they were bound by some other power which must have been the Roman Empire, which was symbolized by the river Euphrates. As Babylon of old was supported and protected by the literal river Euphrates, and was dried up by Cyrus, whom God had chosen to do his will, so the support of Mystical Babylon has been dried up "to prepare the way for the kings from the rising of the sun"—the kings that are to sit on thrones in the world to come, (Matt. 19: 28.) That power was literally dried up in 1809; for the purpose of preparing the way for the coming of the Lord, that he might have some flesh alive when he comes to say, "Lo this is our God; we have waited for him," and to tell the world of his approach. From that time that power has been under the protection of the four powers which gave to it in 1815, ten kingdoms for its support. The subjects of the same are now hating her, and making her desolate and naked, and eating her flesh. There was never a time that her corruptions have been so exposed to the world as at present. The world is engaged against her—banded together for her destruction, which will be accomplished this year, as I believe. Amen.

It was in consequence of the drying up of this power, that the spirits like frogs went forth to the kings of the earth; because the waters were dried up. They have about accomplished their work. The great hail will soon begin to fall, when the slain will be from one end of the earth to the other. Even so, come, Lord Jesus, Amen.

M. E. GREEN.

NEW YORK, Sept. 9th, 1854.

Vernon Camp-Meeting.

Bro. Merriam: I wish to say to the scattered flock, that the "*Cry*" is still going with effect. I am on my return from Vernon camp-meeting, which was one of interest and profit; and by request, would say the scattered ones came together from a great distance. A goodly number became obedient to Christ, and some followed Him in the ordinance of baptism.

Although some of the brethren were opposed to the time when first they came on to the ground, I found no such opposition when the meeting closed. The preaching was such that convinced the congregation generally that it came from honest hearts. More than this—that it was the truth. May the Lord give them courage to venture upon it. The public services closed up with the afternoon service on Sunday, and the falling tear, and enquiring look, told of deep impressions and heart-felt sorrow. Intermingled with the scenes of this solemn hour, might be heard the out-bursting of overflowing hearts, as they realized that they were going home. Praise the Lord. It was a good time for the little flock; but a better is coming.

The prayer-meetings were very interesting, and most of the Brn had a mind to work; but few were to be seen idling away their time, or spending it in fruitless controversy. The great object seemed to be to get an understanding of the truth, and impart it to others. Such a course will always result in good.

The evening of the Sabbath was spent in commemoration of the sufferings of Christ, with the assurance of his personal, real, literal coming again, by coming around the table of the Lord. A blessed time, in which the poor were made rich, and many had the privilege of transferring some of their treasure over on the other side of the burning day, by lending to the Lord. May the Lord help us all to do likewise. Yours, H. PRATT.

☞ Our last edition of Hymn Books is exhausted, consequently we can supply no more orders, as we shall not publish another edition. Bro. Hart, of Concord, N. H., is publishing a Hymn Book which we understand is to contain the principal part of the hymns in the *Songster* and the *Advent Hymn Book*, with some selections from *The Harp*. We hope it will tend to remedy the confusion which the multiplicity of hymn books have occasioned. When it is ready we shall give notice.

The Power and Excellency of Faith and the Great Sin of Unbelief.

BY RALPH MERRY, SENIOR.

I have read many pointed and excellent observations about faith, which have been rendered a great blessing to me. Many have highly recommended it, and shown its power and beneficial effects, who have not sufficiently informed us how to obtain the blessing. Will the reader permit an aged pilgrim, who has been taught many years in the school of Christ, and, through grace, has been enabled to make some proficiency, to present a few ideas on the first steps to be taken to get possession of the indispensible grace of faith. For we should ever bear in mind what the scripture affirms, viz., "Without faith it is impossible to please God." And now, dear reader, with a heart filled with love for your soul, I proceed with my message of mercy and good will to you. If you lack faith and are anxious to obtain it, first, get down to the very bottom of the valley of humiliation, and then, under a feeling sense of your vileness and want, earnestly entreat God, for the Redeemer's sake, to assist you in the pursuit of this great grace, and grant you enlarged and clear views of his dread majesty and glorious and unbounded attributes; after which ask yourself the following question: "Is it possible that the Almighty, who is above control, should go in direct opposition to himself, and to his own attributes, and let one promise fail, and thus stain his holy, unsullied character, when he is the very truth itself, and has unbounded power, wisdom and goodness, and every qualification which is needful to aid in the accomplishment of what the lips of truth have spoken?" And by thus reflecting, like a consistent and rational creature, you can get a view of the impossibility of the failure of any promise that God has made. Then let these reflections pass through your mind, viz., what a vile, daring, contemptible wretch I have been, that I should ever suffer, even for a moment, my vain and foolish mind to attend to the base suggestions of the old serpentine deceiver, when he made his mean and wicked efforts to cause me to doubt the very truth itself. Oh, how greatly I have insulted Omnipotence; but may God pity me, and graciously pardon these great offences, and through assisting grace, I will do so no more; but will this moment cast my all, for time and eternity, upon his unalterable word, and upon that Almighty arm that sustains the universe, and he will continually protect me, and cause all things to work together for my good.—But it will probably be suggested to you, that you are so vile and contemptible that God cannot, or will not, bestow any special blessing on you, or, if he ever will, that he will not at the present time, or not till you have met him half way, by duties and good works, and it would be presumption to ask the fulfilment of the promises on one, every way, so unworthy. But God says, "Now is the accepted time.—Now is the day of salvation," "And whosoever will, let him take the waters of life freely." Therefore instead of its being presumption for you to obey him, and take him at his offer, now the great presumption and sin is, that if you are following the foregoing suggestions, you are joining with the devil, the father of lies, to cavil with and to contradict the God of truth, and to set limits to his Almighty power. Let not the reader think me too plain or harsh in the preceding lines; for I speak from long experience, having, in former years, often suffered much from disobedience in this way, and having more recently, often felt and proved the blessed effects of coming to God by faith and prayer without delay, and expecting an immediate answer. I feel to sympathise with the burdened and afflicted, but you know that the kind and compassionate physician will sometimes cut off a limb to save the life of a patient, and that the distressed may be relieved in the quickest and best way possible. Although you are more unworthy and vile than you can conceive, and God knows all about it far better than you do, yet this is no just reason why you should still sin and rebel, by continuing to doubt his word and disobey him. His thoughts are not as your thoughts, neither are his ways like your ways; they are as far above them as his power, wisdom and mercy are above yours, and when he bids a rebel to come now and believe and receive pardon, it is not in the power of angels, or men, to find a reasonable excuse for the delinquent who refuses by doubts and delay the proffered blessings of the beneficent Jehovah.

Unbelief and pride are among the very first causes of there being so many backsliders, dwarfish Christians, and unconverted people. O, what blindness and horrid sin it is, for an ignorant, base worm of earth to give the Almighty the lie.—Behold, he says, "Now is the accepted time; all things are now ready;" and will you dare even to contradict the Being, who could destroy a thousand worlds with a nod. If you are a penitent sinner, or a professor of Christianity, and wish to obtain additional faith, or grace by coming humbly and penitently to him, then the great God, the Maker of heaven and earth, has bound himself, by promise, to grant you grace on condition of your taking him at his word, and coming now at his bidding, and throwing yourself, this moment, into the arms of Almighty Power, by an act of mighty faith. God says, now is the accepted time. God gives you power to believe, and he requires you to use it. He will never believe for you; the act of faith is the creature's. Consider which you are bound to believe, God, your own heart, or Satan. Remember that the Almighty is not trifling with you in this matter. While you delay and doubt, you

peril your own soul, and stand aloof from that peace which the Lord is waiting to bestow. "He needs no price, no worthiness, no delay." He commands you to come now, just as you are, with your entire helplessness, and with all your sins and unworthiness about you; it is not possible for you to make yourself any better, by all your prayers and duties: for whenever you find pardon or additional grace, it must be entirely a free gift, through the merit of Christ. Then, I entreat you, to venture on him now, and you shall feel his mighty power, and refining fire run through your heart, and illuminate your soul, and such sacred peace and joy will follow, as none but God can give. I have felt to mourn over the destitution of the church, and over the folly and unskillfulness of individuals, respecting the things whereof I have treated. I see it is the will of the beneficent Creator that they should be strong in faith, and happy in God, and on that account, I am constrained to write thus pointedly. Soul work is too solemn and important to be performed slightly; therefore I write faithfully, as scripture, conscience and experience dictate.

For a further ground for faith, we should reflect thus, viz.: There is no foundation at all for unbelief; it floats on the lying suggestions of Satan, and on the extreme folly of vile, weak mortals. But for faith there is the most permanent foundation, as firm as the throne of Jehovah. A holy and Almighty Being has spoken the word; he cannot deny himself. It is impossible for him to lie. 2 Tim 2: 13. Heb. 6: 18. All his glorious attributes stand ready to aid in the fulfilment of what the very truth itself has pronounced; the Saviour has spilt his own blood for me, and says, "Him that cometh to me, I will in no wise cast out." And he ever liveth to make intercession for me.

> I'll plead the promises of God,
> Keep Jesus's righteousness in view;
> I'll plead the Savior's speaking blood,
> And powerful intercession too.
> It is impossible to fail
> While Jesus intercedes for me,
> If I myself of faith avail
> And use it perseveringly.

I am not required to work out a righteousness of my own, worthy of God's acceptance, for that would be impossible.—But I am commanded to come now just as I am, with all my sins, imperfections, and unworthiness, without vainly waiting to make myself better, and receive an imputed righteousness, the only righteousness which God will accept.

> If you tarry till you're better,
> You will never come at all,
> Not the righteous, not the righteous,
> Sinners Jesus came to call.

The pious Carvosso says, "This is the mystery of faith, that while I have, on one hand, a painful consciousness of my deserts as a sinner, I have at the same time, on the other, boldness to enter into the holiest by the blood of Jesus. Now is the accepted time with God; all that Christ requires is that you feel your want of him. What are all the promises without faith? It is faith alone that is the foundation of all our holiness, strength and happiness. How does a life of faith triumph over everything that would distress the soul! I have nothing to keep my soul in motion but faith!" We must be careful that our self-righteous souls do not want something within us to recommend us to God, before we come to him. We must come just as we are, with all our sins and unworthiness, with just such a heart as we now have, with all our helplessness and misery, and come as hell-deserving sinners, to be saved by grace through faith in the merits of a precious Redeemer.—Having thus viewed the scriptural, glorious and permanent foundation for faith, and having seen the great sin and rebellion of unbelief, we are led at once to see the propriety of laying hold on the promises this moment, and of venturing our all upon an Almighty arm, which is able, in an instant, with the power of Omnipotence, to sweep every foe and difficulty from our path; although, to our weak sight, the one has risen like giants, and the other, as mountains, to obstruct our way. For, as quoted before, the scriptures affirm that all things are possible to him that God has in every age of the world stamped with the broad seal of his smiling approbation, and has powerfully sustained, honored and greatly blessed all those who placed unshaken confidence in his holy word.

> Believe the Lord doth reign,
> And constant aid receive;
> Believe and constant victory gain,
> Your souls to heaven believe.

I have often been astonished to see how many there are who profess Christianity, who are living beneath their privilege respecting this important grace. Such must remain dwarfs in religion, and live most of the time in a cold and comfortless state unless their faith is augmented. Although prayer and other duties are absolutely necessary, yet, by all our performances, though continued for years, we can merit nothing nor make an atonement for one sin; "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast." Eph. 2: 8, 9.—Whenever a Christian obtains additional grace or pardon for an offence, it is entirely a free gift. Then why not come now at God's bidding, and through repentance towards God and faith in our Lord Jesus Christ, recieve the proffered blessing; and when the Almighty says, "Now is the accepted time, now is the day of Salvation," believe with all the heart, O doubting professor, dare not charge a holy God, the God of truth, with insincerity and falsehood; but, by naked faith, lay hold of the naked promise this moment, and you shall rejoice in a present victory; and thus you will find that those who honor God in this way, he will honor with constant and special blessings.

> O trust his word, believe him true,
> Who sent his son to die for you;
> He formed the shining worlds above,
> Has boundless wisdom, goodness, love.
> Each moment trust Almighty pow'r,
> And live by faith from hour to hour;
> And have a hope which cannot fail,
> An anchor sure within the vail.
> [See Heb. 6: 19.

Let none wonder that some have a good degree of faith; for it is truly astonishing that one soul who receives the Bible as a guide to heaven, should disbelieve the promises of its holy and Almighty Author, and at the same time believe the father of lies. And now, reader, with prayers for your present and eternal welfare, I bid you adieu, being in the sixty eighth year of my age, and the forty-fifth of my Christian warfare. This may be the last attempt that I shall ever make with my pen for the good of souls; for I have made this effort with pain and great difficulty on account of extreme weakness of sight, which I fear will terminate in blindness.

R. M.

MAGOG, C. E., Sept. 20, 1853.

Word of Warning.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."—[Matt 25: 6.

I shall not say that the above "cry" is made before certain events come to pass of a nature to cause all men to *know* that the long-looked for second advent of Christ has at length come; such events as "the sign of the Son of Man in Heaven," "shaking of the powers of Heaven," &c. I shall only say that it is possible, or probable, that the above "cry" is an event prior to such events as just mentioned, and is to be known as a matter of belief, instead of actual knowledge. It is probable or possible, therefore, that the *present* awakening to the subject of the second advent, is the "cry" mentioned in the text. If such is the probable or even possible state of the case, it is very important that we know it, for the cry under consideration demands action on the part of those to whom it is addressed—it is a call to certain obedience, and of possibly an obedience of such kind as only will insure an acceptance of Christ when he comes. The cry, therefore, is a probable, or possible event in probation,

1. Because it is a call to obedience of some kind.

2. Because the wise or true servants of God who had gone forth to meet the bridegroom, encourage those who had with them gone forth, but without sincerity, or without making the needful preparation, they encourage them to seek a preparation after or when the cry is made. "And the foolish said unto the wise—Give us of your oil; for our lamps are gone out. But the wise answered, Not so; lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves." Vs. 8 and 9.

3. Because the coming of Christ, as represented by the parable containing the text, was to be preceded by a call or proclamation to the Church, and that call was to follow a previous proclamation: for the cry under consideration is made after a previous call had caused them to go forth to meet the bridegroom. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." Vs. 1-4. Such a proclamation we have had, previous to and up to the year 1843 and 44, as all know.

4. Because the present proclamation or time has been preceded by a time of suspense and inactivity, caused by a disappointment, delay or tarrying of the event of their expectations—the second personal and visible advent of Christ. "While the bridegroom tarried they all slumbered and slept." Verse 5.

5. The text seems to show that a proclamation was to be made at a time of the greatest backsliding or lukewarmness of the Church; that is, a moral declension as dark as "midnight." Facts in the case show that the present awakening on the subject, is at a time of the greatest declension in true religion that the Church has passed through since the days of our Saviour's first appearing.

Just at this time of darkness, events occur of so striking a nature, as to call forth a cry, "Behold the bridegroom cometh." Behold, see how cold and dead the Church has suddenly become. Behold how depraved and lost to all moral and religious sense of right, justice, mercy and truth have the nations and the mass of men in general become. Behold, since the first call has proved a seeming failure, and men are thereby relieved of the fear that that call caused, how the rejecting of that call to them, to obey the gospel, and to fear God, and give glory to him, for the hour or season of his judgment has come, has inspired them to commit the grossest sins—to commit acts almost unparalleled in any past time of equal light and advantages. Behold, how the seeming failure of the past call has manifested how slight was the separation of the popular church from the world and worldly governments! "While they be folden together as thorns, and while they be drunken as drunkards, they shall be devoured as stubble fully dry." Nahum 1: 10.

Reader, does the present fulfilment of predicted events, cause you, like the wise virgins in the parable, to prepare with alacrity for the coming of the great day; or have you come up to this fearful period of time with so little care for the service of God, or inheritance in the kingdom, that like the foolish virgins, you waste your precious moments in unmeaning resolves?—Beware lest you meet their doom. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not."—[Selected.

Later from Europe.

By the St. Louis, from Havre via Southampton and London, at New York yesterday, and by the Niagara, from Liverpool, at Halifax last night, we have seven days later advices from Europe, dates to the second inst.

The day appointed for the sailing of the expedition to the Crimea, was the 20th of August, (but some say on the 30th.) It is composed of 70,000 men, including 20,000 Turks. The cholera was not so violent as it had been among the troops. Omar Pacha, with 25,000 men, entered Bucharest on the 22d, and was most enthusiastically received. The cholera is raging very badly at Bomarsund. It is supposed that a descent on the coast of Finland is meditated. The French troops have re-embarked at Bomarsund, and part of the fleet had sailed toward Finland.

German papers announce the approaching conclusion of a treaty, offensive and defensive, between Austria and the Western Powers. The Belgian Ministry has resigned *en masse*. Queen Christiana left Madrid August 28th for Lisbon. Her departure was unopposed.

Constantinople letters of the 20th announce a great battle near Kars on the 7th; result undecisive; 5000 killed on both sides. Hassan Pasha was killed, and Mustapha Pasha wounded. Three Russian generals were disabled.

A despatch from Varna, received via Rutschuk, says that at the date of the 20th, the allied fleets had not weighed anchor, but that all was ready for a start at a moment's notice.—Five hundred shops and private houses had been destroyed by the fire at Varna on the 10th. The fire broke out in several places at the same time. Several of the Greek incendiaries had already been shot. The loss by the fire at Varna is estimated at £500,000 sterling.

The Vladimir had her captain and sixteen men killed in the recent brush at Sebastopol. The cholera had broken out in the fleets of Boltschick. It has visited some of the French ships with extraordinary virulence.

In the Swedish Diet the house of peasants have proposed a petition to the king to take measures in conjunction with the Diet to prevent the Aland Islands from returning to Russian dominion. Vessels belonging to Aland now sail under the French flag. Five ships of war, all laden with Russian prisoners, passed through the Great Belt, on their way to England, on the 29th ult.

The Vienna Lloyds has authentic news that Marshal St. Arnaud will leave Constantinople on the 2d September to take command of the expedition to the Crimea, which by that time would have reached its destination.

Prince Gortschakoff made a confidential communication to Count Buol, and requested a similar explanation. He also notified the Austrian ambassador that he had communications to make to the emperor in person. Russia will not accept the Austrian invitation to commence negotiations on the basis stipulated by the western powers.

The commanders of the allied forces have concluded to dismantle and abandon the fortifications at Bomarsund and Aland Islands.—The fortifications were so badly damaged, and so large an acquisition being required to hold them against the enemy that it was not deemed expedient to hold possession of them. It is said that they were offered to Sweden on condition of her declaring against Russia, but Sweden refused to accept the offer. It is reported, but not believed, that the allies have offered to pay Sweden a monthly subsidiary if she would form the alliance.

On the 26th Admiral Napier and General Baraguy D'Hilliers proceeded to Hango, when the Russians blew up the fortifications, and retreated to Abo, where there are 15,000 men in garrison. One hundred and twenty-two mounted and eighty dismounted guns, taken at Bomarsund, will be divided between France and England.

An engagement, without loss, occurred at Abo on the 18th, between 18 Russian gunboats and some English steamers.

Reports continue to be received of great preparations to invade the Crimea, but up to August 21, nothing was known of any embarkation. The cholera continues at Varna.—Stormy weather prevails in the Black Sea. A private despatch from Varna of 24th says—Five ships with troops sailed yesterday and six to-day, but their destination is secret. The opinion gains currency that the first destination of the expedition will be Anapa, and that the allied fleets will winter there. Marshal St Amand was to hold a general military council at Varna to inquire whether the army is fit for service during the present sickness.

The Turks continue to occupy Bucharest, and are strengthening all the surrounding positions. They are also re-fortifying Tirnova, which was razed by the treaty of Adrianople. Omar Pasha has ordered rations to be delivered at Obelestchi, in Wallachia, and it is reported that an English division will be sent there.

A portion of the Turkish force was moving upon Galatz and Ivrail. The Russians would be at Jassy on the 2d of September. Their headquarters were at Baland August 25. A Russian force still holds Galatz.

—

Further Foreign News by the Niagara.

There was some trouble in Denmark.

The Austrians have entered Wallachia, but their future movements are not reported. Gen. Cornorini has gone to Bucharest to consult with Omar Pacha. In the recent fire at Varna, half a million pounds of bread, equal to two week's consumption of the British army, was burned.

The French troops are getting impatient at their long inactivity. The cholera has made terrible ravages in both armies and fleets, and many thousands have perished, but it is now abating.

Asia. The disasters to the Turks in Asia are confirmed. On the 19th July, Selim Pacha was defeated, and the Russians occupied Bajazia. On the 7th of August, a vaporary display of the Turkish force brought on a general engagement, and a general battle was fought near Kars. The Turks lost 4000 men, and confess that the Russians were the victors. The Russians suffered very severely, however, and an armistice of two days was agreed to by both parties after the battle. The Turks retreated into Kars, and abandoned their camp, which was taken possession of by the Russians, who acknowledge a loss of nearly 1000 killed. The battle lasted five hours. 40,000 men and 150 pieces of cannon were engaged. Selim Pacha, the Turkish commander on this occasion, has been superseded by Mustapha Pasha, who has already distinguished himself on the Dobrudscha.

Greece. The excitement caused by the announcement of the French commander, that, as the Piraeus is unhealthy, he will remove his troops to Athens, is very great.

Spain. The Union Republican Club is closed by order of the government, and detachments of the National Guards had been ordered to arrest the members if they persisted in assembling. Madrid is tranquil. All the provincial juntas are suppressed. Government publishes the accounts of the defalcations of the Ministry, showing $30,000,000 deficit, with the revenue of Cuba mortgages for two years, and all the extra resources of the kingdom pledged. Espartero had raised a temporary loan of $2,000,000 on security of the customs at Havana, and upon bank securities. Notwithstanding the supposed profound tranquility, private advices report outbreaks at Madrid on the 28th, when it became known that Queen Christina had escaped. A few barricades which had been put up, were pulled down by the National Guard, and the opportune entry into the city of some regiments of cavalry, prevented much mischief. Saragossa continues restless, and the whole province of Arragon was unquiet. Carlist movements are spoken of in one or two quarters, and there are hints of military disaffection in Galicia.

Obituary.

Fell asleep in Jesus, at Southington, sister Angeline I. Wiard, of this city, aged 25 years. Sister W. was converted to God in the winter of 1843, and at the same time to the doctrine of Christ's second coming in '43, at the age of 14, but in the fall of '44, having left her home, through the influence of young associates, she became somewhat backslidden from God, although she never denied her faith in Christ's soon coming, nor ceased to love the doctrine.—Last winter she listened to the Midnight Cry, and at once awoke, trimmed her lamp, embraced the truth, and lived it out, until she fell asleep. After some months of lingering disease, which she bore with Christian patience, while on a visit to her sister, she was attacked by a paralytic shock, from which she never recovered.—Although unable to converse except by signs, she seemed [illegible] around her; and when asked if she thought she should live, answered "no." Being asked if the Saviour was precious, and her hope bright, she answered very emphatically, "yes." Her funeral discourse was delivered by Bro. Gun, from Luke 20: 35, 36.

Waterbury, Ct., Sept. 6, 1854. L. A.

Dear Bro. Merriam: By request of the bereaved friends of Holden Me., readers of the Crisis, I send you the following obituary notices of children:

Died in Holden, Me., August 25th, after severe suffering, L. A. Clewley, son of Isaac and Susan Clewley, aged 19 mos. Although painful to part with their dear child, in resignation they have laid it away to await the summons of the last day, when their dear offspring will be brought again from the land of the enemy, to die no more.

The following lines were composed by a sister of the child.

> Dear Adrian sleeps in Jesus now—
> Yes, death has bound him fast;
> But soon a smile will light his brow,
> When death's dark dream is past.
>
> Yes, Adrian sleeps in Jesus now—
> But death can't hold him long;
> Soon he'll awake in glory bright,
> And join the heavenly throng.

Fell asleep in Holden, Me., Sept. 3, 1854, Nancy W. Kenney daughter of Joshua and Philanda Kenny, aged about 1 year. It was very hard for the fond, affectionate mother to part with her loved child, but when she marked its protracted sufferings, she readily submitted her child into the hands of Him without whose knowledge not a sparrow falls to the ground, in full confidence of a speedy redemption, when—

> Nancy, "rising from the tomb,
> With lustre brighter far shall shine,
> Revive with ever-during bloom,
> Safe from diseases and decline.
>
> Let sickness blast, let death devour,
> If Heaven must recompense our pains;
> Perish the grass and fade the flower,
> If firm the word of God remains.

Your brother in hope of eternal life.

T. SMITH.

Eddington, Me., Sept. 5, 1854.

My beloved Brother: Since my return from Lowell, death has slain another of our number in Salem. Bro. James McCartney died Sept. 1st, aged 29 years. He has left a wife and three young children to mourn his absence. Thus have three of our church fallen a prey to the enemy death in the course of this season; but we hope to meet them all again at the "resurrection of the just." How joyful the thought that a few weeks may usher in that Glorious Morn when the true Israel will meet in the chambers of God, free from temptation, sorrow and Death! O blessed day—there they shall be safe until the indignation be past! No mourner will be there—no, for our precious Redeemer shall wipe all tears from our eyes.

> They sleep in Jesus—soon they'll wake,
> When the Archangel's trump the earth shall shake;
> Then from their lowly beds they'll spring
> To meet their coming, conquering King.
>
> How changed—how beautiful they are;
> Their crowns outshine the glittering star;
> Their raiment, too, how pure and white;
> Their beauteous forms how fair and bright!
>
> O wondrous change—can these be they,
> We mourned as lost and laid away
> In the cold grave with aching heart,
> And wept that we were doomed to part?
>
> Yes, Jesus, blessed be His name,
> He's come. He's brought them back again,
> He triumphed o'er the tyrant death,
> He clothed them with His righteousness.
>
> He's loosed the captives, set them free,
> That where He is there they may be;
> With joy His glory they behold,
> And walk the streets of shining gold.
> They bow with rapture and adore
> Their great Deliverer evermore.

A. B. DRAPER.

Fell asleep in Jesus, Sept. 8th, sister Abba M. Thomas, wife of Bro. J. W. Thomas, of Lynn, Mass., aged 23 yrs 1 mo.

Sister Thomas experienced the pardoning mercy of God through Jesus Christ, last Autumn. Since that time, she has been a firm believer in the coming of Jesus, according to the time revealed in the prophetic word. She bore with the utmost patience and Christian fortitude the pangs of dissolving nature; and when death came at last it found her all ready. She bade a short adieu to the dear ones she loved, and fell asleep with a firm, unwavering confidence that she shall awake in immortality in the coming seventh month. Her companion mourns deeply her loss; but the anguish of that bitter hour of separation was divested of much of its poignancy, from the cheering reflection, that after a very few weeks, at the longest, she will be restored in a bond of love and union that will never be broken. Then they and the little daughter she has left behind, will enjoy the pleasures unalloyed of a home in the renewed earth, where none of the inhabitants will say, "I am sick."

The writer endeavored to comfort the mourning relatives with the Christian hope as brought to view in Heb. 6: 17-20, and other portions of the word of God.

Notwithstanding the inclemency of the weather, a large congregation were present at the funeral on Sunday, the 10th, who listened with deep attention, while we endeavored to show from the unerring word of truth, that unless Jesus comes the second time, there is no eternal life—no immortality, and no world to come; but death is an eternal sleep, from the fact, all depends upon a resurrection; and there can be no resurrection unless Christ comes the second time to complete the atonement, the foundation work of which was laid by virtue of the death of the Son of God on Calvary's Cross.

S. W. BISHOP.

Appointments.

BIGELOW'S MILLS, Sept. 1, 1854.

I would say to the Brn. in Illinois, you may expect me to visit and preach the word in the following places:

Moline, Rockland Co., Sept. 25th, (eve.), and remain over Sunday. The Brn. will meet me at the Depot.

Basco, Hancock Co., Oct. 5th, and continue over Sunday.

Lebanon, St. Clair Co., Sept. 11, and continue till the 24d.

I hope to see the Brn. from adjacent places at these meetings. Brn. can write me and direct to the above places. J. C. BYWATER.

FAIRHAVEN, Ct., Sept. 11, 1854.

The Lord willing I will attempt to present the gospel of Christ in such a manner as to edify the church, at

Cheshire Street, Sept. 26th.
Southington, Sept. 27th.
New Britain, Sept 28th, and at other places as the way may open. J. B. CLARK.

I will preach in Manchester, N. H., Sunday, Sept. 24th, the Lord willing.

S. W. BISHOP.

The Lord willing I will preach at
North Springfield, Vt., Sept. 19th and 20th.
Hardscrabble, Sept. 22d and 23d.
Wethersfield, Sept. 24th, as the Brethren may appoint. M. L. WILLARD.

If the Lord will, I will preach at the following places:
At Houghtonville, Vt., Tuesday, Sept. 26.
So. Vernon, Wednesday, Sept. 27.
Northfield, Mass., Thursday, Sept. 28.
Athol, Friday, Sept. 29th.
Hubbardston, Saturday, Sept. 30, and continue over the Sabbath, where the brethren may appoint.
Westminster, Monday, Oct. 2, near Bro. Bennet's. Weekly meetings at early candle-light.
W. L. CAMP.

HOLDERNESS, N. H., Sept. 12, 1854.

I wish to say to the Brn. in Wakefield, that I shall not be able to fulfill my appointment in that place the first Sabbath in October next, but if the Lord will, I will come as soon as possible.
B. P. MANNING.

TENT MEETING.

There will be a Tent Meeting at East Thompson, Conn., on the farm of Sirril Jacobs, commencing the 20th of Sept., and continuing over the Sabbath. Brn. coming from the east, will come by the N. Y. Central R. R.; Brn. from the west, by the Norwich R. R. to Mechanicsville, thence to East Thompson. This meeting is in a new field, and we hope the Brn. far and near will attend, and come prepared to lodge on the ground. We shall need two or three tents for lodging tents. Will some Bro. or Brn. see that we are provided for? Preaching Brn. are requested to attend, as the Lord may direct. Bro. Cummings is expected to attend. Come, brethren and sisters, in the name of the Lord, and help sound the last solemn cry, "Behold the Bridegroom cometh; go ye out to meet him."

We appoint this meeting, as servants of the Great Head of the Church.

FIELDER CONVERSE,
J. HEMENWAY.

GROVE MEETING.

A Grove Meeting will be holden in New Milford, Conn., near the village, commencing Sept. 20, and continuing over the Sabbath.

GROVE MEETING.

There will be a Grove Meeting in Hartford, Vt., commencing Sept. 20, and continuing over the Sabbath. It will be held in a grove on the road leading from West Hartford to Woodstock Green, 3 miles from West Hartford. Brother Isaac Adrian promises to attend, and Brn. from abroad are respectfully requested to attend, and bring tents and provisions, all that can; and those that cannot, will be provided for on the ground. Those coming in the cars will stop at West Hartford, and there will be means of conveyance to the ground. E. G. CULVER.

TENT MEETING.

If it please the Good Master, there will be a Tent Meeting within a few rods of the depot in Canaan, N. H., to commence on Wednesday, Sept. the 20th, at one o'clock P. M., and continue over the Sabbath. Board and lodging for fifty cents a day, for all who wish, by the owner of the ground, (Mr Hutchinson); but all the poor will be provided for.

Brethren who can, had better bring tents and bedding. The Lord's preachers, who can attend this meeting, are urgently invited to come; also the brethren and sisters from the surrounding country, and bring all they can with them, with the hope of doing them good.

Canaan is on the Northern (N. H.) Railroad, about 50 miles from Concord, and about 20 from Lebanon. For Christ's cause.

J. CUMMINGS.

ELDER CHARLES P. DOW will preach at
Three Rivers, 23d and 24th, (Sunday.)
Chicopee Falls, the 25th.
Springfield, the 26th.
Jawbuck, the 27th.
Warehouse Point, the 28th.
Hartford, the 29th.

Week evening appointments at 7 1-2 P. M., unless 5 P. M. be preferred. As Bro. Dow is a stranger in many of the foregoing places, I would hereby commend him to the brethren as a minister worthy of their confidence and christian fellowship. D. T. TAYLOR.

NOTICE.

If time continues, there will be a meeting at Bristol, Me., commencing Thursday, Sept. 21, at 10 o'clock A. M., and continuing over the following Sabbath. Brethren J. Partridge and R. R. York will attend with me.

S. K. PARTRIDGE.

CAMP MEETING.

The Camp Meeting to be held in Springfield, will commence Sept. 27, on land owned by Bro. Chauncy Bradley, three miles east of the armory, to continue over the Sabbath. Those coming by carriages will follow the old Boston road from the hill; those coming by cars, will stop at the Indian Orchard Depot, 1 1-2 miles from the ground, which is on the traveled road to Springfield. Conveyance to the ground on the arrival of each accommodation train.

Those coming from the North or South by railroad, will change cars at the Springfield Depot, and take cars for Indian Orchard Depot—the first station East.

Fare to and from the ground, about 12 1-2 cts. each way.

Provision will be made for board and horse-keeping on the ground, at a reasonable price.—The Lord's poor will be welcomed.

Brn. are requested to come prepared to tent on the ground. It is expected that the brethren will come from Winstead, Hartford, Westfield, Warehouse Point, &c., &c. Also, from Waterbury and Worcester. So far from this meeting being a small one, we expect a general rally and a great development of truth and power in this probably last meeting of the season.

Bro. Cummings, Bro. Hemenway, and Bro. H. Pratt, have engaged to attend. Bro. Mathewson is expected. Brn. in the ministry are invited to attend.

HIRAM MUNGER,
ALMON SNOOK,
R. E. LADD,
DANL. STOCKING,
S. CUMMINS,
H. TWING,
W. S. CAMPBELL,
} Committee.

Springfield, Sept. 10th, 1854.

GROVE MEETING.

I will, by Divine permission, attend a Grove Meeting at Daysville, Ogle Co., Ill., as Bro. R. Chown and the Brn. there may appoint, commencing Wednesday, Sept. 20th, at 10 o'clock, A. M., and continuing over Lord's-day. It is expected there will be a general attendance of the Brn. in that region. Come in the name of the Lord, and expect God's blessing will attend the word. Looking for Jesus soon.

J. C. BYWATER.

TENT MEETING.

There will be a Tent Meeting at South China, Me., to commence Wednesday, September 20th, and hold through the week.

Provision will be made for boarding and horse-keeping on the ground. The brethren in China are very desirous of having a general gathering of the saints, and hence they extend an invitation to all, both far and near, to come and bring their tents with them. This will probably be the last Tent Meeting in this region of country, before our Lord shall come, and we hope that all who can will improve this opportunity of meeting with the saints. Brn. Couch, Colby and others will attend.

In behalf of the Brethren,
F. H. BERICK.

P. S.—Brethren coming from the west, by steamboat or cars, will stop at Augusta, and proceed from thence by stage to the ground.

Tuesdays, Thursdays and Saturdays, the stage runs directly to the meeting.

Providence permitting, I will meet with the Brn. in East Sanbornton, N. H., on Tuesday, 26th inst., at 3 P. M.

At the Osgood School-House in Gilmanton, N. H., Wednesday, 27th, at 3 P. M.

B. P. MANNING.

Conferences.

There will be a Conference at Newark, N. J., to commence Wednesday, Sept. 27, and hold over the Sabbath. Brn. Couch and Grant will attend and preach the word.

In behalf of the brn.,
F. H. BERICK.

P. S. At first it was thought best to pitch our tent at Newark, but upon mature consideration we have concluded to have a Conference. Let there be a general rally of the brethren.

F. H. B.

Notices and Requests.

☞ Bro. Elam Burnham is expected to preach at the Merrimac Hall, Lowell, on Sunday next.

At Parisville, Ohio, they are anxious to have preachers come and give them the word of Life.

NOTICE.—The believers in the coming of the Lord in 1854 hold meetings in Pleasant st. Hall, Museum Building, on Sunday, day and evening, also, on Tuesday, Thursday and Saturday evenings of each week.

In behalf of the Brn.
Manchester, N. H. W. C. ABBOTT.

PARTICULAR REQUEST.

Meredith Center, N. H.,
August 17, 1854.

Will Brn. Berrick and Couch come to this place and hold a Tent Meeting soon? If you can come, please inform us through the Crisis when—and if you cannot come inform us in the same way. In behalf of the Brn.

THOMAS D. VEASEY,
LORENZO D. DOLLOFF.

☞ It is requested that Bro. Edwin Burnham, or some other ministering brother capable of presenting the argument on definite time in a clear manner, would visit Lee, N. H. Should any one comply with the request he will please give notice through the Crisis.

BENJ. DUROIN.

PARTICULAR REQUEST

Will Brn. Berrick and Couch come into this region and hold one Conference soon? We are exceedingly anxious to have them come. I believe they will have a good hearing. "*Do come over and help us.*" If they cannot come, will not Bro. I. Adrian, or some other able Watchman come and sound the alarm in this section once more? There is not a Watchman in all this region to tell the people when the Lord is coming.

In behalf of the Brn.,
C. L. PERCIVAL.

The place for a meeting will be the old Meeting house in Hatley, C. E.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath; also on Wednesday and Saturday Evenings, at Merrimack Hall. Preachers from abroad will be obtained when convenient.

Business Items.

☞ Bro. Z. Campbell, we would be happy to hear from you.

We have on hand a few copies of "The Church not in Darkness," by H. L. Hastings.

My post-office address hereafter will be West Poland, Me. R. R. YORK.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00.

Agency.

Bro. Geo. T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

Walter Nichols, A Evens, H Slater, O Bemis, F Smith, L Hubbell, A Baldwin, Chas Hubbell, E Stephens, L Lampry, P Marshall, A G Whitaker, M Ferson, J Smith, A Varney, A Loomis, S A Felton, J B Lincoln, J Shaw, E Young, H Grant, M E Green, J Burt, W Longee, [illegible] ery, J L Prescott, Wm Colbath, [illegible] Wood, A H Gowe, G Ford, T McDonald, J T Sargent, a Bro. at Underhill Centre, W Cowdry, G French, M Dunsmore, [illegible] Wait, D Rice, H Bassett, $1.00 each. J Canterbury, N D Wight, C G Cloudman, J D Merriam, Martha Perley, C [illegible], Stone, J Armstrong, B Bailey, B S Colby, [illegible] Wood, [illegible], B E Fellows, [illegible] cents each. R A Hathaway, [illegible] each. J Porter, S Jennings, $1.00 each.

Miscellaneous.—J Gibson $2, W Cousens $[illegible], N Brown $2, M Darborn $2, D Richardson $[illegible], H C Couch $2, C Willey $2, E Mitchell $2, A Wells [illegible], B P Bailey $[illegible], J Dice $[illegible], C Morgan $2, C Flint $2, [illegible], Brigham $2, S H Cotton $4, J Carr $4, [illegible] Blakeney $5, E Goddard $2.

Cash Received for Books.

J Gibson $1 00, B H Couch 1, F H Berrick $10 00, M Grant $9, B Bussier $2, Wm Shapley $1, J W Hazen $9.60, J Carr 66 cents.

peril your own soul, and stand aloof from that peace which the Lord is waiting to bestow. "He needs no price, no worthiness, no delay." He commands you to come now, just as you are, with your entire helplessness, and with all your sins and unworthiness about you; it is not possible for you to make yourself any better, by all your prayers and duties: for whenever you find pardon or additional grace, it must be entirely a free gift, through the merit of Christ. Then, I entreat you, to venture on him now, and you shall feel his mighty power, and refining fire run through your heart, and illuminate your soul, and such sacred peace and joy will follow, as none but God can give. I have felt to mourn over the destitution of the church, and over the folly and unskillfulness of individuals, respecting the things whereof I have treated. I see it is the will of the beneficent Creator that they should be strong in faith, and happy in God, and on that account, I am constrained to write thus pointedly. Soul work is too solemn and important to be performed slightly; therefore I write faithfully, as scripture, conscience and experience dictate.

For a further ground for faith, we should reflect thus, viz.: There is no foundation at all for unbelief; it floats on the lying suggestions of Satan, and on the extreme folly of vile, weak mortals. But for faith there is the most permanent foundation, as firm as the throne of Jehovah. A holy and Almighty Being has spoken the word: he cannot deny himself. It is impossible for him to lie. 2 Tim. 2: 13. Heb. 6: 18. All his glorious attributes stand ready to aid in the fulfilment of what the very truth itself has pronounced; the Saviour has spilt his own blood for me, and says, "Him that cometh to me, I will in no wise cast out." And he ever liveth to make intercession for me.

I'll plead the promises of God,
Keep Jesus's righteousness in view;
I'll plead the Savior's speaking blood,
And powerful intercession too.
It is impossible to fail
While Jesus intercedes for me,
If I myself of faith avail
And use it perseveringly.

I am not required to work out a righteousness of my own, worthy of God's acceptance, for that would be impossible.—But I am commanded to come now just as I am, with all my sins, imperfections, and unworthiness, without vainly waiting to make myself better, and receive an imputed righteousness, the only righteousness which God will accept.

If you tarry till you're better,
You will never come at all,
Not the righteous, not the righteous,
Sinners Jesus came to call.

The pious Carvosso says, "This is the mystery of faith, that while I have, on one hand, a painful consciousness of my deserts as a sinner, I have at the same time, on the other, boldness to enter into the holiest by the blood of Jesus. Now is the accepted time with God; all that Christ requires is that you feel your want of him. What are all the promises without faith? It is faith alone that is the foundation of all our holiness, strength and happiness. How does a life of faith triumph over everything that would distress the soul! I have nothing to keep my soul in motion but faith!" We must be careful that our self-righteous souls do not want something within us to recommend us to God, before we come to him. We must come just as we are, with all our sins and unworthiness, with just such a heart as we now have, with all our helplessness and misery, and come as hell-deserving sinners, to be saved by grace through faith in the merits of a precious Redeemer.—Having thus viewed the scriptural, glorious and permanent foundation for faith, and having seen the great sin and rebellion of unbelief, we are led at once to see the propriety of laying hold on the promises this moment, and of venturing our all upon an Almighty arm, which is able, in an instant, with the power of Omnipotence, to sweep every foe and difficulty from our path; although, to our weak sight, the one has risen like giants, and the other, as mountains, to obstruct our way. For, as quoted before, the scriptures affirm that all things are possible to him that God has in every age of the world stamped with the broad seal of his smiling approbation, and has powerfully sustained, honored and greatly blessed all those who placed unshaken confidence in his holy word.

Believe the Lord doth reign,
And constant aid receive;
Believe and constant victory gain,
Your souls to heaven believe.

I have often been astonished to see how many there are who profess Christianity, who are living beneath their privilege respecting this important grace. Such must remain dwarfs in religion, and live most of the time in a cold and comfortless state unless their faith is augmented. Although prayer and other duties are absolutely necessary, yet, by all our performances, though continued for years, we can merit nothing nor make an atonement for one sin; "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast" Eph. 2: 8, 9.—Whenever a Christian obtains additional grace or pardon for an offence, it is entirely a free gift. Then why not come now at God's bidding, and through repentance towards God and faith in our Lord Jesus Christ, recieve the proffered blessing; and when the Almighty says, "Now is the accepted time, now is the day of Salvation," believe with all the heart, O doubting professor, dare not charge a holy God, the God of truth, with insincerity and falsehood; but, by naked faith, lay hold of the naked promise this moment, and you shall rejoice in a present victory, and thus you will find that those who honor God in this way, he will honor with constant and special blessings.

O trust his word, believe him true,
Who sent his son to die for you;
He formed the shining worlds above,
Has boundless wisdom, goodness, love.
Each moment trust Almighty pow'r,
And live by faith from hour to hour;
And have a hope which cannot fail,
An anchor sure within the vail.
[See Heb. 6: 19.

Let none wonder that some have a good degree of faith; for it is truly astonishing that one soul who receives the Bible as a guide to heaven, should disbelieve the promises of its holy and Almighty Author, and at the same time believe the father of lies. And now, reader, with prayers for your present and eternal welfare, I bid you adieu, being in the sixty eighth year of my age, and the forty-fifth of my Christian war are. This may be the last attempt that I shall ever make with my pen for the good of souls; for I have made this effort with pain and great difficulty on account of extreme weakness of sight, which I fear will terminate in blindness.

R. M.

Magog, C. E., Sept. 20, 1853.

Word of Warning.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."—[Matt 25: 6.

I shall not say that the above "cry" is made before certain events come to pass of a nature to cause all men to *know* that the long-looked for second advent of Christ has at length come; such events as "the sign of the Son of Man in Heaven," "shaking of the powers of Heaven," &c. I shall only say that it is possible, or probable, that the above "cry" is an event prior to such events as just mentioned, and is to be known as a matter of belief, instead of actual knowledge. It is probable or possible, therefore, that the *present* awakening to the subject of the second advent, is the "cry" mentioned in the text. If such is the probable or even possible state of the case, it is very important that we know it, for the cry under consideration demands action on the part of those to whom it is addressed—it is a call to certain obedience, and of possibly an obedience of such kind as only will insure an acceptance of Christ when he comes. The cry, therefore, is a probable, or possible event in probation,

1. Because it is a call to obedience of some kind.

2. Because the wise or true servants of God who had gone forth to meet the bridegroom, encourage those who had with them gone forth, but without sincerity, or without making the needful preparation, they encourage them to seek a preparation after or when the cry is made. "And the foolish said unto the wise—Give us of your oil; for our lamps are gone out. But the wise answered, Not so; lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves." Vs. 8 and 9.

3. Because the coming of Christ, as represented by the parable containing the text, was to be preceded by a call or proclamation to the Church, and that call was to follow a previous proclamation: for the cry under consideration is made after a previous call had caused them to go forth to meet the bridegroom. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." Vs. 1–4. Such a proclamation we have had, previous to and up to the year 1843 and 44, as all know.

4. Because the present proclamation or time has been preceded by a time of suspense and inactivity, caused by a disappointment, delay or tarrying of the event of their expectations—the second personal and visible advent of Christ. "While the bridegroom tarried they all slumbered and slept." Verse 5.

5. The text seems to show that a proclamation was to be made at a time of the greatest backsliding or lukewarmness of the Church; that is, a moral declension as dark as "midnight." Facts in the case show that the present awakening on the subject, is at a time of the greatest declension in true religion that the Church has passed through since the days of our Saviour's first appearing.

Just at this time of darkness, events occur of so striking a nature, as to call forth a cry, "Behold the bridegroom cometh." Behold, see how cold and dead the Church has suddenly become. Behold how depraved and lost to all moral and religious sense of right, justice, mercy and truth have the nations and the mass of men in general become. Behold, since the first call has proved a seeming failure, and men are thereby relieved of the fear that that call caused, how the rejecting of that call to them, to obey the gospel, and to fear God, and give glory to him, for the hour or season of his judgment has come, has inspired them to commit the grossest sins—to commit acts almost unparalleled in any past time of equal light and advantages. Behold, how the seeming failure of the past call has manifested how slight was the separation of the popular church from the world and worldly governments! "While they be folden together as thorns, and while they be drunken as drunkards, they shall be devoured as stubble fully dry." Nahum 1: 10.

Reader, does the present fulfilment of predicted events, cause you, like the wise virgins in the parable, to prepare with alacrity for the coming of the great day; or have you come up to this fearful period of time with so little care for the service of God, or inheritance in the kingdom, that like the foolish virgins, you waste your precious moments in unmeaning resolves?—Beware lest you meet their doom. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily, I say unto you, I know you not."—[Selected.

Later from Europe.

By the St. Louis, from Havre via Southampton and London, at New York yesterday, and by the Niagara, from Liverpool, at Halifax last night, we have seven days later advices from Europe, dates to the second inst.

The day appointed for the sailing of the expedition to the Crimea, was the 20th of August, (but some say on the 30th.) It is composed of 70,000 men, including 20,000 Turks. The cholera was not so violent as it had been among the troops. Omar Pacha, with 25,000 men, entered Bucharest on the 22d, and was most enthusiastically received. The cholera is raging very badly at Bomarsund. It is supposed that a descent on the coast of Finland is meditated. The French troops have re-embarked at Bomarsund, and part of the fleet had sailed toward Finland.

German papers announce the approaching conclusion of a treaty, offensive and defensive, between Austria and the Western Powers. The Belgian Ministry has resigned *en masse*. Queen Christiana left Madrid August 28th for Lisbon. Her departure was unopposed.

Constantinople letters of the 20th announce a great battle near Kars on the 7th; result undecisive; 5000 killed on both sides. Hassan Pasha was killed, and Mustapha Pasha wounded. Three Russian generals were disabled.

A despatch from Varna, received via Rutschuk, says that at the date of the 20th, the allied fleets had not weighed anchor, but that all was ready for a start at a moment's notice.—Five hundred shops and private houses had been destroyed by the fire at Varna on the 10th. The fire broke out in several places at the same time. Several of the Greek incendiaries had already been shot. The loss by the fire at Varna is estimated at £500,000 sterling.

The Vladimir had her captain and sixteen men killed in the recent brush at Sebastopol. The cholera had broken out in the fleets of Boltschick. It has visited some of the French ships with extraordinary virulence.

In the Swedish Diet the house of peasants have proposed a petition to the king to take measures in conjunction with the Diet to prevent the Aland Islands from returning to Russian dominion. Vessels belonging to Aland now sail under the French flag. Five ships of war, all laden with Russian prisoners, passed through the Great Belt, on their way to England, on the 29th ult.

The Vienna Lloyds has authentic news that Marshal St. Arnaud will leave Constantinople on the 2d September to take command of the expedition to the Crimea, which by that time would have reached its destination.

Prince Gortschakoff made a confidential communication to Count Buol, and requested a similar explanation. He also notified the Austrian ambassador that he had communications to make to the emperor in person. Russia will not accept the Austrian invitation to commence negotiations on the basis stipulated by the western powers.

The commanders of the allied forces have concluded to dismantle and abandon the fortifications at Bomarsund and Aland Islands.—The fortifications were so badly damaged, and so large an acquisition being required to hold them against the enemy that it was not deemed expedient to hold possession of them. It is said that they were offered to Sweden on condition of her declaring against Russia, but Sweden refused to accept the offer. It is reported, but not believed, that the allies have offered to pay Sweden a monthly subsidiary if she would form the alliance.

On the 26th Admiral Napier and General Baraguy D'Hilliers proceeded to Hango, when the Russians blew up the fortifications, and retreated to Abo, where there are 15,000 men in garrison. One hundred and twenty-two mounted and eighty dismounted guns, taken at Bomarsund, will be divided between France and England.

An engagement, without loss, occurred at Abo on the 18th, between 18 Russian gunboats and some English steamers.

Reports continue to be received of great preparations to invade the Crimea, but up to August 21, nothing was known of any embarkation. The cholera continues at Varna.—Stormy weather prevails in the Black Sea. A private despatch from Varna of 24th says—Five ships with troops sailed yesterday and six to-day, but their destination is secret. The opinion gains currency that the first destination of the expedition will be Anapa, and that the allied fleets will winter there. Marshal St Amand was to hold a general military council at Varna to inquire whether the army is fit for service during the present sickness.

The Turks continue to occupy Bucharest, and are strengthening all the surrounding positions. They are also re-fortifying Tirnova, which was razed by the treaty of Adrianople. Omar Pasha has ordered rations to be delivered at Obelestchi, in Wallachia, and it is reported that an English division will be sent there.

A portion of the Turkish force was moving upon Galatz and Ivrail. The Russians would be at Jassy on the 2d of September. Their headquarters were at Baland August 25. A Russian force still holds Galatz.

—

Further Foreign News by the Niagara.

There was some trouble in Denmark.

The Austrians have entered Wallachia, but their future movements are not reported. Gen. Cornorini has gone to Bucharest to consult with Omar Pacha. In the recent fire at Varna, half a million pounds of bread, equal to two week's consumption of the British army, was burned.

The French troops are getting impatient at their long inactivity. The cholera has made terrible ravages in both armies and fleets, and many thousands have perished, but it is now abating.

Asia. The disasters to the Turks in Asia are confirmed. On the 19th July, Selim Pacha was defeated, and the Russians occupied Bajazia. On the 7th of August, a vaporary display of the Turkish force brought on a general engagement, and a general battle was fought near Kars. The Turks lost 4000 men, and confess that the Russians were the victors. The Russians suffered very severely, however, and an armistice of two days was agreed to by both parties after the battle. The Turks retreated into Kars, and abandoned their camp, which was taken possession of by the Russians, who acknowledge a loss of nearly 1000 killed. The battle lasted five hours; 40,000 men and 150 pieces of cannon were engaged. Selim Pacha, the Turkish commander on this occasion, has been superseded by Mustapha Pasha, who has already distinguished himself on the Dobrudscha.

Greece. The excitement caused by the announcement of the French commander, that, as the Piraeus is unhealthy, he will remove his troops to Athens, is very great.

Spain. The Union Republican Club is closed by order of the government, and detachments of the National Guards had been ordered to arrest the members if they persisted in assembling. Madrid is tranquil. All the provincial juntas are suppressed. Government published the accounts of the defalcations of the Ministry, showing $30,000,000 deficit, with the revenue of Cuba mortgages for two years, and all the extra resources of the kingdom pledged. Espartero had raised a temporary loan of $2,000,000 on security of the customs at Havana and upon bank securities. Notwithstanding the supposed profound tranquility, private advices report outbreaks at Madrid on the 28th, when it became known that Queen Christina had escaped. A few barricades which had been put up, were pulled down by the National Guard, and the opportune entry into the city of some regiments of cavalry, prevented much mischief. Saragossa continues restless, and the whole province of Arragon was unquiet. Carlist movements are spoken of in one or two quarters, and there are hints of military disaffection in Gallicia.

Obituary.

Fell asleep in Jesus, at Southington, sister Angeline I. Wiard, of this city, aged 25 years. Sister W. was converted to God in the winter of 1843, and at the same time to the doctrine of Christ's second coming in '43, at the age of 14; but in the fall of '44, having left her home, through the influence of young associates, she became somewhat backslidden from God, although she never denied her faith in Christ's soon coming, nor ceased to love the doctrine.—Last winter she listened to the Midnight Cry, and at once awoke, trimmed her lamp, embraced the truth, and lived it out, until she fell asleep. After some months of lingering disease, which she bore with Christian patience, while on a visit to her sister, she was attacked by a paralytic shock, from which she never recovered.—Although unable to converse except by signs, she seemed [illegible] around her; and when asked if she thought she should live, answered "no." Being asked if the Saviour was precious, and her hope bright, she answered very emphatically, "yes." Her funeral discourse was delivered by Bro. Gun, from Luke 20: 35, 36

Waterbury, Ct., Sept. 6, 1864. L. A.

Dear Bro. Merriam: By request of the bereaved friends of Holden Me., readers of the Crisis, I send you the following obituary notices of children;

Died in Holden, Me, August 25th, after severe suffering, L. A. Clewley, son of Isaac and Susan Clewley, aged 19 mos. Although painful to part with their dear child, in resignation they have laid it away to await the summons of the last day, when their dear offspring will be brought again from the land of the enemy, to die no more.

The following lines were composed by a sister of the child.

Dear Adrian sleeps in Jesus now—
Yes, death has bound him fast;
But soon a smile will light his brow,
When death's dark dream is past.

Yes, Adrian sleeps in Jesus now—
But death can't hold him long;
Soon he'll awake in glory bright,
And join the heavenly throng.

Fell asleep in Holden, Me., Sept. 3, 1854, Nancy W. Kenney, daughter of Joshua and Philanda Kenny, aged about 1 year. It was very hard for the fond, affectionate mother to part with her loved child, but when she marked its protracted sufferings, she readily submitted her child into the hands of Him without whose knowledge not a sparrow falls to the ground, in full confidence of a speedy redemption, when—

Nancy, "rising from the tomb,
With lustre brighter far shall shine,
Revive with ever-during bloom,
Safe from diseases and decline.

Let sickness blast, let death devour,
If Heaven must recompense our pains;
Perish the grass and fade the flower,
If firm the word of God remains.

Your brother in hope of eternal life.

T. Smith.

Eddington, Me., Sept. 5, 1854.

My beloved Brother: Since my return from Lowell, death has slain another of our number in Salem. Bro. James McCartney died Sept. 1st, aged 29 years. He has left a wife and three young children to mourn his absence. Thus have three of our church fallen a prey to the enemy death in the course of this season, but we hope to meet them all again at the "resurrection of the just." How joyful the thought that a few weeks may usher in that Glorious Morn when the true Israel will meet in the chambers of God, free from temptation, sorrow and Death! O blessed day—there they shall be safe until the indignation be past! No mourner will be there—no, for our precious Redeemer shall wipe all tears from our eyes.

They sleep in Jesus—soon they 'll wake,
When the Archangel's trump the earth shall shake;
Then from their lowly beds they'll spring
To meet their coming, conquering King.

How changed—how beautiful they are;
Their crowns outshine the glittering star,
Their raiment, too, how pure and white;
Their beauteous forms how fair and bright!

O wondrous change—can these be they,
We mourned as lost and laid away
In the cold grave with aching heart,
And wept that we were doomed to part?

Yes, Jesus, blessed be His name,
He's come, He's brought them back again,
He triumphed o'er the tyrant death,
He clothed them with His righteousness.

He's loosed the captives, set them free,
That where He is there they may be,
With joy His glory they behold,
And walk the streets of shining gold.
They bow with rapture and adore
Their great Deliverer evermore.

A. B. Draper.

Fell asleep in Jesus, Sept. 8th, sister Abba M. Thomas, wife of Bro. J. W. Thomas, of Lynn, Mass., aged 23 yrs. 1 mo.

Sister Thomas experienced the pardoning mercy of God through Jesus Christ, last Autumn. Since that time, she has been a firm believer in the coming of Jesus, according to the time revealed in the prophetic word. She bore with the utmost patience and Christian fortitude the pangs of dissolving nature, and when death came at last it found her all ready. She bade a short adieu to the dear ones she loved, and fell asleep with a firm, unwavering confidence that she shall awake in immortality in the coming seventh month. Her companion mourns deeply her loss; but the anguish of that bitter hour of separation was divested of much of its poignancy, from the cheering reflection, that after a very few weeks, at the longest, she will be restored in a bond of love and union that will never be broken. Then they and the little daughter she has left behind, will enjoy the pleasures unalloyed of a home in the renewed earth, where none of the inhabitants will say, "I am sick."

The writer endeavored to comfort the mourning relatives with the Christian hope as brought to view in Heb. 6: 17–20, and other portions of the word of God.

Notwithstanding the inclemency of the weather, a large congregation were present at the funeral on Sunday, the 10th, who listened with deep attention, while we endeavored to show from the unerring word of truth, that unless Jesus comes the second time, there is no eternal life—no immortality, and no world to come; but death is an eternal sleep, from the fact all depends upon a resurrection; and there can be no resurrection unless Christ comes the second time to complete the atonement, the foundation work of which was laid by virtue of the death of the Son of God on Calvary's Cross.

S. W. Bishop.

Appointments.

Bigelow's Mills, Sept. 1, 1854.

I would say to the Brn. in Illinois, you may expect me to visit and preach the word in the following places:

Moline, Rockland Co., Sept. 25th, (eve.), and remain over Sunday. The Brn. will meet me at the Depot.

Basco, Hancock Co., Oct. 5th, and continue over Sunday.

Lebanon, St. Clair Co., Sept. 11, and continue till the 22d.

I hope to see the Brn. from adjacent places at these meetings. Brn. can write me and direct to the above places.

J. C. Bywater.

Fairhaven, Ct., Sept. 11, 1854.

The Lord willing I will attempt to present the gospel of Christ in such a manner as to edify the church, at
Cheshire Street, Sept. 26th.
Southington, Sept. 27th.
New Britain, Sept 28th, and at other places as the way may open.

J. E. Clark.

I will preach in Manchester, N. H., Sunday, Sept. 24th, the Lord willing.

S. W. Bishop.

The Lord willing I will preach at
North Springfield, Vt, Sept. 13th and 20th.
Hardscrabble, Sept. 22d and 23d.
Wethersfield, Sept. 24th, as the Brethren may appoint.

M. L. Willard.

If the Lord will, I will preach at the following places:
At Houghtonville, Vt., Tuesday, Sept. 26.
So. Vernon, Wednesday, Sept. 27.
Northfield, Mass., Thursday, Sept. 28.
Athol, Friday, Sept. 29th.
Hubbardston, Saturday, Sept. 30, and continue over the Sabbath, where the brethren may appoint.
Westminster, Monday, Oct. 2, near Bro. Bannet's. Weekly meetings at early candle-light.

W. L. Camp.

Holderness, N. H., Sept. 12, 1854.

I wish to say to the Brn. in Wakefield, that I shall not be able to fulfill my appointment in that place the first Sabbath in October next, but if the Lord will, I will come as soon as possible.

B. P. Manning.

TENT MEETING.

There will be a Tent Meeting at East Thompson, Conn., on the farm of Sirril Jacobs, commencing the 20th of Sept., and continuing over the Sabbath. Brn. coming from the east, will come by the N. Y. Central R. R; Brn. from the west, by the Norwich R. R. to Mechanicsville, thence to East Thompson. This meeting is in a new field, and we hope the Brn. far and near will attend, and come prepared to lodge on the ground. We shall need two or three tents for lodging tents. Will some Bro. or Brn. see that we are provided for? Preaching Brn. are requested to attend, as the Lord may direct. Bro. Cummings is expected to attend. Come, brethren and sisters, in the name of the Lord, and help sound the last solemn cry, "Behold the Bridegroom cometh; go ye out to meet him."

We appoint this meeting, as servants of the Great Head of the Church.

Fielder Converse,
J. Hemenway.

GROVE MEETING.

A Grove Meeting will be holden in New Milford, Conn., near the village, commencing Sept. 20, and continuing over the Sabbath.

GROVE MEETING.

There will be a Grove Meeting in Hartford, Vt., commencing Sept 20, and continuing over the Sabbath. It will be held in a grove on the road leading from West Hartford to Woodstock Green, 3 miles from West Hartford. Brother Isaac Adrian promises to attend, and Brn. from abroad are respectfully requested to attend, and bring tents and provisions, all that can; and those that cannot, will be provided for on the ground. Those coming in the cars will stop at West Hartford, and there will be means of conveyance to the ground.

E. G. Culver.

TENT MEETING.

If it please the Good Master, there will be a Tent Meeting within a few rods of the depot in Canaan, N. H., to commence on Wednesday, Sept. the 20th, at one o'clock P. M., and continue over the Sabbath. Board and lodging for fifty cents a day, for all who wish, by the owner of the ground, (Mr Hutchinson); but all the poor will be provided for.

Brethren who can, had better bring tents and bedding. The Lord's preachers, who can attend this meeting, are urgently invited to come; also the brethren and sisters from the surrounding country, and bring all they can with them, with the hope of doing them good.

Cannan is on the Northern (N. H.) Railroad, about 50 miles from Concord, and about 20 from Lebanon. For Christ's cause.

J. Cummings.

Elder Charles P. Dow will preach at
Three Rivers, 23d and 24th, (Sunday.)
Chicopee Falls, the 25th.
Springfield, the 26th.
Jawbuck, the 27th.
Warehouse Point, the 28th.
Hartford, the 29th.

Week evening appointments at 7 1-2 P.M., unless 5 P. M. be preferred. As Bro. Dow is a stranger in many of the foregoing places, I would hereby commend him to the brethren as a minister worthy of their confidence and christian fellowship.

D. T. Taylor.

NOTICE.

If time continues, there will be a meeting at Bristol, Me., commencing Thursday, Sept. 21, at 10 o'clock A. M., and continuing over the following Sabbath. Brethren J. Partridge and R. R. York will attend with me.

S. K. Partridge.

CAMP MEETING.

The Camp Meeting to be held in Springfield, will commence Sept 27, on land owned by Bro. Chauncy Bradley, three miles east of the armory, to continue over the Sabbath. Those coming by carriages will follow the old Boston road from the hill; those coming by cars, will stop at the Indian Orchard Depot, 1 1-2 miles from the ground, which is on the traveled road to Springfield. Conveyance to the ground on the arrival of each accommodation train.

Those coming from the North or South by railroad, will change cars at the Springfield Depot, and take cars for Indian Orchard Depot—the first station East.

Fare to and from the ground, about 12 1-2 cts. each way.

Provision will be made for board and horse-keeping on the ground, at a reasonable price.—The Lord's poor will be welcomed.

Brn. are requested to come prepared to tent on the ground. It is expected that the brethren will come from Winstead, Hartford, Westfield, Warehouse Point, &c., &c. Also, from Waterbury and Worcester. So far from this meeting being a small one, we expect a general rally and a great development of truth and power in this probably last meeting of the season.

Bro. Cummings, Bro. Hemenway, and Bro. H. Pratt, have engaged to attend. Bro. Mathewson is expected. Brn. in the ministry are invited to attend.

Hiram Munger,
Abner Snook,
R. E. Ladd,
Davi. Stocking,
S. Cummins,
H. Twing,
W. S. Campbell, } Committee.

Springfield, Sept. 10th, 1854.

GROVE MEETING.

I will, by Divine permission, attend a Grove Meeting at Dayville, Ogle Co., Ill., at Bro. E. Chown and the Brn. there may appoint, commencing Wednesday, Sept. [illegible], at 10 o'clock, A. M., and continuing over Lord's day. It is expected there will be a general [illegible] of the Brn. in that region. "Come in the name of the Lord, and expect God's blessing with the word." Looking for [illegible] and [illegible].

J. C. Bywater.

TENT MEETING.

There will be a Tent Meeting at South China, Me., to commence Wednesday, September 20th, and hold through the week.

Provision will be made for boarding and horse-keeping on the ground. The brethren in China are very desirous of having a general gathering of the saints, and hence they extend an invitation to all, both far and near, to come and bring their tents with them. This will probably be the last Tent Meeting in this region of country, before our Lord shall come, and we hope that all who can will improve this opportunity of meeting with the saints. Brn. Couch, Colby and others will attend.

In behalf of the Brethren,
F. H. Berick.

P. S.—Brethren coming from the west by steamboat or cars, will stop at Augusta, and proceed from thence by stage to the ground.

Tuesdays, Thursdays and Saturdays, the stage runs directly to the meeting.

Providence permitting, I will meet with the Brn. in East Sanbornton, N. H., on Tuesday, 26th inst., at 3 P. M.

At the Osgood School-House in Gilmanton, N. H., Wednesday, 27th, at 3 P. M.

B. P. Manning.

Conferences.

There will be a Conference at Newark, N. J., to commence Wednesday, Sept. 27, and hold over the Sabbath. Brn. Couch and Grant will attend and preach the word.

In behalf of the brn.,
F. H. Berick.

P. S. At first it was thought best to pitch our tent at Newark, but upon mature consideration we have concluded to have a Conference. Let there be a general rally of the brethren.

F. H. B.

Notices and Requests.

☞ Bro. Elam Burnham is expected to preach at the Merrimac Hall, Lowell, on Sunday next.

At Parisville, Ohio, they are anxious to have preachers come and give them the word of Life.

Notice.—The believers in the coming of the Lord in 1854 hold meetings in Pleasant at Hall, Museum Building, on Sunday, day and evening; also, on Tuesday, Thursday and Saturday evenings of each week.

In behalf of the Brn.
Manchester, N. H. W. C. Abbott.

PARTICULAR REQUEST.

Meredith Center, N. H.,
August 17, 1854.

Will Brn Berrick and Couch come to this place and hold a Tent Meeting soon? If you can come, please inform us through the Crisis when—and if you cannot come inform us in the same way. In behalf of the Brn.

Thomas D. Veasey,
Lorenzo D. Dolloff.

☞ It is requested that Bro. Edwin Burnham, or some other ministering brother capable of presenting the argument on definite time in a clear manner, would visit Lee, N. H. Should any one comply with the request he will please give notice through the Crisis.

Benj. Durgin.

PARTICULAR REQUEST.

Will Brn Berrick and Couch come into this region and hold one Conference soon? We are exceedingly anxious to have them come. I believe they will have a good hearing. "*Do come over and help us.*" If they cannot come, will not Bro. I. Adrian, or some other able Watchman come and sound the alarm in this section once more? There is not a Watchman in all this region to tell the people when the Lord is coming.

In behalf of the Brn.,
C. L. Percival.

The place for a meeting will be the old Meeting house in Hatley, C. E.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath; also on Wednesday and Saturday Evenings, at Merrimack Hall. Preachers from abroad will be obtained when convenient.

Business Items.

☞ Bro Z. Campbell, we would be happy to hear from you.

We have on hand a few copies of "The Church not in Darkness," by H. L. Hastings.

My post-office address hereafter will be West Poland, Me. R. R. York.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorized to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

Walter Nichols, A Evens, H Slater, O Bemis, F Smith, L Hubbell, A Baldwin, Chas Hubbell, E Stephens, L [illegible], P Marshall, A G Whitaker, M Fenson, J Smith, A Varney, A [illegible], S A Felton, J B Lincoln, J Shaw, E Young, H Grant, M E Green, J Burt, W Longley, M [illegible]ery, J L Prescott, Wm Colbath, [illegible], Wood, A H Gowe, G Ford, T McDonald, J T Sargent, a Bro. at Underhill Centre, W Cowdry, G French, M Dinsmore, J [illegible], Wait, D Rice, H Bassett, $1,00 each. J Canterbury, [illegible], [illegible] Clothum, J D [illegible]riam, Martha Parley, C [illegible], Stone, J Armstrong, S Bailey, B S Colby, J Wood, [illegible], [illegible] Temple, B K Fellows, 50 cents each. [illegible] Hathaway, [illegible] Hill, 25 cents each. J Porter, S Jennings, $1,00 each.

[illegible] J Gibson $2, W [illegible], M Brown $2, M [illegible], D [illegible], H C Couch $2, C Willey $2, F Mitchell $2, [illegible], [illegible] $2, P Wells $2, [illegible], J [illegible], Morgan $2, C Flint $2, [illegible], Brigham $2, S W Cotton $4, J Carr $2, [illegible], [illegible] $5, E Goodell $2.

Cash Received for Books.

J Gibson $1 00, B H Couch 1, F H Berrick $10.00, M Grant $9, B Bussier $2, Wm Shapley $1, J W Hasen $9.60, J Carr 66 cents.

For the World's Crisis.

Eden Home.

BY [illegible] CUDWORTH.

This earth once bloomed in a fairer dress,
With sunny skies of loveliness;
There was not a shrub, or flower, or tree,
But was perfect in graceful symmetry;
The happy birds on golden wing
Ne'er felt the archer's pointed sting;
And man in his mighty dress walked forth,
And gazed with delight on this virgin earth,
O that Eden home—O that Eden home!

But the Tempter sought the peaceful bower
Where the first bride, past the nuptial hour,
When her wandering feet was far away,
And led the yielding Eve astray;
They both partook the costly fruit;
No more she wears that trusting look;
And Adam trembles when he hears
His MAKER's voice on the evening breeze.
O that Eden home—O that Eden home!

This doom'd earth's change is quickly shown;
The dreadful earthquake chasms yawn;
Fierce lightnings burst the vapor shroud;
And darkly rolls the thunder cloud;
The hateful briar springs up to view,
Where the rose and lily-bell lovingly grew;
The robin its carols of love kept on,
But a sorrowful note, was the lay she sung.
O that blighted home—O that blighted home!

No eye was found to pity the lost,
No angel friend could pay the cost;
Then speaks the WORD in the courts of heaven,
"Repenting rebels shall be forgiven;
I'll freely die for this poor lost race,
And I'll save a world from death's embrace;
I'll sell my glory, my life, my all,
And buy the field with its costly pearl.
O that blighted home—O that blighted home!

At the *appointed hour* the foe shall yield,
And fire shall cleanse the bloody field;
When man has proved his love for me
I'll invest him again with a kingdom free;
My bride shall be tried with fire and sword,
And her dowry shall be an Eden restored;
The "*first dominion*" to *me* shall come,
And man shall again have an Eden home."
O that Eden home—O that Eden home!

Tis eighteen hundred fifty-four,
The usurpers reign is almost o'er,
Sufficiently tried is the sorrowing Bride
To wear a crown by the Conqueror's side;
The great Coronation day rolls on,
May I be found with that happy throng,
Where Jesus sits on his dazzling throne
With his "*many crowns*" in an Eden home.
O that Eden home—O that Eden home!

For the World's Crisis.

Come and Reign.

BY S. S. BREWER.

Air—*Home Again.*

Come and reign—come and reign,
Jesus, on thy throne;
And O it fills my heart with joy
To know we're almost home.

Here I drop the falling tear
As Pilgrim-like I roam,
An exile from my Father's house,
But soon he'll call me home.
Come and reign, &c.

Here amid life's changing scenes
My cup of grief runs o'er;
But there I'll share unmingled bliss
On Canaan happy shore.
Come and reign, &c.

Here I grieve the friends I love,
And they in turn grieve me;
But, O my Father, grant me grace,
That I may not grieve thee.
Come and reign, &c.

Here disease invades our frames,
We wither, droop and die;
But there eternal youth shall bloom,
And bright shall beam each eye.
Come and reign, &c.

Here we meet and part again,
And round and round we roam,
But there we'll meet and part no more,
And sweetly rest at Home.
Come and reign, &c.

The Sanctuary.

As there is much being said on this subject at the present time, I thought I would like to give my views. Dan. viii: 13, 14, "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." "And he said unto me, unto two thousand and three hundred days then shall the sanctuary be cleansed." Here is a question asked; and it is about two definite things: 1st. The sanctuary and the host thereof, and 2d. The daily sacrifice; and the question is answered, and that in detail. The first thing that claims our attention is the sanctuary. It is settled beyond a doubt in my own mind that the true worship of God was taken away from the Church by Justin, A. D. 519.—Proof, the Great Crisis, ch. 2d, &c. [illegible] there [illegible] to doubt after reading the evidence on that point. God forbid. [illegible] the sanctuary to be the Church. [illegible] other considerations [illegible] See [illegible] 22. Here is where the daily was restored after the Babylonish captivity. [illegible] restored to what? To the [illegible] Church [illegible] was [illegible] about [illegible] time we see that the [illegible] observed until it was taken away by Justin, A. D. 519. [illegible] or Church fled into the wilderness. But that is not all.

See Eph. 1: 22-23; ch. 2: 20-22; Rom. 12: 5; 1st Cor. 12: 27; Col. 1: 18-24. In all of the above citations the body of Christ which is the Church, is referred to as being the true sanctuary, tabernacle or temple; and I have no authority from the Word to believe otherwise. There is another fact in connection with this, and it is this: you may ask any of our opponents what the man of sin is, and they will tell you at once that it was Papal Rome. Where did he sit for 1260 years? In the temple of God. Does that mean old Rome or not?

Let God be true; and let us have a Bible sanctuary. I believe that God has a sanctuary on the earth, and that he has been getting it ready to be cleansed, and it is this Church. Amen.

Oh, when we think of making any thing out to suit our own prepossessed opinions which it does not substantiate, what confusion it causes at once. But when we stand on the naked word, as we do in regard to the 2300 days, and the 1260, 1290, 1335 days, it makes us feel strong. I do believe, Bro. Merriam, that we are right. I do not believe God would darken the sun and moon 18 years before a certain given point of time had run out to establish the fulfillment of it, as he would have done provided the 1260 commenced in A. D. 538. Now it is all right that we did not see those difficulties before from fact, Matt. 25: 1-10, must be fulfilled, and Paul's tarrying time, and comforteth your brother, looking for life and immortality in 1854, which ends the 1335 days.

JOSIAH KELLOGG.

Vergennes, Vt., Sept. 1, 1851.

Our correspondent has taken the decree in the 7th of Artaxerxes for the restoration of the temple service; but we believe it was not permanently restored until the 20th of Artaxerxes, 446 B. C.—ED.

CORRESPONDENCE.

For the World's Crisis.

Dear Brother Merriam:—How applicable the admonition of the inspired Apostle at this time, who says, "Take heed, brethren, lest there be in any of you, an evil heart of *unbelief*, in departing from the living God," for most truly we are amid the perils of the last days, when many are falling from the truth. Surely we must "take heed to the things which we have heard, lest at any time we should let them slip," and by an evil example of unbelief fall by the way, while almost in sight of the promised rest. Of 600,000 that came out of Egypt, only *two* entered the promised land. And Moses, the great law-giver and leader of Israel's host, was only permitted to see from Pisgah's height Canaan's glorious land; and the Lord said unto him, "This is the land, I have caused thee to see it with thine eyes, but thou shalt not go over thither;" thus he died in sight of Canaan. So then those who have been prominent in the cause of truth may fail of the kingdom of God through unbelief, if they take pride in human wisdom. The Lord will have a humble people, who will give him the glory, though the number be very few. How often do we hear it said, "if I live right I shall be saved whether I believe the Lord is coming or not." If a part of his word is to be believed, so is it all. Not one jot or tittle of it shall fail. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." O how fearful the injunction, not to believe all the word of God, and especially the signs of Christ's second coming. Yet few will believe. The mass will stumble over his second coming as the Jews did over his first.

The Saviour asked the question, "When the son of man cometh will he find faith on the earth?" In other portions of Scripture we learn that it will be as it was in the days of Noah. They were then engaged in all the worldly pursuits of the day, and knew not until the flood came and took them all away. What did they not know? Noah told them of the coming flood, and had they believed, they would have known the time, as did Noah, and would have found a shelter from the storm. "So will it be when the son of man is revealed." I praise the Lord that I am not left in unbelief to reject his word. I have no fears but that God will fulfill his promise, and at the end of the 1335 days Daniel will stand in his lot, and I do believe that the darkening of the sun, May 19th, 1780, was the sign that marked the termination of the 1260 days of tribulation. If this is not so, what did the Saviour mean when he said, "*Immediately after* the tribulation of *those days shall the* sun be darkened," &c.? There are certain days spoken of, and a certain sign to mark the termination of them. Now shall we believe as the Saviour has given them? Though we may have had many darkenings of the sun, yet we must believe *that* which marks the *termination* of *those days* and fulfills the Saviour's words. With this also harmonizes the opening of the 4th, 5th and 6th seals, Rev. 6th. Under the opening of the fourth seal they had "power to kill with sword, and with hunger, and with death, and with the beasts of the earth," which is in perfect harmony with Matt. 24: 9. "Then shall they deliver you up to be afflicted, and shall kill you," &c. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God." &c., and they cried, "How long, O Lord," &c., "and it was said unto them, that they should rest yet for a little season until their brethren that should be killed as they were, should be fulfilled." These had their fulfilment during the dark reign of the Papacy of 1260 years. "And when the sixth seal was opened there was a great earthquake, and the sun became black, as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken of a mighty wind," &c. Here we have a minute description of Matt. 24: 29, and it is a beautiful explanation of the Saviour's words, showing their appearance. So when the Church of God now sees the signs fulfilled they know redemption is nigh. As the angel said to Daniel, "blessed is he that waiteth and cometh to the thousand three hundred five and thirty days," 1260 being a part and ending immediately before the darkening of the sun, 1780, just 75 years more will fill up the 1335, and according to God's chronology cannot pass May 19th, 1855, and here I wait rejoicing in hope of seeing Jesus within this time. I am sorry to hear some of my brn. and srs. saying their faith is shaken in this time, because the Lord did not come on the 10th of June. If they had rested their faith more on the Bible than history, I think their faith would grow stronger instead of decreasing as the time of deliverance draws near. The Saviour's words are so simple and plain to be understood when he is coming, that all who have a desire to understand *may*, without a labored argument on history. When we realize that within a few months the scenes of earth will close—probation end—the sinners night of mourning come—how important that we do all we can to save our fellow-men from the wrath to come.

M. M. EASTMAN.

Landaff, N. H., Aug. 30, 1854.

CAMDEN, Me., Aug. 25, 1854.

Dear Bro. Merriam: For the benefit of the children scattered abroad, who would no doubt like to hear about our health, and where we are, we write for the Crisis; and this will relieve us of the obligation of many private letters to our friends. Sunday evening, 13th ult., at 8 o'clock, we left Northern Indiana, in company with bro. and sist. Howell, and bro. Wells, to attend some meetings in the East. We had been providentially confined to the house with sickness, first one, then both of us, all of three weeks; and we thought surely this would be the last opportunity we should ever enjoy of meeting the brn. and srs. in the East before the great meeting at the marriage of the Lamb. When we took the cars we were unable to sit up all day and were quite fearful we should not be able to ride far before leaving the cars to rest; but being assured it was the will of the Lord that we should come to the East, we started, trusting in Him who was able to carry us through. Surely, the Lord strengthened us to remain on board the cars and boat, and we arrived on the ground in Newburg, on Wednesday, at 2 o'clock P. M., the first day of the meeting. We saw the Great Tent erected on a very convenient spot, and small tents well arranged around it; enough to accommodate all who wished to stop on the ground. We were surprised to see so many brn. and srs. on the ground at the commencement of the meeting; and they continued to come. We think we never saw so many brn. and srs. at one meeting in the State of Maine. We were able to attend nearly all of the meetings. The congregations were attentive and peaceable, and the preaching came to us as from one having authority, and we think was profitable to those who had ears to hear. Love and union prevailed among all the saints, and it seemed to be the desire of all to see the King in his beauty this year.

On Sunday afternoon the Great Tent was lowered to the ground, and some of the brn. and srs. took leave of each other, which caused tears to flow, and the deep-toned sigh issued from many a burdened heart, and a desire was manifest to meet again, where parting would be no more.

On Monday morning the remaining company took leave of each other, and we were soon on board a boat which conveyed us down river fifty miles, to Camden, where our bro. Brown Mansfield was waiting to convey us to his house. Here we have had for a few days a quiet resting-place, beside the old homestead where the parents and most of the children are gone to the grave. A few of us survive to think o'er the past. Truly, "this groaning earth is too dark and drear for the saints' eternal home." Last Tuesday evening an accident occurred to our little son Elijah, by which he came near losing an eye; but he is now recovering. Our health has somewhat improved since we left the West. We hope to be able to attend the meeting at West Winstead, Ct., and the Lord willing, we shall thence proceed on our way to the West. Will the brn. and srs. who have an interest at the Throne of Grace, pray for us, that the Lord may heal us of our infirmities, that we may once more resume our places in the field of labor as before? Unless the Lord does undertake our case and heal us, our work of proclaiming truth to the world is done.

In love to all.

D. R. and M. S. MANSFIELD.

[This should have been inserted last week, had we not been crowded with matter.]

TEMPLETON, Aug. 29th, 1854.

Bro. Merriam:—Thinking it might not be uninteresting to the readers of the Crisis to learn the result of the meeting held in Hubbardston the past week, I seat myself to pen a few lines to inform them that on account of the presence of our God, the meeting was an interesting and profitable one to those who attended. We were favored with the faithful labors of Brn. S. S. Brewer and H. Pratt, who continued through the meeting, and Bro. J. W. Brittan, who was with us a part of the time. The subjects presented for the consideration of the people, were, the coming of the Lord, the *time* of his coming, signs to precede the event, and the preparation necessary to meet it in peace. These were presented in a clear, forcible manner; and the result was that the children were exceedingly strengthened in the faith of the immediate coming of the Lord, and conviction deep was fastened on the minds of those who had independence enough to give the subject a candid hearing.

The prayer and conference meetings were full of interest, as there were no jarring strings; but all was peace, happiness and love.

The Saviour says, "By this shall all men *know* that ye are my disciples, if ye have *love* one to another." It is a blessed thought, that amid all the counterfeits of the devil, he cannot counterfeit divine *love*; "for *love* is of God; and every one that *loveth* is born of God, and knoweth God."

On Sunday, there were 7 who followed the Lord in the ordinance of baptism; and at the close of the afternoon service, the ordinance of the Lord's supper was administered. Truly our fellowship was with the Father, and with His Son Jesus Christ, and with one another, the blood of Christ cleansing us from *all sin*.

Now Brethren, seeing God is so good to us in giving us such light from the sure word of prophecy, and in filling our souls with such joy and peace in believing, such victory in the hour of temptation and trial, such unshaken confidence in every word of God, what is our duty? Shall we stand all the day idle? O no! Whatsoever our hands find to do, we will do with our *might*; for the day (of labor) is nearly past, and the night is soon coming in which no man can work. "And *knowing the time*, that *now* it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in *strife* and *envying*. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." We praise the Lord for sending us such faithful watchmen, who have the cause of God in their hearts; and are willing to labor, not for filthy lucre's sake, but "for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the fulness of Christ." We do not *praise them*, but esteem them very highly in *love*, for their works' sake. The actual result of the meeting cannot be fully summed up *now*; but I have no doubt that the word was spoken, which in the end will result in the salvation of some, and the condemnation of others. O how solemn the thought, that what is made an instrument of *life* to one, should be an instrument of death to another. *Who* is sufficient for these things? O my God, help the watchmen to realize their solemn calling, and as Moses and Aaron stood between the living and the dead, (when the children of Israel murmured against the Lord, and He sent a plague among them,) so may they lift up their voices like a trumpet; "cry aloud and spare not; and show my people their transgressions, and the house of Israel their sins," that they may "give the trumpet a *certain sound*," that men may prepare themselves for the battle.

"The Midnight Cry in mercy sounds,
The judgment day draws near."

My brethren, let us all be clothed in humility, and in all things obedient, that when the Master comes he may say unto us, *well done* good and *faithful* servants, enter ye into the joy of your Lord. Amen.

In hope, thy brother looking for Jesus.

J. D. MERRIAM.

LOWELL, Sept. 11, 1854.

We would just say to the faithful watchmen who are proclaiming the speedy coming of the Lord, and who love his appearing, that we still, by the blessing of God, continue our meeting at the Kirk Street Chapel, at the old place; and although we have had many storms to face in these last days, yet God in mercy has blessed us with his protecting care, and we still live a band of believers in the Second Advent of our Lord and Savior Jesus Christ at hand. Believing that all the signs of his coming, as is recorded by his apostles in Matthew xxiv. and Mark xiii. and Luke xxi. are in the past, and that we are now witnessing the signs of the end of the world, and as we now see "upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth, therefore we would say to our brn. scattered abroad that this is a free Advent, and a time meeting, where all God's Watchmen can preach the present truth, according as they understand it, without opposition, whether they are established in the theory, the present arrangement of the Lord's coming this year, 1854, as advocated by many of our Brn., or whether they believe from the signs, and the events, now transpiring that it may come this year, and that it is near, even at the doors. We acknowledge no creeds but the Bible, and we further profess to be free from all sectarianism, and we have no desire to sit in the temple of God, as the POPE, nor to assume any right to control the consciences of men; but we remember that to our own Master we must stand or fall for ourselves. Therefore we extend a hearty welcome to all the faithful Watchmen, who love our Lord Jesus Christ and his appearing, to the Chapel on Kirk St., Lowell, to preach the word of life to this branch of the Church of Christ, that we may have meat in due season, and be prepared for the approaching crisis.

IRA THOMPSON, Church Com.

Bro. Thompson wished me to say that he alone is responsible for the above.—ED.

CARMEL, Me., Aug. 30, 1854.

Bro. Merriam: My health has been very poor since I saw you at the Salem meeting; but through the mercy of God, it is improving, and the word of the Lord is burning in my heart, and I feel like going out again to sound the last note of warning to this fire-doomed world. The Crisis is a welcome messenger to our dwelling, although when it was first talked of I did not feel favorable to the enterprise. My principal objection was this: I have seen that when men have got into the editorial chair they felt as though they were dictators; and if there is anything I abhor, it is a spiritual dictator, one that desires to "lord it over God's heritage." But since I have seen the spirit of the paper, and the disposition manifested to be a *servant* to the church, I am glad it was started, and my prayer is for its prosperity, and for grace and wisdom from on High to direct and sustain the editor, and give him an honorable discharge at last, and an abundant entrance into His everlasting kingdom this year. Amen.

Your brother in hope of redemption this year.

HENRY PERKINS.

FITCHBURG, Mass., Sept. 3, 1854.

Bro. Merriam: I was a believer in the coming of Christ in 1843. The time passed over, and I went into the dark. I have never lost, fully, my sympathy for the Advent doctrine; but it has remained in my bosom smothered, unto this day.—I left my home (Atkinson, Me.) in April last, to journey in New York as an agent. While passing through Charlemont, Mass., in April, I fell in with a bro. and sr. established in the faith; and as Providence would have it, I must be detained there two days, during a rain storm. They told me of their faith and hope, and explained to me the reason why they believed. It looked perfectly plain, and yet I did not believe. I went away with a heavy heart. They gave me books to read. I asked for none. I thought and I prayed. I did not confess with my mouth, and so I obtained no salvation. But Providence directed me to the same place again in August last; and now, to the glory of God, and to the praise of His grace, I am a believer in the speedy coming of my Lord Jesus Christ.

May the Lord enable you dear bro., to be faithful and humble, and to conduct the World's Crisis in the spirit of Christ. It has been to me as a cooling draught to the thirsty soul.

Yours, in the blessed hope of soon seeing my Lord.

R. B. GOULD.

WATERFORD, Sept 4th, 1854.

Brother Merriam: I attended the Grove meeting in this place, and glory to God, He is at work in Waterford.

The result of this meeting is glorious. One soul is hopefully converted to God, and that is worth all the labor that has been bestowed upon this people. A good impression has been left on the minds of the commuity.

G. W. STEVENS.

SENECA FALLS, N. Y., Sept. 4, 1854.

Brother Merriam: I am happy to inform you that Bro. Pinney wrote on Sept. 2d to Bro. Cummings at Buffalo, concerning time; took a vote of the little flock yesterday for the purpose of sustaining the Bro., and opening their Hall for him. I think it the duty of Brn. travelling West, to stop and give us the word that would be meat in due season. They would receive in return our aid and assistance in the cause they are laboring in. I thank God that here are signs of good; and that Brn. are hungering and thirsting after the truth, craving substantial food from God's storehouse. Your excellent paper, the Crisis, has accomplished a great work here. I find Brn. are fast falling in with its views. When they see such fulfilment of the word of God, how can they do otherwise than believe? The nations are occupying the very position to fulfill the four angels holding the winds until the angel from the East hath sealed the servants of our God in their foreheads. I am, and have been firm in the '54 time, and think the Types should be a sufficient foundation for Bible students to stand upon, and advocate the idea that our High Priest will come out and bless his people on the tenth day of the 7th month. O Brother, for a preparation! Awful thought, and yet sublime! That we may meet our God in peace, is the prayer of your unworthy brother in the bonds of Christ.

C. P.

P. S. Br. Pinney's health is much improved. He has been out three Lord's days; was at Auburn, Friday. Br. Hanford informed him that the Church in Auburn is united in the cause, has a good Sunday school well attended, and that Br. Cummings had done them good. May he come and strengthen the Brn., that they may trim their lamps, is the prayer of God's humble servant.

C. P.

EAST WALLINGFORD, Vt., Sept. 6th. 1854.

[I] want to say to Bro. Isaac Adrian, that when I returned from the Camp-meeting in Houghtonville I informed the Brn. in our place, as far as I was able, in relation to the evidences of the coming of the Lord this year; and there are quite a number in this vicinity that appear to be anxious to hear Bro. Adrian. Will he come and spend two or three days with us soon? If so, please give notice in the Crisis or drop a line to me. Your expenses will be paid—should you come in the cars, you will stop at East Wallingford, and I will meet you there. I believe the Lord is coming this year' and I want the virgins to wake up in this place.

In haste,

WM. JACKSON.

Books for Sale at this Office:

THE GRAND CRISIS IN HUMAN AFFAIRS. THE LORD SOON TO COME—is the title of a work written by F. H. Berick, of 383 pages. This work contains all the leading features of the evidence to show the Lord's coming the present year.

Retail price cloth binding, 50 cts.
" " paper " 40 "
Wholesale, cloth " $40 00 per 100
" paper " 33 00 "

Single copies can be sent by mail any distance under 3000 miles. Postage, 13 cents in cloth binding, 11 cents in paper binding, prepaid;—otherwise double postage.

A Tract of 23 pages, by F. H. Berrick, which contains an exposition of the 1260, 1290 and 1335 days of Daniel and John. Price $3 per 100.

Advent Hymn Book, containing 143 pages of select hymns, adapted to private and public use. Wholesale price, $11 00 per hundred. Retail price, [illegible] 15 cents per copy.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, SEPTEMBER 27, 1854.

THE WORLD'S CRISIS,

Published for Gratuitous Circulation, by Believers in the Speedy Coming of JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

An Exposition of the Seven Seals.

BY S. S. BREWER.

Concluded.

SIXTH SEAL.

"And I beheld when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon as blood:

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens and in the rocks of the mountains:

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

"For the great day of his wrath is come; and who shall be able to stand?

"And I beheld when he had opened the sixth seal, and lo, there was a GREAT earthquake." There had been earthquakes before, but this was a GREAT ONE. Read the following historical facts on this matter:—

Nov. 1, 1755, Lisbon was destroyed by the *most terrible earthquake that ever occurred:* 60,000 persons perished in six minutes. The sea first retired, then rolled in, rising 50 feet above its usual bed. The largest mountain in Portugal rocked and split asunder, and sent forth flames and clouds of dust. The shock was felt nearly ALL over Europe in the North part of Africa—in the Atlantic and even in the *West Indies*—a vast wave swept over the coast of Spain, and in some places 60 feet in height. Near Morocco the earth swallowed up about 10,000 persons with their herds and then closed over them.—[Cyclopedia of History p. 639, printed and published by Case, Tiffany and Barnham, 1845, Hartford Ct.

Hear another writer on this event:—

"In 1755, a very remarkable and destructive Earthquake extended over a large part of Europe, Africa and America, desolating whole cities and destroying thousands upon thousands of human beings. It was most terrible in Portugal and the neighbouring countries. St. Ubes was swallowed up in the sea, and Lisbon was almost destroyed. The population of Lisbon was about 256,000—that of St. Ubes, I think about 200,000. This remarkable earthquake was felt in the North of Europe and the Nothern United States; and even the Western Great Lakes of North America were agitated by it".

Other historians might be quoted, but the above is sufficient. I will quote however, one short extract from Blackwood's Magazine, July 9, 1844:—

"On the morning of All-Saints day, the 1st of November, 1775, Lisbon was almost torn from the foundations by the most terrible earthquake *on European record*. As it was a high Romish festival, the population were crowding to the churches, which were lighted up in honor of the day. About a quarter before ten, the first shock was felt, which lasted the extraordinary length of six or seven minutes; then followed an interval of about five minutes. The concussions were so violent in both instances that nearly all the solid buildings were dashed to the ground, and the principal part of the city almost wholly ruined. The terror of the population, rushing through the streets, gathered in the churches, or madly attempting to escape into the fields, may be imagined; but the whole scene of horror, death, and ruin, exceeds all description. The ground split into chasms, into which the people were plunged in their flight. Crowds fled to the [illegible] but the Tagus, agitated like the land, suddenly rose to an astonishing height; burst upon the land, and swept away all within its reach. It was said to have risen to the height of five and twenty or thirty feet above its usual level, and to have sunk again as much below it. And this phenomenon occurred four times."

The next event he sees is the *darkening of the sun*. We will let history testify on this [illegible]

"In May 19th, 1780, there was a very remarkable fulfilment thereof, and in reference to the facts and date, there can be no place for doubts: for aside from historical accounts, in which there is found no discrepancy, there are thousands now living who can attest thereto. They say the darkness was supernatural from morning until night, and during most of the night; and although the moon had fulled only the night previous, the Rev. Mr. Tenny, of Exeter, N. H. says, 'I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete.'"

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude.—His nephew, who was then a little child, in after life retained a lively recollection of that scene, and in his childish feelings is an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had* come." [Tract No. 379 of Am. Tract Society. Life of Edward Lee, of Mass.

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses; the birds were silent, and disappeared; the fowls retired to rest; it was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, and being unable to tarnsact business, adjourned. A motion of adjournment was before the Council; but when the opinion of Col. Davenport, of Stamford, was requested, he replied, I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish therefore that candles may be brought."—[Pres. Dwight in Ct. Hist. Col.

"Dark day of May 19th, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till near morning, was as unusually dark as the day." [Gage's Hist. of Rowley, Mass.

The Saviour, speaking on the signs of his coming, in answer to that question in the 14th of Matthew, classifies the signs in the following manner:—*The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven.* On the 19th of May, the sun was supernaturally darkened from morning till night, and even into the night; so that although there was at the time a full moon, (the moon having fulled the 18th,) "it was so dark that a sheet of the whitest of paper was equally invisible, six or eight inches from the eye, with the blackest of velvet." The sun was darkened, and the moon did not give her light.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light."—[Rev. Mr. Tenney of Exeter, N. H., quoted by Mr Gage to the Historical Society.

"The third sign is the falling of the stars, which was literally fulfilled on the night of Nov. 13, 1833. I am aware that some view that phenomenon an exhibition of meteors not of stars, and therefore no fulfilment of that sign. I ask what kind of a star piloted the wise men to the birthplace of the Saviour? Surely no planet or fixed star. How many planets could fall from heaven on this earth without producing its destruction? The distinction between meteors and stars is of modern invention, the discovery of modern astronomers. It is well known the ancients understood by the Greek word *aster*, (here used) the smaller lights of heaven. It is, therefore, evident that this sign must have a shower of meteors, or small stars, for its fulfilment; and that the phenomena of Nov. 1833 fully exhibit the sign, the following extract will show."

"The first, from Henry Dana Ward, of New York, published in the Journal of Commerce, Nov. 15, 1833:

[illegible] At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder, saw the east lighted up with the dawn and *meteors*. The zenith, the north and the west also showed the falling stars, in the very image of one thing, and of only one I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See! how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind,' (Rev. 6: 13.) This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster*, in the Greek, and *stella*, in Latin, the smaller lights of heaven.—The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven.—Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday, so as no man, before yesterday, had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets, and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward it."

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire,' says one; another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they come far short of the accuracy of the figure used by the prophet: 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understand by 'falling stars;' and one speaking to his fellow in the midst of the scene, would say, 'See how the stars fall!' and he who heard would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as the fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one:* those which appeared in the east fell toward the east; those which appeared in the north fell toward the north: those which appeared in the west fell toward the west; those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they *flew*; they were CAST like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomena to the inmates of my house."

This was from an eye witness who penned the following, and years since avers it was not overdrawn. The second is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833 was such as *to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British Possessions on the north, the exhibition was visible, and everywhere presented the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

This is important testimony, in regard to the vast extent of the exhibition of the phenomenon, and also of the falling stars; all emanating from a single point in the heavens.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY *of celestial fireworks that has ever been since the creation of the world*, or at least within the annals covered by the pages of history."

The moon has had the appearance of blood. I will quote the following extract from a letter of Mr. Beadle, of Aleppo, and published in the *Missionary Herald*, of June 1842, p. 234. It is an account of an earthquake at that place in 1822. He says:

"On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived."—Litch's Exp. vol. i. p. 153.

Those who witnessed the dark day have testified that on the subsequent night the moon, on coming from under the darkness of the cloud, had the exact appearance of blood.

We will now remark that A. D. 1779, was, in our opinion, the commencement of "THE TIME OF THE END;" for the Church—the saints—were given into the hands of the Little Horn in 519; they were to remain there 1260 years, which, from that date would reach to 1779, and "the time of the end" commenced at that point, being a period of 75 years, and reaching to the end of the 1335 years.—Let me quote the two dates. Daniel is told that "*the words are closed up and sealed till the time of the end;*" implying that THEN it would be *unsealed*. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Jesus said they should be shortened. (See Matt. xxiv. 15 and 22.) How much?—In Rev. xi. 2, he says, forty-two months, which make 1260 days (years); as also Rev. xii. 6, "a thousand two hundred and threescore days," (1270 years.) Dan. xii. 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," (1335 years.) The difference, then, between those two dates constitutes what is called "the TIME OF THE END," i. e. the difference between the 1290 shortened to 1260 and the 1335 days or years; since which period, God, in mercy, has been doing all that he promised he would do, to convince, bless and save his favorite creature—man. He has shown signs in the *sun*, in the *moon*, and in the *stars*. Permit me to invite your attention to the following very interesting testimony on this point. The Rev John Cox, speaking on the second advent of Christ, makes the following remark:—

"This I conceive is the next great event that we are NOW to look for. So far as I can discern, no further *signs* are to be expected, as it seems to me we *have entered* into that LAST period of AWFUL EXPECTATION during which the church is likened to TEN VIRGINS. By comparing the signs of the times with the numerical prophecies, we may *know with certainty* when the AWFUL and GLORIOUS day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to *every man* who is a student of the prophetical writings, long before the *predicted events are* fulfilled. The prophecies of Daniel were closed up and sealed till the TIME OF THE END, when the book was to be opened, the seals to be removed—the mysterious dates were to be developed—*many were to run to and fro and prophetical knowledge was to be increased*. The period here foretold is that in which we are *now living*: for never, since the time of the reformation, has there been such deep and intense interest felt in the sacred prophecies, as within the last thirty or forty years.

"The seals are now being removed—the signs of the times shed a light on prophetical dates, and the dates shed light upon the signs of the times. All these signs, shedding their light upon the mysterious dates, and drawing light from them in return, i. e., the present concussion of nations; the simultaneous shaking of the Ottoman and Papal empires; the reign and dominion of infidelity; the extensive propagation of the Gospel beyond the limits of the Western Roman empire; the state of feeling and excitement in the Jewish nation; the infidel indifference of the world; the death-like slumber of the Church; and the *Midnight Cry* that has been recently raised and that is now ringing in the ears of the infidel world and a sleeping Church, all indicate that the 1260 years have run out their course. And when ye see these things, know that the kingdom of heaven is at hand."

Dr. Duffield, who has recently published a work on the prophecies, relative to the second coming of Christ, says:—

"Among other signs that '*time of the end*,' that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly signs in the heavens. The sun shall be darkened—the moon shall not give her light—the stars shall fall from heaven, and the powers of the heavens shall be shaken. It is supposed, by some, and we think with some plausibility, that while these physical events are to be regarded as symbolical of the revolutions and commotions of empires, they nevertheless will, literally, occur, striking atmospheric and celestial phenomena shall be observed, which being beyond the reach of man's philosophy, may be regarded as the visible symbols which God himself hangs out in the heavens to predict the consummation coming. It is remarkable, especially for the last fifty or sixty years, the atmospheric and celestial phenomena have been more marked, frequent and varied, than in any previous age of the world. It is said not less than fifteen hundred stars have faded from the vault of heaven; and some of them were observed in a state of conflagration. Ever since the French revolution, the peculiar signs, both moral and political, which were predicted to mark THE TIME OF THE END, have been developing. The preparation is making for a great and fearful crisis. The kings and rulers of the earth are leaguing and conspiring together and becoming more and more involved in their ambitious schemes. The Lord is sealing his people, pouring out his spirit and gathering his elect."

"THE DOOM OF OUR WORLD.—What this change is to be, we dare not even conjecture; but we see in the heavens themselves, some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose material at the solar furnace, the volcanic eruptions in our own satelite, the appearance of new stars, and the disappearance of others,—are all foreshadows of the impending convulsions to which the system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens which are to pass away—thus treading, as it were, on the cemeteries and dwelling upon the mausoleums of former worlds—let us learn the lesson of humiliation and wisdom, if we have not already been taught in the school of revelation.—[North British Review."

A recent writer remarks:—

"Science, indeed, tells us that the centre of the earth is filled with floods of rolling liquid fire which are continually wasting and destroying it. Better than science, we have 'a more sure word of prophecy:' 'As for the earth, out of it cometh bread: and under it is turned up as it were fire.' Job xxvii. 5. These fires continually rolling to and fro, seeking to escape through the safety-valves, (volcanic mountains,) which God has prepared that the earth might not explode—while thus in motion, they operate on the various strata of the earth, wasting, exploding and removing it—causing a rumbling of the earth which we call earthquakes. Thus these fires have been at work for about 6000 years; and is it not reasonable that the effect of them should be still more apparent?—Hence we conclude, that having in a great measure devoured the very foundations of the earth—there must be more frequent alarms felt and seen of them. But the thinness and weakness of the remaining strata cannot long hold them down. They must immediately 'set on fire the foundations of the mountains and consume the earth with her increase.' Deut. xxxii. 22. [Preble's Voice of God.

At the TIME OF THE END, according to prophecy, "many were to run to and fro." M. Brock, of England, has said:—

"Another sign of our being near the END is, 'many shall run to and fro, and knowledge' was to be 'increased.' How manifestly do we see this NOW to be the case, and to an extent hitherto quite unparalleled. All kinds of science have been wonderfully developed; as to religious knowledge, since the beginning of this century, the word of God has been circulated in upwards of 200 languages and dialects. The present long period of European peace, with the commercial ascendency of Protestant and scientific Britain, throughout the world, doubtless have not been without their object in the divine councils."

AT, OR IN THE TIME OF THE END, "perilous times shall come." Read the following from the pen of Inspiration, as drawn by the Apostle Paul, in his second letter to Timothy, chap. iii. 1 to 9.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away of divers lusts; ever learning and never able to come to the knowledge of the truth.—Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

What a contradistinction in the above picture to that drawn by the pens of men [illegible] honorary distinction of D. D., which you will find by turning to [illegible] There is one more picture in this portrait gallery of the last days, I wish to introduce to your solemn consideration. You will [illegible]

[illegible]

ment now of a long time lingereth not, and their damnation slumbereth not.

The result of their false teaching would be a *heaping to* THEMSELVES teachers, and MANY SHALL FOLLOW THEIR PERNICIOUS WAYS. They will have the *face of men* on the HEADS. Let the following extract from Prof. N. N. Whiting's "*Origin, Nature and Influence of Neology*," testify:—

"About fifty years since, Selmer, Professor of Divinity at Halle, began to lecture and publish on the subject of interpretation, in a manner that excited the attention of the whole German Empire.—The grand principle by which he explained away whatever he did not think proper to believe, was that which has been called *accommodation*. He maintained that the apostles and the Saviour often admitted representations and doctrines into their instructions, which were calculated merely for the purpose of persuading the Jews, being *accommodated* to their prejudices; but which were not intended to be a real directory of sentiment. In this way whatever was inconsistent with his own views, he called *accommodation*, and thus, at once, expunged it from the list of Christian doctrines.

"In like manner Ammon, Professor of Theology at Erlangen, tells us in respect to the miracle of Christ's walking on the water, that, 'to walk on the sea, is not to stand on the waves, as on the solid ground, as Jerome *dreams*, but to walk through the waves so far as the shoals reached, and then to swim.' Theiss, in his commentary on the Acts, explains the miraculous effusion of the Spirit on the day of Pentecost (Acts ii.) in the following manner:—'It is not uncommon, says he, in those countries, for a violent gust of wind to strike on a particular spot or house; such a gust is commonly accompanied by the electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent, and light upon the disciples. They kindle into enthusiasm at this, and believe the promise of their Master is now performed. This enthusiasm, spectators assemble to witness; and instead of preaching as before, in Hebrew, each one uses his own native tongue, to proclaim his feelings. The case of Annanias represented by the same writer: Annanias fell down terrified; but probably he was carried out and buried while still alive.' Heinrichs, however, who produces this comment of Theiss, relates another mode of explaining this occurrence, viz: 'that *Peter stabbed Annanias*; which,' says Heinrichs, 'does not at all disagree with the vehement and easily exasperated temper of Peter.' Numerous systems of Hermeneutics, i. e., the art of interpretation, have been written and published in Germany, on this plan. Meyer, in a very labored system of Hermeneutics of the Old Testament, in two large octavos, has a body of rules, by which every thing miraculous is to be explained away. He concludes that there is the same objection to admitting any one miracle, as to admitting all. He, therefore, rejects the whole. 'At present, the leading German critics, (rejecting *accommodation*, and casting off all ideas of the divine origin of the scriptures,) are disputing with great zeal the questions, whether a miracle be possible. Whether God and nature are one and the same? (Schelling, a *distinguished* [illegible] the head of a great party, which maintains that they are the same.) And whether the Jews ever expected a Messiah? Some time ago, many of their critics maintained, that no Messiah was predicted in the Old Testament; but now they question [illegible] whether the Jews had any expectation of such a one. It would seem, now, that they had come nearly to the end of questions on *Theology*.' We have made these long extracts from Prof. [illegible] reader is [illegible] the remarks which he has made on the subject of Neology—because he is well acquainted with writers of this school, [illegible] because we believe he has [illegible] considerable [illegible] writers, (p. 158.) [illegible] these works, will see what the spirit of doubt and unbelief can do, in respect to the Book of God, and where it will carry [illegible]

[illegible]

divines who exercise a powerful influence on the opinions of the church. But we

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, SEPTEMBER 27, 1854. [illegible]

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis*.

☞ Over all communications not designed for the public write, *Private*.

☞ Over all business matters write, *Business*.

☞ Where there are business matters and a communication in the same letter, *let them stand separate*.

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

An Exposition of the Seven Seals.

BY S. S. BREWER.

Concluded.

SIXTH SEAL.

"And I beheld when he had opened the sixth seal, and lo there was a great earthquake; and the sun became black as sackcloth of hair, and the moon as blood:

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man hid themselves in the dens and in the rocks of the mountains:

"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb;

"For the great day of his wrath is come; and who shall be able to stand?

"And I beheld when he had opened the sixth seal, and lo, there was a GREAT earthquake." There had been earthquakes before, but this was a GREAT ONE. Read the following historical facts on this matter:—

Nov. 1, 1755, Lisbon was destroyed by the *most terrible earthquake that ever occurred*: 60,000 persons perished in six minutes. The sea first retired, then rolled in, rising 50 feet above its usual bed. The largest mountain in Portugal rocked and split asunder, and sent forth flames and clouds of dust. The shock was felt nearly ALL over Europe in the North part of Africa—in the Atlantic and even in the *West Indies*—a vast wave swept over the coast of Spain, and in some places 60 feet in height. Near Morocco the earth swallowed up about 10,000 persons with their herds and then closed over them.—[Cyclopedia of History p. 639, printed and published by Case, Tiffany and Barnham, 1845, Hartford Ct.

Hear another writer on this event:—

"In 1755, a very remarkable and destructive Earthquake extended over a large part of Europe, Africa and America, desolating whole cities and destroying thousands upon thousands o' human beings. It was most terrible in Portugal and the neighbouring countries. St. Ubes was swallowed up in the sea, and Lisbon was almost destroyed. The population of Lisbon was about 256,000—that of St. Ubes, I think about 200,000. This remarkable earthquake was felt in the North of Europe and the Nothern United States, and even the Western Great Lakes of North America were agitated by it".

Other historians might be quoted, but the above is sufficient. I will quote however, one short extract from Blackwood's Magazine, July 9, 1844:—

"On the morning of All-Saints day, the 1st of November, 1775, Lisbon was almost torn from the foundations by the most terrible earthquake *on European record*. As it was a high Romish festival, the population were crowding to the churches, which were lighted up in honor of the day. About a quarter before ten, the first shock was felt, which lasted the extraordinary length of six or seven minutes; then followed an interval of about five minutes. The concussions were so violent in both instances that nearly all the solid buildings were dashed to the ground, and the principal part of the city almost wholly ruined. The terror of the population, rushing through the streets, gathered in the churches, or madly attempting to escape into the fields, may be imagined; but the whole scene of horror, death, and ruin, exceeds all description. The ground split into chasms, into which the people were plunged in their flight. Crowds fled to the water, but the Tagus, agitated like the land, suddenly rose to an astonishing height; burst upon the land, and swept away all within its reach. It was said to have risen to the height of five and twenty or thirty feet above its usual level, and to have sunk again as much below it. And this phenomenon occurred four times."

The next event he sees is the *darkening of the sun*. We will let history testify on this also:—

"In May 19th, 1780, there was a remarkable fulfilment thereof, and in reference to the facts and date, there can be no place for doubts: for aside from historical accounts, in which there is found no discrepancy, there are thousands now living who can attest thereto. They say the darkness was supernatural from morning until night, and during most of the night; and although the moon had fulled only the night previous, the Rev. Mr. Tenny, of Exeter, N. H. says, 'I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete.'"

"In the month of May, 1780, there was a very terriffc dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude.—His nephew, who was then a little child, in after life retained a lively recollection of that scene, and in his childish feelings is an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had* come." [Tract No. 379 of Am. Tract Society. Life of Edward Lee, of Mass.

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses; the birds were silent, and disappeared; the fowls retired to rest; it was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session, at Hartford, and being unable to tarnsact business, adjourned. A motion of adjournment was before the Council; but when the opinion of Col. Davenport, of Stamford, was requested, he replied, I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish therefore that candles may be brought.'"—[Pres. Dwight in Ct. Hist. Col.

"Dark day of May 19th, 1780. The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night, till near morning, was as unusually dark as the day." [Gage's Hist. of Rowley, Mass.

The Saviour, speaking on the signs of his coming, in answer to that question in the 14th of Matthew, classifies the signs in the following manner:—*The sun shall be darkened, the moon shall not give her light, and the stars shall fall from heaven.* On the 19th of May, the sun was supernaturally darkened from morning till night, and even into the night; so that although there was at the time a full moon, (the moon having fulled the 18th,) "it was so dark that a sheet of the whitest of paper was equally invisible, six or eight inches from the eye, with the blackest of velvet." The sun was darkened, and the moon did not give her light.

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light."—[Rev. Mr. Tenney of Exeter, N. H., quoted by Mr Gage to the Historical Society.

"The third sign is the falling of the stars, which was literally fulfilled on the night of Nov. 13, 1833. I am aware that some view that phenomenon an exhibition of meteors not of stars, and therefore no fulfilment of that sign. I ask what kind of a star piloted the wise men to the birthplace of the Saviour? Surely no planet or fixed star. How many planets could fall from heaven on this earth without producing its destruction? The distinction between meteors and stars is of modern invention, the discovery of modern astronomers. It is well known the ancients understood by the Greek word *aster*, (here used) the smaller lights of heaven. It is, therefore, evident that this sign must have a shower of meteors, or small stars, for its fulfilment; and that the phenomena of Nov. 1833 fully exhibit the sign, the following extract will show."

"The first, from Henry Dana Ward, of New York, published in the Journal of Commerce, Nov. 15, 1833:

—"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder, saw the east lighted up with the dawn and *meteors*. The zenith, the north and the west also showed the falling stars, in the very image of one thing, and of only one I ever heard of. I called to my wife to behold; and while robing, she exclaimed, 'See! how the stars fall!' I replied, 'that is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind,' (Rev. 6: 13.) This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster*, in the Greek, and *stella*, in Latin, the smaller lights of heaven.—The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven.—Therefore the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday, so as no man, before yesterday, had conceived to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets, and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward it"

"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted. 'It rained fire,' says one; another, 'It was like the large flakes of falling snow, before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they come far short of the accuracy of the figure used by the prophet: 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understand by 'falling stars;' and one speaking to his fellow in the midst of the scene, would say, 'See how the stars fall!' and he who heard would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him 'the sun is rising.' The stars fell 'even as the fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from *several* trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they *flew*; they were CAST like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does break its hold, it flies swiftly, *straight* off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomena to the inmates of my house."

This was from an eye witness who penned the following, and years since avers it was not overdrawn. The second is from Prof. Olmstead, of Yale College, a distinguished meteorologist.

"The extent of the shower of 1833 was such as *to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British Possessions on the north, the exhibition was visible, and everywhere presented the same appearance.

"In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point, in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle."

This is important testimony, in regard to the vast extent of the exhibition of the phenomenon, and also of the falling stars; all emanating from a single point in the heavens.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY *of celestial fireworks that has ever been since the creation of the world*, or at least within the annals covered by the pages of history."

The moon has had the appearance of blood. I will quote the following extract from a letter of Mr. Beadle, of Aleppo, and published in the *Missionary Herald*, of June 1842, p. 234. It is an account of an earthquake at that place in 1822. He says:—

"On the night of the earthquake, there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived."—Litch's Exp. vol. i. p. 153.

Those who witnessed the dark day have testified that on the subsequent night the moon, on coming from under the darkness of the cloud, had the exact appearance of blood.

We will now remark that A. D. 1779, was, in our opinion, the commencement of "THE TIME OF THE END;" for the Church—the saints—were given into the hands of the Little Horn in 519; they were to remain there, 1260 years, which, from that date would reach to 1779, and "the time of the end" commenced at that point, being a period of 75 years, and reaching to the end of the 1335 years.—Let me quote the two dates. Daniel is told that "the words are *closed up, and sealed till the time of the end*;" implying that THEN it would be *unsealed*. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Jesus said they should be shortened. (See Matt. xxiv. 15 and 22.) How much?—In Rev. xi. 2, he says, forty-two months, which make 1260 days (years); as also Rev. xii. 6, "a thousand two hundred and threescore days," (1270 years.) Dan. xii. 12, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days," (1335 years.) The difference, then, between those two dates constitutes what is called "the TIME OF THE END," i. e. the difference between the 1290 shortened to 1260 and the 1335 days or years; since which period, God, in mercy, has been doing all that he promised he would do, to convince, bless and save his favorite creature—man. He has shown signs in the *sun*, in the *moon*, and in the *stars*. Permit me to invite your attention to the following very interesting testimony on this point. The Rev John Cox, speaking on the second advent of Christ, makes the following remark:—

"This I conceive is the next great event that we are NOW to look for. So far as I can discern, no further *signs* are to be expected, as it seems to me we *have entered* into that LAST period of AWFUL EXPECTATION during which the church is likened to TEN VIRGINS. By comparing the signs of the times with the numerical prophecies, we may *know with certainty* when the AWFUL and GLORIOUS day of the Lord is rapidly advancing upon us. The great and broad outlines of prophecy are obvious to *every man* who is a student of the prophetical writings, long before the *predicted events are* fulfilled. The prophecies of Daniel were closed up and sealed till the TIME OF THE END, when the book was to be opened, the seals to be removed—the mysterious dates were to be developed—*many were to run to and fro and prophetical knowledge was to be increased*. The period here foretold is that in which we are *now living*: for never, since the time of the reformation, has there been such deep and intense interest felt in the sacred prophecies, as within the last thirty or forty years.

"The seals are now being removed—the signs of the times shed a light on prophetical dates, and the dates shed light upon the signs of the times. All these signs, shedding their light upon the mysterious dates, and drawing light from them in return, i. e., the present concussion of nations; the simultaneous shaking of the Ottoman and Papal empires; the reign and dominion of infidelity; the extensive propagation of the Gospel beyond the limits of the Western Roman empire; the state of feeling and excitement in the Jewish nation; the infidel indifference of the world; the death-like slumber of the Church; and the *Midnight Cry* that has been recently raised and that is now ringing in the ears of the infidel world and a sleeping Church, all indicate that the 1260 years have run out their course. And when ye see these things, know that the kingdom of heaven is at hand."

Dr. Duffield, who has recently published a work on the prophecies, relative to the second coming of Christ, says:—

"Among other signs that '*time of the end*,' that is, the season during which the great periods of chronological prophecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly signs in the heavens. The sun shall be darkened—the moon shall not give her light—the stars shall fall from heaven, and the powers of the heavens shall be shaken. It is supposed, by some, and we think with some plausibility, that while these physical events are to be regarded as symbolical of the revolutions and commotions of empires, they nevertheless will, literally, occur, striking atmospheric and celestial phenomena shall be observed, which being beyond the reach of man's philosophy, may be, regarded as the visible symbols which God himself hangs out in the heavens to predict the consummation coming. It is remarkable, especially for the last fifty or sixty years, the atmospheric and celestial phenomena have been more marked, frequent and varied, than in any previous age of the world. It is said not less than fifteen hundred stars have faded from the vault of heaven; and some of them were observed in a state of conflagration. Ever since the French revolution, the peculiar signs, both moral and political, which were predicted to mark THE TIME OF THE END, have been developing. The preparation is making for a great and fearful crisis. The kings and rulers of the earth are leagueing and conspiring together and becoming more and more involved in their ambitious schemes. The Lord is sealing his people, pouring out his spirit and gathering his elect."

"THE DOOM OF OUR WORLD:—What this change is to be, we dare not even conjecture; but we see in the heavens themselves, some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling comets welding their loose material at the solar furnace, the volcanic eruptions in our own satelite, the appearance of new stars, and the disappearance of others,—are all foreshadows of the impending convulsions to which the system of the world is doomed. Thus placed on a planet which is to be burned up, and under heavens which are to pass away—thus treading, as it were, on the cemeteries and dwelling upon the mausoleums of former worlds—let us learn the lesson of humiliation and wisdom, if we have not already been taught in the school of revelation.—[North British Review."

A recent writer remarks:—

"Science, indeed, tells us that the centre of the earth is filled with floods of rolling liquid fire which are continually wasting and destroying it. Better than science, we have 'a more sure word of prophecy:' 'As for the earth, out of it cometh bread: and under it is turned up as it were fire.' Job xxvii. 5. These fires continually rolling to and fro, seeking to escape through the safety-valves, (volcanic mountains,) which God has prepared that the earth might not explode—while thus in motion, they operate on the various strata of the earth, wasting, exploding and removing it—causing a rumbling of the earth which we call earthquakes. Thus these fires have been at work for about 6000 years; and is it not reasonable that the effect of them should be still more apparent?—Hence we conclude, that having in a great measure devoured the very foundations of the earth—there must be more frequent alarms felt and seen of them. But the thinness and weakness of the remaining strata cannot long hold them down. They must immediately 'set on fire the foundations of the mountains and consume the earth with her increase.' Deut. xxxii. 22. [Preble's Voice of God.

At the TIME OF THE END, according to prophecy, "many were to run to and fro." M. Brock, of England, has said:—

"Another sign of our being near the END is, 'many shall run to and fro, and knowledge' was to be 'increased.' How manifestly do we see this NOW to be the case, and to an extent hitherto quite unparalleled. All kinds of science have been wonderfully developed; as to religious knowledge, since the beginning of this century, the word of God has been circulated in upwards of 200 languages and dialects. The present long period of European peace, with the commercial ascendency of Protestant and scientific Britain, throughout the world, doubtless have not been without their object in the divine councils."

AT, OR IN THE TIME OF THE END, "perilous times shall come." Read the following from the pen of Inspiration, as drawn by the Apostle Paul, in his second letter to Timothy, chap. iii. 1 to 9.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away of divers lusts; ever learning and never able to come to the knowledge of the truth.—Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was."

What a contradistinction in the above picture to that drawn by the pens of men [illegible] with honorary distinction of D. D., which you will find by turning to [illegible] There is one more picture in this portrait gallery of the last days, I wish to introduce to your solemn consideration. You will find it in [illegible] ii. 1-3.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

The result of their false teaching would be a *heaping to* THEMSELVES teachers, and MANY SHALL FOLLOW THEIR PERNICIOUS WAYS. They will have the *face of man* on the HEAPS. Let the following extract from Prof. N. N. Whiting's "*Origin, Nature and Influence of Neology*" testify:—

"About fifty years since, Selmer, Professor of Divinity at Halle, began to lecture and publish on the subject of interpretation, in a manner that excited the attention of the whole German Empire.—The grand principle by which he explained away whatever he did not think proper to believe, was that which has been called *accommodation*. He maintained that the apostles and the Saviour often admitted representations and doctrines into their instructions, which were calculated merely for the purpose of persuading the Jews, being *accommodated* to their prejudices; but which were not intended to be a real directory of sentiment. In this way whatever was inconsistent with his own views, he called *accommodation*; and thus, at once, expunged it from the list of Christian doctrines.

"In like manner Ammon, Professor of Theology, at Erlangen, tells us in respect to the miracle of Christ's walking on the water, that, 'to walk on the sea, is not to stand on the waves, as on the solid ground, as Jerome *dreams*, but to walk through the waves so far as the shoals reached, and then to swim.' Theiss, in his commentary on the Acts, explains the miraculous effusion of the Spirit on the day of Pentecost, (Acts ii.) in the following manner:—'It is not uncommon,' says he, 'in those countries, for a violent gust of wind to strike on a particular spot or house; such a gust is commonly accompanied by the electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent, and light upon the disciples. They kindle into enthusiasm at this, and believe the promise of their Master is now performed. This enthusiasm, spectators assemble to witness; and instead of preaching as before, in Hebrew, each one uses his own native tongue, to proclaim his feelings. The case of Annanias represented by the same writer! Annanias fell down terrified; but probably he was carried out and buried while still alive.' Heinrichs, however, who produces this comment of Theiss, relates another mode of explaining this occurrence, viz: 'that *Peter stabbed Annanias*; which,' says Heinrichs, 'does not at all disagree with the vehement and easily exasperated temper of Peter.' Numerous systems of Hermeneutics, i. e. the art of interpretation, have been written and published in Germany, on this plan. Meyer, in a very labored system of Hermeneutics of the Old Testament, in two large octavos, has a body of rules, by which everything miraculous is to be explained away.—He concludes that there is the same objection to admitting any one miracle, as to admitting all. He, therefore, rejects the whole. At present, the leading German critics, (rejecting *accommodation*, and cutting off all ideas of the divine origin of the scriptures,) are disputing with great zeal, the questions, whether a miracle be possible. Whether God and nature are one and the same? (Schelling, a *divine*, is at the head of a great party, which maintains that they are the same.) And whether the Jews ever expected a Messiah? Some time ago, many of their critics maintained, that no Messiah was predicted in the Old Testament; but now they question even whether the Jews had any expectation of one. It would seem, now, that they had come nearly to the end of questions on *Theology*.' We have made these long extracts from Prof. Stuart, because his candor is a guaranty for the accuracy of the remarks which he has made on the subject of Neology,—because he is well acquainted with writers of this school,—because we believe he has never been considered a *fanatic*. He says of these writers, (p. 159.)—'The man who reads these works, will see what the spirit of doubt and unbelief can do, in respect to the Book of God, and where it will carry the men who entertain it. It is indeed a most affecting sight [illegible] by it a bad experience? Time has answered the Professor's question. [illegible] publications [illegible] divines who exercise a powerful influence on the opinions of the church. But we

will not anticipate the proofs of this fact. Eichorn furnishes a curious specimen of the respect in which a neologist may hold the 'sure word of prophecy.' 'All ecstacies and visions are, in my opinion, mere poetic fiction.' John, who, it will be recollected, was a Catholic, in his summary of the book of Daniel, although he seems to have stopped far short of the goal reached by Eichorn, yet he does not hesitate to interpret the vision of the seventh chapter, thus: 'The fourth monster had no resemblance to the others, but was exceedingly strong, and terrible to look at; it had great iron teeth,' &c. With the intention of changing the law or religion, it made war upon and conquered the saints, who were in subjection for a time, times and half a time. Hereupon the Eternal sits in judgment, commands the monster to be put to death, and the others to be delivered of their dominion, but allows them to live until a definite time. Then came in the clouds a human form, and received the dominion; the saints received sight, that is to say, *they conquered and fortified the kingdom*. *All this* is emblematic of the times of the Greek kingdoms, which were to spring from the monarchy of Alexander. Although the more considerable of these kingdoms were only four, yet, if the less important are added to them, they will approach *so near* to ten, that this round number may very properly be used. The little horn, which became great, is Antiochus Epiphanes, who prohibited the worship of the true God, and persecuted and made war upon the pious Jews. THE HUMAN FIGURE IN THE CLOUDS, IS AN EMBLEM OF THE MACCABEES!"

The above is a faint idea of the system of teaching adopted by MANY, in these last days. Instead of their paths growing brighter and brighter to the perfect day, they have grown darker and darker to a perfect night, and they "wrest the scriptures to their own destruction." I will close on this point by enquiring of the reader, has the time come as predicted by the Apostle in the following language?—"For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4: 3, 4.

[Concluded in our next.]

The World's Crisis.

LOWELL, SEPTEMBER 27, 1854.

Light Wanted.

Before commencing my remarks on this subject, I wish to say, that it is our desire to avoid polemic warfare as far as practicable consistently with our obligations to truth. In respect to the doctrine of native immortality, I deemed it essential to present the subject as concisely as possible, in order that those who have not been informed in relation to our interpretation of Scripture, might understand our position. And I esteemed it essential for two reasons, viz., that none might be repelled from the truth of the Lord's coming by misapprehending our position; and also that inquiring minds might be directed into truth. Every moment of my time being occupied, I had no leisure for preparing articles on the subject, and therefore took a series of letters which I had written to a friend on the subject. These letters have presented very imperfectly, it is true, but candidly and kindly, I trust, the true doctrine of Scripture. The ideas were thrown out for the consideration of all, with a perfect willingness that all should scrutinize the same, analyze the passages referred to, and make up their own minds on the point agreeably to their own judgment. But I cannot help remarking that God in his providence and grace has prepared the way for the reception of the present light, in relation to the sleep of the dead. I am sure God's hand moved the truth of Scripture on that point, in that section of the Vineyard in which I was laboring some two years since, till it rolled like thunder-peals; and those who had long resisted all the arguments that could be produced on the subject, bowed under the mighty hand of God, and confessed the truth. I well recollect hearing one excellent Brother plead with the congregation to forgive him that he had long taught that men possessed immortal souls while out of Christ, and added, with flowing tears, "God helping me, I never will teach such a doctrine again."

But is this essential truth? Certainly; or it would not be in the Bible. But is it saving truth? Yes; all divine truth is saving truth, i. e. each part of the system goes to make up one perfect whole. We are to lay up for ourselves a good foundation by building on the rock. Now if you reject one truth, you leave out that stone from your foundation; and if you reject another, you leave out another stone, and so on till your house is in danger of falling: whereas we need all the support possible, that our house may never be shaken. I judge no man, but I sometimes observe facts, and one observation I have made is this, that the belief in the [illegible] state of the dead forms a leading stepping-stone to the doctrine of '54. Another thing: it is almost impossible for any one to believe firmly the time, and cry, as we now understand the subject, without first embracing the Bible doctrine in relation to the dead; and if any one makes the attempt, it is like leaping over the intervening step which God has placed; it not only requires an effort, but the probability is that the individual will fall back again. Why this is so, I cannot fully determine, unless it is because God will have a pure Church, free from all the elements of Catholicism—that the last vestige of this mother of harlots and abominations of the earth might be eradicated, and the waters of life, as they flow undiluted from the fountain of truth, or, in other words, the sincere milk of the word, may nurture the soul unto eternal life.

Now if I had a desire for controversy, and to make the community think I was something, when I was nothing, I might have kept the reader of the *Crisis* in constant ferment; but the paper is not designed for controversy, or a display of self. We wish to throw out what we believe to be truth, and let the community judge for themselves. But as a correspondent very properly asks for light, it may be proper, in Christian meekness, to give it.

We are on the car of divine truth. God's mighty hand is moving the engine, and whoever braces himself against it, resists the power of the swiftly rolling locomotive.

The best Brethren on earth may believe for a time, and without examination, that the doctrine can be easily overthrown; but to us it is like a man putting forth his hand to stop the sun in its course, or intercept its beams of day. God's sun will shine, and its Author will have it give light to the world.

Our correspondent says:

"DEAR SIR,—I am an inquirer after truth, and if there is any in your new doctrine, do let a hungry soul have some."

That is what we are endeavoring to do. The new doctrine, as you denominate it, is this—Jesus the resurrection and the life—that he that believeth on him shall not perish but have everlasting life; but that no murderer or unbeliever hath eternal life abiding in him. This doctrine, however, is not so new as you imagine: for Jesus brought life and immortality to light through the Gospel, and as a Redeemer he claims the honor, dear Brother, of giving immortality to those "who by patient continuance in well doing seek for honor, and glory, and immortality." He says, "I give unto them, (his sheep), eternal life." If they had by nature possessed immortality, or eternal life, they would not need to seek for it, nor to receive it at the hand of Him who died for the life of the world. But this doctrine is still older than the Christian dispensation. David said, "O spare me that I may recover strength, before I go hence, *and be no more*." Again: "For yet a little while and the wicked shall *not be*." Again: "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." But "the righteous shall inherit the land, and dwell therein forever." Ps. 37: 10, 20, 29.

Nay, go back to the days of Job; we find he assures us, that if he had died in infancy, he should, like an "hidden, untimely birth," have had no existence, any more than "infants which never saw the light"—which could not have been, if he had possessed an immortal soul from birth. But yet his faith was strong, that his Redeemer lived, and that he should see Him in the latter day, though his sins might be consumed within him.

Our correspondent continues:

"The Bible, I have sometimes thought, was a curious book."

No wonder, if you understand the Bible to teach such incongruous doctries as some affirm it does. If when it says a man is dead, it means that he possesses a more vigorous life; when a man sleeps in Jesus, that all the powers of his spiritual being are awake and active; if when it says, "the dead know not anything," it means that they know more than ever before; when a man's thoughts perish, that they are more active than ever;—that when a man's hatred and love are perished, that the hatred of the sinner, and the love of the saint are perfected—in short, if while the Bible teaches one thing, it means precisely the opposite, it would indeed be "a strange book." But just let us understand the Scriptures to mean what they teach, and interpret language agreeably to the principles of common sense, and the Bible you will find to be a blessed, glorious, consistent volume of truth.

Correspondent:

"The text quoted in your paper of the 16th inst., from Rev. 22: 8, 9, sounds much like a man who had breathed his breath out, and yet held on to consciousness, memory,' &c."

You say the text sounds as if a man had breathed his breath out, &c.; but when the Scripture says, that the being at whose feet John fell, was an Angel, it does not sound to me like a man. A living Angel and a deceased man are, in my judgment, very different beings.

Correspondent:

"The writer attempts to give us a more correct rendering of the Greek text, and then runs away from *his own* translation, which is in substance the same as the common version."

The common version reads, "I am thy fellow servant and of thy Brethren the Prophets." This rendering might, to some minds, convey the idea that the Angel was one of the Prophets; but no such idea is conveyed in the original, as I supposed all would see by a literal rendering of the Greek, thus: "I am a fellow-servant of thee, and of thy Brethren the Prophets." I therefore thought it unnecessary to make any more remarks on that point, which you call running away from my own translation.

"Now will you just say to the author of said article, (whose name is wanting,) that *I* say, that a man's soul lives when his body is dead; and my say so is as good and as conclusive an argument as his, on Rev. 22: 9."

I supposed it would be understood that when no name is attached to an article on the editorial page, for the most part, I have written them; and by the way, I hope no more correspondents will write without the signature of their names. You say the soul lives when the body is dead; but the scripture says, "*the soul that sinneth* IT SHALL DIE." You may reply that this is spiritual death, i. e., death in tresspasses and sins. But the same Prophet says, (Ezekiel 13: 19,) "And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear *your* lies?" In this verse he speaks of SLAYING SOULS; if that does not imply their literal death, what does it imply? Again, it speaks of slaying the souls that *should not* DIE. This explains the meaning, and nails the important truth that it implies the death of the soul. Again, to make it sure without the possibility of a doubt, the contrast is drawn: and that is, to save the souls *alive* that *should not live*. If this dees not express clearly and unequivocally the death of the soul, I ask, what language on earth can express it? You will not deny perhaps it means death; but will say it means *spiritual death*. Let us see. If so, the souls that God condemned to death were preserved *alive spiritually* by man, when the Lord says those souls should not live. Nor is this all: they were kept spiritually alive by *lying* to His people. Now we can conceive how souls could be saved from literal death by lying to screen them from condign punishment; but how souls could be kept alive spiritually by lying, remains to be explained by those who deny the death of the soul. If it be not demonstrated by this verse, that the soul is liable to death, then language is powerless to prove anything by the Bible; and I must set the Bible down to be, as you say, "*a strange book*."

Well, now you say when the body is dead the soul lives; but inasmuch as the scripture declares that the soul that sinneth it shall die, permit me to ask, if the soul lives when the body is dead, what part of the man lives when the soul is dead?

"You must excuse me for writing thus; but the fact is, said writer gives about as much light as my candles in a box and down cellar."

If a person's affections are buried in the earth, and himself inclosed within sectarian walls, which some compare to a box, his condition would not be inaptly represented by the comparison you have drawn; and by such I would not expect the light to be apprehended; for Jesus says, "the light shineth in darkness, and the darkness comprehendeth it not." But as I hope this is not your case, I am left to wonder why you could not perceive that the Angel's being a fellow-servant of the Prophets (according to the literal rendering), no more constituted him a Prophet, than his being a fellow-servant of John, constituted him John. Observe, it is not said, he was *one* of the Prophets, but a *fellow-servant* of the Prophets. It simply implies that he was a *creature*, and not the *Creator*; a *worshipper* of God, as were John and the Prophets, instead of being himself an *object of worship*.

"Now, Mr. Editor, *you* must be capable of sustaining the hypothesis, to which a portion of your paper is devoted. I therefore ask you, as an inquirer after truth—Was not the person whom St. John was about to worship, a disembodied spirit?"

By no means, Brother. But as my authority is nothing, I will just refer to one or two standard authors on this verse. Says Thomas Scott: "Now nothing could give more energy to this protest, than the repeated injunction laid on him, not to pay any homage resembling adoration, to a *most glorious, benevolent* ANGEL, when visibly present, and acting the part of an Instructor to him."

Albert Barns gives the same idea. In commenting on Rev. 22: 9, he refers us for an explanation to Rev. 19: 10, where he says: "Evidently this was an Angel, and yet he here speaks of himself as a 'fellow-servant' of John." * * "The sentiment is, that in promoting religion in the world, we are associated with Angels."

Correspondent:

"Jesus Christ said, 'There *was* a certain rich man,' &c.—'and there *was* a certain beggar,' &c. Now, did the 'rich man' lift up his eyes, &c., &c., as stated in the New Testament? and is the truth also spoken of Lazarus?"

It is evident the rich man, when his eyes were closed in death, could not literally lift them up in the grave, and see Lazarus afar off; for the place to which he went was *hades*, the grave, or the place of the dead, and not Geherna, the place of hell-fire of which Jesus speaks, and which is claimed by the advocates of the popular theory as being the place of endless punishment. And it is equally evident, that Lazarus was not literally conveyed into Abraham's bosom. I think no intelligent Christian will contend for the literal interpretation of this entire passage; no Commentator, I believe, has so regarded it. But of late, when all the literal passages are clearly shown to teach no such thing as the immortality of a soul out of Christ, or a state of future endless misery to any class, these symbolical passages, that have been acknowledged as such, are seized on as liberal verities to prop up a theory that by fair scriptural argument has been, I sincerely think, completely demolished by able writers.

To make the ideas presented in this parable literal, would involve many inconsisences. The principal idea of heaven is, that it is *dwelling with Christ*; and that is the theory maintained by those who believe in native immortality, viz: that when a Christian dies his soul goes to dwell in heaven with Christ. Now the rich man went to *hades*, the underground world of the departed; but Jesus ascended to heaven. How could Lazarus *in hades* literally converse with Abraham *in heaven?* Are heaven and hell contiguous, so that the wailings of the lost are mingled with the hallelujahs of the redeemed? I think no one can really believe so. Well, if this description is not literal, it is symbolical, i. e. it is a Parable. One more remark. *Hades* is to be destroyed; for we read that death and hell (*hades*) was cast into the lake of fire.

For an exposition of this Parable see our last page.

Correspondent:

"Does Jesus teach to the Sadducees the doctrine of the soul's consciousness after death, where He says, God is not the God of the dead, but of the living? Give me light here"

Far from it. His language, indeed, proves the reverse, and that very conclusively. The Sadducees, it seems, denied all rewards and punishments in a future life. In order to puzzle our Saviour in relation to the resurrection of the dead, they propound to Him the question respecting the woman who had seven husbands, inquiring which of them would have her to wife in the resurrection. This question, as all must allow, involved not the *intermediate state* between death and the resurrection, but *the resurrection* of the dead. Jesus replies accordingly, and to prove that the dead rise, quotes the language of Moses, viz. the Lord is "the God of Abraham, the God of Isaac, and the God of Jacob." Well, Master, how does that prove that the dead wil rise?—Because God is not the God of the dead but of the living.

Now people usually understand this language thus: God is not the God of the dead, but of the living; but He is the God of Abraham, Isaac and Jacob; therefore it follows that Abraham, Isaac and Jacob are living, and of course in heaven.—What then is proved? It is proved that Abraham, Isaac and Jacob are now in heaven, and this is all that is proved. But the question of the Sadducees related to the resurrection, and Jesus in reply undertook to show that the dead rise; but agreeably to your understanding of this paragraph, he has departed from this question at issue, and instead of showing the resurrection, has proved an intermediate state, leaving the resurrection untouched.

But you inquire, how do you understand it? I understand Jesus gave an appropriate answer, and proved what they denied, and of which they asked Him, so that certain of the Pharisees said, "Master, thou hast well said; and after that they durst not ask Him any question at all." And He proved it in this way. If there be no resurrection, as Paul clearly shows us, they that have fallen asleep in Christ are *perished*. This proves to a demonstration, that if there be no resurrection, there is no future life. Although they may have fallen asleep believing in Jesus, yet the Apostle says explicitly that if the dead rise not, Christ is not raised, and the departed believers in Christ are perished, i. e. ultimately and forever lost. No language can speak more plainly than this—no resurrection, no future life. The Apostle shows by a demonstrative argument, that the whole foundation of Christianity is the death and resurrection of Christ; and that the whole fabric of the Christian's hope in relation to a future life—a world to come, is based on the *resurrection of the dead*; and that the whole argument in relation to the resurrection of the saints, is dependent on the fact of the resurrection of Christ; and that the moment you knock away that great block on which the whole superstructure of the kingdom rests, viz the resurrection of Christ, the resurrection of the saints falls, and hence the entire edifice of the Christian's hope is laid in ruins.—And to confirm this idea beyond question, that that is the Apostle's meaning, he adds: "If in *this life* ONLY *we have hope*, we are of all men most miserable"—equivalent to saying, if Jesus was not resurrected, then the saints will not be resurrected, and we, of all men on earth, are the most miserable; for we have sacrificed every thing and received nothing in return. We have given all for Christ and the world to come, we peril our lives, and sacrifice our substance, and abandon the world for the kingdom of God, and now if there be no such kingdom—nor future life for the saints, of all beings in the wide world we are most to be pitied.

Now Christ's argument with the Sadducees in relation to the dead, was the same, viz. no resurrection, no life. But if the saints have no life, or existence, God cannot be their God. But when, blessed Saviour, wilt thou impart this life to the saint? "I will raise him up at the last day." The idea, therefore, is clearly this, that death is merely a temporary suspension of life; and for that reason is called in Scripture *sleep*: for as sleep is a temporary suspension of the mental and physical powers, to be again brought into action when that sleep is broken, so that although all action of the mind may cease in profound slumber, yet the man is regarded still as a man possessed of all those powers and faculties, since they return in full vigor the moment he is startled from sleep, so a man who dies in the Lord is regarded as one asleep in Jesus; because the slumber of death is to be broken, and all the energies of his being will return in renovated vigor. Therefore, in the eye of God, who sees things that are not, as though they were, a deceased saint is regarded as a sleeping child to be awakened at the sound of the trumpet; for all *live unto Him*, i. e. in the eye of God who sees the end from the beginning, they are regarded as living.

Thus we have the resurrection proved. And the proof is this. God is not the God of those who are forever perished, as all would be without a resurrection; but God is the God of Abraham, Isaac and Jacob; therefore Abraham, Isaac and Jacob must have a resurrection. We have, then, two things proved in this passage; one is a resurrection, and the other, that there is no other way for God to be the God of the patriarchs, except by raising them from the dead; which clearly demonstrates that *they are not alive now*: for if they were, God would still be their God without a resurrection.

Thus much we hope will suffice for our views in relation to the unconscious state of the dead.

☞ The following interesting notice was printed in 1780:

A Scriptural Account

OF THE

Uncommon Darkness that happened on Friday, May 19, 1780.

LOVING BROTHERS:—In as much as we have so many undeniable Proofs that the Day of the Lord draws near, I think it is more certified to us in the Sun, Moon and Stars all being smitten at once, which no Writing, that I ever found, gave any Account of such a Thing, before the 19th of May, 1780; neither can I find but one Day and Night of that uncommon Darkness mentioned in Scripture before Christ's second Coming.—That these few Lines may be a Warning and Comfort to you, is the hearty Wish of your loving Brother,

JOHN KENNEDY.

I Begin at Isaiah 13th, and 9th Verse—Howl ye for the Day of the Lord is at Hand; it shall come as a Destruction from the Almighty.

Verse 10. For the Stars of the Heavens, and the Constellations thereof, shall not give their Light: the Sun shall be darkened in his going forth, and the Moon shall not cause her light to shine.

EZEKIEL 32, 7. And when I shall put thee out, I will cover the Heaven, and make the Stars thereof dark. I will cover the sun with a Cloud, and the Moon shall not give her light.

JOEL 2, 31. The Sun shall be turned into Darkness, and the Moon into Blood, before the great and terrible Day of the Lord come.

Chap. 3d, Verse 15. The Sun and the Moon shall be darkened, and the Stars shall withdraw their shining.

AMOS 5, 16, 17, 18, 20. Therefore the Lord God of Hosts, the Lord saith thus,—Wailing shall be in the Streets, and they shall say in all the Highways, Alas! And they shall call the Husbandman to Mourning, and such as are skillful of Lamentation to Wailing, *(which may be referred to the 19th of May, 1780, as it was the case in most Towns in the State of Massachusetts Bay.)*

And in all Vineyards shall be Wailing: for I will pass through thee, saith the Lord.

Wo unto you that desire the Day of the Lord: To what End is it for you? The Day of the Lord is Darkness and not Light.

Shall not the Day of the Lord be Darkness and not Light? even very Dark, and no Brightness in it.

MATTHEW 24. 7. For Nation shall rise against Nation, and Kingdom against Kingdom: And there shall be Famines and Pestilences, and Earthquakes in divers places.

Verse 8. All these are the Beginning of Sorrows.

Verse 10. Then shall many be offended, and betray one another, and shall hate one another.

Verse 11. And many false Prophets shall arise, and shall deceive many.

Verse 24. For there shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders, insomuch that (if it were possible) they shall deceive the very elect.

MATTHEW 24, 25. Behold I have told you before.

Verse 29. Immediately after the Tribulation of those Days shall the Sun be darkened, and the Moon shall not give her light, and the Stars shall fall from Heaven, and the Powers of Heaven shall be shaken.

Verse 33. So likewise ye, when ye shall see all these Things, know that it is near, even at the Doors.

Verse 44. Therefore, be ye also ready: For in such an Hour as you think not, the Son of Man cometh.

MARK 13, 24, 25. But in those Days, after that Tribulation, the Sun shall be darkened, and the Moon shall not give her light. And the Stars of Heaven shall fall, and the Powers that are in Heaven shall be shaken.

Verses 28, 29. Now learn a Parable of the Figtree: When her Branch is yet tender, and putteth forth Leaves, ye know that Summer is near:—So ye in like Manner, when ye shall see these things come to pass, know that it is nigh, even at the Doors.

LUKE 21, 25. And there shall be signs in the Sun, and in the Moon, and in the Stars; and upon the Earth Distress of Nations, with Perplexity, the Sea and the Waves roaring.

Verse 33. Heaven and Earth shall pass away: But my Word shall not pass away.

Verse 35. For as a Snare shall it come on all them that dwell on the Face of the whole Earth.

1 THESSALONIANS 5, 3, 4. For when they shall say Peace and Safety, then sudden Destruction cometh upon them, as Travail upon a Woman with Child; and they shall not escape.—But ye, Brethren, are not in Darkness, that that Day should overtake you as a thief.

REVELATION 8, 12, 13. And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars; so as the third part of them were darkened; And the Day shone not for a third part of it, and the Night likewise.

And I beheld, and heard an Angel flying through the Midst of Heaven, saying, with a loud Voice, Wo, Wo, Wo, to the inhabitants of the Earth, by Reason of the other Voices of the Trumpet of the three Angels which are yet to sound.

The publication of this notice to the community so soon after the fulfilment of the sign, is a striking illustration of the fact, that the Simeons and Annas of that period were divinely warned of the approaching judgment. They began to see, at first indistinctly, like the blind man who saw "men as trees walking," and hence applied scriptures to the subject which evidently did not belong there; but the great and all-important idea is plain, that they recognized the accomplishment of the sign given in Matt. 24: 29 in relation to the darkening of the sun, and published it to the Church as a matter of comfort.

Bro. Kennedy spoke of the darkness in Massachusetts Bay. Perhaps at that time, as news was conveyed very slowly, the writer might not have known how extensively the darkness prevailed. Here we perceive the first budding of the fig tree; had he lived in our day, what must have been the strength of of his faith, when all the signs are developed, and we are required to "lift up our heads, knowing that our redemption draweth nigh."

The Types.

Having just returned from visiting the Brethren of some six towns, I find them just on a turning point. While some are looking at, and tracing out the types, and bringing all their arrangements within the first part of November, others are distrusting God, and expecting to winter here, having professed and proved their firm faith in '54.

Being satisfied that men are taking their last step, I am constrained to write. There cannot be too much importance attached to faith in carrying out its principles, when evidence on the subject is sufficient. Now, is there evidence of the Lord's coming this fall? You say it is conclusive. God, therefore, holds you to act accordingly. Nothing is recognized as faith in the Bible, only that which produced the same effect as knowledge. Look at Noah, Abraham, Lot, &c., and especially Lot's wife, who, having yielded to a lingering desire for something she had left, stands in sacred History a caution to us. Oh, may we remember our Savior's admonitions, and look not behind.

The children of Israel left Egypt on the self-same day foretold in Prophesy. Observe their faith while eating the Passover, Ex. 12: 11. "And thus shall you eat it; with your loins girded, your shoes on your feet, and staff in your hand; and ye shall eat it in haste: it is the Lord's Passover, (first type fulfilled at the Cross, viz., the killing of the Paschal lamb at the exact time, 14th day of the first month at evening. John 19: 14.) "And it was the preparation of the Passover, and about the sixth hour; and he saith unto the Jews, behold your King." Luke 23: 44, 46. "And it was about the sixth hour, and there was darkness over all the earth until the ninth hour." And when Jesus had cried with a loud voice he gave up the Ghost.

How exact God was in commencing a fulfilment of the Types; and Jesus says Matt. 5: 17, 18, he did not come to destroy the law, but to fulfill it; and till heaven and earth pass away, one jot or tittle should not pass from the law till all be fulfilled. And as time is the most prominent feature, it must be met exactly in the anti-type, otherwise no fulfilment. As our Lord approached his hour, He said to his disciples (Matt. 26: 2) "Ye know that after two days is the feast of the Passover, and the son of man is betrayed to be crucified." Why *then*, Master? Because that lamb was slain then. They knew the time, therefore. Why did not the soldiers break his legs? "Neither shall ye break a bone thereof." (Ex. 12: 46.) Oh how perfect! Brethren, can ye believe God so as to stand with your loins girded, as those Israelites were commanded to do? Could they, think you, have moved with the Church, when the command of God through Moses was heard, if they had not been all ready? Can we respond to our deliverer, I am ready, when he calls? (which will be in a few days from this) unless we make the previous preparation? Would they have been ready without time? No. Can we? No. Do we understand the time? Yes, glory to God!

But to our examples of faith,—The three in the fiery furnace (Dan. 3,)—also, Daniel in the lion's den (Chap 6); John on Patmas, after going through the boiling oil, one of our tested witnesses, with Christ and Daniel, on the Abomination of Desolation—best of authority. Praise the Lord, it is established forever. Brethren, look at the old land-marks; they are firm; that of '44 was good. We must, however, have a tarry, which we could not have had without a disappointment. We have had it. The Church have been sifted from error—got freed from the name, "mystery"—have learned that man was made of the dust of the ground, and never would have lived without the breath of life, which was breathed into his nostrils, and which goeth forth and he dies, and has no more a reward without a resurection. Also we have learned, that Christ was and is the Son of God, composed of that which was of the seed of David, (therefore David's son,) anointed with that which was produced by the Word of God, through the influence of the Holy Ghost; and as an article of the Methodist Discipline says, "Never to be separated;" therefore we have a perfect sacrifice. Peter says, God raised him (Christ) who was put to death in the flesh, not the son of David only, but David's Lord. We have learned also, that he is to stand up for the deliverance of those who have waited till the end of the (1335) days, which terminate this year. Now comes the time for the seventh month Types to have their fulfilment.

Read Lev. 23. There in connection with the spring types, one of which I have spoken of, you find the *fall types* commencing on the first day of the 7th month, one of which was the blowing of trumpets until the 10th; then a day of atonement, on which day the High Priest went in (and of course came out, as they completed their offering in one day,) to bless the waiting people. Again, (Lev. 25: 9), on the same day the Jubilee Trump was to be blown. This has always been considered a type of the trump that is to raise the dead. Look at your old hymn books; did not the poets of former days look forward to the fulfilment. (1 Thess. 4: 10), "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." Christ says "The harvest is the end of the world; the reapers are the Angels." Again he says, at harvest time he will send his Angels to gather his people. The Feast of Tabernacles evidently typifies the feast at which Jesus promised to gird himself and come forth and serve his people.

Now read Paul's Epistle to the Hebrews, from the 3d to the 10th chas. He traces down Christ's priesthood, comparing it with the Levitical priesthood, showing the greater importance of Christ's. After, coming down to the Judgment, he says, (ch. 9: 27, 28,) "And as it is appointed unto man once to die, but after this the Judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Again: "for the law having a shadow of good things to come." He then brings us down to ch. 10: 24: "And let us consider one another to provoke unto love and good works." Verse 25th: "But exhorting one another; and so much the more as ye see the day approaching." Ques. What day? Ans. The Day of Judgment, and the coming of Christ our High Priest, spoken of in the last of the 9th chapter. But, says one, he did not enter the Holy of Holies on the same day as they did under the law. True, our passover was not taken up on the 10th of the first month, and kept until the fourteenth, yet Paul says he was our passover. (1 Cor. 5: 7.) So you see the time of its termination is the important point. Therefore, I believe on the 10th day of the 7th Jewish month, 1854, our High Priest will appear, and am making arrangements accordingly; and so will every man that believes it. Now, Brethren, this is your last point in time; and it is all we want. If you let your minds run past this time, all is uncertainty and perplexity. There is no evidence there. Then let us rally to the point. Bend all our actions and conversation to make ready—right all wrongs with neighbors and Brethren—sacrifice all property and pride, selfishness of every kind. Sell that ye have, and liberate that poor Brother. Brother, covet not; but trust in God. Elders, I intreat you as fathers to do your duty to the Church. Give us *present truth* and trust in God. Be humble enough to receive this with meekness.

Newell N. Wood.

Orrington, Me., Sept. 5, 1854.

To the Saints of God waiting for Redemption.

Canaan, Sept. 22, 1854.

Dear Brethren and Sisters in the Lord, you will see by the "Crisis" the notice of the meeting at Exeter, N. H., commencing Friday, the 6th day of October, which is expected to be the last meeting of this kind we are ever to enjoy this side of the *day of God*. And Oh my brethren, what a thought! Is it so, that we are now to close up the warfare of the saints on earth? Yes, it must be so; the long-looked for day will come at length, and this is the time—*true time.*

And now, dear brethren, we beg of you in the name of Christ, if you are permitted to attend this meeting, and come with the profession of a "*midnight cry*" and "*time believer,*" see that you examine yourselves carefully, and know that you are in the faith. And if you are prepared to say to your brethren when you meet them at this meeting, "*I believe that I shall stand before the judgment seat of Christ this fall or this year to receive my reward,*" see that all your affairs of this world which you leave behind, correspond with your profession. God will know about all your matters, how they are left; and can you, with such a faith, leave them in a condition that you would not like to meet them in at the judgment? O may the indulgent Lord help you to quit yourselves like men of God at this important point in our history. We shall be "a gazing-stock" to the world and heaven.

Is our cause a just one? Yes. Is it the cause of God and of Christ? Yes, we believe it is with all our hearts. Then it is worthy of the noblest acts; and in the name of all that that is dear—as we prize *life*, as we prize immortality, as we prize the glories and joys of the everlasting kingdom, as we prize the society of saints and angels, and above all, as we desire the approbation of our Master, let us show to the world, to each other, and to high heaven, that we are in possession of the meek and quiet spirit of the blessed Saviour—that we are children of faith indeed in all the word of God—that we believe what we have declared to the world, and what we profess, that the crisis of this world has come—that the day of God is now to commence, even "*the great day of his wrath*" and "*perdition of ungodly men!*" And let our prayer be, "*O God help us to glorify thee.*"

Many will have a desire, doubtless to attend this meeting, who will not have the means to come, but you that have means, see to it, that you love your poor Brother or Sister as yourself. If one of the lambs for whom Christ died should be neglected, Father will hear their cries, and the King will say, "*inasmuch as ye did it not to one of the least of these, ye did it not to me*." Let us be sure and do what we can before it is too late to do anything.

We do hope there will be a great representation of the poor at this meeting.—Are not the poor rich in faith, and heirs of the kingdom? Bro. you who have got goods, houses, lands, or money, relieve thy poor Brother or Sister; and do it while you can. Come up to this feast, you that have property, and you that have none, be sure and come if you have a desire to, but be sure and come *Christians* if you profess to be.

There need be no fears of delusion and wild fire. *God is with the host, and "the shout of a king is among them.*" The Church have salt in themselves, fear not.

Come up to this feast, you who cannot see the present truth, and you who cannot see your duties clear; come, and may the God of light sow light in your path, or you get into the path rather where light is already sown. Let no prejudice keep any from coming. All will be done that can be to make every one comfortable, and to supply their wants. Let not distance keep you away.

We remain your servants for Jesus' sake,

J. Hemenway,
J. Cummings.

P. S. Three of the first days of the meeting I must be in Maine, but if the Lord will, shall meet the saints at Exeter, Monday the 9th; and hope all the Church in Maine, who do not come before, will come with me. J. C.

Later from Europe.

Great decline in Breadstuffs.—The Eastern War.—Russia Refuses to Evacuate the Principalities.—Austria again "defines her position," &c.

The steamship Ottowa arrived at Quebec yesterday afternoon, from Liverpool Sept. 5.—The most important news—that which will most gladden the hearts of the great human family—is, that all *breadstuffs were cheaper*, the reported fall of wheat being 4 to 6 shillings per quarter. This is good.

Strict orders have been sent to the Austrian Consul at St. Petersburg, not to deviate from the four points laid down in M. Drouyhn de L'Huy's Note, nor to admit of any modification of the Russian answer.

A despatch from Vienna says that the Emperor of Russia rejects absolutely to give the required guarantee that the Principalities should be evacuated; and the *Moniteur* of Sunday confirms this despatch. It is said in Vienna that the Emperor of Russia added, that he would rather sacrifice his last soldier than to accept such conditions.

Vienna, Sept. 2d. Some people still say that Prince Demidorff has not brought any definite answer from St. Petersburg, but merely a private note from the Czar to the King of Prussia, wherein the four points are interpreted differently. And it is for this reason that the Czar is willing to enter on fresh negotiations.

Another despatch says that Baron Manteuffel has received the official answer of the Czar to the proposals to re-commence negotiations upon the basis stipulated by the Western Powers, and that Russia unequivocally declines to accept the proposals. She will still maintain the offensive. This last report is probably correct.

Advices from Bucharest to the 20th ult., state that Derbest Pasha had arrived in the capital, and that he had issued a proclamation in the name of the Sultan, stating that the Austrians would occupy the Principalities as the allies of the Ottoman Porte. All the former privileges of the Principalities would be maintained.

The cholera had abated in both armies. No new movements had taken place except that the French were embarking fascines, gabions and artillery.

The Czar's Refusal to accede to the Conditions of the Allies—Further Decline of Breadstuffs.

The Atlantic arrived at New York Wednesday, from Liverpool Sept. 6—one day later than our last news.

The unconditional refusal of the Czar to accede to the peace proposals of the four powers, is confirmed. A Cabinet Council was held at Vienna immediately on the reception of the reply. The Austrian and Swedish Ministers are expecting to leave St. Petersburg.

Prince Albert and the King of Belgium are with the Emperor Napoleon at the Camp at Boulogne. The camp is now completely organized, and consists of 100,000 men of all arms.—In military parlance this is called the Army of the North. It will remain in camp until the spring, and then be drafted into active service, as it may be required, to be opposed to the enemy. Louis Napoleon in person commands the manœuvres.

The English papers are unbounded in their gratulations on the visit of Prince Albert to the Camp. His Royal Highness is accompanied by a brilliant staff, including the Duke of Newcastle, Minister of War, and is escorted by a squadron of the Queen's Life Guards. Four ships-of-war, and an innumerable fleet of passage ships, accompanied the Prince Marshal, on his visit to France. For three days Prince Albert is to be the guest of Louis Napoleon.

Prince Jerome Bonaparte and Louis Napoleon are to visit Belgium, and will be met at Tournay by the King of Belgium, on the 18th of September.

It is reported that Christina, ex-Queen of Spain, is now insane from the effects of the intense excitement consequent upon the recent revolution in Spain, and the dangers through which she had passed in making her escape.

Madrid was quiet. Queen Christina had been escorted by cavalry in her escape into Portugal. Her children had arrived in England.

Constantinople dates of Aug. 25, state that the Siege Artillery of the French had arrived. All the Turkish men-of-war on the coast of Asia had been put in requisition for Varna.

The Russians had captured another vessel and carried her into Sebastopol.

General Guyon has taken command of the Turkish army in Asia. Artillery had been embarked at Varna, and troops were actively being prepared.

Schamyl will support the Turks in Asia with 8000 men.

The Turkish government contemplates taking from the Greek clergy their judicial jurisdiction.

Steamer Arabia, from Liverpool 9th inst., arrived at New York Thursday afternoon.

War Intelligence. The Emperor of Russia has refused the terms proposed by Austria, but will retire beyond the Pruth, and there await the course of events, whether they may be hostile or peaceable.

A special meeting of the Austrian government has decided that this is not to be considered a *casus belli* against Russia. Consequently, Austria will maintain her present position, awaiting the result of the action of the allied armies and fleets upon Sebastopol.

New negotiations are being patched up between Austria, Prussia and the German States, with a view to peace.

It is said that the Czar is about to proclaim his third son, Nicholas, King of Poland.

Romarsund has finally been destroyed and the troops re-embarked.

Accounts from Rutschuk of the 3d state that all the vessels of the expedition to the Crimea had left Varna on the 2d. It is said that the fleet will consist of 100 steamers, 300 transports, 36 sail of the line, 70,000 troops, and an immense amount of siege and storming material. The first part of the expedition will include 36,000 French troops, 25,000 English and 10,000 Turks. Marshal St. Arnaud had issued an order of the day, acquainting the troops with the destination of the expedition, dated Varna, Aug. 25. It was for the Crimea, and the duty of the allied forces would be to take Sebastopol as a pledge of peace.

The Duke of Cambridge and Prince Napoleon, against the advice of their physicians, had proceeded to join the expedition.

The Moniteur states that on the 25th ult., the cholera had almost totally disappeared at Varna.

Lord Gough had been suddenly summoned to London. It is supposed that he will be induced to accept a command in the eastern army.

The Russian embassay at Vienna has received notice that the greater part of the Russian army will have quitted Moldavia on the 20th September, and the remainder would leave by the beginning of October, unless hostilities should render a fresh concentration necessary.

The condition of affairs in Asia has improved.

Georgia had been surprised by Schamyl with twenty thousand Circassians. The Russians were defeated, and have retired into their fortresses.

Another despatch says that Schamyl had made a descent into Georgia, where he destroyed about two hundred villages. Forty Russian ladies were carried off. Gen. Bebuto has blown up the fortifications of Bayazid and abandoned the town, in order to throw his forces on the points more immediately threatened.

The Baltic. Dantzic, Thursday. Marshal Baraguay d'Hilliers and staff arrived here in the Fulton, on their way to France.

On the 4th the fleet was at Ledsund, and it is reported that there is nothing more to be done this season.

Greece. Advices have been received from Athens to the 2d inst. They state that the commander of the French troops, now in Greece, insists upon their removal to Athens from their present location, as a thousand men have died from cholera.

The Ministry was endeavoring to re-establish relations with Turkey.

Spain. The Madrid correspondent of the London Times charges Mr Soule, the American Ambassador, with having stimulated the insurrectionary attempt. He began his operations in a few hours after Queen Christina's departure. He had his agents among the barricades, and supplied money. Mr Soule has left Madrid, and the inference is that he will not again return to his post.

St. Petersburg, Sept. 2. All the convicts in Poland, except murderers, have been liberated on the promise that they would set fire to any place that the enemy might attack.

Obituary.

Sister Maria A. Adams, wife of Geo. T. Adams, Boston, fell asleep in Jesus, at Melrose, Sept. 14, aged 39 years.

She has been a devoted Christian for many years, beloved by all who had the pleasure of her acquaintance. She was accomplished and amiable, a kind mother, and an affectionate companion.

Bro. Adams feels deeply his loss, as he is left alone with his loved little ones, to meet the frowns of a cold world; yet he sorrows not as those who have no hope.

Sister A. has been a firm believer in the Advent faith for several years, and has fallen asleep in the expectation of a speedy resurrection to life and immortality at the coming of Jesus.

A large number of Brn. and Srs from Boston and vicinity, assembled to sympathize with the bereaved, at the delightful residence where our sister bade farewell forever to earth's sorrow and care.

Her last hours were peaceful as the quiet setting of a summer's sun, when nature sinks to rest. Farewell sister, till the resurrection.

M. Grant.

N. B. The writer was present at the funeral, and endeavored to comfort the mourners according to Paul's directions in 1 Thess. iv: 13–18, showing from the Bible, that the *only* hope of future life for those who sleep in Jesus, is in the resurrection of the dead, at the coming of Christ, which we believe will take place this year.

M. Grant.

Died, in Richmond, Me., of Cholera, August 7, Joseph F. Hodge, son of Ezra Hodge, of West Gardiner, aged 20 years 6 months, after about eleven hours of severe suffering. He was a young man of most amiable disposition, universally respected and beloved by all who knew him; and he has left a large circle of relatives and friends to mourn his early death. Weep not for him, dear Parents, Brothers, Sisters and friends. Jesus has said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." God grant that we may all meet him where partings are known no more.

Died, in [illegible], Sept. 20, Jane N. Hale, [illegible] aged [illegible] years. She has suffered much during past years of sickness, severe pain in the head, and had often expressed herself that she feared she would lose her reason. She has long been a member of the Baptist Church—she had long lived in a cold, luke-warm state of feeling, occasioned by neglect of prayer. At times she has been sensible of her slumbering situation, and resolved and re-resolved; but oh, how strong are the influences of Satan thrown around us; and we are led astray by him before we are aware. Watch and pray should ever be the watch-word of the faithful Christian. By the persevering efforts of her companion during the last few weeks of her sickness, in bringing before her the faithful promises God has given through Jesus Christ, after much struggle of mind, she yielded herself up to the arms of the Savior, where she soon found joy and peace, and a lively exercise of that Hope that maketh not ashamed. Her joy was greatly increased as the evidences of Jesus being near at hand was brought to her view, and she became convinced of the truth that was so plain. She has felt for nine weeks, and has often said within that time, that it seemed impressed upon her, that this was her last sickness. Said she, "I have but one desire to live, and that is to see Jesus come, and attend some meetings of the Advent Brn., and remove, if possible, the stumbling blocks that I have thrown in the way of others." She looked back with deep feelings of regret on her past life. She spoke volumes to those that called to see her the last few days. She triumphed over death, *and had her reason to her last moments*; and her prayer was signally granted. Less than half an hour before she died, she said, "It grows dark;" and afterwards, "most alone, most done."

S. Hale.

Fell asleep in Jesus, Sept. 16th, our dear son William, aged 5 years. Our hearts are filled with sorrow, yet we sorrow not as those having no hope. We are looking for the coming of the Master and the resurrection of the dead. Yes, glory to God, we expect soon to see the church of Christ arise and shake herself from the dust in which she has so long slept. Dear Brothers and Sisters, I believe that we shall soon hail our darling boy on the other shore. Little William, ever since he could talk, has claimed to be looking for the coming of Jesus, and would often say, "O can it be true, Jesus will come in '54, to raise the sleeping dead and give us immortality."

Stephen Duvall.

Lime Rock, Litchfield Co., Conn.

Appointments.

TENT MEETING AT LINCONVILLE, ME.

There will be a Tent Meeting in Linconville, Maine, near the spot where the meeting was holden some five years ago, to commence Oct. 4, and continue over the Sabbath. Brn. Couch, Cummings, Colby, Berick, and others will be in attendance.

Provision will be made for board on the ground; it is hoped, however, that all who can, will come prepared to board themselves. Let those who can, bring their Tents. Those from the West, who attend this meeting, will find good conveyance from Boston, Mass., or Portland, Me., by steamboat, and will stop at Camden, Me., some three miles from the ground, where there will be carriages to convey them to the meeting.

J. K. Patridge,
J. Pope,
Geo. L. McKenney.

It was thought best at first to hold the above meeting at Whitefield, but after mature consultation, the Brethren concluded to remove it to Linconville.

[illegible] LAST TENT MEETING.

There will be a general gathering [illegible] at Exeter, N. H., commencing Friday, Oct. 6th, and continuing ten days.

As this is the last meeting of this kind ever to be held before our King comes, we invite our Brethren in this and the neighboring States, to come and worship with us; we care not from how far; for we should like to meet our Brethren from the uttermost parts of the earth, if possible, to enjoy with them one heavenly season, even before our Lord comes.

The object of the meeting will be to glorify God—to make a greater effort as we see the day approaching, to meet together, to exhort one another, and comfort each other's hearts, that our mutual faith may be strengthened, and we prepared for the great day of God.

Ample provision for boarding and lodging will be made for all, and should it be wet or cold, they will be made comfortable.

The meeting will be conducted on the free principle, that none lack; for distribution will be made to all as they have need. So, dear Brn and Srs., one and all, who can, come in and let us share and praise together; and may God grant that it may prove a preparatory step indeed for the final gathering of the saints.—The meeting may not close till our dear Saviour comes.

Those that can, who are commissioned of God to give *present truth*, are invited to attend.

Brn., bring all the tents and bedding you can. Remember this.

Arrangements will be made with the R. R. companies for a reduction of fares.

A place of worship will be fitted up to seat comfortably from five to ten thousand persons.

For the Master's cause.

J. Hemenway,
J. Cummings,
I. Adrian,
S. S. Brewer,
J. W. Brittan.

[I exceedingly regret that this notice came too late for the last paper.]—Ed.

TENT MEETING.

There will be a Tent Meeting at Newark, N. J., to commence Wednesday, Sept. 27, and hold over the Sabbath. Brn. Couch and Grant will attend and preach the word.

In behalf of the brn.,
F. H. Berick.

TENT MEETING.

There will be a Tent Meeting in Whitefield, Me., on or near the place where the meeting was holden last fall, commencing Oct. 4, and continuing over the Sabbath. Bro. J. Cummings will attend, and other preaching Brn. are invited. Provisions for board on the ground.—Brn. who can, had better bring tents and bedding.

S. K. Partridge.
John Pope.

Canaan, Sept. 21, 1854.

In behalf of the brn. at Buffalo, N. Y., I would say through the Crisis, to any who are preaching present truth, give them an appointment if possible. They are laboring for God there. They have put up a board Tabernacle to sound the "Midnight Cry" in, that the city of Buffalo may be warned and souls saved. There is an open door and a great chance to do good in Buffalo—lend them a helping hand brn. in this time of need.

J. Cummings.

If time continue, and the Lord willing, I will be at Old Town, Me., Sept. 29; Bradley, Sept. 30; Greenfield, Sunday, Oct. 1st; to attend such meetings as the Brn. may appoint at said places.

R. H. Clark.

This is to inform those interested, that I wish my appointments, as published in the Crisis, withdrawn from all the places after the [illegible] Sept., on account of the failure of my horse;—and because the Springfield camp-meeting will interfere with the last of them, [illegible]

The Lord willing, I will preach at

[illegible] Sept. [illegible]

[illegible], N. H., Sept. 28.

[illegible], Vt., Sept. 29.

Northfield, Vt., Sept. 30.

Waterbury, Vt., Sunday, Oct. 1.

[illegible], Vt., Oct. 3.

Week evening appointments at 7 1-2 P. M.

C. P. Dow.

NOTICE.

If time continue, there will be a Conference at our place in Freedom, N. H., commencing Thursday, Oct. 5th, at 2 o'clock P. M., continuing over the following Sabbath. Bro. Spinny, Thompson and J. Smith are expected to be present to give the word. Come, Dear Brn., in the name of the Lord.

Frederick Philbrick.

If the Lord will, I will preach in

Frankfort, Me., Sept. 28, eve.

Orrington, Me., Sept. 30, and remain over the Sabbath.

Hallowell, Oct. 5th, eve.

Bowdoinham, Oct. 6th eve.

Brunswick, Oct. 7th.

Some one will meet me at Frankfort.

R. Hopkins, 2d.

If time continues, a general conference of Advent believers will be held at Port Perry Beach, C. W., commencing Oct. 12, at 7 o'clock P. M., and holding over Sunday. A general invitation is given to all from East to West to attend this meeting. We want a general rally. Come, Brn.—come one, come all, in the name of the Lord.

Those coming by boats will land at Whitby, where the stage leaves every morning for this place. Call at the store of J. Squire & Co., Port Perry.

John Bowen.

Port Perry, C. W., Sept. 13, 1854.

Bigelow's Mills, Sept. 1, 1854.

I would say to the Brn. in Illinois, you may expect me to visit and preach the word in the following places:

Moline, Rockland Co., Sept. 25th, (eve.), and remain over Sunday. The Brn. will meet me at the Depot.

Basco, Hancock Co., Oct. 5th, and continue over Sunday.

Lebanon, St. Clair Co., Sept. 11, and continue till the 22d.

I hope to see the Brn. from adjacent places at these meetings. Brn. can write me and direct to the above places.

J. C. Bywater.

Fairhaven, Ct., Sept. 11, 1854.

The Lord willing I will attempt to present the gospel of Christ in such a manner as to edify the church, at

Cheshire Street, Sept. 26th.

Southington, Sept. 27th.

New Britain, Sept. 28th, and at other places as the way may open.

J. H. Clark.

If the Lord will, I will preach at the following places:

At Houghtonville, Vt., Tuesday, Sept. 26.

So. Vernon, Wednesday, Sept. 27.

Northfield, Mass., Thursday, Sept. 28.

Athol, Friday, Sept. 29th.

Hubbardston, Saturday, Sept. 30, and continue over the Sabbath, where the brethren may appoint.

Westminster, Monday, Oct. 2, near Bro. Bennet's. Weekly meetings at early candle-light.

W. L. Camp.

Holderness, N. H., Sept. 12, 1854.

I wish to say to the Brn. in Wakefield, that I shall not be able to fulfill my appointment in that place the first Sabbath in October next, but if the Lord will, I will come as soon as possible.

B. P. Manning.

Elder Charles P. Dow will preach at

Jawbuck, the 27th.

Warehouse Point, the 28th.

Hartford, the 29th.

Week evening appointments at 7 1-2 P. M., unless 5 P. M. be preferred. As Bro. Dow is a stranger in many of the foregoing places, I would hereby commend him to the brethren as a minister worthy of their confidence and christian fellowship.

D. T. Taylor.

Springfield, Sept. 10th, 1854.

Providence permitting, I will meet with the Brn. in East Sanbornton, N. H., on Tuesday, 26th inst., at 3 P. M.

At the Osgood School-House in Gilmanton, N. H., Wednesday, 27th, at 3 P. M.

B. P. Manning.

Notices and Requests.

THE HYMN BOOK.

The New Hymn Book published by Bro. Hart, containing 216 pages, is now ready, and subject to orders from those who want them.—As we stated last week, the book contains the greater part of the hymns in *both* the other Hymn Books and some selections from the *Harp*. We hope it will meet the minds of the Brethren. Orders for the Book must be addressed to Oliver Hart, Concord, N. H.

At Parisville, Ohio, they are anxious to have preachers come and give them the word of Life.

Notice.—The believers in the coming of the Lord in 1854 hold meetings in Pleasant st. Hall, Museum Building, on Sunday, day and evening; also, on Tuesday, Thursday and Saturday evenings of each week.

In behalf of the Brn.

Manchester, N. H. W. C. Abbott.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath; also on Wednesday and Saturday Evenings, at Merrimack Hall. Preachers from abroad will be obtained when convenient.

Business Items.

☞ Bro. E. Burnham: Bro. Adrian requests us to say that he cannot be with you until one week later, in consequence of previous engagements.

☞ Bro. A. W. Sibley: Bro. French requests us to say that your money was received.

☞ Bro. Harding—all right.

☞ Bro. Z. Campbell, we would be happy to hear from you.

We have on hand a few copies of "The Church not in Darkness," by H. L. Hastings.

My post-office address hereafter will be West Poland, Me. R. [illegible]

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid [illegible] Price of the Charts, $2.00.

Crisis [illegible]

B. H. Osborn, M. [illegible], Brown, Jacob [illegible], Christopher [illegible], Sibley, Geo [illegible], Beasley, [illegible] Merrill [illegible] Moulton, J. Perkins [illegible] —A Friend $2.00, [illegible]

Cash Received for Books.

J. E. Gladden $1.20, J. Dammon $20.00, S. W. Grosvenor $1.00.

For the World's Crisis.

[illegible]

Break forth, all ye saints, into singing;
[illegible] voices high.
Our crucified Saviour is coming,
[illegible] draweth nigh.
[illegible]
A mansion on that heavenly shore;
[illegible] promise so glorious,
A Crown of [illegible]
Lord hasten the time of thy coming;
Thy children impatiently wait;
The fields are all ready for reaping.
The harvest truly is great.

Rebecca M. Woodward.

North Adams, Mass.

The Rich Man and Lazarus.—No. 1.

That this is a parable, and a parable only, is very evident. It is the most intricate among the many the Saviour taught during his brief sojourn among men. By way of introduction, I will present to the reader a few comments of some of the great and good men, whose names many delight to honor:

Dr. Adam Clark remarks on Matt. 5: 26—"Let it be remembered, that by the general consent of all, (except the basely interested,) no *metaphor* is ever to be *produced* in proof of a doctrine. In the things that concern our eternal salvation, we need the most *pointed and express evidence* on which to establish the faith of our souls." Bishop Lowth says—"Parable is that kind of allegory which consists of a continued narration of *fictitious* or accommodated events, applied to the illustration of some important truth."

Lightfoot says: "That it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

Whitby: "That this is only a parable, and not a real history of what was actually done, is evident: 1. Because we find this very parable in the *Gemara Bablyonicum*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. 2. From the circumstances of it, viz., the rich man's *lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent *to cool his tongue*; and if all this be confessedly *parable*, why should the rest, which is the very parable in the Gemara, be accounted history?" *Annot. in loc.*

Wakefield: Ver. 23, "*In the grave*; (*en to hade*,) and, conformably to this representation, he is spoken of as having a *body*, ver. 24. It must be remembered, that *hades* nowhere means *hell*—(*gehenna*)—in any author whatsoever, *sacred or profane*; and also, that our Lord is giving his hearers a parable, (Matt. xiii. 34,) and not a piece of *real history*. To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory of the papists*. The universal meaning of *hades* is *the state of death*; because the term *sepulchrum* or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See ver. 30." *Note in loc.*

Jabez Bunting, M. A., Rector of Deptford, says:—"We will suppose, then, the *rich man who fared so sumptuously*, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. *The poor beggar who lay at his gate*, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. *The crumbs which fell from the rich man's table*, and which the beggar was *so desirous of picking up*, were such fragments of patriarchial and Jewish traditions, as their travelling philosophers were able to pick up with their utmost care and diligence.—And those philosophers were also the *dogs that licked the sores* of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did [illegible] honor to human nature, and yet [illegible] how little a way [illegible] reason could go without [illegible] one of the wisest [illegible] About [illegible] spiritual messengers to mankind, into Abraham's bosom [illegible] into [illegible] God. [illegible]

foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate, but it is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert them. But Abraham tells them, *that if their own scriptures cannot convince them of their error, neither would they be persuaded though one rose from the dead*. And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this *notorious* miracle convince the rich man's brethren? No, truly. His visit to them from the dead, was so far from convincing them, that they actually *consulted together that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed on Jesus.*

To my mind, the teaching of the Saviour on this occasion, is simply this.—The time was fast approaching, and would very soon arrive, when the law would become a dead letter,—and the Priesthoood would die with it.

Just turn to Luke xvi., 19th, and read the *parable*. You will then observe—1st, a rich man; 2nd, a beggar; 3rd, father Abraham; 4th, the dogs; 5th, the five brethren; 6th, the gulf; 7th, the hell.—The question now arises, what are we to understand by the above seven points? I understand them in the following manner: First, the rich man to be the priesthood.—He was clothed in purple and fine linnen. Turn to EX. XXVIII., 1st to 9th. "These are the *garments* which they shall make a breastplate, an ephod, *and a robe, and a broidered coat*, a mitre, and a girdle; and they shall make *holy garments* for Aaron, and his sons, that he may minister unto me in *the priest's office*—and they shall take gold, and blue, and purple, and scarlet. They made clothes of service to do service in the holy place; and made holy garments for Aaron as the Lord commanded Moses." &c.

The above is the rich man,—he fared sumptuously every day. The following is the feasting or sumptuous faring of the rich man. *Please turn and read* from the 1st to the 14th verse of DEUT. xxviii. They had the feast of Passover, the feast of Pentacost, the feast of Tabernacles, the feast of Trumpets, which was celebrated on what was called their civil year, being ushered in by the blowing of trumpets,—the feast of the new moon, which was celebrated on the first day the moon appeared after the change,—the feast of expiation, which was celebrated on the 10th day of Tisri,—the feast of Lots and Purim,—the feast of Dedication,—the feast of Branches, to commemorate the taking of Jericho,—the feast of Collections on the 10th day of Sept. when they made contribution for the temple,—and the feast of Sabattical year. Besides the above mentioned feasts, they have all the fullness of God's blessing spoken of in the 28th of DEUT. Truly, they fared sumptuously every day.

And there was a certain beggar named Lazarus. Permit me here to introduce a criticism of Adam Clark's, the celebrated commentator. Clark says, "The word Lazarus is a contraction of the word Eleazer, which signifies the help or assistance of God," a *name properly given to a man* who was both poor and afflicted, and had no help but that which came from God.—Such was Jesus Christ. Mark, reader, the Saviour sometimes introduces himself as *a vine, a door, an heir, a stone.* Why should it be thought strange that he should be the beggar, or the Lazarus of this parable? He is, in my humble opinion, the Lazarus of this parable.

The dogs are the Gentiles. Father Abraham—God the Father. Why such an application? See Matt. xxi: 33d.—There the "certain householder" is assuredly God the Father. So I understand it in this instance. Now then let us make an application of the parable. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried." When Jesus died on the cross [illegible] the rich man, i. e., the [illegible] also. Yes, it is a fact, the priesthood [illegible]

all their peculiar blessings. See Col. ii: 14, 15, also Rom. vii: 4, "Ye are become *dead* to the law by the body of Christ," &c.

The rich man (priesthood) dies a political death. His dispensation ceases, never to be raised to his former favor—rejected from being any longer the peculiar son of God. "In *Hell* he lifted up his eyes, being in torments." By this I understand that Father Abraham, or God the Father, now permits all the awful calamities foretold by the prophets to come upon them as the fruit of their rejection of the Messiah. "I will kindle a fire in mine anger that shall burn to the *lowest Hell*." "*I will burn you with hunger*." "The Lord shall smite thee with a consumption, and with a fever, and with an *extremeburning*, and with the sword," &c. Please turn and read Deut. xxxii: 11 to 30: Jer. xv: 14. When rejected of God, scattered, torn to pieces, all their national privileges destroyed, hated, unpitied; their city destroyed, tormented by all nations, starving with hunger—these are the torments, this truly the hell spoken of in Deut. thirty-second, twenty-second. Jonah cries out of the *Belly of Hell*. Ch. 2: 2. God there casts him into Hell in the whale's belly. God casts the Jews into a hell of national calamities. Such to my mind, is the Hell in *the parable*. The priesthood rejected Jesus; they did not believe in him; they are still looking for him to make his first advent; they would not believe their prophets. They are suffering God's displeasure, and hence the Savior charges home their unbelief by stating they would not believe though one rose from the dead.

They are represented as crying to Father Abraham, to alleviate their sufferings. Now mark the answer—"Son, remember that thou, in *thy life time*, receivedst thy *good things*. And likewise Lazarus evil things—now he is comforted and thou art tormented." During all your priesthood you received your good things, but Lazarous, the Savior, in his sojourning on earth, evil things; now he is comforted and you are tormented. He then tells the reason of the sufferings they endure, by the gulf fixed between him and them, which is a fact in reality, that we cannot pass from *hence*, from the gospel back under the law; neither can you while you reject the Messiah pass to us. He feels a solicitude on the part of his five brethren. Probably the five brethren are some of the tribes that did not consent, or have any part or lot in putting Christ to death. I do not consider the five brethren in this instance, a specific number any more than I do the five wise and five foolish virgins. What, you may enquire, is the probable meaning of the beggar being fed with the crumbs that fell from the rich man's table? I understand it as follows:

All those parts of Scripture that spoke of the *manner*, the *time*, and the life and character of Jesus—i. e., Lazarus—they rejected, treated them just as a person would, in affluent circumstances, small fragments or crumbs from their table.

But Jesus was fed with them. How often he addresses them thus: "Did ye never read in the Scriptures?" (See MAT. xxi: 42) Or, to make an application of present truth, see how many of the rich preachers of the present day treat those portions of Scripture concerning the *time* and event of Christ's second coming. O, say they, they will do for the Millerites. Well, thank God, they do well for us; they are precious crumbs; we are fed by them; they are meat in due season. Just so it seems to me, with respect to the crumbs which fell from the rich man's table. Finally he tells them, "neither will they be persuaded though *one rose from the dead*."

Behold, Lazarus rose from the dead; yes, Jesus, the Lazarus of the parable, rose from the dead, and they would not believe.

S. S. Brewer.

Lincolnville, Me., Jan. 26, 1854.

N. B. In order to read understandingly the above communication, and in general, all communications on Scriptural subjects, it is important carefully to trace out the references to the word, and minutely examine both text and context. This we hope all our readers will do.—[Ed.

Mexico.—Another bloody engagement has taken place between the insurgents and the Government forces before the city of Victoria. It seems that Governor de la Garza was besieged in Victoria by a regular force of 2,000 men. The different charges were made upon the triple intrenchments, and each time was the enemy repulsed with heavy loss. The insurgent statement estimates the loss in killed and wounded, on the part of the enemy, at 400, and we are told that the officers of the regulars themselves acknowledge a loss of 160 men.—[N. Y. Tribune.

CORRESPONDENCE.

Notes by the Way.

FROM A SISTER'S JOURNAL.

Aug. 17th. This morning we disposed of the last care, and duty, that bound us to our city home, for the purpose of seeking in some retired spot, that rest and strength, that the wasted energies of body and mind, so much needed. Several ways were opened before us to spend a few weeks pleasantly, with that object in view. But before deciding, thought we would go over to the Bergen C. Meeting.

Can hardly tell why we did so, years ago, we lost our interest in such meetings, except as a social gathering. In this case, we had no chosen friend to accompany us. We expected no warm greeting nor the smiling, hearty welcome, that used to await us on such occasions, when we were one with the many. But knowing we could return before night we passed on.

A pleasant ride brought us to the beautiful grove, where a few tents spread, and a small congregation seated before the stand, listening to the closing remarks of the morning service. As we looked around, there was one, and but one, familiar object our eye rested upon. The large chart stretched out behind the wide desk, with its great image beasts and figures looked the most like an old friend, of any thing we saw, although the aspect of the beasts seemed more fierce and terrible than ever before.

After a short intermission, we were called to the stand where Daniel's vision of the 2,300 days, was taken up. The whole subject reviewed and explained. The mistake in commencing the days in the 7th year of Artaxerxes instead of the 20th, pointed out. The whole subject was presented in such a clear lucid manner, that a child could understand it. And ere we were aware, a chord was touched that vibrated through our whole being. Oh, can it be possible, that after all our sorrow and disappointment, we are on the sure ine of prophecy? Like the disciples, we had thought, that ere this, the Deliverer of Isreal would have redeemed his people. For ten long years we had been like an exile in a foreign land. Our kindred ties all sundred by the monster death. The loved ones, for whom, and with whom, we could so cheerfully labour and suffer have fallen under his dominion, awaiting the sound of the last triumph, that shall break his cruel power. Oh how often has the expression been wrung from the heart.

"My company is gone before
And I am left alone with thee."

The little hand, with whom we once enjoyed such sweet fellowship, scattered to the four winds. No sympathy with the churches. Spoiled indeed for any enjoyment in this world.

Hope deferred hath made many a heart sad in these latter days. But the scriptures must needs be fulfilled, and, blessed be God, our Lord and master, can in these last days, so open the understanding of his humble blelieving children that they need not walk in darkness. Oh praise the Lord, ceaseless praise be to our Saviour given. He hath opened up a living spring in the desert. He hath brought us to his banqeting house, inscribed on the banner is Love. Who can describe it? an abyss without bottom or shore. Oh how it fills the soul; all we can say is, "Praise, Praise the Lord." "Let every thing that hath breath, praise the Lord." "Our willing soul would stay in such a place as this." No desire to return home. The brethren and sisters already seem like old friends. Oh how little we thought this morning that our Heavenly Father had such a feast of fat things prepared for us. Blessed be his Holy name.

18th. We have been blessed a great many times, during our pilgrimage, but somehow the streams of Salvation, never seemed so sweet, rich, and full, as on this glad day. How one glimple of that glorious city, that Abraham beheld afar off, can captivate the soul, when "Faith lends its realizing light." But to us, the Kingdom of God is nigh, even at the door.—Our coming King has given us permission to lift up our heads and rejoice,—and we will rejoice.

19th. Preaching instructive, and profitable. Prayer meetings good, a heavenly spirit pervades the meeting. The most fastidious cannot complain of confession, or fanaticism. Delightful weather, the beautiful grove to worship in, encompassed with loving brethren and sisters. A glorious hope of immortality and eternal life, at the appearing of Jesus Christ. Who could not be happy? It would seem that the company of angels that announced the first advent of the Saviour had unperceived passed over the encampment, and breathed upon us the known spirit of "Peace on earth, good will to man."

20th. The last day of the feast has come, and if the shining happy faces about us, are a true index to the inner man, then there is a goodly number rejoicing in hope of the glory to be revealed at the appearing of Christ. A larger number in attendance than on any previous day who listened attentively to the preaching, which was calculated to impress the most careless mind. The signs of the times; the prophetic periods; the present state of the world; our glorious hope, with kindred subjects have passed in review before us. This has not been what might be called a great meeting, but many beside to the wearied spirit, like being led into a green pasture and sitting down by the side of still waters, and we would here record a tribute of praise and thanksgiving our Heavenly Father, that he even put into our heart to visit this hallowed spot. We have formed an acquaintance with some of the choicest spirits of earth, and as we look around on the intelligence and experience assembled here, we feel honored in having a place with them, but, the best of all is, "God is with us."

Farewell, then, shady grove, thou art beautiful now, and the scenery about thee, is beyond description—but we anticipate meeting with the people of God, beneath the tree of life where the leaf shall not wither, and by the side of that river, clear as chrystal, that makes glad the city of our God.

Salem, Sept. 17, 1854.

Dear Bro. Merriam; I understand you wish to learn what the Negroes, who of late have entered this port from the West Coast of Africa, have said about the Lord's coming being proclaimed in their country.

Two of them came into my shop, some six or eight weeks since, and seeing the chart as it hung in the shop, asked what it meant. I told him it represented the kingdoms and governments of this world down to the end, when Jesus Christ would come, set up his kingdom, destroy the wicked, create new heavens and a new earth and save his people.

They looking earnestly at me, said—"Do da preach dat in dis country?"

"Yes, we do."

"De wild Methodist preach dat on de West Coast of Africa, where we came from."

"What do they say about it there?"

One of them stood up and imitated them, clapped his hands, saying—"The Lord is coming, de Lord is coming, bless de Lord, O, glory, glory. Da berry happy. De oder Methodists no like dem, no, no."

"When do they look for the Lord's coming?"

"Dis year. De other Methodists say something is coming on the world. Da preach de Lord be coming two or three hundred miles in de country."

A few weeks after, another of the crew came in, who appeared to know more about it. He asked me a few questions about the chart, which I answered, explaining it briefly, and asked him if he understood.

"I do." "Dat be good, aint it?"

"Have you ever seen a chart before?"

"I have."

"Where?"

"De Mishonary got them from England. Dat will soon be good time, when good Master come."

He seemed very happy in prospect of soon seeing Jesus. I cannot do justice to their expressions and simplicity. He endeavored to explain the chart to his companion, expressing much joy.

A gentleman working in the same shop, an unconverted man, confessed that hearing them tell about the time as proclaimed in Africa, had more weight upon his mind than all he had heard on the subject before.

At the tent-meeting on Liberty Hill, I mentioned this, not knowing any one was present, who knew any thing about it.—After meeting, the mate of the same ship, came to me saying—"It is so, I was one."

"Are you sure?"

"He replied—it is so."

How good the Lord is! He fulfills all his promises. Praise the Lord, the good time is at hand. Amen.

J. H. Canty.

Fairhaven, Ct, Sept. 11, 1854.

Bro. Merriam;—The Brn. in Fairhaven, Ct., have been getting along well, since the Winsted meeting. O that *parting circle*, and the commemoration of Christ's death and suffering till he come. As we partook of the bread and wine, my mind was carried back to Mount Calvary, from thence to a little in the future from this, when the despised Jesus will come forth and serve us at the marriage supper of the Lamb. By the grace of God I'll be there, to meet the redeemed saints of God. My spirit was refreshed at the Winsted meeting, for which I give God the glory.

My determination is to warn my fellow men of the approaching day of *Wrath*. My prayer is that the Lord may bless you and all who are preaching and believing the present truth. I hope that some may yet see the truth. Amen.

James E. Clark.

Dear Bro. Merriam:—Several of our brethren have expressed the opinion that the termination of the prophetic periods is restricted to the present Roman year, which they understand to extend only to the 1st of January. But I observe in the 4th column of the 5th number of the Crisis, and on what I suppose to be good authority, that prior to 1752, the Roman year commenced on the 25th of March.—As this fact seems to have been overlooked by many, I have been requested to call attention thereto through the Crisis.

R. Porter.

Washington, D. C., Sept 12.

15 Laight Street, Aug. 21, 1854.

Bro. Merriam;—Sir: I thought I would speak a few words relative to the Burgen Neck Camp Meeting. I arrived there on Wednesday P. M., when I heard it stated that Eld. Cummings had been there, and after delivering one or more lectures, had left for other parts. Eld. Grant was on hand as one of the principle speakers, and gave great satisfaction in elucidating the principles of the Advent believers' hope in the soon coming of Him who went up from Calvary's Mountain—"long time ago." Sabbath morning at 8 o'clock there was a love feast—one Br. said that he had come on foot more than six miles to the breakfast feast, and much more than got paid for his trouble. Two other brethren felt that they had been more than paid for coming 150 and 200 miles to the feast of tabernacles.

A. B.

☞ We cut the following from a Boston paper. How deplorable is the departure therein manifested from the simplicity of the gospel! When men think more of the height of their tower, and the splendor of their organ and choir than the inward purity of the heart, as a preparation for the worship of God, we may expect that the blessing, Jesus has purchased for his little, humble flock, will be withdrawn from the assembly, and Ichabod be written on their magnificent walls.

Rev. Dr. Neal's Church. A Boston correspondent of the N. Y. *Review* has the following:—

"There is a church erecting in Somerset street which attracts much attention—I refer to the church building by Rev. Dr. Neal's society. It will be a splendid edifice when completed, and its spire will be the highest in the city. I understand that with the new church a new choir will be inaugurated, which is intended to equal any in the city. It will be a quartette; Miss Sophia Bothamly is the soprano, Mr. Mozart the base, and Mr. Hall, tenor and conductor. Miss Bothamly and Mr. Mozart are from a choir in Charlestown, and Mr. Hall is a *protege* of Mr. Bruce of Bowdoin-street church. The other arrangements are unknown to me, but I shall take an early opportunity to hear the choir. I know of no better voices than the soprano and base. A magnificent organ is building for the church by W. B. D. Simmons & Co; of this city. I saw it a day or two since, and was much pleased with its architecture; of the inside, of course there is nothing to be said."

Riot in New Orleans. New Orleans has been the scene of some terrible riots between the Americans and Irish, in which several lives were lost and many badly injured. The first outbreak occurred on Sunday evening, Sept. 10, growing out of a political discussion between a party of Americans and Irish. A savage fight ensued, in which fire-arms and clubs were freely used. A number of the participants in the riot were badly wounded before it could be quelled by the police. On the following day one of the wounded died, and much excitement followed in consequence. The excitement continued on the increase throughout Monday, and as soon as night set in the riot was renewed with still greater violence—each party apparently being prepared for it. The news spread rapidly through the city, and it was reported that several had been killed, but this report fortunately proved to be premature. Pistols and guns were fired into the crowds, and many of the rioters received serious injuries. The police again succeeded in making several arrests and restoring order. The rioters again assembled on Tuesday evening, when the struggle was renewed with redoubled ferocity. Two of the rioters were killed on the ground, and quite a number were carried off—some of them shockingly wounded. The Mayor ordered out the National Guard and the entire police force, which had the effect of intimidating the rioters.—[N. Y. Tribune.

☞ In Bro. Brewer's article on the Parable of Luke 16th, he remarks that he does not regard the five Brethren as a definite number; but it appears to us the five Brn. had reference to the 10 tribes, and if one tribe were represented by one man, the other tribes, taking the same ratio, would be represented by five Brn.—Ed.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASS., WEDNESDAY, OCTOBER 4, 1854. NUMBER 36.

THE WORLD'S CRISIS,

Published for Gratuitous Circulation, by Believers in the Speedy Coming of JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

The Wine-Cup of God's Wrath.

BY S. S. BREWER.

Respected Friend :—If you have not, let me exhort you to fix this one solemn *fact* in your mind, the present time is clearly and most strikingly marked in the Holy Scriptures! It is in the most emphatic sense THE VOICE OF THE DAY OF GOD! (Zeph. i. 14) It is speaking in solemn, awful and encouraging tones—perhaps to meet thy God. The apostle declares in Acts xiii. 27, "Because they knew him not, nor yet the *voices* of the prophets, which are read every Sabbath." Did they read the VOICES of the prophets? They did; and it was the Lord God speaking through them. "GOD, WHO AT SUNDRY TIMES AND IN DIVERS MANNERS SPAKE IN TIME PAST UNTO THE FATHERS BY THE PROPHETS, HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON." (Heb. i. 1) Ah, say some, I believe in the New, but not in the Old Testament. Kind reader, turn to 2 Pet. iii. 1,2. "This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of *remembrance that ye may be mindful of the words which were spoken by the* HOLY PROPHETS." Again: "For whatsoever things were written aforetime, were written *for our learning!* (Rom. xv. 4) Now, then, let me refer you to some of the voices of the prophets.

"For in the hand of the LORD *there is* a CUP, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them out, and* drink *them.*" Psa. lxxv 8.

"For thus saith the Lord God of Israel unto me; Take the WINE-CUP OF THIS FURY AT MY HAND, AND CAUSE ALL THE NATIONS, TO WHOM I SEND THEE to drink it. And they shall drink, and be moved, and be MAD, because of the SWORD that I will send among them. Then I took the CUP at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

"And all the kings of the north, far and near, one with another, and ALL THE KINGDOMS OF THE WORLD, WHICH ARE UPON THE FACE OF THE EARTH: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the SWORD which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, thus saith the Lord of hosts; Ye shall certainly drink.

"For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a SWORD UPON ALL THE INHABITANTS OF THE EARTH, saith the Lord of hosts.

"And the slain of the Lord shall be at THAT DAY *from one end of the earth even unto the other end of the earth*; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. xxv. 15, 16, 17, 26, 27, 28, 29, 33.

Such is the awful malediction of the high and holy One against the wicked nations of the earth; read and ponder them in thy heart, and if thou art yet a stranger to God—still unprepared to meet the approaching crisis of the nations, and the destiny of the wicked—look abroad and see the dark, portentous cloud hanging over all the nations of the earth. What a striking simile, "Take the cup and cause all the nations to drink." In some instances anciently, when criminals were condemned to be executed, they were sentenced to drink a cup of poison, and while insensible to death, they slept its sleep.

The nations now, at this very moment, in like manner, are drunken with the dregs of worldly ambition, pride, infidelity, and hatred, leaguing and combining in their schemes to perpetuate their blood-crimsoned dynasties. But the MENE, MENE TEKEL is written by the finger of God upon all the kingdoms of the world: and while every breeze bears tidings from afar, of the waking up of nations, it is only the coming event casting its shadows before. Soon earth will be a battle-field, amid the shout of the warrior, confused noise, and garments rolled in blood.

The Lord Jesus, in his instruction to his church, ere he took his departure from his disciples, gave the unerring precursors of his coming; among which, the *very last one is*, (read it in Luke xxi. 25, 26, 27,) '*And upon the earth distress of nations, with perplexity*, the sea and the waves roaring: *Men's hearts failing them for fear, and for looking*"—mark—" *and for looking after* those things which are coming on the earth: for the powers of the heaven shall be shaken. And then shall THEY see the Son of man coming in a cloud with power and great glory." He does not say distress of Jerusalem—*of a nation*—but of NATIONS. If he did, it was a most singular fulfilment of the 28th verse; a strange redemption for the poor unbelieving Jews, to die by sword, famine, pestilence, sold into slavery, scattered, peeled, broken as one breaketh a potter's vessel that cannot be made whole again. Yes, EVEN SO WILL I BREAK THIS PEOPLE AND THIS CITY. (Turn to and read Jeremiah xix 1 to 12.) Dear reader, the generation referred to in the 32 verse, is the one now living. The one then living, did not see the times of the Gentiles fulfilled, the signs in the sun, moon and stars. They did not see the Son of man coming in a cloud with power and great glory. The 35th and 36th verses were not fulfilled in their day. They did not stand before the Son of man. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and " (the inhabitants of Jerusalem shall wail)no, "ALL THE KINDREDS OF THE EARTH shall wail because of him." Rev. i. 7.

The reader of this little tract constitutes one of the generation referred to. You live in a day when the signs are all in the past—when there is distress among the nations of the earth, and men's hearts begin to fail them for fear and for LOOKING after those things which are COMING on the earth.

Let me now refer you to some facts alluded to in the above declaration of the coming one, the Lord Jesus. It is declared, "out of the *fulness of the heart* the mouth *speaketh*." Ponder well the following. CHARLES BEECHER, in a sermon published some time since, says:

"The waves of the coming conflict, which are to convulse Christendom to her centre, are now beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail. God answers no more by Urim and Thummim, nor by dream, nor by prophet.' *Men's hearts are failing them for fear, and for looking after those things that are coming on the earth.* Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of indignation!"

The editor of *The Living Age* observes:

"We stand at a great starting point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning Trumpet of 1848, has cowered into silence; and while all faces gather blackness, *and men's hearts fail them for fear of what is coming on the earth*, the rulers of great nations council together how they may consolidate and extend the reign of despotism—keep down the rising tide and shut out the coming day."

In the *British Banner* of Feb. 8th, 1853, we notice an an address to Christians throughout Great Britain, the first two paragraphs of which we here insert, as follows:

"*The present is a time of darkness and great perplexity, a period in which 'wars and rumors of wars' are agitating and alarming the hearts of more than half of mankind.* Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world, as those that are now passing, like tempest-driven clouds, over the heads of the wondering nations. The statesman, the politician and the merchant, are equally at a loss to comprehend the present, or to predict the future condition of the social fabric; but they are all alike convinced, and many of them have already confessed, that there are elements at work in the conflict on which we are entering, that threaten lasting injury to all that is precious in civilization, and a return to the semi-barbarism from which the leading parties in the struggle have not yet emerged.

"At such a time, may it not be asked, with humility and deference, but with all earnestness, What is the duty of the Christian Church? Is it fit and becoming in her to whose care the dearest interests of mankind are intrusted, to sit still, or, what would be worse, to encourage by word or deed, the carnage into which the short-sighted nations are about to plunge? Can she perform no appropriate part in the present tremendous crisis of European affairs? If she cannot accomplish her noblest mission, by becoming the 'peace-maker' among rival and ambitious politicians, is there nothing in strict keeping with her character, her pretensions, and her responsibility, that she can do; and which, unless she tacitly consents to surrender her prerogatives as the appointed conservator of the cause of God on earth, she must do? Yes, verily, there are some things which the Church of God can do to alleviate the disasters, and to check the fury of the coming struggle; and these, one may be pardoned for conceiving to be her most appropriate and her most necessary duty at the present alarming period."

We select the following articles from political journals, some older and some of more recent date. But all, all bearing on their face the prophetic marks of Jesus—"distress" and "perplexity" of nations, "men's hearts failing them for fear":

The *London Times* has said, "The foundations of the great political deep seem breaking up THE WHOLE EARTH IS SHAKEN."

The *New-York Evangelist* has said, "Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year (1848) we have seen the beginning of the end"

An anonymous English writer has said: "Restless and uneasy, the world tosses to and fro like a fever patient upon his death-bed. A vague, undefined expectation of some approaching catastrophe generally, we do not say universally, prevails."

Another has said: "No doubt a better than Paradise is coming. But what is coming first? what is before that Paradise? what is nearest, yea, nigh at hand, to this secure, unthinking world? The tempest-cloud of heaven's judgment! the filling up of God's wrath! the last vial already trembling in the angel's hand! *that baptism of fire!*"

The *British Banner* of Feb. 8th notices a pamphlet, entitled the "Present Crisis," the object of which is to set forth the consequences of the Russo-Turkish war to England and the world. The writer (Coningsby) says that the balance of power, secured by its distribution among a body of independent states, is, at this moment, seriously shaken. He says:

"All men of sense seem both to see and fear this,—POLITICIANS AND POWERS ARE ALIKE PERPLEXED. There is great difficulty in moving backwrd or forward."

In connection with noticing the work above mentioned the Banner thus remarks:

"Poland is at any hour ripe for rising; Hungary is ill at ease; and Kossuth is at any moment ready to resume its dictatorship. The Italian States are a volcano pent up, ready to burst forth, pouring the lava of Democratic RAGE and HATE on the head of despotism."

Another publication has appeared in England, entitled, "The Russians of the South," a notice of which we find in the Banner, with a few extracts from it, one of which we insert here, with the remarks of the Banner on the same:

"Military rank is necessary to elevate them into a decent, sociable position, and military rank is accorded to them; a captain birches your little boy, and a major prescribes your rhubarb and magnesia, and a lieutenant designs the pediments and architraves for your grand new houses; custom house clerks, post office clerks, passport clerks, are all in uniform. * * There are no less than fourteen different ranks in the civil service, and each of them has a corresponding military value."

"'All in uniform.' The sons of Mars in this most religious empire of the Czar, are everywhere apparent; war first, war midst, war last, war without end! Much of the volume is of a character to illustrate the WAR SPIRIT which meets you at every turn, CARRYING EVERYTHING BEFORE IT."

We extract the following paragraph from the *New-York Tribune*, of January 28th:

"The eastern sky is red with the portents of a general conflagration. Monarchs turn pale at the prospect and fidget on their tottering thrones. Nations start from their uneasy slumbers and grasping tightly their chains, so as to stifle their clanking, ask in whispers, if the clock of Destiny has struck the hour of freedom and revenge. Gaunt artisans and ragged laborers roaming in hungry desperation, *thank God that the crisis visibly approaches*, when the poor who cannot live, shall at least have an opportunity to die like men."

The following is from the "World's Crisis," and taken from political journals:

"The words of our Savior are fulfilled before our eyes; a fearful looking after those things that are coming on the earth, everywhere exists; the last moral condition of the human mind is developed. From the king on the throne, to the beggar in the street, there is the same involuntary outburst of feeling. As a demonstration of this characteristic mark, I present you with the following from political journals:

'Every observer of men and things must feel conscious that a momentous crisis in the affairs of mankind is rapidly approaching. Everything seems trembling beneath some impending doom; some tremendous power, that is about to burst upon the world. There is little to tell us whether the coming strife will be fraught with good or evil. But that some great change, some universal transition, is near at hand, is as plainly to be felt as the sultan breath of the gathering storm. There is an oppressive sultriness and heaviness in the moral atmosphere, a hurrying to and fro of the animate world, a clattering and clamoring, an intense energy and activity, that presage the rushing tornado, or the rumbling earthquake. We see the giant thunder-columns towering above the horizon, massive, sullen, and grand; and we hear the low, stifled rumble, and feel the deep, subdued quiver, beneath our feet. The sunlight assumes a sickly hue, a veil of quiet gloom envelopes the face of nature; and wherever we turn our eyes we are greeted with the scowl of portentous preparation. All Europe is one boiling cauldron of revolutionary elements—China has long been torn by contending forces—the Indies and Southern Africa have not slept for years—Australia is a new volcanic continent over which the lava tide may sweep at any moment—South America is still rolling and rocking as if shaken by an earthquake—Mexico bids fair to be swallowed up of the United States, the land of security trembles to its very base.

"In the absence of all proof against a great moral and political revolution, why conjure up evidence to prove what is manifest in every thing around us? We have but to look and see that a sublime change is already begun. We have but to look into the mirror of truth, and behold the shadow of approaching reality. The education, actions, words, thought and feeling of men, all bear witness that we are tending toward a new order of things—and experience, and faith in the progressive operations of nature, tell us that it will be one far above anything ever yet realized by mankind. But the birth of the new era will not be a pangless one. Pain and suffering, and tears, and blood will consecrate and baptize the darling of ages. We shudder and shrink from the thought; but we yearn for the event, as parent never yearned for the sight of offspring.'

"A western editor made the following singular expression:—'The world is making huge efforts to die!'

"The celebrated ALBERT BARNES, of Philadelphia, has attempted to prove that this rocking and razing of thrones in Europe is a fulfilment of Dan. vii. 9: 'The thrones were cast down., If so, the ANCIENT OF DAYS will soon sit in solemn judgment.

"The learned Dr. ELLIOT remarks: 'With regard to our present position, we have been led, as the result of our investigations, to fix it but a short distance from the end of the now existing dispensation, and the expected second advent of Christ.'

"A London journal remarks—"The horizon reddens with the menace of UNIVERSAL CONFLAGRATION. *We do not hail the omen with pleasure*; we can draw no smiling horoscope for the now probable convulsion.'

"The *Scientific Mechanic* has said: The world is now just about six thousand years old—and we cannot avoid the anticipation of events incomparably more important than any which have been prognosticated by the secular press.'

"Said the *London Episcopal Recorder*: 'There is an undefinable impression abroad upon all spirits, of a coming crisis, and a better day. All things seem to travel onward to a general crisis and a new era.'"

On the revolutions throughout Europe, the *London British Banner* remarks:—

"From the 7th to the 12th of February 1848, the subject of reform was fiercely debated in the French Chambers; on the 22nd, the people of Paris rose against the constituted authorities; on the 24th, the Monarchy fell; and a Republican Government was set up in its place! On the 8th of March, the freedom of the press was proclaimed in Saxony, and the censorship abolished; on the 13th, the spirit of the revolution broke out in Vienna: the chains of the Empire, in a moment were snapped asunder; Metternich, the Patriarchal High Priest of the temple of Austrian Despotism, fled, and the Imperial Deity did homage to the throne of Constitutional Freedom! Five days after, the rhyming King of Bavaria, cast aside the crown he had so unworthily worn, and made way for another. On the same day, the flame of Revolution burst forth in Berlin. It were long to recount the series of smaller changes,—suffice it to say, all the minor powers of the Continent have been more or less revolutionized. From the Atlantic to the Vistula, every throne has been shaken. The shores of the Baltic and the mountains of Sicily have alike been *swept by the mighty* WHIRLWIND. The laws, governments and armies of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory, and on the morrow, they were not! The regal master of a million of soldiers in the morning, in the afternoon, himself alone, on the brink of destruction, fled for his life!"

Let me here insert an extract from one of Kossuth's speeches:—

'Royalty has lost its prestige in France, Germany, Italy, Austria, and in Hungary. Both parties equally recognize, that the *time has come* when the struggle of principles must be decided. Absolutism or Republicanism—the Czar or the principles of America—there is no more transaction, no more time possible. The two antagonist principles meet upon the narrow bridge of a knife's edge breadth, cast across the deep gulf, ready to swallow him who falls. There is no giving way. There is no turning round possible. He who would give way to his enemy would fall into the yawning gulf himself. He would turn round, would be pushed down by his enemy pressing in the rear. *It is a struggle for life and death.* That is the condition of the European continent in general. *A great, terrible, bloody Revolution is unavoidable. That is known and felt by every one.* And every sound man knows equally well that the temporary success of Louis Napoleon's usurpation made but the terrible *crisis* more unavoidable yet. Ye men of "peace at any price," do not shut willingly your eyes, before the finger of God pointing to the *mene tekel upharsin*, written with gigantic letters upon the sky of Europe. Despots never yield to justice, and mankind, inspired with love of Freedom, will not yield to annihilation cowardly.—Peace is impossible. Nobody can stop the wheels of destiny. It would be a mistake terrible in its consequences to believe, that if I should fail in my mission here, and if the United States should remain indifferent, then no revolution would break out on the European continent. That is an unavoidable necessity, which no power on earth can avert. Should even the United States not only remain indifferent, but with all their immense power, even side with despots of the world, that the church peace of Europe may not be disturbed (which the United States of course would never do,) even that could not prevent a revolution in Europe. Hungary, Austria, Italy, Germany, would fight, be it against the combined power of the world. They would fight even with the certainty of death.

Because there is a condition in the life of nations when oppression is more *hated*, than death is *feared*. No, gentlemen, the success of my mission here can insure the victory of freedom—can prevent torrents of martyrs' blood—can shorten the Earthquake of impending war, and bring nearer the restoration to solid peace—but be sure the certainty of European Revolution is not in the slightest manner depending upon my good luck here. And your government's support, as also my failure, would not for a single week retard the outbreak of that Hurricane, the scent of which is already perceived in the air."

The following was handed me by a friend, taken from a *N. Y. paper*, some two years since:—

"At the present time, peace reigns in Europe, but a thickening cloud hangs over her future destiny. Perfidious England, beholds with dismay, the apparition of the murdered prisoner of St. Helena, and casting her vulture eye beyond the straits of Dover, she perceives an unusual commotion reigning throughout the land. In the navy yard the axe of the workman is no longer at rest, while from the many provinces of LA BELLE FRANCE, eight millions stentorian voices demand that Waterloo shall be avenged, and from young and old, in thunder tones, the universal cry is borne on the breeze, '*Vive Napoleon*.' Yes, the old world is *calm*, but the greater the calm the more terrible will be the storm that is at hand; we know not the hour it will break forth on the world. Distrust, fear, jealousy prevail to such an extent throughout these rotten Monarchies, that nothing short of a general war can effect a change.

England, England "my Eternal nightmare," thou art surely marked. Yes, Irish Americans, the day of her difficulty approaches; are you prepared to take *advantage of it?*" * * *

The following is taken from the *N. Y. Citizen*:—

"Once again rosy morn dawns upon the earth. The Peace and Order establishment, established in Europe, at the point of five millions of bayonets, begins to grow nervous. The nightmare of five years loosens its clutch upon the breast of the nations, and we see daylight and hear the cheerful cock-crow. Many a time in this long, dark unrest, misnamed Peace, brave and just men wished they were dead. The righteous cause they said is crushed hopelessly for our generation—'That which is crooked cannot be made straight, and that which is wanting cannot be numbered.'

But, courage! courage! The unwearied sun chases his own shadow still; and it is well to be alive and not dead when the dawn is breaking, calling us to the work and play of life again! * * It gives us delight to see and to feel, notwithstanding the dismal decadence of voices which prevail in these times, that our mother earth breeds the same sort of sons as of old. * * * But already the Hungarians are swarming into Turkey. Others are setting forth from America to join them. If Turkey can hold her ground notwithstanding the false friendship of the western powers, Hungary will be the first country in arms. Then a gallant game will be on foot, indeed. In Berlin, Vienna, Milan, Paris, men are already eyeing the lines and corners of the streets with a view to judicious barricades; and it is pleasing to the benevolent mind to see the terror of Kings and Courts. The 'legitimate' pulse beats somewhat tremulously; and even Serene Highnesses lose their serenity. Perhaps the great day of deliverance is indeed dawning in Europe. * * The war, however, is very likely to grow and spread; no man can tell how many powers will be brought into it. If it last long, America will not be able to avoid collisions, and we shall be glad of it.—Look up ye life weary exiles of all lands, and see if it be not indeed the morning, that is red in the Eastern sky. We have a vision of royal thrones crackling, and blazing, and dropping to ashes in the public squares of capital cities; dungeons razed, and the captives set free; barricades coming down, and leaving the streets clear again, for processions of gay citizens, and funerals of the glorious dead; smoking walls and rafters of ruined palaces."

A regular correspondent of the *N. Y. Tribune* writing from Vienna, Dec. 18th, says:—

"Of the political dangers which menace Austria, it is hardly necessary to speak. Her immense army and a police which has in its service almost half the citizens of the Empire, are barely sufficient to prevent outbreaks, and to dry up individual drops of disaffection. On the one side she is menaced by France, and in case of a European war, is sure to loose her Italian provinces, and on the other, the Hungarians and Poles are moving Heaven and Earth to fan the flame which *has broken out along the Danube into a general war.*

Speaking of the Revolutions of 1848, *The Alliance and Visitor* has said:

"The events of Europe have followed each other in quick and startling succession. The events of centuries have been crowded into a year. The amazing rapidity has astonished the human race. The hand of God should be recognized in these remarkable events."

The *Boston Traveller* in an article headed the "SHAKING OF THE NATIONS," says:—

"These events are a FULFILMENT OF PROPHECY, uttered many hundred years ago; distinct enough to be understood by all [illegible] They are [illegible] more like the visions of the night, than the sober realities of the day. There is not a throne that has not been shaken by the uprising of the past few months. That the work of overturning in the Earth, of which the ancient sang, is commenced in very deed, it seems impossible to doubt."

Says the *Reflector*:—

"We can hardly begin to measure the results of these great events in Europe.—There never lived in the imagination of the most visionary, that these nations would be shaken to their centre, with notions of REPUBLICANISM, and all, too, within the very short space of three months, and that without any premonitions of what was coming. It is indeed startling to pause and consider it. The Almighty appears to be driving asunder the nations, is causing the everlasting hills to bow—they seem to be on the verge of crumbling."

MR. KIRK has said:—

"We are living at an unusual period.—The voice of God is speaking through his providence in solemn, awful and encouraging tones. We have heard all the while the rolling of his chariot wheels. It is his hand that sways the nations. He has caused the great ground-swell which men cannot resist. Men cannot meet under such circumstances without peculiar feelings; and all whom we have heard, have evinced the same deep under-current.—*His own heart had been full of it.*"

At an anniversary of the British and Foreign Bible Society, speaking of the movements of the nations, LORD MORPETH said:

"But whatever may be the final issue of these momentous events which we are called on to contemplate,—and we can hardly keep our breath, while we run, as it were, along with them,—yet I think it will be felt by all whom I address, that, at a time like this, when the constitutions, the politics, the powers, the denominations of this world which we have been accustomed to, are heaving with unwonted throes; when the old foundations seem to be all broken up; when historic thrones are tottering, and imperial [illegible] shaking, we do receive the [illegible] and the most thrilling warnings [illegible] relates to our individual [illegible] strengthen our foundations upon the Rock of Ages, and as far as relates to our [illegible] cies, to inculcate those doctrines, precepts, and promises which belong [illegible] that maketh not ashamed."

Now, then, dear reader, there is no lack of testimony [illegible] the momentous declaration of the Saviour, "Men's hearts failing them for fear and for looking after those things which are coming on the earth."

DR. TYNG, an Episcopal minister of NEW YORK, who is looking for Messiah, [illegible] opinion that the present gathering of the kings of [illegible] battle of the Great Day of God Almighty [illegible] He has also said that,

"The budding fig-tree does not indicate the approach of summer clearer than the signs of the times betoken the near com-

For the World's Crisis.

Joy in the Coming of Christ.

Break forth, all ye saints, into singing;
O raise your glad voices high;
Our crucified Saviour is coming,
Our day of redemption draws nigh.
Oh! think of the prospect before us—
A mansion on that heavenly shore;
Oh! think of the promise so glorious,
A Crown of Life evermore.
Lord hasten the time of thy coming;
Thy children impatiently wait;
The fields are all ready for reaping,
The harvest truly is great.

[illegible] M. Woodward.

North [illegible], Mass.

The Rich Man and Lazarus.—No. 1.

That this is a parable, and a parable only, is very evident. It is the most intricate among the many the Saviour taught during his brief sojourn among men. By way of introduction, I will present to the reader a few comments of some of the great and good men, whose names many delight to honor:

Dr. Adam Clark remarks on Matt. 5: 26—"Let it be remembered, that by the general consent of all, (except the basely interested,) no *metaphor* is ever to be *produced* in proof of a doctrine. In the things that concern our eternal salvation, we need the most *pointed and express evidence* on which to establish the faith of our souls." Bishop Lowth says—"Parable is that kind of allegory which consists of a continued narration of *fictitious* or accommodated events, applied to the illustration of some important truth."

Lightfoot says: "That it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

Whitby: "That this is only a parable, and not a real history of what was actually done, is evident: 1. Because we find this very parable in the *Gemara Bablyon[ic]um*, whence it is cited by Mr. Sheringham, in the preface to his *Joma*. 2. From the circumstances of it, viz., the rich man's *lifting up his eyes in hell, and seeing Lazarus in Abraham's bosom*, his discourse with Abraham, his complaint of being *tormented with flames*, and his desire that Lazarus might be sent *to cool his tongue*; and if all this be confessedly parabolic, why should the rest, which is the very parable in the Gemara, be accounted history?" *Annot. in loc.*

Wakefield: Ver. 23, "*In the grave*; (*en to hade*,) and, conformably to this representation, he is spoken of as having a *body*, ver. 24. It must be remembered, that *hades* nowhere means *hell*—(*gehenna*)—in any author whatsoever, *sacred or profane*; and also, that our Lord is giving his hearers a parable, (Matt. xiii. 34,) and not a piece of *real history*. To them who regard the narration as a *reality*, it must stand as an unanswerable argument for the *purgatory of the papists*. The universal meaning of *hades* is *the state of death*, because the term *sepulchrum* or *grave*, is not strictly applicable to such as have been consumed by *fire*, &c. See ver. 30." *Note in loc.*

James Bate, M. A., Rector of Deptford, says:—"We will suppose, then, the rich man who *fared so sumptuously*, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. The poor beggar who *lay at his gate*, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. The crumbs which *fell from the rich man's table*, and which the beggar was so *desirous of picking up*, were such fragments of patriarchial and Jewish traditions, as their travelling philosophers were able to pick up with their utmost care and diligence.—And these philosophers were also the *dogs that licked the sores* of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did [illegible] honor to human nature, and yet [illegible], how little a way [illegible] reason could go without [illegible]. About [illegible]

foretold. The rich man being reduced to this state of misery, complains bitterly of his hard fate, but it is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert them. But Abraham tells them, *that if their own scriptures cannot convince them of their error, neither would they be persuaded though one rose from the dead*, And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this *notorious* miracle convince the rich man's brethren? No, truly. His visit to them from the dead, was so far from convincing them, that they actually *consulted together that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed on Jesus.*

To my mind, the teaching of the Saviour on this occasion, is simply this.—The time was fast approaching, and would very soon arrive, when the law would become a dead letter,—and the Priesthoood would die with it.

Just turn to Luke xvi., 19th, and read the *parable*. You will then observe—1st, a rich man; 2nd, a beggar; 3rd, father Abraham; 4th, the dogs; 5th, the five brethren; 6th, the gulf; 7th, the hell.—The question now arises, what are we to understand by the above seven points? I understand them in the following manner: First, the rich man to be the priesthood.—He was clothed in purple and fine linnen. Turn to EX. XXVIII., 1st to 9th. "These are the *garments* which they shall make a breastplate, an ephod, *and a robe, and a broidered coat*, a mitre, and a girdle; and they shall make *holy garments* for Aaron, and his sons, that he may minister unto me in *the priest's office*—and they shall take gold, and blue, and purple, and scarlet. They made clothes of service to do service in the holy place; and made holy garments for Aaron as the Lord commanded Moses." &c.

The above is the rich man,—he fared sumptuously every day. The following is the feasting or sumptuous faring of the rich man. *Please turn and read* from the 1st to the 14th verse of DEUT. XXVIII. They had the feast of Passover, the feast of Pentacost, the feast of Tabernacles, the feast of Trumpets, which was celebrated on what was called their civil year, being ushered in by the blowing of trumpets,—the feast of the new moon, which was celebrated on the first day the moon appeared after the change,—the feast of expiation, which was celebrated on the 10th day of Tisri,—the feast of Lots and Purim,—the feast of Dedication,—the feast of Branches, to commemorate the taking of Jericho,—the feast of Collections on the 10th day of Sept. when they made contribution for the temple,—and the feast of Sabattical year. Besides the above mentioned feasts, they have all the fullness of God's blessing spoken of in the 28th of DEUT. Truly, they fared sumptuously every day.

And there was a certain beggar named Lazarus. Permit me here to introduce a criticism of Adam Clark's, the celebrated commentator. Clark says, "The word Lazarus is a contraction of the word Eleazer, which signifies the help or assistance of God," *a name properly given to a man* who was both poor and afflicted, and had no help but that which came from God.—Such was Jesus Christ. Mark, reader, the Saviour sometimes introduces himself as a vine, a door, an heir, a stone. Why should it be thought strange that he should be the beggar, or the Lazarus of this parable? He is, in my humble opinion, the Lazarus of this parable.

The dogs are the Gentiles. Father Abraham—God the Father. Why such an application? See Matt. xxi: 33d.—There the "certain householder" is as surely God the Father. So I understand it in this instance. Now then let us make an application of the parable. "And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. The rich man also died and was buried." When Jesus died on the cross, the rich man, i. e., the priesthood, died also. Yes, it is a fact, the priesthood lost all their peculiar blessings. See Col. ii: 14, 15; also Rom. vii: 4, "Ye are become *dead* to the law by the body of Christ," &c.

The rich man (priesthood) dies a political death. His dispensation ceases, never to be raised to his former favor—rejected from being any longer the peculiar son of God. "In *Hell* he lifted up his eyes, being in torments." By this I understand that Father Abraham, or God the Father, now permits all the awful calamities foretold by the prophets to come upon them as the fruit of their rejection of the Messiah. "I will kindle a fire in mine anger that shall burn to the *lowest Hell*." "*I will burn you with hunger.*" "The Lord shall smite thee with a consumption, and with a fever, and with an *extremeburning*, and with the sword," &c. Please turn and read Deut. xxxii: 11 to 30: Jer. xv: 14. When rejected of God, scattered, torn to pieces, all their national privileges destroyed, hated, unpitied; their city destroyed, tormented by all nations, starving with hunger—these are the torments, this truly the hell spoken of in Deut. thirty-second, twenty-second. Jonah cries out of the *Belly of Hell*. Ch. 2: 2. God there casts him into Hell in the whale's belly. God casts the Jews into a hell of national calamities. Such to my mind, is the Hell in *the parable*. The priesthood rejected Jesus; they did not believe in him; they are still looking for him to make his first advent; they would not believe their prophets. They are suffering God's displeasure, and hence the Savior charges home their unbelief by stating they would not believe though one rose from the dead.

They are represented as crying to Father Abraham, to alleviate their sufferings. Now mark the answer—"Son, remember that thou, in *thy life time*, receivedst thy *good things*. And likewise Lazarus evil things—now he is comforted and thou art tormented." During all your priesthood you received your good things, but Lazarous, the Savior, in his sojourning on earth, evil things; now he is comforted and you are tormented. He then tells the reason of the sufferings they endure, by the gulf fixed between him and them, which is a fact in reality, that we cannot pass from *hence*, from the gospel back under the law; neither can you while you reject the Messiah pass to us. He feels a solicitude on the part of his five brethren. Probably the five brethren are some of the tribes that did not consent, or have any part or lot in putting Christ to death. I do not consider the five brethren in this instance, a specific number any more than I do the five wise and five foolish virgins. What, you may enquire, is the probable meaning of the beggar being fed with the crumbs that fell from the rich man's table? I understand it as follows:

All those parts of Scripture that spoke of the *manner*, the *time*, and the life and character of Jesus—i. e., Lazarus—they rejected, treated them just as a person would, in affluent circumstances, small fragments or crumbs from their table.

But Jesus was fed with them. How often he addresses them thus: "Did ye never read in the Scriptures?" (See MAT. XXI: 42) Or, to make an application of present truth, see how many of the rich preachers of the present day treat those portions of Scripture concerning the *time* and event of Christ's second coming. O, say they, they will do for the Millerites. Well, thank God, they do well for us; they are precious crumbs; we are fed by them; they are meat in due season. Just so it seems to me, with respect to the crumbs which fell from the rich man's table. Finally he tells them, "neither will they be persuaded though *one rose from the dead*."

Behold, Lazarus rose from the dead; yes, Jesus, the Lazarus of the parable, rose from the dead, and they would not believe.

S. S. Brewer.

Lincolnville, Me., Jan. 26, 1854.

N. B. In order to read understandingly the above communication, and in general, all communications on Scriptural subjects, it is important carefully to trace out the references to the word, and minutely examine both text and context. This we hope all our readers will do.—[Ed.

Mexico.—Another bloody engagement has taken place between the insurgents and the Government forces before the city of Victoria. [illegible]

Correspondence.

Notes by the Way.

FROM A SISTER'S JOURNAL.

Aug. 17th. This morning we disposed of the last care, and duty, that bound us to our city home, for the purpose of seeking in some retired spot, that rest and strength, that the wasted energies of body and mind, so much needed. Several ways were opened before us to spend a few weeks pleasantly, with that object in view. But before deciding, thought we would go over to the Bergen C. Meeting.

Can hardly tell why we did so, years ago, we lost our interest in such meetings, except as a social gathering. In this case, we had no chosen friend to accompany us. We expected no warm greeting nor the smiling, hearty welcome, that used to await us on such occasions, when we were one with the many. But knowing we could return before night we passed on.

A pleasant ride brought us to the beautiful grove, where a few tents spread, and a small congregation seated before the stand, listening to the closing remarks of the morning service. As we looked around, there was one, and but one, familiar object our eye rested upon. The large chart stretched out behind the wide desk, with its great image beasts and figures looked the most like an old friend, of any thing we saw, although the aspect of the beasts seemed more fierce and terrible than ever before.

After a short intermission, we were called to the stand where Daniel's vision of the 2,300 days, was taken up. The whole subject reviewed and explained. The mistake in commencing the days in the 7th year of Artaxerxes instead of the 20th, pointed out. The whole subject was presented in such a clear lucid manner, that a child could understand it. And ere we were aware, a chord was touched that vibrated through our whole being. Oh, can it be possible, that after all our sorrow and disappointment, we are on the sure line of prophecy? Like the disciples, we had thought, that ere this, the Deliverer of Isreal would have redeemed his people. For ten long years we had been like an exile in a foreign land. Our kindred ties all sundred by the monster death. The loved ones, for whom, and with whom, we could so cheerfully labour and suffer have fallen under his dominion, awaiting the sound of the last triumph, that shall break his cruel power. Oh how often has the expression been wrung from the heart.

"My company is gone before
And I am left alone with thee."

The little band, with whom we once enjoyed such sweet fellowship, scattered to the four winds. No sympathy with the churches. Spoiled indeed for any enjoyment in this world.

Hope deferred hath made many a heart sad in these latter days. But the scriptures must needs be fulfilled, and, blessed be God, our Lord and master, can in these last days, so open the understanding of his humble believing children that they need not walk in darkness. Oh praise the Lord, ceaseless praise be to our Saviour given. He hath opened up a living spring in the desert. He hath brought us to his banqeting house, inscribed on the banner is Love. Who can describe it? an abyss without bottem or shore. Oh how it fills the soul; all we can say is, "Praise, Praise the Lord." "Let every thing that hath breath, praise the Lord."

"Our willing soul would stay in such a place as this." No desire to return home. The brethren and sisters already seem like old friends. Oh how little we thought this morning that our Heavenly Father had such a feast of fat things prepared for us. Blessed be his Holy name.

18th. We have been blessed a great many times, during our pilgrimage, but somehow the streams of Salvation, never seemed so sweet, rich, and full, as on this glad day. How one glimple of that glorious city, that Abraham beheld afar off, can captivate the soul, when "Faith lends its realizing light." But to us, the Kingdom of God is nigh, even at the door.—Our coming King has given us permission to lift up our heads and rejoice,—and we will rejoice.

19th. Preaching instructive, and profitable. Prayer meetings good, a heavenly spirit pervades the meeting. The most fastidious cannot complain of confession, or fanaticism. Delightful weather, the beautiful grove to worship in, encompassed with loving brethren and sisters. A glorious hope of immortality and eternal life, at the appearing of Jesus Christ. Who could not be happy? It would seem that the company of angels that announced the first advent of the Saviour had unperceived passed over the encampment, and breathed upon us the heaven spirit of "Peace on earth, good will to man."

20th. The last day of the feast has come, and if the shining happy faces about us, are a true index to the inner man, then there is a goodly number rejoicing in hope of the glory to be revealed at the appearing of Christ. A larger number in attendance than on any previous day who listened attentively to the preaching, which was calculated to impress the most careless mind. The signs of the times; the prophetic periods; the present state of the world; our glorious hope, with kindred subjects have passed in review before us. This has not been what might be called a great meeting, but many beside to the wearied spirit, like being led into a green pasture and sitting down by the side of still waters, and we would here record a tribute of praise and thanksgiving our Heavenly Father, that he even put into our heart to visit this hallowed spot. We have formed an acquaintance with some of the choicest spirits of earth, and as we look around on the intelligence and experience assembled here, we feel honored in having a place with them, but, the best of all is, "God is with us."

Farewell, then, shady grove, thou art beautiful now, and the scenery about thee, is beyond description—but we anticipate meeting with the people of God, beneath the tree of life where the leaf shall not wither, and by the side of that river, clear as chrystal, that makes glad the city of our God.

Salem, Sept. 17, 1854.

Dear Bro. Merriam; I understand you wish to learn what the Negroes, who of late have entered this port from the West Coast of Africa, have said about the Lord's coming being proclaimed in their country.

Two of them came into my shop, some six or eight weeks since, and seeing the chart as it hung in the shop, asked what it meant. I told him it represented the kingdoms and governments of this world down to the end, when Jesus Christ would come, set up his kingdom, destroy the wicked, create new heavens and a new earth and save his people.

They looking earnestly at me, said—"Do da preach dat in dis country?"

"Yes, we do."

"De wild Methodist preach dat on de West Coast of Africa, where we came from."

"What do they say about it there?"

One of them stood up and imitated them, clapped his hands, saying—"The Lord is coming, de Lord is coming, bless de Lord, O, glory, glory. Da berry happy. De oder Methodists no like dem, no, no."

"When do they look for the Lord's coming?"

"Dis year. De other Methodists say something is coming on the world. Da preach de Lord be coming two or three hundred miles in de country."

A few weeks after, another of the crew came in, who appeared to know more about it. He asked me a few questions about the chart, which I answered, explaining it briefly, and asked him if he understood.

"I do." "Dat be good, aint it?"

"Have you ever seen a chart before?"

"I have."

"Where?"

"De Mishonary got them from England. Dat will soon be good time, when good Master come."

He seemed very happy in prospect of soon seeing Jesus. I cannot do justice to their expressions and simplicity. He endeavored to explain the chart to his companion, expressing much joy.

A gentleman working in the same shop, an unconverted man, confessed that hearing them tell about the time as proclaimed in Africa, had more weight upon his mind than all he had heard on the subject before.

At the tent-meeting on Liberty Hill, I mentioned this, not knowing any one was present, who knew any thing about it.—After meeting, the mate of the same ship, came to me saying—"It is so, I was one."

"Are you sure?"

"He replied—it is so."

How good the Lord is! He fulfills all his promises. Praise the Lord, the good time is at hand. Amen.

J. H. Carty.

Fairhaven, Ct, Sept. 11, 1854.

Bro. Merriam;—The Brn. in Fairhaven, Ct., have been getting along well, since the Winsted meeting. O that *parting circle*, and the commemoration of Christ's death and suffering till he come. As we partook of the bread and wine, my mind was carried back to Mount Calvary, from thence to a little in the future from this, when the despised Jesus will come forth to serve us at the marriage supper of the Lamb. By the grace of God I'll be there, to meet the redeemed saints of God. My spirit was refreshed at the Winsted meeting, for which I give God the glory.

My determination is to warn my fellow men of the approaching day of *Wrath*. My prayer is that the Lord may bless you and all who are preaching and believing the present truth. I hope that some may yet see the truth. Amen.

James E. Clark.

Dear Bro. Merriam:—Several of our brethren have expressed the opinion that the termination of the prophetic periods is restricted to the present Roman year, which they understand to extend only to the 1st of January. But I observe in the 4th column of the 5th number of the Crisis, and on what I suppose to be good authority, that prior to 1752, the Roman year commenced on the 25th of March.—As this fact seems to have been overlooked by many, I have been requested to call attention thereto through the Crisis.

R. Porter.

Washington, D. C., Sept 12.

---

15 Laight Street, Aug. 21, 1854.

Bro. Merriam;—Sir: I thought I would speak a few words relative to the Burgen Neck Camp Meeting. I arrived there on Wednesday P. M., when I heard it stated that Eld. Cummings had been there, and after delivering one or more lectures, had left for other parts. Eld. Grant was on hand as one of the principle speakers, and gave great satisfaction in elucidating the principles of the Advent believers' hope in the soon coming of Him who went up from Calvary's Mountain—"long time ago." Sabbath morning at 8 o'clock there was a love feast—one Br. said that he had come on foot more than six miles to the breakfast feast, and much more than got paid for his trouble. Two other brethren felt that they had been more than paid for coming 150 and 200 miles to the feast of tabernacles.

A. B.

☞ We cut the following from a Boston paper. How deplorable is the departure therein manifested from the simplicity of the gospel! When men think more of the height of their tower, and the splendor of their organ and choir than the inward purity of the heart, as a preparation for the worship of God, we may expect that the blessing, Jesus has purchased for his little, humble flock, will be withdrawn from the assembly, and Ichabod be written on their magnificent walls.

Rev. Dr. Neal's Church. A Boston correspondent of the N. Y. *Review* has the following:—

"There is a church erecting in Somerset street which attracts much attention—I refer to the church building by Rev. Dr. Neal's society. It will be a splendid edifice when completed, and its spire will be the highest in the city. I understand that with the new church a new choir will be inaugurated, which is intended to equal any in the city. It will be a quartette; Miss Sophia Bothamly is the soprano, Mr. Mozart the base, and Mr. Hall, tenor and conductor. Miss Bothamly and Mr. Mozart are from a choir in Charlestown, and Mr. Hall is a *protege* of Mr. Bruce of Bowdoin-street church. The other arrangements are unknown to me, but I shall take an early opportunity to hear the choir. I know of no better voices than the soprano and base. A magnificent organ is building for the church by W. B. D. Simmons & Co; of this city. I saw it a day or two since, and was much pleased with its architecture; of the inside, of course there is nothing to be said."

Riot in New Orleans. New Orleans has been the scene of some terrible riots between the Americans and Irish, in which several lives were lost and many badly injured. The first outbreak occurred on Sunday evening, Sept. 10, growing out of a political discussion between a party of Americans and Irish. A savage fight ensued, in which fire-arms and clubs were freely used. A number of the participants in the riot were badly wounded before it could be quelled by the police. On the following day one of the wounded died, and much excitement followed in consequence. The excitement continued on the increase throughout Monday, and as soon as night set in the riot was renewed with still greater violence—each party apparently being prepared for it. The news spread rapidly through the city, and it was reported that several had been killed, but this report fortunately proved to be premature. Pistols and guns were fired into the crowds, and many of the rioters received serious injuries. The police again succeeded in making several arrests and restoring order. The rioters again assembled on Tuesday evening, when the struggle was renewed with redoubled ferocity. Two of the rioters were killed on the ground, and quite a number were carried off—some of them shockingly wounded. The Mayor ordered out the National Guard and the entire police force, which had the effect of intimidating the rioters.—[N. Y. Tribune.

☞ In Bro. Brewer's article on the Parable of Luke 16th, he remarks that he does not regard the five Brethren as a definite number; but it appears to us the five Brn. had reference to the 12 tribes, and if two tribes were represented by one man, the other 10, taking the same ratio, would be represented by five Brn.—Ed.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | [illegible] (UP STAIRS.)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. | LOWELL, MASS., WEDNESDAY, OCTOBER 4, 1854. | NUMBER 36.

THE WORLD'S CRISIS,

PUBLISHED FOR GRATUITOUS CIRCULATION, BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

☞ All communications, letters, &c., should be directed to "*Jonas Merriam, Editor of the World's Crisis*, Lowell, Mass."

☞ Over all communications designed to be published write, *For the World's Crisis.*

☞ Over all communications not designed for the public write, *Private.*

☞ Over all business matters write, *Business.*

☞ Where there are business matters and a communication in the same letter, *let them stand separate.*

☞ Always give the name of the *town* and *STATE* at the top of the page with the date.

The Wine-Cup of God's Wrath.

BY S. S. BREWER.

Respected Friend :—If you have not, let me exhort you to fix this one solemn *fact* in your mind, the present time is clearly and most strikingly marked in the Holy Scriptures! It is in the most emphatic sense THE VOICE OF THE DAY OF GOD! (Zeph. i. 14) It is speaking in solemn, awful and encouraging tones—perhaps to meet thy God. The apostle declares in Acts xiii. 27, "Because they knew him not, nor yet the *voices* of the prophets, which are read every Sabbath." Did they read the VOICES of the prophets? They did; and it was the Lord God speaking through them. "GOD, WHO AT SUNDRY TIMET AND IN DIVERS MANNERS SPAKE IN TIME PAST UNTO THE FATHERS BY THE PROPETS, HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON" (Heb. i. 1) Ah, say some, I believe in the New, but not in the Old Testament. Kind reader, turn to 2 Pet. iii. 1,2. "This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of *remembrance that ye may be mindful of the words which were spoken by the* HOLY PROPHETS." Again: "For whatsoever things were written aforetime, were written *for our learning!* (Rom. xv. 4) Now, then, let me refer you to some of the voices of the prophets.

"For in the hand of the LORD *there is* a CUP, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them out*, and drink *them*." Psa. lxxv 8.

"For thus saith the Lord God of Israel unto me; Take the WINE-CUP OF THIS FURY AT MY HAND, AND CAUSE ALL THE NATIONS, TO WHOM I SEND THEE to drink it. And they shall drink, and be moved, and be MAD, because of the SWORD that I will send among them. Then I took the CUP at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me:

"And all the kings of the north, far and near, one with another, and ALL THE KINGDOMS OF THE WORLD, WHICH ARE UPON THE FACE OF THE EARTH: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the SWORD which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, thus saith the Lord of hosts; Ye shall certainly drink.

"For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a SWORD UPON ALL THE INHABITANTS OF THE EARTH, saith the Lord of hosts.

"And the slain of the Lord shall be at THAT DAY *from one end of the earth even unto the other end of the earth*; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. xxv. 15, 16, 17, 26, 27, 28, 29, 33.

Such is the awful malediction of the high and holy One against the wicked nations of the earth; read and ponder them in thy heart, and if thou art yet a stranger to God—still unprepared to meet the approaching crisis of the nations, and the destiny of the wicked—look abroad and see the dark, portentous cloud hanging over all the nations of the earth. What a striking simile, "Take the cup and cause all the nations to drink." In some instances anciently, when criminals were condemned to be executed, they were sentenced to drink a cup of poison, and while insensible to death, they slept its sleep.

The nations now, at this very moment, in like manner, are drunken with the dregs of worldly ambition, pride, infidelity, and hatred; leaguing and combining in their schemes to perpetuate their blood-crimsoned dynasties. But the MENE, MENE TEKEL is written by the finger of God upon all the kingdoms of the world: and while every breeze bears tidings from afar, of the waking up of nations, it is only the coming event casting its shadow before. Soon earth will be a battle field, amid the shout of the warrior, confused noise, and garments rolled in blood.

The Lord Jesus in his instruction to his church, ere he took his departure from his disciples, gave the unerring precursors of his coming; among which, the *very last one is*, (read it in Luke xxi. 25, 26, 27,) '*And upon the earth distress of nations, with perplexity*, the sea and the waves roaring: *Men's hearts failing them for fear, and for looking*"—mark—"*and for looking after* those things which are coming on the earth: for the powers of the heaven shall be shaken. And then shall THEY see the Son of man coming in a cloud with power and great glory." He does not say distress of Jerusalem—*of a nation*—but of NATIONS. If he did, it was a most singular fulfilment of the 28th verse; a strange redemption for the poor unbelieving Jews, to die by sword, famine, pestilence, sold into slavery, scattered, peeled, broken as one breaketh a potter's vessel that cannot be made whole again. Yes, EVEN SO WILL I BREAK THIS PEOPLE AND THIS CITY. (Turn to and read Jeremiah xix 1 to 12.) Dear reader, the generation referred to in the 32 verse, is the one now living. The one then living, did not see the times of the Gentiles fulfilled, the signs in the sun, moon and stars. They did not see the Son of man coming in a cloud with power and great glory. The 35th and 36th verses were not fulfilled in their day. They did not stand before the Son of man. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and" (the inhabitants of Jerusalem shall wail)no, "ALL THE KINDREDS OF THE EARTH shall wail because of him" Rev. i. 7.

The reader of this little tract constitutes one of the generation referred to. You live in a day when the signs are all in the past—when there is distress among the nations of the earth, and men's hearts begin to fail them for fear and for LOOKING after those things which are COMING on the earth.

Let me now refer you to some facts alluded to in the above declaration of the coming one, the Lord Jesus. It is declared, "out of the *fulness of the heart* the mouth *speaketh*." Ponder well the following. CHARLES BEECHER, in a sermon published some time since, says:

"The waves of the coming conflict, which are to convulse Christendom to her centre, are now beginning to be felt. The deep heavings begin to swell beneath us. 'All the old signs fail God answers no more by Urim and Thummim, nor by dream, nor by prophet.' *Men's hearts are failing them for fear, and for looking after those things that are coming on the earth.* Thunders mutter in the distance. Winds moan across the surging bosom of the deep. All things betide the rising of that final storm of indignation!"

The editor of *The Living Age* observes:

"We stand at a great starting point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning Trumpet of 1848, has cowered into silence; and while all faces gather blackness, *and men's hearts fail them for fear of what is coming on the earth*, the rulers of great nations council together how they may consolidate and extend the reign of despotism—keep down the rising tide and shut out the coming day."

In the *British Banner* of Feb. 8th, 1853, we notice an an address to Christians throughout Great Britain, the first two paragraphs of which we here insert, as follows:

"*The present is a time of darkness and great perplexity, a period in which 'wars and rumors of wars' are agitating and alarming the hearts of more than half of mankind.* Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world, as those that are now passing, like tempest-driven clouds, over the heads of the wondering nations. The statesman, the politician and the merchant, are equally at a loss to comprehend the present, or to predict the future condition of the social fabric; but they are all alike convinced, and many of them have already confessed, that there are elements at work in the conflict on which we are entering, that threaten lasting injury to all that is precious in civilization, and a return to the semi-barbarianism from which the leading parties in the struggle have not yet emerged.

"At such a time, may it not be asked, with humility and deference, but with all earnestness, What is the duty of the Christian Church? Is it fit and becoming in her, to whose care the dearest interests of mankind are intrusted, to sit still, or, what would be worse, to encourage by word or deed, the carnage into which the short-sighted nations are about to plunge? Can she perform no appropriate part in the present tremendous crisis of European affairs? If she cannot accomplish her noblest mission, by becoming the 'peace-maker' among rival and ambitious politicians, is there nothing in strict keeping with her character, her pretensions, and her responsibility, that she can do; and which, unless she tacitly consents to surrender her prerogatives as the appointed [illegible] of the cause of God on earth, she must do? Yea, verily, there are some things which the Church of God can do to alleviate the disasters, and to check the fury of the coming struggle; and these, one may be pardoned for conceiving to be her most appropriate and her most necessary duty at the present alarming period."

We select the following articles from political journals, some older and some of more recent date. But all, all bearing on their face the prophetic marks of Jesus—"distress" and "perplexity" of nations, "men's hearts failing them for fear":

The *London Times* has said, "The foundations of the great political deep seem breaking up THE WHOLE EARTH IS SHAKEN."

The *New-York Evangelist* has said, "Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year (1848) we have seen the beginning of the end"

An anonymous English writer has said: "Restless and uneasy, the world tosses to and fro like a fever patient upon his death-bed. A vague, undefined expectation of some approaching catastrophe generally, we do not say universally, prevails."

Another has said: "No doubt a better than Paradise is coming. But what is coming first? what is before that Paradise? what is nearest, yea, nigh at hand, to this secure, unthinking world? The tempest-cloud of heaven's judgment! the filling up of God's wrath! the last vial already trembling in the angel's hand! *that baptism of fire!*"

The *British Banner* of Feb. 8th notices a pamphlet, entitled the "Present Crisis," the object of which is to set forth the consequences of the Russo-Rurkish war to England and the world. The writer (Coningsby) says that the balance of power, secured by its distribution among a body of independent states, is, at this moment, seriously shaken. He says:

"All men of sense seem both to see and fear this,—POLITICIANS AND POWERS ARE ALIKE PERPLEXED. There is great difficulty in moving backwrd or forward."

In connection with noticing the work above mentioned the Banner thus remarks:

"Poland is at any hour ripe for rising; Hungary is ill at ease; and Kossuth is at any moment ready to resume its dictatorship. The Italian States are a volcano pent up, ready to burst forth, pouring the lava of Democratic RAGE and HATE on the head of despotism."

Another publication has appeared in England, entitled, "The Russians of the South," a notice of which we find in the Banner, with a few extracts from it, one of which we insert here, with the remarks of the Banner on the same:

"Military rank is necessary to elevate them into a decent, sociable position, and military rank is accorded to them; a captain birches your little boy, and a major prescribes your rhubarb and magnesia, and a lieutenant designs the pediments and architraves for your grand new houses; custom house clerks, post office clerks, passport clerks, are all in uniform. • • There are no less than fourteen different ranks in the civil service, and each of them has a corresponding military value."

"'All in uniform.' The sons of Mars in this most religious empire of the Czar, are everywhere apparent; war first, war midst, war last, war without end! Much of the volume is of a character to illustrate the WAR SPIRIT which meets you at every turn, CARRYING EVERYTHING BEFORE IT."

We extract the following paragraph from the *New-York Tribune*, of January 28th:

"The eastern sky is red with the portents of a general conflagration. Monarchs turn pale at the prospect and fidget on their tottering thrones. Nations start from their uneasy slumbers and grasping tightly their chains, so as to stifle their clanking, ask in whispers, if the clock of Destiny has struck the hour of freedom and revenge. Gaunt artisans and ragged laborers roaming in hungry desperation, *thank God that the crisis visibly approaches*, when the poor who cannot live, shall at least have an opportunity to die like men."

The following is from the "World's Crisis," and taken from political journals:

"The words of our Savior are fulfilled before our eyes; a fearful looking after those things that are coming on the earth, everywhere exists; the last moral condition of the human mind is developed. From the king on the throne, to the beggar in the street, there is the same involuntary outburst of feeling. As a demonstration of this characteristic mark, I present you with the following from political journals:

'Every observer of men and things must feel conscious that a momentous crisis in the affairs of mankind is rapidly approaching. Everything seems trembling beneath some impending doom; some tremendous power, that is about to burst upon the world. There is little to tell us whether the coming strife will be fraught with good or evil. But that some great change, some universal transition, is near at hand, is as plainly to be felt as the sullen breath of the gathering storm. There is an oppressive sultriness and heaviness in the moral atmosphere, a hurrying to and fro of the animate world, a clattering and clamoring, an intense energy and activity, that presage the rushing tornado, or the rumbling earthquake. We see the giant thunder-columns towering above the horizon, massive, sullen, and grand; and we hear the low, stifled rumble, and feel the deep, subdued quiver, beneath our feet. The sunlight assumes a sickly hue, a veil of quiet gloom envelopes the face of nature; and wherever we turn our eyes we are greeted with the scowl of portentous preparation. All Europe is one boiling cauldron of revolutionary elements—China has long been torn by contending forces—the Indies and Southern Africa have not slept for years—Australia is a new volcanic continent over which the lava tide may sweep at any moment—South America is still rolling and rocking as if shaken by an earthquake—Mexico bids fair to be swallowed up of the United States, the land of security trembles to its very base.

"In the absence of all proof against a great moral and political revolution, why conjure up evidence to prove what is manifest in every thing around us? We have but to look and see that a sublime change is already begun. We have but to look into the mirror of truth, and behold the shadow of approaching reality. The education, actions, words, thought and feeling of men, all bear witness that we are tending toward a new order of things—and experience, and faith in the progressive operations of nature, tell us that it will be one far above anything ever yet realized by mankind. But the birth of the new era will not be a pangless one. Pain and suffering, and tears, and blood will consecrate and baptize the darling of ages. We shudder and shrink from the thought; but we yearn for the event, as parent never yearned for the sight of offspring.'

"A western editor made the following singular expression:—'The world is making huge efforts to die!'

"The celebrated ALBERT BARNES, of Philadelphia, has attempted to prove that this rocking and razing of thrones in Europe is a fulfilment of Dan. vii. 9: 'The thrones were cast down., If so, the ANCIENT OF DAYS will soon sit in solemn judgment.

"The learned Dr. ELLIOT remarks: 'With regard to our present position, we have been led, as the result of our investigations, to fix it but a short distance from the end of the now existing dispensation, and the expected second advent of Christ.'

"A London journal remarks—'The horizon reddens with the menace of UNIVERSAL CONFLAGRATION. *We do not hail the omen with pleasure*; we can draw no smiling horoscope for the now probable convulsion,'

"The *Scientific Mechanic* has said: The world is now just about six thousand years old—and we cannot avoid the anticipation of events incomparably more important than any which have been prognosticated by the secular press.'

"Said the *London Episcopal Recorder*: 'There is an undefinable impression abroad upon all spirits, of a coming crisis, and a better day. All things seem to travel onward to a general crisis and a new era.'"

On the revolutions throughout Europe, the *London British Banner* remarks:—

"From the 7th to the 12th of February 1848, the subject of reform was fiercely debated in the French Chambers; on the 22nd, the people of Paris rose against the constituted authorities; on the 24th, the Monarchy fell; and a Republican Government was set up in its place! On the 8th of March, the freedom of the press was proclaimed in Saxony, and the censorship abolished; on the 13th, the spirit of the revolution broke out in Vienna: the chains of the Empire, in a moment were snapped asunder; Metternich, the Patriarchal High Priest of the temple of Austrian Despotism, fled, and the Imperial Deity did homage to the throne of Constitutional Freedom! Five days after, the rhyming King of Bavaria, cast aside the crown he had so unworthily worn, and made way for another. On the same day, the flame of Revolution burst forth in Berlin. It were long to recount the series of smaller changes,—suffice it to say, all the minor powers of the Continent have been more or less revolutionized. From the Atlantic to the Vistula, every throne has been shaken. The shores of the Baltic and the mountains of Sicily have alike been *swept by the mighty* WHIRLWIND. The laws, governments and armies of fifteen centuries, departed like a scroll—they are gone! At eventide they existed in full power, and, in man's esteem, in more than pristine glory, and on the morrow, they were not. The regal master of a million of soldiers in the morning, in the afternoon, himself alone, on the brink of destruction, fled for his life!"

Let me here insert an extract from one of Kossuth's speeches:—

'Royalty has lost its prestige in France, Germany, Italy, Austria, and in Hungary. Both parties equally recognize, that the *time has come* when the struggle of principles must be decided. Absolutism or Republicanism—the Czar or the principles of America—there is no more transaction, no more time possible. The two antagonist principles meet upon the narrow bridge of a knife's edge breadth, cast across the deep gulf, ready to swallow him who falls. There is no giving way. There is no turning round possible. He who would give way to his enemy would fall into the yawning gulf himself. He would turn round, would be pushed down by his enemy pressing in the rear. *It is a struggle for life and death.* That is the condition of the European continent in general. *A great, terrible, bloody Revolution is unavoidable. That is known and felt by every one.* And every sound man knows equally well that the temporary success of Louis Napoleon's usurpation made but the terrible crisis more unavoidable yet. Ye men of "peace at any price," do not shut willingly your eyes, before the finger of God pointing to the *mene tekel upharsin*, written with gigantic letters upon the sky of Europe. Despots never yield to justice, and mankind, inspired with love of Freedom, will not yield to annihilation cowardly.—Peace is impossible. Nobody can stop the wheels of destiny. It would be a mistake terrible in its consequences to believe, that if I should fail in my mission here, and if the United States should remain indifferent, then no revolution would break out on the European continent. That is an unavoidable necessity, which no power on earth can avert. Should even the United States not only remain indifferent, but with all their immense power, even side with despots of the world, that the church peace of Europe may not be disturbed (which the United States of course would never do,) even that could not prevent a revolution in Europe. Hungary, Austria, Italy, Germany, would fight, be it against the combined power of the world. They would fight even with the certainty of death.

Because there is a condition in the life of nations when oppression is more *hated*, than death is *feared*. No, gentlemen, the success of my mission here can insure the victory of freedom—can prevent torrents of martyrs' blood—can shorten the Earthquake of impending war, and bring nearer the restoration to solid peace—but be sure the certainty of European Revolution is not in the slightest manner depending upon my good luck here. And your government's support, as also my failure, would not for a single week retard the outbreak of that Hurricane, the scent of which is already perceived in the air."

The following was handed me by a friend, taken from a *N. Y. paper*, some two years since:—

"At the present time, peace reigns in Europe, but a thickening cloud hangs over her future destiny. Perfidious England, beholds with dismay, the apparition of the murdered prisoner of St. Helena, and casting her vulture eye beyond the straits of Dover, she perceives an unusual commotion reigning throughout the land. In the navy yard the axe of the workman is no longer at rest, while from the many provinces of LA BELLE FRANCE, eight millions stentorian voices demand that Waterloo shall be avenged, and from young and old, in thunder tones, the universal cry is borne on the breeze, '*Vive Napoleon*.' Yes, the old world is *calm*, but the greater the calm the more terrible will be the storm that is at hand; we know not the hour it will break forth on the world. Distrust, fear, jealousy prevail to such an extent throughout these rotten Monarchies, that nothing short of a general war can effect a change.

England, England "my Eternal nightmare," thou art surely marked. Yes, Irish Americans, the day of her difficulty approaches; are you prepared to take *advantage of it?*" • • •

The following is taken from the *N. Y. Citizen*:—

"Once again rosy morn dawns upon the earth. The Peace and Order establishment, established in Europe, at the point of five millions of bayonets, begins to grow nervous. The nightmare of five years loosens its clutch upon the breast of the nations, and we see daylight and hear the cheerful cock-crow. Many a time in this long, dark unrest, misnamed Peace, brave and just men wished they were dead. The righteous cause they said is crushed hopelessly for our generation—'That which is crooked cannot be made straight, and that which is wanting cannot be numbered.'—

But, courage! courage! The unwearied sun chases his own shadow still; and it is well to be alive and not dead when the dawn is breaking, calling us to the work and play of life again. • • It gives us delight to see, and to feel, notwithstanding the dismal decadence of voices which prevail in these times, that our mother earth breeds the same sort of sons as of old. • • But already the Hungarians are swarming into Turkey. Others are setting forth from America to join them. If Turkey can hold her ground notwithstanding the false friendship of the western powers, Hungary will be the first country in arms. Then a gallant game will be on foot, indeed. In Berlin, Vienna, Milan, Paris, men are already eyeing the lines and corners of the streets with a view to judicious barricades; and it is pleasing to the benevolent mind to see the terror of Kings and Courts. The 'legitimate' pulse beats somewhat tremulously; and even Serene Highnesses lose their serenity. Perhaps the great day of deliverance is indeed dawning in Europe. • • The war, however, is very likely to grow and spread; no man can tell how many powers will be brought into it. If it last long, America will not be able to avoid collisions, and we shall be glad of it.—Look up ye life weary exiles of all lands, and see if it be not indeed the morning, that is red in the Eastern sky. We have a vision of royal thrones crackling, and blazing, and dropping to ashes in the public squares of capitol cities; dungeons razed, and the captives set free; barricades coming down, and leaving the streets clear again, for processions of gay citizens, and funerals of the glorious dead; smoking walls and rafters of ruined palaces."

A regular correspondent of the *N. Y. Tribune* writing from Vienna, Dec. 18th, says:—

"Of the political dangers which menace Austria, it is hardly necessary to speak. Her immense army and a police which has in its service almost half the citizens of the Empire, are barely sufficient to prevent outbreaks, and to dry up individual drops of disaffection. On the one side she is menaced by France, and in case of a European war, is sure to loose her Italian provinces, and on the other, the Hungarians and Poles are moving Heaven and Earth to fan the flame which *has broken out along the Danube into a general war.*

Speaking of the Revolutions of 1848, *The Alliance and Visitor* has said:

"The events of Europe have followed each other in quick and startling succession. The events of centuries have been crowded into a year. The amazing rapidity has astonished the human race. The hand of God should be recognized in these remarkable events"

The *Boston Traveller* in an article headed the "SHAKING OF THE NATIONS," says:—

"These events are a FULFILMENT OF PROPHECY, uttered many hundred years ago; distinct enough to be understood by all who have lived to see them. They are so astounding as to seem more like the visions of the night, than the sober realities of the day. There is not a throne that has not been shaken by the uprising of the past few months. That the work of overturning in the Earth, of which the ancient sang, is commenced in very deed, it seems inpossible to doubt."

Says the *Reflector*:—

"We can hardly begin to measure the results of these great events in Europe.—There never lived in the imagination of the most visionary, that these nations would be shaken to their centre, with notions of REPUBLICANISM, and all, too, within the very short space of three months, and that without any premonitions of what was coming. It is indeed startling to pause and consider it. The Almighty appears to be driving asunder the nations, is causing the everlasting hills to bow—they seem to be on the verge of crumbling."

MR. KIRK has said:—

"We are living at an unusual period.—The voice of God is speaking through his providence in solemn, awful and encouraging tones. We have heard all the while the rolling of his chariot wheels. It is his hand that sways the nations. He has caused the great ground-swell which men cannot resist. Men cannot meet under such circumstances without peculiar feelings; and all whom we have heard, have evinced the same deep under-current.—*His own heart had been full of it.*"

At an anniversary of the British and Foreign Bible Society, speaking of the movements of the nations, LORD MORPETH said:

"But whatever may be the final issue of these momentous events which we are called on to contemplate,—and we can hardly keep our breath, while we run, as it were, along with them,—yet I think it will be felt by all whom I address, that, at a time like this, when the constitutions, the politics, the powers, the denominations of this world which we have been accustomed to, are heaving with unwonted throes; when the old foundations seem to be all broken up; when historic thrones are tottering, and imperial sceptres are shaking, we do receive the most [illegible] and the most thrilling warnings, [illegible] relates to our individual [illegible] to strengthen our foundations upon the Rock of Ages—and as far as relates to our species, to inculcate those doctrines, precepts, and promises which belong to the hope that maketh not ashamed."

Now, then, dear reader, there is no lack of testimony the momentous declaration of the Saviour, 'Men's hearts failing them for fear and for looking after those things which are coming on the earth.'

DR. TYNG, an Episcopal minister of New York, who is looking for [illegible], is of opinion that the present gathering of the kings of the earth will soon result in the battle of the Great Day of God Almighty. He has also said that, "The budding fig-tree does not indicate the approach of summer clearer than the signs of the times betoken the soon com-

ing of the everlasting kingdom."

DAVID LORD, editor of the *Literary and Theological Journal*, published in New York, remarks as follows:—

"There are no future events more clearly revealed than that Christ is, *within a brief period*, to come from heaven in person, and visibly raise the sanctified who shall have died, and judge and accept those who are living, and destroy the civil and ecclesiastical powers who usurp his rights and persecute his people."

(*Continued.*)

The World's Crisis.

LOWELL, OCTOBER 4, 1854.

The Crisis is not near large enough.—We have a multitude of excellent letters and communications on hand. Each correspondent naturally expects his or her article to be published, and there is not room. This is one of the most trying circumstances of an Editor's life, but all I can say is, beloved, have patience, patience, patience.

The last Battle.

My time has been too much occupied occupied to admit of that attention to various questions of our correspondents which I would gladly have given; but hope for more leisure during our short future.

I think not. Under the sixth Vial, the nations of the earth were gathered to that final battle by the instrumentality of the three unclean spirits; but that battle is not fought till the outpouring of the seventh Vial. The word rendered battle is defined in Groves' Dictionary thus—"war, warfare, hostility; a battle fought, engagement." The appropriate signification of the word, therefore, is continued warfare, and not a single engagement. It implies, I think, in this case, the controversy which God will have with the nations.—"The nations were angry and thy wrath is come;" i. e. under the seventh Vial the time comes for the indignation of God to be manifested against sin. This indignation will be displayed in various ways.—Babylon the great is the grand centre—the fearful theatre for the exhibition of divine wrath. It is like the lofty battlement or tower to attract the lightnings of heaven; but when that lightning descends, it spreads havoc and desolation all around. Babylon excites the ire of Jehovah, because her sins have reached unto heaven; but inasmuch as all nations "have drank of the wine of the wrath of her fornication," they are partakers of her plagues—having sympathized in her corruption and domination over the saints, they participate in the catastrophe that awaits her. And when her judgment comes, her plagues come in one day—death, and mourning, and famine, and fire. It is, in other words, "because of the voice of the great words which the horn spake," that the "body of the Beast is given to the burning flame," and he is "broken without hand;" and the overthrow of this Beastly government involves the overthrow of all the kingdoms of the world: for then the saints shall take the kingdom under the whole heaven, "and all dominions shall serve and obey him." "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became as the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." "And this kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms and it shall stand forever when the power spoken of in the latter part of Dan. 11 comes to its end. Michael stands up, and the great time of trouble commences. This I understand to be the pouring out of the seventh Vial, when "the battle of the great day of God Almighty" is to be fought, causing a time of trouble such as never was since there was a nation.

It is because the mystery of iniquity is developed, sitting in the temple of God, whose coming is after the working of Satan with all power, and signs and lying wonders, that Jesus comes to destroy the man of sin "by the brightness of his appearing." By the way, I would remark that the idea presented by some that the expression "after the working of Satan," means [illegible] to the working of Satan, is not sustained by the original. The term [illegible] does not have reference to time, [illegible], signifying after the same manner as the working of Satan.

When the final destruction of the nations comes, as represented in Jer. 25, we find they all drink the same cup, as does Jerusalem, and when we turn to [illegible], we find the cup of wrath drank by Jerusalem, was "desolation and destruction, the famine and the sword." Thus it was fulfilled in relation to Jerusalem, and thus doubtless it will be fulfilled in relation to all the wicked nations of the earth.

I understand the gathering of the nations under the sixth Vial to be identical with the gathering of the nations to the valley of Jehoshaphat, (Joel 3.) The term "*Jehoshaphat*" means, "God will judge" or "God's judgment." The valley of decision (concision, marg.) I understand as referring to the same thing.—I take all these terms as representing the condition into which the governments of earth are brought at the coming of the Lord. It is a state of universal commotion—an outbursting of all the elements of wrath—particularly the hatred of the nations to the rule of the Roman Beast, involving doubtless a hatred and contempt of all sovereign authority, and a repugnance to all control of the civil as well as religious powers that be. This of course will fill the world with anarchy and confusion, and horror. The hostility of the masses to all governmental authority was never so fully developed in the earth as at the present moment; and when the jam breaks, wo to him that is in the way of the floating timber. Wo-be-tide the legitimate authorities and aristocratic classes. The people will rise in their majesty, and sweeping away papal domination, priestcraft and tyranny of every kind, will assert their right to govern themselves; and thus fill the world with popular outbreaks and civil war.

To show that the hatred of the harlot has commenced, I quote the following:

The Univercal Jubilee.—The Pope's Encyclival Letter.—The Immaculate Conception.

The Pope has issued an encyclical letter, in which he proclaims a three months indulgence, or general jubilee, to the faithful throughout the world, in consequence of the evils that are afflicting Christendom; and his Holiness calls upon the hierarchy to stir up the clergy to exhort their flocks, to pray fervently to Heaven to put an end to war, pestilence and famine, and other arrows of the Divine wrath. The dire evils which the Pope seeks to avert are thus enumerated:

In glancing with the solicitude and the sentiments of our apostolic charity over the whole Catholic world, we can hardly express, venerable brethren, with what profound sorrow we are penetrated, when we see Christian and civilized society troubled on all sides in a lamentable manner, tormented, and as it were oppressed, by the saddest calamities. You are not ignorant of the fact that Christian nations are at this moment afflicted and disorganized by civil wars, by intestine feuds, by Protestant maladies, by fearful earthquakes, and by other direful calamities.—But what is most to be deplored is, that among so many misfortunes and dire catastrophes to be bewailed, the children of darkness, who in their generation are wiser than the children of light, endeavor more and more, by every kind of devilish artifice, by machinations and conspiracies, to pursue a bitter war against the Catholic church and its salutary doctrine; to overthrow and to ruin all legitimate authority; to pervert and corrupt everywhere the minds and the hearts of men; to propagate in all places the deadly poison of indifferentism and incredulity; to confound all laws divine and human; to create and foster quarrels, discords, revolts and impious revolutions, stopping at no crime, or no evil doing, and not shrinking from any attempt to annihilate—if it were possible—our holy religion, and even to utterly destroy all human society.

The Paris correspondent of the *Tribune*, in commenting on the Pope's circular, says:

"The Pope has taken religious measures to bring about peace between Christian princes; to appease the spirit of revolt; and to remove the scourges of the cholera and famine. They are to go into effect in the form of a jubilee, sometime in October or November."

According to Joel 3, the proclamation goes forth to prepare war, and the nations gather into the valley of judgment, or Armageddon; and thither God causes his "mighty ones," (the angels which are greater in power and might), "to come down," and the final destruction begins.

I therefore understand that under the sixth Vial the gathering of belligerent powers for war takes place; but not the battle of the great day: for that day begins when the seventh Angel pours out his Vial into the air.

Next, "There came a great voice out of the temple from the throne, saying, it is done." Barnes, in speaking of the temple (ch. 11: 19), suggests the idea that this portion of Rev. refers to "the internal affairs of the Church, or the Church itself—for of this the temple was the proper emblem." This voice therefore may be fulfilled by a movement in the Church; and further, as it comes from the throne, this expression may indicate that it will be an action of the virgins inspired and sustained by Him who is the Head of the Church. The expression, "it is done," may mean as is usually understood, that the work of grace is completed, or rather, as the gathering of the nations for the final conflict is the subject of discourse, it seems to me to have reference to the fact, that the nations of the earth are now in that condition, in which they are fully prepared for the judgment scene—the gathering has been affected, and as Barnes says, "that destruction was so certain, that it might be spoken of as actually accomplished." So that, taking the sense either way, it is virtually the same thing, whether we regard it as having reference to the finishing of the work on the part of God and His children for the salvation of men, or to the fact that the world is now given up to destruction, i. e. the time has now arrived for mercy to be withdrawn from the earth, and that particular series of calamities (such as war, pestilence, and famine) to begin, which will sweep the earth of rebellious spirits, and prepare the way for the spirits of just men made perfect to inherit the kingdom of God. This is what I understand to be "the battle," war, or controversy, which God will have with the nations of the earth. May the Lord prepare us to stand in that day before the son of man in his glory.

COMMUNICATIONS.

BROTHER MERRIAM:—Please publish he notice of our Meeting entire, with the following—the notice is the voice of the Church at Kirk street, and the responsibility I agreed to take, was alone between yourself and the Publishing Committee.

IRA THOMPSON,
Committee for the Church.

LOWELL, Sept. 11, 1854.

We would just say to the faithful watchmen who are proclaiming the speedy coming of the Lord, and who love his appearing, that we still, by the blessing of God, continue our meeting at the Kirk Street Chapel, at the old place; and although we have had many storms to face in these last days, yet God in mercy has blessed us with his protecting care, and we still live, a band of believers in the Second Advent of our Lord and Saviour Jesus Christ at hand. Believing that all the signs of his coming, as is recorded by his apostles in Matthew xxiv. and Mark xiii. and Luke xxi. are in the past, and that we are now witnessing the signs of the end of the world; and as we now see "upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth, therefore we would say to our Brn. scattered abroad, that this is a free Advent, and time meeting, where all God's Watchmen can preach the present truth, according as they understand it, without opposition, whether they are established in the theory, the present arrangement of the Lord's coming this year, 1854, as advocated by many of our Brn., or whether they believe from the signs, and the events now transpiring, that it may come this year, and that it is near, even at the doors. We acknowledge no creeds but the Bible, and we further profess to be free from all sectarianism, and we have no desire to sit in the temple of God, as the POPE, nor to assume any right to control the consciences of men; but we remember that to our own Master we must stand or fall for ourselves. Therefore we extend a hearty welcome to all the faithful Watchmen, who love our Lord Jesus Christ and his appearing, to the Chapel on Kirk St., Lowell, to preach the word of life to this branch of the Church of Christ, that we may have meat in due season, and be prepared for the approaching crisis.

"And the foolish, said unto the wise, give us of your oil, for our lamps are gone out." Matt. 25: 8. The inquiry often arises, when was this question proposed? Thinking that many might desire light on this subject, I have attempted to search out the truth from the word of God; praying that his spirit would lead me into all truth. I take the ground, that the question is still in the future. My reasons are: first we can find no persons now, who say they need oil. If we are right in our view, then the foolish virgins are those who went forth with us in "'44," but now oppose the time. Do this class ask for oil? talk with them; what do they say?—They say to the time Brn. you are the foolish virgins; your time will fail, and your oil will all be gone; but we have enough to last till he comes. Do those who set the time ask for oil? We think not. Let our enemies be judges: they say, you have only a little oil, enough to last till your time runs out. Thanks be to God, that is all we shall need: because "he will surely come and wil not tarry." We cannot be the foolish; for they have no oil. Secondly, it is future, because the wise virgins cannot be found. We have just shown that each class calls the other foolish; where then are the wise? Let us see if the word gives us any light on this point; because if the wise cannot be found, then the foolish cannot ask them for oil. We will turn to Malachi 3: 18.—It reads thus: "Then shall ye return and discern between the righteous and the wicked." Then shall who return? Walker defines the term "to come back."

Then those who return must first have gone away. Where did they go from?—We answer, from the time, and from those who believe in time. Turn to Rev. 3: 9. "Behold, I will make them of the synagogue of satan, which say they are Jews and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Two questions now arise. First, what caused the foolish to feel their need of oil?—Secondly, how did they learn where to find the wise? They saw something which led them to think the time people were right, and that the Lord was coming at their time. They walk by sight, having cast off their first faith. They watch the course of the nations; their faith is pinned to that, and not to the word of God. What do they see transpire which causes this sudden change? It is "the fall of Babylon". This event will alarm the world.—It being a fulfilment of scripture, as interpreted by the wise, it will cause a fearful looking for of judgment: hence the Revelator brings to view certain persons as standing afar off, for fear of her torment, (Rev. 18: 10.) The five virgins, having had great light on the prophecies, will see in this event a sure precursor of probation's end. They will then see their error, and seek to retrieve it when too late. They will desire to understand and believe the time; and they will ask aid from the wise; but it will be too late. This class will not be able to aid them; they will be coming up to the hour of temptation; they will be absorbed in it, and they will need all their oil, which is faith in God to carry them through; and they will need all their time to set their own hearts in order.

How did they find the wise? Turn again to Rev. 14: 12. We read there these words: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Here we find a class that obey God. Turn again to the 9th verse, same chapter; we read, "and the third angel followed them, saying, with a loud voice, if any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God," &c. Here we find a warning against the worship of the Beast, and a dreadful penalty for transgression. If, then, we can find the chronology of this warning to agree with our time, it behoves us to heed it, in order that we may escape. We think every one, by carefully examining its connection, as well as the other text which I have quoted; will see that they apply here.

Oh, that God may help us to see to it, that we have oil before it is too late. Finally, Brn. in concluding these broken thoughts, let me say to you, be faithful; trust in God; cling fast to his word; love him with all the heart, obey him in all things, and he will carry you safely through into the kingdom this year. Yes, glory be to God, on the seventh month our great high priest will come out of the holiest of all, and bless the waiting congregation. Oh how I long to be there. Yours, in the blessed hope.

THOS. C. CAMPBELL.
Concord, N. H., Aug, 11, 1854.

DEAR BROTHER MERRIAM:—A word to the brethren scattered abroad, who would no doubt be glad to know about our health, and where we are.—We left West Winsted, Sept. 4th, and arrived at Laport Co. on the 6th, having been on board the cars two nights and almost three days; were very much fatigued with the journey, but soon found a place to rest at Sister Clark's; were glad to be with our Brethren again, that we left without any one to give them light on the subject of the Lord's soon coming. Our health soon began to improve, and on the 10th we met with our Brethren at Union Mills.

One discourse was delivered showing the evidence of our Lord's coming this year. The evidence given was so conclusive it aroused the Church to action. About an hour was afterward spent in conference, and one poor sinner confessed his faith in the coming of the Lord this year, and was baptized. Last Sunday, the 17th, we met with the brethren at our place, and after listening to our discourse and a conference of prayer and exhortation, we repaired to the water side, and one, who had been some time investigating the subject of our Lord's coming, was buried in likeness of His death.

Our health is still improving, for which we praise the Lord. We expect to start this week for Jo Davis Co., Ill., to meet Brother Wm. Sheldon, having heard he was preaching the faith of Jesus' coming this year.

According to the best light that shines from God's word, we have but a short time to work; therefore we have a desire to do all we can in this western field to wake up the slumbering virgins. O what a blessed hope is ours! A few weeks or months, and the long-looked-for lion of the tribe of Judah will come; his voice will awake the dead, and our mortal bodies will be changed for the world to come.

In regard to the paper, dear Brother, one whole week has passed, and we have had no Crisis. The reason, I understand, is the want of means at the Office. It is well known to us that this paper has been the means of waking up many of the slumbering virgins. Yes; in hundreds of places where our brethren have never traveled; and it is the only means that many have of hearing the cry, and obtaining meat in due season. When it is withheld from us one week, no one can tell how much we miss it. We go to the Office, and go away disappointed. O Brother, if you only knew how much we need it, especially in a land where there are but few to proclaim the time, you would not withhold it from us.

Now, Brethren and Sisters, shall we have the paper every week? We think some will say yes; our prayer is that those that have this world's goods, will hold on to it no longer, but let it go to the Office, and Bro. Merriam, by the help of the Lord, will send us the paper, and our hearts will be made glad.

So farewell till the Lord comes.

D. R. & M. S. MANSFIELD.
Bigelow's Mills, Ind., Sept. 19th, '54.

BROTER MERRIAM:—I can say in sincerity, that I never felt a more implicit trust in the truth of the Bible, than at the present time, and in no portion of holy writ have I a sincerer confidence, than in the visions of Daniel; and at the end of the thirteen hundred and thirty-five days, prophetic time, that same Jesus will come down the shining pathway of heaven, and his Angels gather his elect, and I think I as fully realize that but one class of character will be selected. And when I consider the straightness of the way, I am often led to exclaim, who are sufficient for these times? By observation I am led to believe that I have, in the past, been far too sanguine respecting the numbers that will return and come to Zion with songs and everlasting joy upon their heads. I am pressed to the conclusion that the little Advent Band will have to be sifted again and again, and God knows how many will be left. The sight of my eyes effects my heart, while I see some are being drawn away from the sympathy of the Gospel, conferring and seeking the few honors they can glean among the Adventists. It is true, that if they are so disposed they can find some; for God has not only chosen the weak, the poor, the illiterate, and the despised, but some Pauls, some that would and have graced the brightest circles of talent and refinement. But O how can we embrace shadows, when such living realities are about to burst upon us? Dear brother, or sister, suffer the word of exhortation; and as you value the price of your redemption, or the salvation of others, beware how you lavish your encomiums on any of God's children, even if they are doing well. Thank God and take courage, but do not tempt them to be lifted up, when they are wearing the beautiful garment of humility, which God loves. It certainly is duty sometimes to encourage the timid and doubting, and assure them that their gifts are appreciated. But be careful. Some will undoubtedly be lost by the fond injudicious conduct of others; and if many more are not, it is because their hearts are well established by grace. Again: I find harsh and unseasonable reproofs. They crush and dishearten—a word to discourage is wrong; but reprove cautiously, and be sure they have intentionally done wrong; and then do it mildly, but firmly and faithfully, and, if possible, privately. Perhaps I should not speak of those things, if I did not see we were almost to the judgment, where we must stand without spot, or wrinkle, or any such thing. I do rejoice that Zion will be purified, made white, and tried. The excellent of the earth will be found in her; she will represent the one altogether lovely; and when I find, as I often do, a pilgrim indeed, whether black or white, learned or unlearned, to me they are precious. Yes, the heart that is meek and beautified with salvation, shines in its own native loveliness, and even simplicity, and needs no foreign ornament, or borrowed dress. I know I love refinement, and elegance, and beauty, but I love piety better. O, I long to partake, in its fulness, all the graces which can never on earth be complete, tho' perfect in love, in motive, to err is human, and we shall find that human weakness will attend us quite through. Well, toil on, poor weary pilgrim, we are passing away from earth, like a midsummer's day, but *nearing home*, praise God. "O my longing heart, my longing heart is there." Patience clips my wings but a little longer, and my anchor drops within the vale. May God help us to press on, endure to the end, and be saved when Jesus comes in 1854.

VESTA N. CUDWORTH.
Charlemont, Mass., Sept. 21.

BELOVED PILGRIMS IN THE LORD:—To the praise of God I am still on the track of truth, bound to Mount Zion, the city of the living God, feeling that nothing shall be able to separate me from the love of God which I have in Christ Jesus, my Lord. O praise the Lord forever, for the present truth that is now illuminating our pathway in this dark and cloudy day. We truly have the light which shines in a dark place, by which we can walk until the day dawns, and the day star arises in our hearts, which I believe with all my heart will be realized within a few short weeks. I praise the good Lord in the language of my full heart, when I see by the word of the Lord, we are almost within hailing distance of the promised land of rest, for which the weary, way-worn pilgrims have so long sighed. Well may we rejoice, for our King is coming to release and bless us in the seventh month, according to the types. And it makesme rejoice with joy inexpressible and full of glory. With Caleb and Joshua I can say, we are well able to go up and possess the goodly land. O, glory at the thought of going to God! All my soul is exulting where joys are eternal.

O ye faint-hearted and fearful, fear not; for your God will come. He will come and save you this year. O ye desponding and lonely pilgrims, cheer up: "the day breaks o'er thee." Thine afflictions and tears are almost ended, praise the Lord, when you will receive an eternal weight of glory with all who come up "out of great tribulation, having washed their robes and made them white in the blood of the Lamb." O, I do mean to number one in the triumphant throng, and help swell the hallelujahs around God's dazzling throne! O come, Lord Jesus, and come quickly, is the prayer of my heart. Your sister in the love of the truth, expecting to sing the song of victory this year, praise the Lord forever.

L. W. BRAGG.
Worcester, Sept. 16, 1854.

Dear Brother Merriam:—It is with pleasure that I take my pen in hand to inform you, and the readers of the *Crisis*, that I am convinced that within a few *weeks*, the Savior will come in the clouds of heaven.

I deeply regret my past strong stand against the time question, both in my preaching and writing; but it was, in part, in consequence of my honest (yet *incorrect*) views of the "*King of the North*," which I claimed to be *Russia*.

This letter is not written for the purpose of proving that Russia is not the Northern power spoken of by Daniel, (as I intend to prove this in another article;) but for the express purpose of confessing my faith in the Savior's SPEEDY coming. O, I rejoice that Jesus is so soon to gather the saints, and I shall boldly proclaim it to the world; but my heart is pained within me, when I call to mind my past opposition! Ministers and people, be admonished to desist from a similar course. More anon, D. V.

W. SHELDON
Buchanan, Mich., Sept. 7th, 1854.

ORRINGTON, Sept. 22, '54.

Brother Merriam:—I would just say through the Crisis, that I have believed with all my heart that the Lord would come at some point in this year; but now believe it will be on the 10th day of the seventh month of 1854, when the High Priest will come out of the holy place which is heaven itself, and bless those that have waited and come to the 1335 days, which will end this year. I believe that the 2300 day vision commenced in the seventh month 447 B. C., and "at the time appointed, the end shall be," which is the end of the 2300 days. Daniel was to go his way till the end be, and stand in his lot at the end of the days. Most of the Brethren in this region are looking with much interest to the seventh month this fall; and I believe, with all my heart, "*Millerism*" ends here. Yes; "He that is to come will come, and will not tarry. Now the just shall live by his faith." May the Lord help us all so to live, that when he comes we can say, "Lo! this is our God; we have waited for him; he will save us."

Yours, looking for deliverance between this and the second day of November next.

WILLIAM CHAPIN.

We have received several hundred tracts of different kinds from Bro. Hart, viz: the *Laodicean Church or the Judgment Age*, by S. S. Brewer; an *Exposition on the Book with Seven Seals*, by S. S. Brewer; the *Battle of the Great Day*, by C. N. Sargent; The *Traditions of the Present Age Exposed*, time revealed, &c. Persons desiring any of the above works will be supplied at a low price.

We have a few copies of the last edition of the *Great Crisis* in Human affairs which in view of the shortness of time, we will sell at a very low price. Our price has formerly been 33cts but will sell what remain for 20 cts. per copy.—Single copies can be sent by mail to any part of the United States, postage prepaid is only 11 cents.

Our tracts of *Investigation* by F. H. Berick, are all gone.

The New Hymn Book called the *Jubilee Harp*, can be had by applying to Oliver Hart, Concord, N. H., or to J. French, Lowell, Mass. Price 15 cents wholesale; 20 cents retail.

Meat in due Season.

1. It was giving meat in due season, when *Paul in his time* wrote to his Thessalonian brethren, "Let no man deceive you by any means; for *that day cannot come*, except there come a falling away first and that man of sin be revealed—the son of perdition."

2. It was giving meat in due season, when *Luther in his time* as a faithful watchman of Zion informed the humble followers of Jesus who lived *after* the falling away (under Constantine), and after the revelation of the man of sin, (Pope of Rome,) that *that day cannot come* till after the termination of about 300 from years from thatpoint.

3. It was giving meat in due season, when *Wesley in his time* told his contemporary believers in the Gospel of Jesus Christ, that in a *little while that day* will be at hand and all things be fulfilled.

4. It was giving meat in due season, when *Br. Miller*, (blessed be his name,) stirred up the church of God, in causing her to go forth to meet the Bridegroom; and it was to fulfill Scripture that the BRIDE should be disappointed, the BRIDEGROOM tarrying; and it is *now* to fulfill *all* Scripture that the sleeping, slumbering Church should be aroused by the True Watchman "giving meat in due season." "Behold the Bridegroom cometh, go ye out to meet him."

Dear Brethren and Sisters, Scripture never failed to have its fulfilment, to the very letter; what reason then, I say, to admit the least doubt that our Jesus and Redeemer, whose words, as given and made known to us by his holy prophets, *never failed* to be fulfilled from the time of the creation of the world to this very day, should now fail to fulfill them, in regard to those few days or months in the future?

Genuine faith in God, is to believe His word in regard to the *future*, as well as to believe it, in regard to the *past;* and forget not that the *nearer* we approach the day of the Lord, the *greater* the *trial of faith* will be, in as much as *not by observation* but *by faith only* we shall be enabled to discern even the *definite time* of his coming. May our prayer—answering God, give us sufficient grace to endure unto the end.

In just so much as it was the duty of faithful watchmen to preach *in times past*, the day of the Lord; 1st., afar off, 2d., nearer, 3d., in a little while, 4th, at the door; *so* when according to the Scriptures, all mysteries shall be finished, and all the books unsealed, to be read and understood by the Church at the time of the end, nothing short of the preaching of definite time, may safely be considered as "giving meat in due season."

Bear the burden of the day, my brethren, and shrink not at the sneers and scoffs of the professors of the Gospel of Jesus Christ, without and within camp, which necessarily will follow you, if you advocate the doctrine of "definite time."

To preach the day of the Lord is the preaching of ages past, indefinitely.

To live for present truth, to suffer with Christ in the year 1854 A. D., is to preach, according to the best of my conviction, the termination of all prophetic periods, with the termination of the Jewish year 1854.

I shall endeavor to prove this my position in presenting to the public for earnest examination and consideration in a few days from hence, a chronological chart founded solely on the word and sign of our Saviour, Matt. xxiv. 29.

A. S. STOUS.

Westfield, Sept. 14, 1854.

We are sorry to say that some notices must be defined till next week, for want of room.

Three Days Later from Europe.

The steamer America arrived at Halifax Sept. 28th, from Liverpool 16th, P. M.

Austria and Prussia.—The Western powers have expressed themselves satisfied with Austria's resolve to remain for the present in armed neutrality.

The War.—The Czar has directed his General-in-Chief, to pass the Pruth with his troops from strategeti motives, and Russia will keep on the defensive.

The expedition to the Crimea has sailed. It was the largest naval force ever concentrated, consisting of 700 ships, carrying at once 70,000 men, with horses, guns, pontoons, tents, provisions, and all the material of war. The fleet is manned by 25,000 seamen, and carries 3000 cannon. The land force comprises 25,000 English soldiers, 35,000 French, 10,000 Egyptians, 5000 Tuniseans, and 5000 other Turkish soldiers. On the 3d, the greater part of the English squadron, with the British troops on board, and on the 5th, Marshal St. Arnaud and the Turkish part of the force, left Varna, to join the expedition at Fidonse or Serpent Island, off the mouth of the Danube. Not much is known of the Russian preparations.

A new levy of ten men in every thousand throughout the western part of the Empire has been made.

The Baltic.—There is a report that the Baltic fleet is ordered to return to England, which causes apprehension that the Russian fleet will escape from the Baltic and commit depredations upon commerce in the open sea. There is also a rumor that Sir Charles Napier wishes to resign.

The Danube.—The Russians have evacuated Brailon and Galats, consequently the navigation of the Danube is free. On the 4th Gen. Luders removed his head quarters from Galats to Reni. Before leaving he blew up the fortifications and strand batteries.

It is reported that the Turks entered Faksečlamy on the 6th.

Count Coronini, at the head of 4000 Austrians, entered Bucharest, and was formally received by Omar Pasha with a Turkish division and a detachment of Wallachian militia.

The London Daily News reports that there are already disagreements between Omar Pasha and the Austrian commanders.

Asia.—The Russian army corps recently under Prince Bebuterff against the Turks on the frontier of Georgia, has made a sudden and unexpected retrograde movement upon Gumri.—The Turks found the Russian camp deserted, and ten guns spiked. It is not known whether the retreat was caused by the success of Schamyl with a large force near Tiflis, or by the report of the allied movements in the Black Sea.

The rupture between Persia and the Ottoman Porte is complete.

Czar's Reply.—The answer of Russia has been officially notified by Austria to the representatives of the Western powers. The substance of which is that Russia expresses surprise that Austria should have transmitted such proposals to St. Petersburg, unaccompanied by any concession on the part of the Western powers; she therefore rejects them. The Czar infinitely regrets that he has been unable to accept the last overtures made by Austria. He considers that he has made every concession compatible with the honor of Russia.

Of the preparations of the Russians, the London Times of the 12th says:

"There can be but little doubt, in spite of his vain glorious bulletins, that we begin to press the Czar hard, and his discomfiture is manifesting itself in many ways. A proclamation, it is said, has been issued by a Russian General to the inhabitants of Odessa, commanding them, in case the allied forces should attempt the capture of their city, to reduce it to ashes and to retire to a town in the interior.

By way of giving effect to the injunction, it is in the same edict expressly declared that any persons remaining behind or making any attempt to extinguish the flames will do so at their proper peril. The purport of this order, in fact, is to make the utter destruction of this important and populous emporium compulsory upon its own inhabitants, who are directed to set fire to their dwellings and consign their property to ruin under threats of all the punishments with which disobedience can be visited by a government like that of Russia. If this announcement is true—and we have no reason to discredit it—the annals of modern wariare may be searched in vain for a proceeding so indicative of barbarism, ferocity and folly."

FIENDISH RELICS.—There is in Venice a chamber in which you may see the engines which have been invented by the earthly devilry for the persecution of truth. It must resemble the private inquisition in which that diabolical amateur, Cardinal Caraffa, found the delectation of his soul. The rack, the horse, the boot, the cord, the wheel, the strangling chair, screws for thumbs and arms, machines to crush, or compress, or dislocate, or stretch the human frame, are collected, as ghastly memorials of those regretted days when Europe gave her idolatry to Rome. There are bottles and vessels once full of strange and subtle, slow or rapid poisons; scent boxes which conceal knives, to leap out and gash the woman's cheek who used them; jewel cases, from which long sharp needles darted forth, or a pungent detonating powder exploded to blind her who bent over to admire the contents. There are necklaces made to contract and strangle the wearer; bracelets to lacerate the arm; helmets, gauntlets, breast-plates—all forms of fiendish ingenuity—the relics of the time when sunken-eyed, shaven-crowned families of the holy office could gloat over the sudden horror and agony of some young girl, whose snowy form they extended and racked, to conquer her modesty, her piety, or her virtue, or some faithful martyr, refusing to sanction the tyranny of a corrupted church.—*Life of Turquato Tasso: Biographical Magazine.*

A VISIT TO KOSSUTH.—A writer in The Independent thus describes a recent visit to the great Hungarian revolutionist:

"Of America he says, that he has not the slightest expectation of her ever lifting a finger for the liberal cause in Europe; and as for England, they had no hope of her. They were determined now, in Hungary and Italy, *to fight their own battles.*

"He has evidently constant communication with Hungary, and knows the tone of the people. It is plain the general feeling is not materially different from what it was in 1851. The people look with unchanging purpose to deliverance. A silent, sullen determination has spread, which grows deeper with time and more intense under the new burdens and shame of Austrian tyranny.

"The feeling with Kossuth and all is, that if Austria now sides decidedly with the western powers, as she seems likely to do, the Czar, driven to the wall, would use any and every means to meet his adversaries, even to the arousing a revolution in Italy or Hungary. The opinion is that his money has already been employed in Spain, in order to call away the attention of the French Government to matters nearer home. We have conversed with Louis Blanc and others, and we do not believe there is a French Liberal who would or could accept aid from the Emperor of Russia. But of course the Italians or Hungarians feel differently; for, as Kossuth says, the object of the French is to change their own internal form of Government, in which they need no outside assistance; of the others, to throw off a foreign tyranny, for which any aid would be acceptable. Kossuth, as all must do, recognizes the exceeding acuteness of the Austrian diplomacy, as well as the narrowness and blindness of the English, by which Austria has almost rescued herself from the most dangerous position in which a government ever was placed, and has, at the same time, never benefited her unnatural allies, but steadily advanced her own interests

"The whole conversation showed that he was steadily at work for his cause, and that his hopes are strong for ultimate success. The strong determination is reached, that henceforth Hungary must depend on herself; and her sons, like brave men, must do their best, and leave the result to God"

ANOTHER RIOT PROVOKED BY CATHOLICS.—The Cincinnati Gazette of Sept. 26th, gives the particulars of a riot on the preceding Sunday, in that city. It was occasioned by the attempts of the Germans, (Catholics doubtless) to prevent the Presbyterians from opening a Sabbath School, near the White Mills, in the 12th Ward. The second Sunday after the school was opened, a party of Germans waited on the managers of it, and requested that it might be discontinued. This not being done, on the next Saturday night the school room was entered, the books were torn to pieces, and the furniture broken up and thrown into the streets. Nothing daunted, the Trustees procured another room and fitted it up. But the Germans swore its destruction if the school was opened in it, and the death of the parties who should make the attempt. To avoid a riot, the trustees did not open the room. In the meantime, the story had got circulation and produced great excitement, and by eight o'clock in the evening hundreds were assembled upon the Harrison road ready for a fight. Soon an attack was made on some German houses, one of which was completely riddled. This brought on a general fight, in which clubs, stones and pistols were freely used, and a scene of the utmost confusion produced—women and children running in every direction, screaming, while the men were fighting like madmen. After three men had been shot down and a number of others more or less seriously injured, the Germans retreated. The other party then attacked the Western Avenue House, broke in the windows and doors, threw the furniture into the road, and then dispersed. The Police all this time were *non inventus.—Boston Traveller.*

FURTHER OUTRAGES—A WOMAN AND THREE MEN WOUNDED.—We regret to state that the outrages which have disgraced our city for the last week, and which we had hoped were forever at an end, were renewed last night under circumstances of still greater atrocity, if possible, than has ever heretofore characterised them. Between 9 and 10 o'clock, as Mr. Cooper, a member of the Board of Assistant Aldermen, was sitting on the balcony of his house in Suzette street, between Tchoupitoulas and St Thomas streets, in company with his wife, and Mr. Adams and his wife, a party of men came along, and without a word being spoken, one of them fired a pistol into the balcony, the ball striking Mrs. Adams in the arm, the blood from which spirted over Mr. Cooper, who was sitting next to her. This gentleman immediately gave the alarm, and cried "watch!" as loud as he could. The watchman from the corner above ran towards him, and the assassins started up, meeting the watchman and passing him. Before the thing could be explained, the murderous scoundrels passed out of sight

But the outrages of the night did not stop here. Sergeant Thomas, of the First Division police, reports that at 10 o'clock he found a man named Michael Hyde, at the corner of Magazine and Girod streets, with a terrible gash in the abdomen, inflicted by some parties unknown.

About the same time, a man named Downey was found on the corner of Tchoupitoulas and Girod streets, badly cut in the head and stabbed in the right side of the abdomen. These men were doubtless assaulted by the same party. Both were sent to the Charity Hospital.

We also heard of a Frenchman having been stabbed on Gravier street. Our informant told us that the wounded man had been carried off by his friends, and that no one appeared to know the assassins.

About 10 o'clock, Sergeant Kearney, of the First District police, having occasion to visit the upper station on Robin street, mounted a horse, and as he passed the Annunciation Market he was fired upon by a party of men concealed in the upper end of the market; but fortunately neither he nor his horse were hurt, and the latter, frightened by the report, rapidly bore him away.

We make no comment on the above mentioned transactions. The utter powerlessness of the police has been shown, and the only remedy lies with the citizens of New Orleans. Will they act, and at once?—*New Orleans Picayune, Sept 23d.*

The last accounts from New Orleans were that quiet had been restored, and that the Mayor had sworn in a large special police force to act in the event of any further outbreak

☞ Extract from a London Correspondent of the Boston Traveller.

In all negotiations, hitherto, the natural views of Austria have been most deeply interested in the South and East—those of Prussia in the North and West. In pursuance of these interests, the object has been to acquire such an influence in the minor German States, as would incline them to one side or the other. The Bund has been consulted, cajoled, intrigued with, bribed and threatened; and the Bund has throughout entertained the idea of acting for herself, without being seduced into war either to the right or the left. But as things have gone on, absolute neutralities have become more and more difficult, and it is all but certain that the Austrian policy has prevailed. Not only have Hanover, Baden, Hesse Cassel, and Hesse Darmstadt approved of the Southern course, but Brunswick is understood to have adhered, and the change of King in Saxony is said to have thrown the weight of that kingdom, previously so fluctuating, into the same scale. A glance at the map will show the importance of these moves; and it is no less important to believe that Bavaria, implicated in Prussian relations and warmly courted by Russia, must, whatever the inclination of her government may be, finally coalesce with Austria. And mentioning "inclinations," either of courts or people, it is worthy of remark that there is not throughout Germany any love of England to be discovered. On the contrary, there is extreme jealousy, and the wonder of all wonders, and occasion of infinite hatred is the cordial, and, to the Germans, inexplicable union between England and France. In these feelings lie the germs of future action; and yet they have scarcely attracted the least public notice. But already may be anticipated their effect when it is observed to operate so far upon the reluctant and trimming government of Prussia as to induce, at the latest moment, a nearer approach toward the Austrian alliance and common cause. There is no doubt that the imperial and imperious rejection of the four bases on which to treat for peace, by the Czar, has forced his brother-in-law into this aspect; for it places him in the dilemma of giving up his Russian predilections, or risking the resistance of his subjects, backed by the opinion of the German Empire.

The mortality from cholera last week, in London, amounted to 1927, more than doubling the usual weekly average. The total of deaths within the seven weeks is above 4,000.

[illegible] uninterruption, and the most productive crop grown in England, for a number of years, has been fast carried, so that nearly the whole may now be pronounced safe against even the worst change of season, were it to happen—of which there is no indication. During many days the heat has been tropical, and Death too has been reaping a copious harvest from the scythe of cholera. This inexplicable malady appears to be scattered all over the world, as if it might be the beginning of a fate destined to grow up and consume the human race, and prepare the earth for a new and superior creation. For there is

"A Providence that shapes our ends,
Rough hew them as we will,"

and the universality of this destroyer suggests matter for serious reflection. In limited localities in the metropolis it has broken out with fearful mortality; and people ascribe these exceptionable cases to sewers, and sink-traps, and uncleanness, and many other causes, which do probably contribute to the fatality. But they do not account for it in other quarters. They do not account for it in a ship at sea, struck all at once as if by a simoom, and its crew decimated within eight and forty hours. They do not account for it in clean and healthy situations.

They do not account for it in a moiety of the places where its visitations are desolating, under circumstances widely different to each other. And in this country there appears to be quite a general pre-disposition to the disease, throughout [illegible] only the mental or physical touch, in addition, to convert the slight affection into irremediable death within the space of a few short hours. If we may judge from the intelligence received from foreign countries, the same condition is spread all abroad. In France the greatest ravages have been experienced at Marseilles, but there is no part free.

The same applies to Italy, where Naples has been the most severely struck. After the capture of Bomarsund, in a cold climate, several hundreds of French soldiers perished by Asiatic cholera. No wonder its horrors have appalled the numerous armies in the East and laid thousands of gallant fellows in their graves. It is reported to be declining there; but the living are almost as much to be pitied as the dead.

It is indeed melancholy to read of noble regiments, composed of men in the prime of life, unable through sickness to march beyond a very few miles—two or ten;—what a reduction of armed strength there must be when individual weakness to this extent is witnessed and confessed. War is dreadful, but pestilence is horrible. There are no triumphs to afford solace and support (poor as they may be) to human nature. There are no shouts of victory, no blaspheming Te Deums, no exultation, no rejoicing. Blank, silent, dark and dismal is that awful route on which companionship only aggravates the distress and dismay.

What avails it that the wretched serf of Russia suffer also, and probably more; the future throughout is a miserable one, for the philosopher to lament and the Christian to condemn, aye, and even the Mahommedan to bewail.

The Duke of Cambridge and Prince Napoleon are reported hors de combat from illness, and the obituary of many British officers, which appears in the London journals after every arrival from Turkey, speaks volumes of the mortality that has prevailed in the inactive camps and barracks on the Ottoman frontiers. In America you are aware of your own afflictions.

P. T. O.

The Saint's Farewell.

BY A. B. DRAPER.

Farewell, vain world, farewell—
You may not tempt me more;
Eternal life I will not sell,
For all your boasted store.
You've promised rest, but yielded none.
Farewell, I seek a Heavenly home.

I've found the precious pearl,
I've tasted joys to come,
I shall be satisfied,
When all the saints get home.
While here, my constant prayer shall be,
Come Jesus, come and set me free!

Lord, hear thy children's cry!
Amid the wicked throng,
They raise their voices high,
And cry, "O Lord, how long"
Ee'r thou wilt come, and bid us rise
From this dark earth to yon bright skies?

Come, usher in that day,
Which ends the Pilgrim's wo;
No longer would we stay,
Where dwells our master's foe.
We long to be, where life is sure,
Where friendship, peace, and love endure.

Here on the Usurper's ground
True comfort find we none,
When will the welcome sound
Be heard, "*ye saints Come Home?*"
O could we hear that Heavenly voice,
How would our grateful hearts rejoice!

Lord, while we linger here,
O give us strength to bear
The ills that us surround,
And make us still thy care:
And when this state of trial's oer,
O gather us to part no more!

Obituary.

Died in Lowell, Mass., Sept. 18, Brother Achelans Welch, aged 43 yrs. 8 mo

Dear Bro. Merriam: It is painful indeed, to announce to the church of God, that one more of its members has fallen a victim to the cruel and relentless hand of death. Bro. Welch was of feeble constitution and delicate health, and after five weeks of raging fever, he calmly and peacefully fell asleep in Jesus, without a struggle or groan, and with a bright prospect of a speedy and glorious resurrection to immortal life.

Through the Providence of God, it was my privilege to be with him the last few days of his illness; and although his sufferings were extreme at times, a more perfect example of meekness, patience and resignation to the divine will, it has never been my lot to witness.

We thought him dying a number of times before the final conflict came. At such times his mind seemed to be clear and his language extremely impressive. I think he had very clear views of the near approach of the judgment. One time, when his family were weeping around his bed, he exclaimed very emphatically "probation is ended; shed no tears for me; I am safe in the rock that was cleft for me." "I have nothing to fear, but let your tears flow for yourselves; and make me an unbroken band in our Father's Kingdom. At one time he said to one of his daughters, "witness to the truth;" to another, "[illegible] the Lord [illegible] a [illegible] faithful a few days longer, and meet me again in glory."

The morning of the day he died, he said to us, "do not try to keep me here any longer, for I think it is the will of God to take me home; and I want to [illegible] the wicked world. Said he, "tell the children, Archelans Welch says, not unto us, not unto us, but unto thy name be all the glory." To his weeping companion he said, "the Lord will take care of you and the children."

A little before he died, he asked us to sing. On being asked, what he desired us to sing, he replied "glory—Hallelujah."

Bro. Welch has left a widow and thirteen children to mourn his loss, but thank God, they "sorrow not as others that have no hope."

O, my Brother, I do praise God for the prospect that death will soon yield up his prey to the mighty Conqueror, who has the keys of death and hell.

LYDIA S. ANDREWS.

Essex, Mass.

Fell asleep in Ware Village, Mass., Bro. Christopher C. Derby, aged 34 years. He left the world rejoicing in full faith of soon seeing Jesus.

A. S. DERBY.

Oakham, Mass., Sept. 26, 1854.

Died at her father's residence, in Hancock County, Ill., near Boscoe, Sister Juliana Wood, of Pulmonary Consumption. The deceased was a member of the church of Adventists at Boscoe. She greatly desired to live until her Redeemer should come again and bring all the Saints with him; but a short time before she fell asleep she expressed a desire to be at rest, and her trust was in God. She lingered about two hours, then calmly fell asleep in Jesus, at two o'clock Tuesday P. M., Sept. 12, 1854. The last preaching she ever heard, was from the lips of Bro. Burnham, about the middle of June. That discourse was a great satisfaction to her, and may God sanctify this affliction to his dear people, and to the afflicted and bereaved family.

W. C. PAGE.

Conferences.

Bro. Merriam:—If time continue and Providence permit, there will be a Conference in Manchester, commencing Oct. 13, at evening, and held over the Sabbath, and as much longer as expedient. Bro. E. Burnham will be present. All Brn. that can attend, are heartily invited to be present. Come, one and all. Provisions made for those that cannot provide for themselves. In behalf of the Church of God.

W. C. ABBOTT.

Appointments.

By God's Grace, I will attend a meeting in the vicinity of Kimball Hill, in Groton, N. H., commencing Thursday, Oct. 5, where the Brn. may appoint. Will Bro. J. G Smith attend?

DANIEL S. HOLT.

I will preach at Northampton Village, N. H., in the Methodist meeting House, on Sunday, 22d of Oct., at 10 o'clock, A. M., Providence permitting, and at Southampton at 10 o'clock and at 2 o'clock, and in the evening, according to the request of Bro. S. J Eaton, where he shall appoint, the Sabbath following.

Yours truly. ELDER WYATT.

Sept. 23d, 1854

NOTICE.

If the Lord will, we will commence a meeting at Hollis, on Friday, Oct. 6th, at 7 o'clock, P. M., and continue over the Sabbath.

JESSE PARTRIDGE,
R. R. YORK.

Saccarappa, Sept. 29, 1854.

TENT MEETING IN INDIANA.

There will be a Tent Meeting near Union Mills, Indiana, to commence Sunday, Oct. the 15th, and continue as long as thought advisable.

F. H. BERICK.

TENT MEETING AT LINCONVILLE, ME.

There will be a Tent Meeting in Linconville, Maine, near the spot where the meeting was holden some five years ago, to commence Oct. 4, and continue over the Sabbath. Brn. Couch, Cummings, Colby, Berick, and others will be in attendance.

Provision will be made for board on the ground; it is hoped, however, that all who can, will come prepared to board themselves. Let those who can, bring their Tents. Those from the West, who attend this meeting, will find good conveyance from Boston, Mass., or Portland, Me., by steamboat, and will stop at Camden, Me., some three miles from the ground, where there will be carriages to convey them to the meeting.

J. K. PATRIDGE,
J. POPE,
GEO. L. MCKENNEY.

It was thought best at first to hold the above meeting at Whitefield, but after mature consultation, the Brethren concluded to remove it to Linconville.

THE LAST TENT MEETING.

There will be a general gathering of the saints at Exeter, N. H., commencing Friday, Oct. 6th, and continuing ten days.

As this is the last meeting of this kind ever to be held before our King comes, we invite our Brn. in this and the neighboring States, to come and worship with us; we care not from how far; for we should like to meet our Brethren from the uttermost parts of the earth, if possible, to enjoy with them one heavenly season, even before our Lord comes.

The object of the meeting will be to glorify God—to make a greater effort as we see the day approaching, to meet together, to exhort one another, and comfort each other's hearts, that our mutual faith may be strengthened, and we prepared for the great day of God.

Ample provision for boarding and lodging will be made for all, and should it be wet or cold, they will be made comfortable.

The meeting will be conducted on the free principle, that none lack; for distribution will be made to all as they have need. So, dear Brn and Srs., one and all, who can, come in and let us share and praise together; and may God grant that it may prove a preparatory step indeed for the final gathering of the saints.—The meeting may not close till our dear Saviour comes.

Those that can, who are commissioned of God to give *present truth*, are invited to attend.

Brn., bring all the tents and bedding you can. Remember this.

Arrangements will be made with the R. R. companies for a reduction of fares.

A place of worship will be fitted up to seat comfortably from five to ten thousand persons.

For the Master's cause.

J. HEMENWAY,
J. CUMMINGS,
I. ADRIAN,
S. S. BREWER,
J. W. BRITTAN.

If time continue, and the Lord willing, I will be at Old Town, Me., Sept. 29; Bradley, Sept. 30; Greenfield, Sunday, Oct. 1st; to attend such meetings as the Brn. may appoint at said places.

R. H. CLARK.

If time continues, there will be a Conference at our place in Freedom, N. H., commencing Thursday, Oct. 5th at 7 o'clock P. M., continuing over the following Sabbath. Bro. Spinny, Thompson and J. Smith are expected to be present to give the word. Come, Dear Brn., in the name of the Lord.

FREDERICK PHILBRICK.

If the Lord will, I will preach in Hallowell, Oct. 5th, eve.
Bowdoinham, Oct. 6th eve.
Brunswick, Oct. 7th.
Some one will meet me at Frankfort.

E. HANSON, [illegible]

If time continues, a general conference of Advent believers will be held at Port Perry, Reach, C. W., commencing Oct. 12, at 7 o'clock P. M., and holding over Sunday. A general invitation is given to all from East to West to attend this meeting. We want a general rally. Come, Brn., come one and all, in the name of the Lord.

Those coming by [illegible] will [illegible] at Whitby, where the stage leaves every morning for this place. Call at the store of J. Bigelow & Co., Port Perry.

JOHN BOWES.

Port Perry, C. W., Sept. 23, 1854.

BRUNSON'S MILLS, Sept. 1, 1854.

I would say to the Brn. in Illinois, you may expect me to visit and preach the word in the following places:

Basco, Hancock Co., Oct. 8th, and continue over Sunday.

Lebanon, St. Clair Co., Sept. 11, and continue till the 22d.

I hope to see the Brn. from adjacent places at these meetings. Brn. can write me and direct to the above places.

T. G. EDWARDS.

ROCHESTER, N. H., Sept. 12, 1854.

I wish to say to the Brn in Wakefield, that I shall not be able to fulfill my appointment in that place the first Sabbath in October next, but if the Lord will, I will come as soon as possible.

B. R. HARRIS.

Notices and Requests.

Bro. Merriam:—Having just returned home from Northern New Hampshire, I was desired by the Brethren of Bethlehem, N. H., to say to you that they have obtained a Hall permanently in that town, to hold meetings in. They wish that any preaching Brn travelling that way, would call on Bro. John [illegible] Cheliss, or send an appointment. By request of the Brn.

W. C. [illegible]

Boston, Sept. 26, 1854.

☞ The brethren west are very anxious to see Bro. and Sister Howell this way soon.

D. R. MANSFIELD.

At Parisville, Ohio, they are anxious to have preachers come and give them the word of Life.

NOTICE.—The believers in the coming of the Lord in 1854 hold meetings in Pleasant st Hall, Museum Building, on Sunday, day and evening; also, on Tuesday, Thursday and Saturday evenings of each week.

In behalf of the Brn.

Manchester, N. H. W. C. ABBOTT.

Advent Brethren hold regular meetings at Lyceum Hall, in Lawrence, on Sundays, also on Tuesday, Thursday and Saturday evenings.

☞ Brn. in Lowell who believe in the coming of the Lord in '54, hold meetings every Sabbath at Merrimack Hall. Preachers from abroad will be obtained when convenient. Meetings in future on Sabbaths only.

CANAAN, Sept. 23, 1854.

In behalf of the brn at Buffalo, N. Y., I would say through the Crisis, to any who are preaching present truth, give them an appointment if possible. They are laboring for God there. They have put up a board Tabernacle to sound the "Midnight Cry" in, that the city of Buffalo may be warned and souls saved. There is an open door and a great chance to do good in Buffalo—lend them a helping hand brn. in this time of need.

J. CUMMINGS.

PARTICULAR REQUEST.

Will Brn Berrick and Couch come into this region and hold one Conference soon? We are exceedingly anxious to have them come. I believe they will have a good hearing. "*Do come over and help us.*" If they cannot come, will not Bro. I. Adrian, or some other able Watchman come and sound the alarm in this section once more? There is not a Watchman in all this region to tell the people when the Lord is coming.

In behalf of the Brn.,

C. L. PERCIVAL.

The place for a meeting will be the old Meeting-house in Hatley, C. E.

☞ It is requested that Bro. Edwin Burnham, or some other ministering brother capable of presenting the argument on definite time in a clear manner, would visit Lee, N. H. Should any one comply with the request he will please give notice through the Crisis.

BENJ. DUBOIS.

Business Items.

Bro. S. H. Bice:—We have not got them.

Bro. J. Hyde—Shall we direct your paper to East Haverhill or North Haverhill, N. H.?

☞ Bro. E. Burnham: Bro. Adrian requests us to say that he cannot be with you until one week later, in consequence of previous engagements.

☞ Bro. A. W. Sibley: Bro. French requests us to say that your money was received.

☞ Bro Harding—all right.

☞ Bro Z. Campbell, we would be happy to hear from you.

We have on hand a few copies of "The Church not in Darkness," by H. L. Hastings.

My post-office address hereafter will be West Poland, Me.

R. R. YORK.

☞ Notices and appointments must be written as they are expected to appear in the paper.

☞ We hope persons returning papers to have them discontinued, will be careful to give the P. O. address to which they are sent.

☞ The Lithographic Charts can be sent by mail for 10 cents, prepaid, anywhere within 300 miles. Price of the Charts, $3,00.

Agency.

Bro. Geo T. Adams, Boston, No. 167 Hanover street, is authorised to receive money and orders for the World's Crisis. He will have on hand at wholesale and retail, the following works: The Lord soon to come, Advent Hymn Book, Historical Extracts, a Tract by F. H. Berick on 1260, 1290, and 1335 days of Daniel and John.

Cash Received.

Geo. Wood, F H Smith, H Rogers 2d, C Barnes, S Cook, E Witherell, A W Greggs, O Plasted, B Merrills, J Spinney, C Willoughby, D Fifield, J Elkins, Daniel Veasey, S Boardman, T Chase, J Clark, F Davis, A Hastings, S Osborn, O Haynes, L Jones, Wm Smith, J Whorey, Ireland, W C Page, Wm Carpenter, M Burbank, M Wright, L M Whitney, an Unknown Hand, S Warner, C Walker, Wm H Davis, [illegible], L Parsons, V Fisk, [illegible], S Tucker, A Wilkerson—$1 each.

M Smith, T E Lang, J S Dollof, [illegible], M Chase, G Clark, A M Higgins, [illegible], B Palsifer, Charles Macomber, [illegible], Daniels, Josiah Blaisdell, W Pierce—50 cts each.

Miscellaneous.—W Burnham $2, [illegible], $3, W M Maxfield $2, W [illegible] by Dr Pierce at this [illegible], H Cross $5, J Cole $2, [illegible] $2, [illegible] per Brn. in Maine $20.00, [illegible] Brn. in Boston $20, [illegible] Webber $2, B Gifford for the church in [illegible] haven $21, [illegible], [illegible], W McCulloch [illegible], J Cranmell 25 cts, S Hall $2, G J Turner [illegible], [illegible] $2, [illegible], [illegible] for Brn. in [illegible], [illegible] $2, [illegible], [illegible], [illegible], [illegible] $20, [illegible] $20, E H Couch $2, D R Mansfield $20, I Damman $10, J Cromnell 75 cts., L Parsons $2, G J Turner 25 cts.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, AUGUST 18, 1855. NUMBER [illegible] No. 1

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

S. J. VARNEY, *Printer*, . . 27 *Central St.*

Particular Rules for Correspondents.

☞ All letters and communications must be addressed to Jonas Merriam, Editor of the World' Crisis.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

☞ Always give the name of the town and State from which you write, at the top of the page with the date.

For The Crisis.

Prophecy Fulfilled.

By B. P. Hildreth.

Articles have been multiplied on the fulfilment of prophecy, especially on the signs of the coming of Christ; and much light has been shed on the subject by conclusive arguments from vastly abler pens than mine; but the theme is inexhaustible, and has so filled my mind, that I thought I would add a few ideas in connection with our present circumstances, the opposition that we meet, and the absolute necessity of faith in God and His truth, to support us under the frowns and flatteries of a deceitful world.

The coming of Christ was frequently announced by Himself while on the earth, and that it will be a *personal coming*, we learn from Acts 1: 11. "*This same Jesus* which is taken up from you into heaven, *shall so come* in like manner as ye have seen Him go into heaven." And also Heb. 9: 28. "Unto them that look for him shall he appear the *second time* without sin unto salvation."

There were certain signs to precede His coming, some of which are contained in the 24th ch. of Matt., which were to be sure precursors of that stupendous event. Some of these prophecies were fulfilled under paganism, and Jewish persecution, as appears by their being beaten in the synagogues, but the great majority were fulfilled under papal domination.—The tribulation of the Church was "such as was not since the beginning of the world to this time, no, nor ever shall be." This was during the existence of the abomination of desolation spoken of by Daniel the Prophet.

But an objector says:—"all these were fulfilled on that generation, when Jerusalem was destroyed; for the Savior says, 'This generation shall not pass till all these things be fulfilled;' and I know not of a parallel case in the Bible, where the word this, is applied to any future time." Look, then, at Ex. 12, where the passover was instituted. The Lord commanded Moses to speak to the children of Israel that they take a lamb for an house, on the 10th day of the 1st month; they should keep it shut up till the 14th of the same month, when the whole assembly of the congregation should kill it in the evening. "For I will pass through the land of Egypt *this night*, and will smite all the first born in the land of Egypt." Now did not the words *this night* refer to the night of the 14th when the passover was kept? It was thus fulfilled; and moreover there cannot be two times of trouble on the wicked that are both greater than ever have been or will be. We find one in Dan. 12: 1, which will fall on a wicked world; and we have no doubt that this in Matt. 24th is what was to come on the Church during her 1260 days of depression under anti-christ. Whatever the shortening of those days may mean, they are a subject of prophecy, and beyond all doubt were fulfilled in their season.

An exhortation comes from the blessed One—"whoso readeth, let him understand." Understand what? That the times and events of which Daniel prophesied are fulfilling in the world. "Immediately after the tribulation of those days, shall the sun be darkened, the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." These have all had their fulfilment. "And when ye see these things, know that it is near, even at the doors."

The generation which has seen the most prominent signs of his coming, has not yet passed away. Mark says, "The Gospel must first be published among all nations;" and does not Paul affirm that the Gospel was preached to every creature under heaven, (Col. 1: 23,) even under the domination of pagan Rome? Says Matt., "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Has *this Gospel* been preached in all the world? Whether this can be be ascertained to a certainty or not, we do not know; it is supposed to be so.—We know that we are living in the days of those kings represented by the toes of the image, in which the God of heaven will set up His kingdom; that we are on the verge of the great day of God Almighty, nearing the final point.

Yes, says an objector, but you will never learn where that point is by Millennial arithmetic, nor can you know till you come up to it; "for of that day and hour knoweth no man, no, not the Angels which are in heaven, but my Father only."

Why do you apply this verse to the day of judgment, and all the rest of the chapter to the destrucion of Jerusalem? We do not suppose that it was any part of the mission of Christ to make a revelation of the time; but we believe it is elsewhere revealed, which we should understand if our chronology was perfect.

Says another, "your time has passed, and you have made no confession that you did wrong in promulgating your views of the prophecies.

No, and we never shall; for though we were mistaken in the time of the termination of the vision, yet a great am[illegible] of truth was presented; and if w[illegible] not advanced the truth, we [illegible]heart be- should have resisted the Holy Spirit; our labors were labors of love, both to God and man; we believed that God was in the work, and we still believe it; we were honest and sincere in our belief, and had the blessing of God in our own souls, sinners were awakened, and many of them converted to God.

Says another, you may as well say that Paul did right when he persecuted the Church; for he was 'honest and sincere, and verily thought that he ought to do many things contrary to the name of Jesus of Nazareth.'

Do you present this, as a parallel case? Yes.

A man that can produce nothing else, but the case of Saul of Tarsus while a murderous persecutor and fighter against God, in comparison with that of some of the meekest followers of Christ, must be hard pressed for material to maintain his opposition against them. But why descend to such low abuse?

"O, we intend no abuse: we know that we are on the very eve of millenial glory, but when we set a time for the fulfilment of prophecy, we lay our sacriligious hands on that which belongs alone to God, and boldly "Rush in, where Angels fear to tread."

Angels did not fear to look into these things, (1st Pet., 1: 12,) nor to ask, "How long shall it be to the end of these wonders?" An Angel did not fear nor fail to tell Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." And in all the Hebrew part of the book of Daniel, the Angels are represented as taking the most lively and active interest in all that is revealed; asking repeated questions, how long? how long? as if time was one of the most engaging items of the prophecy. An Angel did not fear to lift up his hand to heaven, and swear by Him that liveth forever and ever that time shall be no longer; but in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished.

"But Jude says an Archangel did *not dare* to bring a railing accusation even against Satan, and if you are sincere in your professions that you are looking for the Lord, I am truly surprised at your opposition against us. Consistency is a jewel."

We have not followed cunningly devised fables, but proclaimed according to our understanding of Scripture, some of the awful solemnities of a coming judgment; the importance of a full preparation (by repentance, faith and love,) for that dreadful day. The love of God, the slain Lamb as an expiatory sacrifice, the calls of the Gospel, and the terrors of the law have all been presented to induce sinners to flee from the wrath to come, and embrace the only hope set before them, that they might have an abundant entrance into the Kingdom. And is there anything so very immoral in all this?

We know that our message was from God; we were not moved by a wicked power, to take up the cross; we have had a mission to accomplish which we were shut up to, and if we had drawn back, we should have fled from God, fully convicted in our own soul of treachery against Him: and our work will not be completed till the Bridegroom comes: we shall wait patiently, if we can, continue our labor, and suffer on till the day of our deliverance, daily expecting to see Him. We shall endeavor to exercise a spirit of christian love toward all who give us any evidence that they have been born of God, whether our views of the prophecies correspond with theirs or not. We know that "love is the fulfilling of the law;" and that it is of God; moreover that God is love. His love is our example, for He sent His Son that we might not perish, "even while we were yet sinners, Christ died for us." "If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" We are taught that love is a test of christian character, yea christianity itself. "We know that we have passed from death unto life, because we love the brethren." "If thy brother tresspass against thee seven times in a day, and turn again (as many times) saying I repent, thou shalt forgive him. And not till seven times (only,) but until seventy times seven." And no one, however great his claims to religion or orthodoxy may be, has ever tasted the sweets of redeeming love, but is imbued with a corresponding love to his brother. He esteems him better than himsolf, espouses his cause, defends him in danger, sympathizes with him in distress, and breathes something of that pure and heavenly flame, which shone with so much lustre in the life and character of the blessed One. It *definite time* has been the head and front of our offending, we hope our opponents will lay aside their objections (now it is passed,) and all who do love God, labor unitedly together, as the cause of truth may demand. Not rendering railing for railing, but forbearing one another in love; "endeavoring to keep the unity of the Spirit, in a bond of peace;' and thus wait, and watch for the sign of the Son of man, who will reward every one according as his work shall be.

Says another, "The vision did not commence with the *petition* of Nehemiah, and there is no decree or commandment on record to him from the king; but there is one to Ezra recorded, from which the vision must have commenced; that is, the seventy weeks, which by the way, has no connection with the vision of 2300 days."

It will be seen in Neh. 2 ch., that Nehemiah asked the king to send him to Jerusalem to build it; and for timber for the gates of the palace, and for the *wall* of the city; and he says the king did send him, as he requested; and it is not to be supposed that the king would send captains of the army and horsemen with him, and a governor's commission, without giving him a commandment to build the city. But the materials which Ezra received consisted of silver and gold, for the purchase of beasts suitable for sacrifice, and wheat, and wine, and salt, all peculiarly adapted to restore the temple service; but not at all suitable for building *the walls*: and the prophecy says, "from the commandment to build Jerusalem, the streets and walls shall be built in troublous times," which Nehemiah did do; and there is no room for doubt that were our chronology accurate, the vision would be perfectly fulfilled within the first half of the Jewish year, 1855; but now, as far as human computation of time varies from an exact chronology, we must wait. The prophecy of the seventy weeks necessarily alludes, (though indirectly,) to something beyond itself, which Gabriel calls the vision; for which it performs the work of sealing up; and it would be absurd in the extreme to suppose it sealed up itself; and that it is a part of the 2300 days is proved by its being cut off from some greater number, for we find none such, but the 2300 days. I believe the midnight cry has been made, and that the next great prophetic event will be the sign of the Son of man, when the foolish virgins will discover their destitution, and cry, "give us of your oil, for our lamps are gone out."

Says another:—"But the Bridegroom has not come, and the cry has ceased."

It does not necessarily follow that the Bridegroom should come while the cry is being made. The parable gives time for both parties to trim their lamps, and separate; "and while they went to buy, the Bride groom came."

True, the cry has in a measure ceased, that is, *the time*, and was it not thus with Jonah after his proclamation had been fully made? "So Jonah went out of the city and sat on the east side of the city; and there made him a booth, and sat down under it in the shadow, till he might see what would become of the city." Jonah 3; 5. The Prophet believed God, though He was at first afraid to obey Him, because he knew that He was merciful, and he did not like to be called a false prophet; for though a true Prophet, he was subject to like passions as we are. The prophecy against Nineveh was conditional *as to time*, in all things else, positive, though the conditions do not appear in the announcement; nor does it appear that the Prophet knew positively that it was so, (though he evidently had some misgiving,) till after the time had passed; and hence, disappointment and grief ensued.

But no one will deny that Jonah's mission was from God. So I believe that Br. Miller's message was from God; the most prominent signs of Messiah's coming were then in the past, the smiter smiting his fellow was then fulfilled to the very letter. And when he and his cotemporaries took their lamps and went forth to meet the Bridegroom, they thus commenced the parable. Who does not recollect that thousands under his preaching crowded into the various churches, many of whom have since proved that they have no part nor lot in the matter, their hearts being not right in the sight of God. But, (as might be expected,) when the last great movement was made in the Church, some of these mingled with the lovers of Jesus, and while appearing to others to be trimming their lamps, might be known by the poisonous fruits they brought forth. And this class will not be expected to become awakened to a sense of their lost state, nor find out that their lamps have gone out, till some supernatural occurrence shall convict them, when it will be too late to make their peace with God, and those only who are ready, will be permitted to enter the kingdom.

(To be Continued.

Letter from Br. W. Shepherd.

Elizabeth City, N. Y., July 4, 1855. }

Dear Bro. Merriam:—I send you enclosed * * as a mite to help sustain the Crisis, the contents of which, in general, I esteem very highly indeed. It truly is to me, at least, a welcome messenger, "meat in due season." I do hope that it may be continued until Jesus in glorious majesty shall appear. But sometimes I fear that it may not, (at least if the Master *seemingly* tarrieth much longer), knowing "that God has chosen the poor of this world." Yet, after all, it is to be hoped that there is sufficient means among the Brn. to perpetuate so excellent a medium of communication among the saints as the Crisis. And now may the good Lord prosper you, my dear Brother, in your worthy occupation—enable you, through the power of the Holy Ghost, to walk worthy of the vocation wherein you are called, being approved of God, as a workman that needeth not to be ashamed, rightly dividing the word of truth—the Lord be with you together with the entire household of God. And now, unto Him that is able to keep you from falling, and to present you faultless before the presence of his (Jesus) glory, to God only wise be everlasting praise and glory ascribed through Jesus Christ. Amen.

Your brother in Christ looking and longing for his coming in majesty and great glory, to give reward unto His servants, the Prophets, and as many as love Him, both small and great; and to destroy them which destroy (or corrupt) the earth. Amen.

William Shepherd.

For The Crisis.

The "midnight cry" fulfilled.

By Dr. A. Decker.

The only obstacle in the way of perfectly understanding this part of the parable, seems to be the inquiry, what are we to understand by the oil? Until we can satisfactorily settle this by the "Word," we shall never be able to appreciate, or fully understand this "parable." We believe that the Bible is as clear on this as on all other subjects, and we shall endeavor to settle this by an appeal to its sacred pages.

Heb. 11: 1. "Now faith is the substance of things hoped for, the evidence of things not seen."

2 Cor. 4: 18. "While we look not at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Thus Paul shows that *divine things* are only to be seen by the *eye of faith*, as *temporal things* are seen by the *natural eye*.

Again, "the just shall live by faith," but "without faith it is impossible to please God."

Eph. 2: 8. "For by grace are ye saved, through faith: and that not of yourselves, it (grace) is the gift of God."

Paul here shows conclusively that the only medium through which we can obtain the grace of God, or salvation, is faith. "For ye stand by faith."

Heb. 10: 35–38. "Cast not away therefore your confidence, (faith) which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him."

We think that the above quotations clearly prove, that faith is the oil of the parable.

The next question that arises, is, *how can the foolish virgins consistently ask the wise for faith, or oil.*" I answer: that saving and intelligent faith is always based on the evidences derived from the word of the Lord.

Rom. 10: 17. "So then faith cometh by hearing, and hearing by the word of God." That is, faith comes by hearing the word of God. So that, for any one to ask for faith, is to ask for the word of God.

V. 8. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach." Then Paul gave faith by preaching the word. But Paul speaks of a certain class of persons thus:—

"The word preached did not profit them, not being mixed with faith in them that heard it."

It is to this class, as we shall see, that the foolish virgins belong. What was to reveal the fact that the foolish virgins never had any genuine, living faith, and to cause them to confess that their lamps were gone out, and to ask the wise for oil? I answer: *the trial of their faith.*

1 Pet. 1: 7. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." v. 9. "Receiving the end of your faith, even the salvation of your souls."

Says Jesus, "but he that shall endure (keep his faith) unto the end, the same shall be saved." "For by faith ye stand."

Rev. 3. 18. "I counsel thee to buy of me gold, (faith) tried in the fire."

Dan. 12: 10. "Many shall be purified, and made white, and tried."

The trial always comes last, and is for the purpose of developing the two classes—those that have faith, and those that have not. As we have already quoted, Paul says, the just shall live by faith, but this is just what the foolish virgins do not possess, and this fact is made manifest when they are put to the trial; then, and not till then, are they compelled to confess their lamps have gone out, and to ask the wise for their faith, or evidence. What are we to understand by the confession, "our lamps are gone out?" Simply, all the evidence and light on the time of the coming of the Lord, that they had previously seen, had now proved a failure to them; and they are now left in profound darkness.

As cause and effect always go together, and as the effect never ceases while the cause is in operation; therefore, the rising and trimming of lamps runs parallel with the Midnight cry, and both cease together. This is not only so in the parable, but has so been fulfilled. So long as the Midnight cry has sounded, and the time of the coming of the Bridegroom been preached, so long have the Virgins continued to rise and trim their lamps.

Now let it be borne in mind, that the wise are not left in the dark at this time, but their lamps continue to burn as brillant as ever, notwithstanding their disappointment, which, in itself, is light to them—for they see that such a disappointment and trial of faith, is necessary, in order to fulfil the remainder of the parable.—Hence the wise still claim that the movement was right; and, to them, the light shines brighter and brighter, (and will to the perfect day;) and they still believe the Bridegroom is immediately coming.—This has the effect to excite or cause the foolish virgins to ask the wise for their oil—or the evidence of their faith for thus continuing to believe, saying our lamps are gone out; that is, all the previous light or evidence on the time of the coming of the Bridegroom to them has now failed, and proved to be of human calculation. Hence their lamps are gone out. "But the wise answered, saying, not so; lest their be not enough for us and you." To give the foolish virgins oil—or faith, by giving them any additional evidence from the word of God, to prove to them the immediate coming of the Bridegroom after they had given up all the past, and confessed their lamps had gone out, would be impossible. And not only so, but for the wise to labor with such a class of persons, to give them light, would only have the effect to weaken their own faith, and bring doubt and darkness on their own minds. And we venture to say, this has been the experience of all in this matter. Hence there is a refusal on the part of the wise, for they feel concious that they can do them no good; they therefore turn from them, and thus virtually say, "go ye rather to them that sell, and buy for yourselves."

The question now arises, to whom do they go to buy? I answer, that they could not have gone to Christ; for, if they had, they, no doubt, would have obtained what they sought for. For He had not yet risen up and shut to the door.

Again: we are informed, that they did not come to Christ until after Christ had come, "and they that were ready went in and the door was shut."

Again: they could not have gone to Christ: for if they had, we should not be able to understand the language, "while they went to buy, the Bridegroom came." I think the parable shows clearly, there is a third party to which the foolish virgins go, that is distinct from both Christ and the wise. And as light and darkness cannot go together, the foolish virgins must, therefore, [illegible] themselves from the wise and [illegible] connected with the third party who sell their oil and are in equal darkness with themselves; for let it be remembered, that there is no class that has the true light on this subject but the wise virgins. Who this third class is to whom the foolish virgins [illegible]

go to buy, we will not pretend to say, further than they are evidently a class who make merchandize of the word of God to build up organizations, &c., and who have, more or less, been engaged in a warfare against the glorious light and truth of the time of the coming of the Bridegroom. And while they went to buy, the Bridegroom came, and they that were READY, went in, and the door was shut, but NOT TILL THEN.

Dear Brn., we believe this parable has had a most perfect fulfilment, and the only thing to be looked for now is the coming of the Bridegroom. We wait patiently, and confidently, for that event; without a doubt of its soon realization.

BUFFALO, N. Y.

The World's Crisis.

LOWELL, AUGUST 18, 1855.

Particular Notice.

We intended to have called this paper Vol. 2, No. 1; but the matter was neglected through mistake. The next No. will be called No. 2 according to our proposed arrangement.

☞ We have received a great number of letters from the poor stating their inability to contribute anything towards the paper, yet requesting us to send it to them. We hope our Brn. who have the wherewith will remember, that in giving to the poor we lend to the Lord.

It will be noticed that we have not received but a small amount for the poor, and we regret to say that it is impossible to supply the call to the full extent; but we add as many of such names to our list as our means will admit of.

Remarks on the Book of Haggai.

Vs. 1. "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

Darius, the Persian king mentioned in this verse, was not the same Darius referred to in Dan. 5: 31, who, in connection with Cyrus, overturned the empire of Babylon, as the Scripture says, "in that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom:" but the Persian monarch alluded to in Dan. 9: 1, 2, in respect to whom Daniel says:—

"In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that he would accomplish seventy years in the desolations of Jerusalem."

In the Medo-Persian monarchy, Darius the Median was succeeded by Cyrus, Cyrus by Cambyses who is called in Scripture Ahasuerus, and Cambyses by Darius Hystaspes. It was the reign of Darius Hystaspes, and in his second year, that Daniel offered that most fervent and importunate prayer to heaven in behalf of the city he so much loved. (Dan. 9th) "The fervent effectual prayer of a righteous man availeth much." That prayer, being indited by the Holy Ghost, found a lodgment on the altar of God; it came up before Him like the odours of sweet incense, and soon the accomplishment of His heartfelt request was granted. When God's children begin to pray in earnest the work of God begins to move.

The faithful, praying soul takes hold on that arm that moves the world and help is laid on Him who is mighty to save.— When the Lord is on our side "more are they that be for us, than they that be against us." Evil counsellors stood up against the commonwealth of Israel, Princes combined to prevent the rebuilding of the city and sacred edifice of God's house, but "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."

How vain and impotent their rage! the purposes of God will stand; and He will do all His pleasure. The time to favor Zion, yea, the set time had now come; and all the powers of earth and hell combined could not interrupt the work of God. How safe is it to trust in God, and abide under the shadow of the Almighty! "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever."

Zerubbabel and Joshua were among the first company that came to Jerusalem under the decree of Cyrus, in His first year, Zerubbabel officiating as Governor over the land of Judah and Joshua as high priest.

V. 2. "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

It is presumed they had not inquired of the Lord, nor poured out their souls in fervent supplications to heaven, as did Daniel, in relation to the subject, when he cried; "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Daniel believed doubtless that the time for the erection of the beautiful Temple was at hand; his heart was in the work; he examined the prophetic record, and found the captivity to be limited to 70 years. But the Jews who had returned to Jerusalem, through numerous afflictions and much tribulation, had become disheartened and proved faithless to the trust.

When in the economy of God's grace the time comes for the Church to advance from her present position, those who commune most with God in secret, and are most identified with His work, and devoted to His glory, feel as naturally the influence of a new developement, as the bird of passage does the autumnal blast, or the flower the genial influence of spring.— "Unto you, (Christ's disciples,) it is given to know the mysteries of the Kingdom of heaven." Under the pressure of heavy calamities and violent persecution, the Hebrews at Jerusalem had become probably despondent and consequently inactive; they did not sufficiently trust in God, and therefore failed of that protection and blessing which otherwise they might have received. It requires a steadfast faith to stand up amid trials and discouragements, and to persevere onward through much tribulation until we reach the Kingdom of God.

Vs. 3, 4. "Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?"

How did they ascertain it was time for them to dwell in cieled houses? O there was no difficulty in finding out the time for the advancement of their temporal affairs; "for the children of this world are in their generation wiser than the children of light;" but in respect to the honor of God, the observance of the ceremonial law, and all the ordinances of the Lord's house, it was quite another affair. They had not been so solicitous to learn the will of God, as to accomplish their own will; they had not been so ready to devote themselves to the welfare of Zion, as they were to prosecute their personal interests; the world first, and the Kingdom last, seemed to be their motto; our own dwellings are indispensable, the sanctuary of the Most High, the sacred residence of God, may be built at our leisure. On such principles they evidently acted when they ornamented their dwellings with architectural adornments, embossed their walls with beautiful figures, and sought the aggrandizement of self rather than the favor of God. Are there not many such cases in our day? There are those who seek first the vanities of earth and the accumulation of wealth, rather than the glory of God, and an entrance into His Kingdom.

V. 5. "Now therefore thus saith the Lord of hosts; Consider your ways."

"Consider your ways." Come to a solemn pause, reflect on the course you have pursued, and learn the result of your evil practises. Says the Scripture, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Serious consideration is one of the first steps towards repentance and reconciliation to God.

V. 6. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

Could anything be more natural? The nation had been crushed from a position of glory to one of obscurity; they had long labored under poverty and oppression in an enemy's land. The youth who had been in Babylon, and had now arrived at the land of their fathers, were ambitious to attain to the exalted position of their fathers, and to retrieve the glory of the Hebrew nation.

How often had the younger men heard their fathers relate the dealings of God with the Jews. All the glory of Babylon doubtless faded into insignificance at the thought of their Father-land; and from their infantile moments their ears had been saluted with descriptions of Canaan's scenery, and the exhaustless stores of her mineral and agricultural wealth. The grapes of Eschol, the glory of Lebanon's cedars, the majesty of Bashan's oaks, the balmy treasures of Gilead, the unrivalled beauty of Sharon's rose, together with the luxuriance of its pasturage, the almost fadeless verdure of Carmel, the boundless resources of that fertile region in the bosom of which lay the sea of Galilee, the sunny plains of Jordan with their luscious wines and golden harvests, the terraced hills of Canaan embowered with the olive and the vine, all these things were familiar to the youth who were born in the prison house of Babylon, and constituted in their minds a sort of terrestrial paradise for which their hearts longed, and to which they were at length permitted to journey with unspeakable delight. On their arrival at this Eden home, no wonder that with all the land before them, they "sowed much", and their expectations were high of receiving an abundant increase. But what was their disappointment when they found it yielded but "little"; proverbially speaking, they ate, but their appetite was unappeased; they drank, but their thirst was insatiate; they were clothed, but were not protected from the chilling blast. This is a striking illustration of the sentiment contained in Mal. 2: 2. "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."

V. 7. "Thus saith the Lord of hosts; Consider your ways."

They were now solemnly appealed to by the Prophet to consider their own ways, and the dealings of their God with them. Methinks they perceive their deplorable condition, and realize that the judgments of heaven have rested upon them, and begin to enquire, "Lord, what wilt thou have me to do?"

V. 8. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

Explicit directions are here given as to what is to be done, viz. to repair to Mount Lebanon and thence transport timber for the Lord's house. But will the God of heaven and earth be pleased with the erection of an earthly edifice? Can it be any honor to the Almighty to have a residence in this lower world? Yes, praise the Lord, He will take pleasure in it; nay, He will even be glorified in this work of feeble mortals! What more encouraging, comforting assurance could possibly be given to the Church, than the fact, that the Supreme Lord—the sovereign Creator—should regard with pleasure the progress of His cause among men, and that He will condescend to recognize the labors of His people as promoting the glory of His name?

V. 9. "Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house."

Your expectations of abundant harvest have been disappointed, and even what increase you have obtained, I have, as it were, blown it away, like the rolling thing, or the thistle down before the whirlwind. Why has the tiller of the soil labored in vain? why has every thing been blasted and scathed as with the bolts of heaven? Because the ordinances of God's house had not been observed in their due order; because the beautiful Temple of God lay waste. In the second year after their return they had indeed commenced the work, but discouragement, inaction and, at length, *apathy*, had succeeded to the resolution and energy they had once possessed. Indeed they seem to have become so disheartened by the opposition of their enemies, that they turned their attention to their own private dwellings, and labored more for personal aggrandizement than the glory of God.

It is recorded of our Puritan Fathers, that the first building they erected after landing at Plymouth, was dedicated to the worship of God. This is an illustrious example of piety and heartfelt devotion. The first great object with them was the honor of God's name, and the ordinances of His worship. No wonder such a colony flourished as no other colony ever did. Their eye was upon the glory of God, and God's eye was upon them for good; their hands were employed in His service, His hand was stretched out for their protection; they desired to build up His cause. He exalted them to unrivaled prosperity in the affairs of their commonwealth, thus proving the Scripture maxim: "them that honor me I will honor, and they that despise me shall be lightly esteemed." If men would please and honor God, they must make His glory their *first object* and their ultimate aim. This must take the precedence of all worldly good. Every thing else must bend to that. When our Heavenly Father perceives that such is the desire of our hearts and end of our lives, that His will predominates, His cause is ever in the ascendant over the pleasures and interests of the world, the arm of His strength is underneath us—the shield of His power is all around us—with a parent's care He supplies our wants, and "no good thing will He withhold from them that walk uprightly."

Vs. 10, 11. "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

All the elements of nature became adverse to their prosperity, and the curses recorded in Deut. 28th were, in a measure fulfilled upon them, among which were the following:—

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee until thou be destroyed," vs. 23, 24.

But in thus dealing with rebellious subjects, be it remembered, our heavenly Father uses the rod of chastisement for our good. His design is in the highest degree benevolent, viz., to restore us from our backsliding and sinful practices to the favor of God. When Ephraim began to repent of his evil doings, the Lord said of him:—"Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord."

The moment we humble ourselves under the mighty hand of God; confessing the corruption of our lives and acknowledging the justice of God in our affliction, that moment God "*will abundantly pardon.*" O the goodness and grace of a forgiving God! "He is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

V. 12. "Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord."

The fatherly chastisements of God's providence, together with the admonitions of His servant, had the desired effect, and the people submitted to the authority of God. Happy result! Let us all "go and do likewise."

V. 13. "Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord."

"I am with you"—blessed words—sweet consolation to the child of God!—how comforting to the heart—how strengthening to the hands; for when the Lord is with us we may be safe from the fear of evil.

V. 14. "And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—"Except the Lord build the house, they labor in vain that build it;" but when God moves the people the work will be done. If we work in God, under the guidance of His Spirit, without any regard to worldly or selfish interests, we may expect the blessing of heaven will be upon us. Of such an one it is promised, "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps. 1: 3.

V. 15. "In the four and twentieth day of the sixth month, in the second year of Darius the king."

The labor of rebuilding the Temple had ceased for about 14 years, but within four months of the time that Haggai delivered to them his divine message, it was recommenced in serious earnest.

CHAPTER 2.

V. 1. "In the seventh month, in the one and twentieth day of the month, came the prophet Haggai, saying,"

Scarcely had they commenced on the sacred enterprise of restoring the house and worship of God, before Haggai was repeatedly sent to them with messages of encouragement and consolation, quite different from the first communication which was one of severe reprehension.

Vs. 2, 3. "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?

"Who is there left among you that saw this house in her first glory?" The Temple had then been destroyed nearly 70 years; and we learn from Ezra 3: 12 that there were "many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house." "And how do ye see it now? Is it not in comparison of it as nothing?" The house which they were then engaged in building was not small in *dimensions* compared with the first, but vastly inferior in materials, and elegance of workmanship.

In respect to the Temple of Solomon immense stores had been accumulated during the preceeding generation, amounting in gold and silver to over *two hundred millions of dollars*, in brass to more than *a thousand tons*, and in iron to *five thousand seven hundred tons*. (1 Chron. 2: 9.) In relation to the quantity of marble, some idea may be formed from the fact that eighty thousand men were employed as hewers in the mountain. Cedars and other choice timber also was procured in abundance. With such materials, the Temple of Solomon arose in all the splendor of marble and gold, so that, considering its dimensions, it was probably the most expensive and magnificent edifice ever erected by man. But alas! how great the contrast now! how inferior the materials! how few the workmen! how limited the resources! Where are those beautifully wrought blocks of marble—those plates of burnished gold and massive silver? Where the shining jewels—the curiously wrought figures—the resplendent furniture of Solomon's Temple?—Alas! the glory has departed—the nation has fallen, and her accumulated stores of wealth have vanished away!!! When therefore the foundation of the second Temple was laid, "the ancient men who [illegible] seen the first house" in all its glory, [illegible] with a loud voice; and many [illegible] aloud for joy. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people," Ez. 3: 12, 13.

Methinks their reflections on that occasion were of the most serious and depressing character. They might have compared the state of the Hebrew commonwealth at that time, with that of the nation in the days of Solomon and in subsequent ages. How interesting were the observances of the ceremonial law, more especially at those feasts when all the male population were required to appear before God. Having neither telegraph lines, nor post offices, nor steamers, nor rail cars, nor public vehicles of any kind, their intercourse with different sections of Canaan must have been extremely limited. But on the occasion of the three grand national festivals—the passover, the pentecost, and the feast of tabernacles, occurring respectively in Nisan, Sivan and Tisri, the first in Spring, the second about the commencement of Summer, and the third in Autumn, the nation was all on the stir, and pilgrims from every section of the country could be seen wending their way to Zion; some solitary, others in groups, and others still in larger companies with their white tents for lodging, utensils for cooking, and flocks for sacrifice; but all came with joyful hearts, with oblations according to their several ability, and the faces of all were toward the Zion of God. Then what salutations and congratulations as they met on Zion's sacred hill, or on the consecrated ground of Mount Moriah! a happy nation of one heart and of one mind, congregated from every city and village, mountain and valley throughout the land. Methinks their hearts would swell with joyful emotion at the thought of these heavenly festivals, and I can but think that as the time drew near, the lovers of Zion would naturally take a position from some commanding eminence in Jerusalem, nearly overlooking the entire country, and there wait and watch for the pilgrims who had taken up their line of march for the beloved city.— Casting the eye southward along the road that leads to Bethlehem, they would perhaps watch for those pilgrims from the hill country where afterward Zachariah dwelt, or from Hebron the ancient capital of David's kingdom; or if the eye should be attracted eastward, to that beautiful mount of Olives, they might observe the pilgrims from the wilderness of Judea where afterward John preached, as they pursued their way along those foot paths where afterward Jesus traveled to Bethany and Bethpage, and to the dwelling of Lazarus; or looking westward, they might observe others coming along the road to Emmaus, where afterward Jesus talked by the way to His disciples; or looking northward, along one of the grand thoroughfares of the nation leading to Damascus, they might observe them thronging the road, coming from the land of beauty and plenty, from Lebanon's towering heights, from Bashan's giant forests, from Gilead's balmy plains, from Carmel's vine and olive yards. At this point of concentration the Hebrews of every class met in holy convocation; the shepherd from the rich pasturage of Sharon, the husbandman from the fertile valley of Jerreel, the vinedresser from the plains of Jordan. They came from Nazareth and Capernaum, Chorazin, Bethsaida and all the numerous cities of Galilee; from Decapelis and all the cities towns and villages of Canaan.—While on their pilgrimage, the eye, at length, catches a glimpse of the battlements that rise above the sanctuary, and of the towers on the walls of Zion. With elastic step they press onward till they are enclosed within her sacred walls, and their feet are planted on the holy mount of Zion, a nation of worshipers commingling their songs and praises around the national shrine of devotion. How blessed the memory of those hallowed scenes to the devoted Jew.

Kitto, speaking of the feast of tabernacles, says:—

"The entire population again dwelt in tents; but not with accompaniments of travel, fatigue, and solicitude; all was hilarity, all wore a holiday appearance; the varied green of the ten thousand branches of different trees; the picturesque ceremony of the water libation, the general illumination, the sacred solemnities in and before the Temple; the feast, the dance, the sacred song; the full harmony of the choral music; the bright joy that lighted up every face, and the gratitude at "harvest home" which swelled every bosom, all conspired to make those days a season of *pure, deep and lively joy*, which, in all its elements *finds no parallel among the observances of men.*

Such were the scenes in a community of six millions, but now they are reduced to some fifty thousand. No wonder the old men bewailed with bitter lamentation, the change in the order of things.

But though fallen, yet, thank God, there were among them the elements of moral greatness; there were germs of national glory which, if cultivated and developed, would result in the prosperity of Israel; and that chronological period was now entered upon at the termination of which it would be said, "A GREATER THAN SOLOMON IS HERE;" and they had commenced on the erection of a Temple whose walls would re-echo the sound of His voice "who was born King of the Jews," "Prince of the kings of the earth," "higher than Agag," "the blessed and only Potentate; the KING OF KINGS, and the LORD OF LORDS."— Although in their low estate, a new and momentous era was dawning on the nation, and God was graciously pleased to send messages by His Prophets "in thoughts that breathe, and words that burn;" messages whose consoling power must have been like the oil of joy distilling through their entire being; connecting their puny efforts with the economy of God, and with the ultimate triumphs of redeeming grace; opening to their vision an era of glory in the future, the introduction of a more blessed economy; teaching them to look through the sacred fabric that was then in process of erection to the house of God that would be built of lively stones, and at an epoch when every hostile power and dominion under heaven would be shaken to its fall, and naught but the empire of Israel's God and Judah's Lion would remain to occupy the earth, and fill the world with glory as the waters cover the sea; before which the material glory of Solomon would fade like the twinkling star before the rising sun.

I have thought that the position of the Israelites at the time of Zerubbabel, was not unlike that of the present position of believers in the speedy coming of Christ; of the consolations communicated to the "feeble Jews," I cannot at present speak, but must reserve the subject for a future number.

Letter from Br. S. S. Brewer.

HILLSBURGH, N. S., July 2d, 1855.

The cry for help from this distant land having been made for some time past, and none, so far as I know, except one Br., feeling it duty to respond, after some anxiety and prayer I concluded, if the way

opened, I would visit this section of the vineyard. In company with Elder W. M. Ingham and his wife, my companion in tribulation and in the kingdom and patience of Jesus, and my youngest son, I accordingly set sail for this place.

We left Salem on the morning of June 27th, on board of the schooner Hope, Capt. Parker. Soon after leaving, a delightful breeze sprung up, and filled our canvass, and our little bark glided pleasantly over the briny wave. Object after object was lost—the city with its spires soon disappeared—the highlands of my native land sank in the dim distance—when naught but the vast expanse of the azure firmament bounded the mighty deep around us, and beneath dashed the surging, restless waves of the deep, deep sea, while at one and another point of the compass could be seen the different craft, with their canvass flung to the breeze, speeding their way over the bounding billows to their port of destination. As I stood gazing at that beautiful sight—a sunset at sea—I could but exclaim,

O how glorious the scene, when the sun sinks to rest
'Mid the bright fields Elysian, on evening's soft breast,
While brilliant and glowing with purple and gold
The clouds round him flowing, their beauties unfold!
O how calmly, serenely his beams die away
As he lingers so sweetly on the confines of day!

We sung the hymn on the 186 page of the new Jubilee Harp, after which, falling on our knees, we returned thanks to God for mercies past, and felt a sweet, heavenly peace rest upon us, as we united in holy invocation in imploring His protection for the night. Without His presence and blessing, I should fear to be left at the mercy of the winds and waves.

I cannot gaze upon the mighty deep without a feeling of awe as I contemplate the majesty of the High and lofty one that inhabiteth eternity; who made heaven and earth, the sea and the fountains of water. I fell sweetly asleep,

"Rocked in a cradle of the deep,"

after retiring and committing the precious freight our vessel bore to the care of Him who never slumbers.

God bless our dear children we have left behind. Dear saints, remember us in your prayers, that God may sustain us in all our efforts. I remain a pilgrim in a strange land, looking for my coming King. Love to all the saints. God bless the dear tried and tempted ones. Let them cast all their care on Jesus—He is mighty and able to save all that come unto God by Him.

O come, my beloved, haste thine appearing. Amen.

S. S. Brewer.

P. S. My address is Hillsburgh, Nova Scotia. I would like to hear from my old friends. S. S. B.

For the Crisis.

"To what purpose is this waste." Matt. 26: 8.

This is an inquiry propounded by the professed, though covetous, disciples of our Lord relative to the costly anointing of his person by Mary. It seemed to *originate* with Judas, and the sentiment evidently found some sympathy in the hearts of other professed disciples; hence the propriety of recording it in the plural—it is said "the disciples troubled the woman" with accusations of prodigality. But He who perfectly understood the motive that prompted this sacrifice, quickly reproved their parsimony, by assuring them the honor she had just conferred on His person met with His *highest approbation*. And why? not that He desired this costly odor to gratify His sense of smelling, or to please the olfactory nerves of those around him: nay verily, His whole life proves the contrary.

Why then this commendation from the Son of God? Why should this narrative be reiterated to all nations blessed with the cheering rays of the gospel to perpetuate the memory of this woman?

Ah, it is quite obvious that a principle is here involved worthy the notice of the whole human family! It is the *principle of sacrifice!* The principle of self-sacrifice for the sake of conferring a benefit on Christ in person, or His followers is always sure to meet with Heaven's highest approbation, however trivial it may appear in the eyes of the world.

But, says one, that which I gave failed to accomplish that for which it was designed! I thought I bestowed my mite on Christ, at the time of disposal; but the case is not in every respect as I thought, or the individual proved unworthy, &c.

Well, these mistakes are trying indeed, but should never tempt us to a discontinuance of these labors of love: for under these circumstances we have the approbation and blessed promise of our Master recorded in Matt. 10: 41, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward." It is a truism as much to be expected now as in the days of the Apostles, that those for whom we have labored, morally and physically, may forget our toilsome exertions, and even turn their back upon us and become our enemies!! But our beloved God will never *forget*. No; He is not unrighteous to forget our work and labor of love in that we have ministered to the saints and do minister." All these acts are faithfully recorded in his book of remembrance against the great decisive day! when he will say to those bright seraphs that delight to do his bidding, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Should any feel disposed to enquire, to what purpose has been the sacrifice of property, of mental and physical labor, also of reputation for the last two years? I answer: where the motive has been the glory of God, notwithstanding some mistakes, God will as assuredly remember the motive that actuated us in such sacrifices, as the one that prompted Mary to pour the costly perfume on her dear Lord, which in value amounted to forty-one dollars and fifty cents.

No marvel that the more cool and calculating, that sustain no nearer relation to Jesus than cousin, should enquire, what good could possibly accrue from pouring forty-one liquid dollars, (so to speak), on the person of Jesus?

But no such enquiry arises in that full, bounding heart of him whose tender love for Christ absorbs every other feeling of nature; no, with such a heart, whatever is designed to benefit Him "that was rich, and for our sakes became poor, that we through His poverty might become rich," is not considered as waste.

Who would not hasten with delightful emotions to occupy the place of Martha, Mary and Lazarus, in administering to the temporal wants of Jesus Christ? Then let your mind rest on the last final sentence of the King seated on His royal Throne, surrounded by the promised triple glory! "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That is, fed, clothed, visited them, &c.

But while writing thus, my heart bethinks me of that poor, lone, widowed voice exclaiming with deep emotion—blessed indeed would it be to entertain the Prophets of God; but alas! my scanty store forbids a suitable reception of such personages; I have no chamber like the noble Shunamitess where I can place a bed, a table, a stool and a candlestick for their accommodation. Would God it were so! Dear Saint, Jesus well understands those noble emotions of thy soul, and has provided means by which even you in your penury may receive the blessed plaudit, at last, of having bestowed necessary benefits on the children of God.

Turn your eye to that sparkling fountain, pouring forth its limpid stream, and tell me whether you do not hasten, Rebecca-like, to let down your pitcher, to refresh the burning lips of the weary pilgrim on his journey? Then let your heart be comforted by reading the promise of the King in Matt. 10: 42, "And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

You see then there is no reason for despairing on account of inability—the Master says, "give alms of such things as ye have," whether it be a cup of cold water, or a box of costly perfumery. Hear the the sweet tones of His encouraging voice amid the clamor of professed prudence, saying, "she hath done what she could."

Dearly Beloved, is it not a strong incentive to continue our life of sacrifice and labor of love, when we see every such motive is appreciated and kept in faithful remembrance by the Master? Our fellow beings may impugn our motives, He never; He accepts what we *can*, not what we *would* do. His lenient eye is watching over us until every jot and tittle of the *Time* is fulfilled, when He will delight to say "well done good and faithful servant," &c.

But allow a thought of improvement to both Saint and Sinner.

Dear Friends, I beseech you, let the above Scripture have its due weight on your hearts! If you would at last be associated with those on the right hand of the King, and hear it said, "Come, ye blessed of my Father, inherit the kingdom," &c., because ye have conferred blessings on the little ones belonging to the King who have long been despised, but now are entirely victorious—hesitate not when the cause of this King calls for a sacrifice. Do not let us be particular about dwelling in "*ceiled houses*, when the house of God lieth waste." Let us attend to the weightiest matters *first*; and then, with care and industry, we may not be obliged to leave the other undone.

Dear sinner, are you aware this subject of sacrifice speaks to you? Read Luke's account (7th chap.) of a *sinful* woman who, like Mary, began to make a sacrifice of such things as she had for Jesus Christ, and let His unmistakable language be indelibly written on your heart, "Wherefore, I say unto thee, Her sins, which are many, are forgiven." The first *sacrifice* you make for Jesus Christ will assure me penitential emotions are taking possession of your heart; and I shall hope ere long to hear the same blessed, elevating language addressed to you, which will yield you peace in this present life, and insure you an everlasting home within the pearly portals of Glory.

I close for the present, believing long articles unprofitable generally, but if the Lord will shall speak again soon.

I am, sinner, with Jesus, your sympathizing friend, B. Mathewson.

New Hartford, Ct., July 12, 1855.

Riot at Louisville. We have by telegraph a tolerably connected account of the dreadful riot in Louisville. All the dispatches appear to come from persons who sympathize strongly with the Know Nothings, and what with the difficulty of getting correct statements amid such confusion, and the proclivity of the wires to tell large stories, we presume all our dispatches will be modified and some of them flatly contradicted when the truth comes out. From what we have it seems that some drunken or otherwise reckless men, said to be Irish or Germans, fired at a carriage containing two Americans, one of whom was wounded. A policeman and two citizens interfered, and they also were fired at and wounded. A crowd assembled, sacked the house whence the shots were fired, and beat two of the Germans found in it almost to death. Other houses were sacked, a brewery burned, a great number of foreigners terribly beaten, and one Irishman shot so that he died a few hours afterward. In consequence of a slight injury to an American by a shot from a street near the burning brewery, the Irishman who was said to have fired it was captured, beaten, and then killed by a shot. It was proposed to sack the Catholic Cathedral, but the Mayor persuaded the crowd to desist. There was now a cessation, and the Americans were about putting up their cannon, which they had dragged about but had not used, when there came rumors of more firing from Irish houses in another quarter. The first step was to hang an Irishman charged with shooting an American.—Meanwhile, the firing continued, the crowd attacked the Irish houses, set them on fire and killed a number of the inmates, besides burning to death many others. One woman was killed. The number roasted is stated at from fifteen to twenty. This was the general result of Monday's work. Yesterday the city was in a constant excitement, no more blood was shed. An extra police force has been organized.

FOREIGN NEWS BY THE BALTIC.

FRANCE.

Paris, July 20, 6 P. M.

Our news from the seat of war, though not very important, continues to be more cheerful than for some weeks past; and on the several occasions that we have had to deal with the enemy we have had the advantage. Sickness is much on the decline, at least in the French camp, notwithstanding the great heat that prevails even on the waters of Kamiesch and on the plateau of Inkermann. A telegraphic despatch was this morning received by the Government from General Pelissier; it is dated last evening, and announces that the cholera has completely disappeared; that many of the sick and wounded are leaving the hospitals and rejoining the army; that the two regiments of African Chasseurs have arrived from Algeria, and that the works were pushed on with vigor. These works, in fact, are so close to the place, that an officer, writing to a friend in Paris, remarks that they seem as if they could get into the city at one leap. The frequent sorties of the Russians show that our deadly embrace is becoming closer and closer, and they already pant for breath. The abundant supplies furnished to the army, the arrival of reinforcements, the great diminution, if not total disappearance, of the scourge which has done the work of many combats, and which is more appalling to soldiers than any battle, and, not the least, the confident hope of another and more successful assault, have all produced a change for the better in the spirit of the army, which is evident from most of the private letters from the camp.

The floating battery Devastation, launched last spring at Cherbourg, is now ready to sail for the Baltic. The last two experimental trips made by this moveable fortress were most successful. Its greatest speed under steam was 4 1-2 knots an hour, and its average speed 3 8-4. This result was considered the more satisfactory as the special construction of the vessel, the bottom of which is flat and the bow round, must lessen its speed. It is almost incredible that so enormous a mass, covered as it is all over with thick iron plates, and every gun of which weighs 9,330 lb., should only draw 7½ feet of water.—M. Guieysse, the engineer, has succeeded in attaining the desired end, and the facility with which the Devastation obeys the rudder is truly remarkable. A steam frigate, which left Toulon in the beginning of the month, is expected at Cherbourg to take in tow and conduct to the Baltic this splendid floating battery.

China. We infer from several conversation with the Rev. Dr. Parker, who arrived in the Baltic, and who is probably better versed in Chinese affairs than other American, that he cherishes little hope of any speedy pacification of the distracted Empire. The insurgents are now masters of about half the country, but have made little progress since the repulse of their army that marched to the conquest of Pekin.

Conflicts still occur at one point or another with alternate success to this side and to that; but neither makes any decided progress. Meantime, the continual destruction of property as well as life, with the constant diversion of hundreds of thousands from the fruitful paths of industry, to the sterile efforts of the tented field, are wasting the National resources, and reducing millions from comfort to wretchedness. And this is likely to go on for years longer, as it did at former periods of revolution.

The fact that the two parties seem well balanced, with fortune inclining first to this scale, then to that, insures a continuance of devastation. Were it rendered highly probable that the Tartar dynasty would, or that it would not, be overthrown, millions who have hitherto remained neutral, and been plundered now by this host, then by that, would rush at once to the winning side and make its triumph overwhelming. Until some clear indication of the result is afforded, the timid and the wealthy keep quiet where they can, and do no more for either belligerent than they must.

The high-wrought hopes that the triumph of the insurgents would insure the conversion of China to (at least) external Christianity were long since blasted. The destruction of the idols seems to be the extent of Tae-Ping-Chang's devotion to Christian ideas. And, though each party is chary of demonstrations of hostility to foreigners, hoping to profit by their assistance, there seems little reason to expect better treatment of Europeans and Americans from this party, in case of its complete success, than from the other. Of course, the policy and duty of maintaining a circumspect and thorough neutrality in the contest are obvious.

Opium is destroying the Chinese by hundreds of thousands, and its ravages seem rather to increase than diminish. The general anarchy is favorable to its introduction, and the British East India Company pushes its advantage to the utmost. Any termination of the civil war would be almost certain to insure a circumscription of the nefarious Opium traffic.—[N. Y. Tribune.

The Cholera in Italy. The ravages of the cholera and brigandage in the northern provinces of the Church, are represented as frightful. Ancona, a seaport on the Adriatic, with a population of 30,000, has been nearly depopulated by fright and the cholera. The cholera cases number from 150 to 200 daily. Venice, Padua, Verona, Florence and Leghorn, all suffer. There have been 1,100 cases in Venice alone. The city of Rome has, so far, been happily exempt.

Italy. We learn, from the intelligent correspondent of the Newark Daily Advertiser, dating from Genoa, that the several Austrian garrisons in Italy have been reinforced by 40,000 troops from Vienna.

The vintage of Italy will fail again this year, the disease, for which no remedy has been discovered, having again made its appearance.

Food for Gunpowder. At the rate Louis Napoleon is now progressing with his levies for soldiers, he will as effectually annihilate the generation of young men now arriving at manhood, as did his illustrious uncle in his devastating wars. The French are a martial people, and love the excitement of war as Americans do trade, commerce and money making; yet we would not assert that there are not thousands of active spirits among us, who, now and then, would like to embark in a military enterprise, in which they would show themselves as efficient as a people bred to arms like the French. But this draft of young and active men just arriving at manhood will yet be felt in France.

It appears that in 1853, while France was at peace, her army consisted of 560,000 men. In the two years that followed, levies were made of 140,000 men in each year, making 280,000, and now comes a new demand of the Emperor for 140,000 more. This conscription is to take place in January, and the conscripts will be drawn from those who, being born in the year 1835, will have attained their twentieth year in that month. We thought that during our war with Mexico, drafts of 10,000 and 20,000 men were large; but what would be the effect if drafts of 120,000 a year were made for three years? Then we should have a taste of some of the devastating effects of war.—[Providence Journal.

The Advance of the Russians in Asia Minor. A Vienna letter of the 22d says, all eyes in Vienna are turned at present upon the advance of the Russians in Asia Minor, and the reputed occupation of the Bosphorus by the troops of England and France, which appears to indicate that fears are entertained lest the Russians should be enabled to advance far enough to threaten the city of Constantinople from the Asiatic side. Such a fact is in no way improbable, except extraordinary despatch be used in collecting all available Turkish troops, and shipping them at once to Sinope and Batoum for the purpose of forming a force sufficiently strong to effect a diversion in favor of Kars, and to force the Russians to raise the siege.—The town itself is sufficiently well fortified both by nature and art to enable it to siege of some months duration, in the face of an enemy considerably stronger than the one which now lies before it; but its stock of provisions will soon be exhausted, and the garrison will be compelled to yield, except some unforeseen event should occur to create a diversion in its favor. Should the Russians succeed in capturing Kars, they will press on immediately to Erzeroum, and the garrison there is known to be so weak that it would be unable to offer much resistance, except it be speedily reinforced. The probability seems to be, that Turkish troops will be despatched immediately to Erzeroum, and after occupying the defiles between this place and Kars, will proceed to operate at once against the Russian army.

Three Days Later from Europe. The London News announces the arrival in that city, of General Count Zamoyski, a distinguished Pole, who came by special invitation of Government.

It is supposed that this visit has some reference to the affairs of Poland, which just now are under discussion in ministerial circles.

Obituary.

Died of consumption, June 1st, Lizzie D. Andrews, aged 16 years, 4 months, and 16 days.

While at home last fall on a visit, she was converted to the Lord, and was baptized in December; she then returned to Plymouth, N. H., where she had been living with her uncle. In her sickness she was reconciled to the will of God. She was an example of patience, and meekness, and beloved by all who knew her. Her mother was with her a few days before she died. She said, "tell father I shall meet him in the Kingdom." She wished her brothers and sisters to prepare to meet her in that beautiful world; she requested her friends not to weep for her, for she was happy; then said, "I am ready."

We mourn our loss, but sorrow not as those who have no hope.

J. M. Andrews.

New Boston, N. H., July 23, 1855.

Appointments.

By Divine permission I will preach at
Worcester, Sept. 1,
Westborough, Sept. 2,
Boston, Sept. 3,
Fair Haven, Sunday, Sept. 5,
Mattapoisett, Sept. 6,
New Bedford, Sept. 7,
Head of the River, Sept. 8,
Dartmouth, Sept. 9,
Boston, Sept. 10,
Lowell, Sunday, Sept. 12,
Nashua, N. H., Sept. 13,
Manchester, N. H., Sept. 14,
Concord, N. H., Sept. 15,
Croydon, N. H., Sunday, Sept. 19.

The week-day meetings will be held in the evening, at the hour fixed upon by the brethren. Letters can be directed to me at Sturbridge, Mass., for the present. If any of the above appointments clash with previous arrangements, will brethren please give me seasonable notice? W. Sheldon.

The Lord willing I will preach in Northfield, Sabbath, Aug. 19, in a grove near Br. Humphreysville. S. G. Mathewson.

The Lord willing I will be at Waterbury, Aug. 17th. Geo. L. Teeple.

GROVE MEETING.

There will be a Grove Meeting held on the town line which separates Cambria from Reading, some six miles South-West of Hillsdale, (Michigan), near the plank Road leading from Hillsdale to Basswood Corners, to commence Saturday, September 1st, and continue as long as thought best. All are invited to attend.

F. H. Berick, for the Brethren.

Vernon, Aug. 12, 1855.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground, to commence on Monday, Sept. 17, and continue over the Sabbath. Brn and Srs. from the East and West, North and South, prepare for this gathering, and let your prayers be continually ascending to our heavenly Father for the prosperity of this meeting, that every thing may be conducted with an eye to His glory.

There will be a boarding tent on the ground, and horse keeping near by.

In behalf of the church, J. Frost.

GENERAL CAMP MEETING.

Providence permiting, there will be a general Camp Meeting in Cheshire, one half mile from the depot, commencing Monday, Sept. 10, to continue over the following Sabbath. We hope all, far and near, will take an interest in this gathering, and make it a special subject of prayer. Hope they will come on Monday morning, and pitch their tents in good faith, with a full expectation, that with the divine blessing, it will be a meeting that will tell on saint and sinner, not for party, but for God and truth.

Provision made for horse keeping, and a boarding tent will be kept on the ground at which board can be obtained at a fair price.

Preachers invited to attend, Brn M. Bachelder, J. Hemenway, J. Couch, H. Pratt, and others.

Alonzo Cummings, For the Brethren.

Cheshire, Aug. 4, 1855.

GENERAL CAMP MEETING.

By divine permission, there will be a general Camp Meeting for all that love the appearing of our Lord, at North Wilbraham, to commence August 20th, and continue over the Sabbath.—It will be located on the old ground, 10 miles east of Springfield, on the Western Railroad.—We hope all the different Churches will be represented, and that as many as can will bring Tents, and especially bedding, which is an essential article. Come, brethren, and bring as many impenitent with you as possible; and let us all labor together for their salvation, and show our faith by our works.

Some twelve to fifteen of our good ministering brethren, are all agreed in this arrangement, and mean to have an old fashioned Camp Meeting, such as God used to own and bless. There will be a Boarding Tent on the ground, and horse keeping near by—all on reasonable terms. Also, provision will be made for the Lord's Poor.—Those that wish to board in the tents by companies or as individuals, will be able to procure all the necessaries on or near the ground.

Hiram Munger, for the brethren.

Notices.

The Gospel Vindicator, or Bible Truth Defender, being a variety of popular fables scripturally exploded; viz. the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. Sheldon.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre paid. tf W. Sheldon.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. Sheldon.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns, published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Notice. Friends may address me at Sturbridge, Mass., for a short time.

W. Sheldon.

Some bro. in Lewiston, Me., sent us $1 for the paper and did not give his name.

Some bro from Machiasport, Me., sent one dollar and did not give his name.

Bro. S. Bradley: Bro. Grant's P. O. Address is Boston, Mass., Bro. Couch's, Warner, N. H., Bro. Pratt's, Wales, Mass.

Bro. Isaac Adrian's P. O. address is Pleasant Valley, Ct.

Sr. Cannon: the money was received.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

J Canterbury 13, N D Wight 13, R Allen 26, A B Andrews 26, W M Hallard 26, S Guild 26, T E Long Jr 26, N Branch Jr 26, S Lamson 6, O Bennett 26, Josiah Clough 26, R Slayton 39, W S Finn 26, J Brown 26, S Roberts 26, M Loveland 26, C Lamberton 39, C Willowby 13, J Quimby 13, J Q Moulton 26, Wm Chamberlin 26, J N Nutter 26, S Bradley 26, L Corsley 26, A Cory 52, E C Field 26, Z Grover 39, M Phillips 26, J Dammon 26, J Scott 13, A B Andrews 26, O Haynes 26, J McCracken 26, T Chambers 26, Mr Nudd 26, A McGlue 26, L Palmer 26, J H Barrett 13, B Corless 19, Z Boyce 26, C W Allen 26, J Gibson 26, S Case 26, H Pratt 26, J M Fogerty 26, A Beardsley Jr 26, A B Tinkom 26, C Lewis 26, J H Sleeper 26, J F Westcott 26, J Brown 26, David Chase 26, M C Webster 26, Wm Farrow 26, F Clark 26, C Perry 26, J Curtis 26, J Crosby 26, R Taylor 26, S Woodruff 26, M L Curtis 26, D Hale 13, B Harrick 13, S Hale 13, R Gaius 13, J A Currier 26, M E Hamilton 13, J Vickery 26, R Thompson 13, A Moses 26, S Tucker 26, W B Long 26, B P Hildreth 26, S Tabor 26, J W Marden 26, J Wilkinson 13, O T Cloisby 26, L Storrs 26, L Dudley 52, I Baldwin 26, J Hurt 13, A Benton 26, J H Tarbell 26, S Boardman 26, W Welch 26, N Buck 26, A Cudworth 13, P Z Carpenter 13, A Hotchkiss 26, G D Morrill 26, Betsey Jones 26, S F Hubbard 13, W H 26, R S Currier 26, D Aldrich 26, D O Whipple 26, R Whipple 26, M A Hodgdon 26, J M Andrews 26, S Rogers 13, A Smith 26, C Scrammon 26, J Clark 26, J G Smith 26, B Clark 26, D Haskins 26, Eliza Stow 26, J Richardson 13, I Davis 26, B Pierce 52, D Howell 26, J Taylor 26, J M Warner 26, S S Slaton 26, W Stickson 26, L Elder 26, Wm Field 26, J [illegible] 26, H G [illegible] 14, Geo F Fowler 26, [illegible] 26, H Whitney [illegible] 26, A Crabtree [illegible] J S Moses 26, [illegible] C Jackman 13, J B Dodge 26, S J Green 16, R Andrews 26, [illegible] D H Coverly 26, [illegible] 26, A W Brown 26, E S Hodgett 26, Wm McCollock 26, [illegible] 28, S Ingalls 26, [illegible] 13, T Anderson 26, [illegible] 26, H Tuttle 26, A Avery 26, S Hall 52, M B Coolidge 26, H Barnard 52, [illegible] A Edgecomb 26, W Tuttle [illegible] Goodell [illegible] Tandy 26, A Bennett 26, [illegible] C Cottle 26, J M Marston 13, D N Kidder 26, J Leavett 13, J S Blaisdell 13, N S Porter 26, [illegible] 13, D O Hart 26, A Flavell 26, T W Stover 26, M Matlock 26, S G Lord 26, S Wilkins 26, J Armstrong 26, E Piper 26, H Hall 26, P M Weaver 26, J West 26, M M Markham 26, J S Wick 26, J F Blaisdell 26, [illegible] F Robins 13, H S More 26, [illegible] Woodard 26, C S Barns 26, J G Putnam 26, Ann Hazen 13, D Veazey 26, C Miller 26, W L Wheeler 13, H Slater 26, A E Warren 26, W J Ripply 26, M Hobert 26, A Hunt 13, C H Smith 13, C Fleming 26, J E Healey 26, [illegible] loff 13, T P Perkins 13, A Martin 52, R Converse 26, A Worth 13, H F Houlton 26, S S Armstrong 78, M M Ross 13, J Ames 19, S Stone 26, N Buckingham 26, E Dexter 26, J Berry 26, J W Gilman 26, J Merriam 26, O Ives 13, A Woodworth 26, C H Gray 13, E G Emmons 26, L Bristol 26, J K A 26, W Howard 26, E Rice 13, F Flanders 26, E Holliston 26, M Garland 26, R Wolts 26, R R York 17, H A Thomas 26, L Haskell 26, H Wilson 26, F Bates 26, E A Martin 26, P White 26, S Goodhue 13, M L Clark 26, T Lee 26, M Reed 26, W Gilman 52, E H Carr 26, E Ames 26, J C Pease 26, S O Welch 26, J B Richardson 26, S Hatch 26, S B Titcomb 13, J A Smith 13, T B Davis 13, W Watson 13, R Collins 26, J P Darling 26, J Chapin 26, Isaac Thompson 39, S B Pratt 26, A Smith 26, M W Benham 26, S H Weldron 13, S B Griffin 53, A Durant 13, S J Eaton 26, R Morrill 26, S Atkinson 26, D Kendall 26, J B Miller 26, A Bartlett 26, C L Page 26, C Perry 26, E Heath 26, E C Richardson 26, S F Bickford 13, J W Thomas 13, A S Conant 26, G Wood 26, J Steere 26, P Stevens 26, D Kittsman 13, A S Kelley 26, T N Palmer 13, L P Drake 26, J C Libby 13, A P Hyde 13, J Nash 26, A Stacy 26, J Schlager 26, J B Paine 26, E Babbitt 26, B Fifield 13, E Mitchell 17, L Adams 26, George Warren 26, J Clay 26, J Osborne 13, R W Vance 13, J Kimball 52, N McCollock 13, A J McCollock 13, M Way 13, Mary Burkett 13, L Morin 26, Wm Carpenter 13, M Mooney 13, D W Spear 26, L Smith 26, J B Mooney 26, S Blaisdell 26, N Parkiss 26, Ira Quimby 26, L F D[illegible] 26, L B Moore 26, M Reynolds 26, D S Shaw 26, C Church 26, H F Durgin 26, A Ware 52, B F Elliott 13, A W Greggs 13, J E Ainsworth 13, E Turner 13, S Leonard 26, C W Richards 26, M O Pray 13, M A Hoxie 13, W Howard 13, S Davis 6, H W Pray 26, J Burgess 26, A P Bliss 26, W Stark 26, H Burredge 26, G L White 26, A D Smith 26, W Sims 26, N Safford 26, M Whitney 26, M G Dunham 26, W Bradbury 13, L J Beach 13, A W Show 26, J Beckworth 26, H L Phillips 26, J H Rusher 26, S Starr 26, Wm Lyman 26, E B Bishop 26, B Saulpaugh 26, S E Clark 26, M Shannon 26, Wm Shaw 26, H Holmes 26, I Kenney 26, E Graves 26, B Valentine 26, S Dodge 26, J P Sanders 28, J Clark 26, E Barlow 13, B F Braley 26, G Smith 26, S A Smith 26, Dr A Decker 26, W C Ladd 26, A Moore 26, R Pendleton 26, A Waterman 26, J C Jackson 26, A B Gillett 26, A Richardson 26, M B McDaniels 13, V A Cudworth 26, M Perley 26, N Tuttle 26, L D Allen 26, C Francis 13, Ira Lewis 13, T Fox 26, S D Deyo 26, D Newton 12, G R Henry 13, L A Dodge 26, C H Cotton 26, L Rawson 26, S Gorten 26, A B Philbrick 26, J F Mayall 26, S Collins 26, H Dixon 26, S Field 26, J Boorner 26, D Sparks 13, A Graves 13, E Dinsmore 26, M Tibbits 26, M Choat 26, J Wight 26, S K Partridge 26, H Overlock 26, C Twombly 13, M Taylor 26, A Gilman 26, S T Holt 13, J Brackett 26, S Whitney 13, H N Pattin 13, D L Osborn 26, T Walling 26, M Burrell 6, James Squire 26, H Odburt 26, E K Morton 13, M J Clark 26, Ira Hodgkin 26, J B Hous 26, D S Stanford 17, M Austin 13, A Wait 13, F Dinsmore 26, D N Stocking 26, J Gray 26, W S Moulton 26, R R Morton 13, B Hooper 13, J Little 13, Geo. Gould 26, J C Pettingill 13, G J Turner 26, M Tucker 26, C Stark 26, R Stevens 26, J Reeves 26, H Meeker 26, J Armstrong 26, J Webber 13, J Gibson 26, A G Gibson 26, C Stratton 26, W J Hoyt 26, E Dodge 26, B Allen 26, H Gray 26, T Hodgdon 26, J Langley 26, W Webster 26, Wm Perry 26, A Chapman 26, W B Webber 26, A Pegg 52, R Wight 52, L Wait 26, H Harris 26, R Hutchins 26, J M Andrew 26, E Hogan 13, W B Ross 13, S Dow 26, M M Lyman 78, H A Lord 13, P Lord 13, G T Adams 26, J Wait 26, J Hutchins 26, C M Smith 26, N Woodcock 26, S E Spaulding 13, P Scarborough 13, W Niles 13, S R Fenton 26, C Robinson 52, L D Cannon 13, M A Tead 13, C Burt 26, W G Davison 26, Geo Whipple 39, W Moore 39, J H Edmands 26, S Harding 26, W Mitchell 26, M Brogs 26, S P Paine 26, G L Raymond 17, I Merrill 13, M M Pitkin 26, A Hastings 26, D Rice 26, D Ford 26, H W Kellogg 26, S Barton 26, E S Blake 26, D Wilson 26, S H Anderson 26.

RECEIPTS FOR THE POOR.

J Brown, S Quimby, Z Grover, M C Webster, F Clark, J Curtis, S Woodruff, M B Coolidge, C Miller, H Slater, M Hobert, F Converse, C Cottle, a bro. in Hartford, Ct., H Hall, F Flanders, J Steere, W Farrow, N Safford, A W Shaw, W M Webster, W B Webber, $1 each.

D Slayton 50 cts, C W Allen 38 cts, A Beardsly 50 cts, J Burt 50 cts, S P Hubbard 13 cts, S Rogers 50 cts, M M Markham 25 cts, C S Barnes 50 cts, C H Smith 50 cts, Z Boyce 50 cts, J S Blaisdell 50 cts, C E Gray 24 cts, J A Smith 50 cts, a friend 25, a bro in Machiasport, Me., 50 cts, D Kinsman 75 cts, L Smith 38 cts.

TERMS of Subscription to be PAID in ADVANCE.

[illegible]

J. COUCH, [illegible]
M. GRANT, [illegible]

An Evening Prayer.

I come to Thee to-night,
In my lone closet where no eye can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze,
Steal through the slumbering vine.

Thou gav'st the calm repose,
That rests on all—the bird, the air, the flower,
The human spirit in its weary hour—
Now at the bright day's close.

'Tis Nature's time for prayer;
The silent praise of the glorious sky,
And earth's orisons profound and high,
To Heaven their breathings bear.

With them my soul would bend,
In humble reverence at Thy holy throne,
Trusting the merits of Thy Son alone,
Thy sceptre to extend.

If I this day have striven
With Thy blest spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from this dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the "cup of water" e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father, my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars whose nightly course is true,
So would I be to Thee.

Nor for myself alone
Would I these blessings of Thy love implore,
But for each penitent the wide world o'er,
Whom Thou hast called Thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe affliction's griefs and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope or health,
Be Thou their solace, and their joy and wealth,
As they have long been mine.

And one, O, Father! guide
The youthful traveler in the dangerous hour,
Save him from evil and temptation's power,
And keep him near Thy side.

Watch o'er his couch to-night,
And draw him sweetly by the cords of love
To blest communion with Thee, far above
Earth's withering cares and blight.

And now O, Father! take
The heart I cast with humble faith on Thee,
And cleanse its depth from each impurity,
For my Redeemer's sake.

[Selected.

The Lord's Supper—His Miniature.

There are two great focal points to which all the rays of prophetic light converge—the two advents of the Savior to this world. The first was the "corner-stone," the second is the "cap-stone" to the temple of truth. But for the first, there would be no hope for the guilty; but for the last, that hope would not be consummated. The first, was to atone for sin; the second, will be to restore all things to their primeval beauty, order and glory, as when angels shouted at the view of their perfection, and the Creator pronounced them "very good." At the first, the wicked triumphed; at the second, they will be awfully destroyed.—At the first the saints were confounded, scattered and abased; at the second, they will be honored, triumphant and glorified. At the first, Satan bruised the Savior's heel; at the second, Christ will bruise Satan's head. The first was the seed-time of the Gospel; the last will be the harvest of the world. The first, was personal and real, as the existence of Adam, up to whom his genealogy is traced; the second shall be the return of this same Jesus as he went away into heaven. Both advents are equally the appearing (*parousia*) of "the Son of man"—a phrase, which the most strongly expresses his humanity as the identical "seed of the woman," "seed of Abraham," "made flesh and dwelt among us."

The Lord's Supper points equally to these two great events. "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's *death* till he *come*" "I will drink no more of this fruit of the vine, till I drink it new with you in my Father's *Kingdom*." Like the magnetic needle which points to the north pole and thus equally indicates the south, the Supper directs our attention to Calvary, and Zion—to Jerusalem which was, and to Jerusalem which is to come. It is a radiant point, from whence we view the gory scenes of the garden and the cross, at the same view with new heavens and a new earth, filled with the redeemed. O, what associations cluster around this blessed ordinance!! Here we listen to the rending of rocks and opening of graves, under the echoes of the dying voice of Him, whose soul was the center upon which the sins of the whole world convergently pressed with a force which drove the blood through every pore of his blessed body, so as to fall in a shower of great drops around him upon the ground; and, at the same time, our ears are saluted with the songs of "an innumerable company, which no man can number," spread over the rosy hills and spicy plains of the new earth.

The Jews overlooked the first, in their concentrated view of the last; and alas! how many Christians have inverted the order. It requires both events to constitute the gospel of Christ. To place one before the eye of faith and veil the other, is like laying an aqueduct only half way from the fountain to the cistern.

When he went away, his disciples gazed sadly after him in his upward flight, till [illegible] that this same Jesus should so come in like manner," as they had seen him ascend in a cloud; when, as the Evangelist informs us in another place, they returned to Jerusalem with *great joy*, *praising* and *blessing* God, (Luke xxiii, 50–53; Acts i 9–12.) Paul does not intimate "a crown of life" to any but "those who *love* his appearing."

How incomparably dear to the heart, is the miniature of a departed friend! To offer money for the miniature of a husband, wife, parent or child, would outrage the best and strongest feelings of our nature. They are dearer to us than all the world beside.

We also value the miniatures of those whom we venerate, as well as those we love. We gaze on the likeness of a Howard, a Bernard, a Wesley, a Mathew, a Judson, but where is the miniature of Him of whose benevolence theirs was but the faintest reflection? Wherever we go our eye is met with the miniature of a Wellington, a Napoleon, a Washington; but where is the miniature of "the Captain of our salvation?" We admire the almost superhuman form of Nicholas, but where shall we find the likeness of the "Prince of the kings of the earth?" We see many paintings and statues which claim to represent him, but how unlike are they to the prophets' description of him, "His visage was more marred than any man; he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him." Yet millions have said, "He is the chiefest among ten thousands, and the one altogether lovely." We "love him, because he first loved us." Do you cry out, "when shall I appear before God?" The answer is, "Not till he returns again."

He does not challenge our admiration by the beauty of his form, as a man,—for he was "a man of sorrows, and acquainted with grief"—but by his *acts*; not by the music of his voice, for "he spoke as one having authority;" nor by military prowers, drenching battle-fields with blood, and making widows and orphans; but, by pouring out his own blood for our sins and by every conceivable act of mercy in raising the dead, feeding the hungry, and "healing all manner of diseases."

Do you wonder, that with so many precious gifts, he should not have left us his miniature? Well, my brethren, we *have* his miniature. You need no longer mourn that while you have the miniatures of nearly all great men, that of the son of man's should be wanting. None was ever so correctly drawn. Himself pronounced it a good likeness. The value of a likeness is, that is gives *remembrance* of the absent: and hence, when one is about to take "a journey into a far country," he usually puts his miniature into the hand of his dearest friend, with a request to keep it till his return. And when the Savior was about to leave this world, he gave the diciples his *likeness*, saying, "Do this in *remembrance* of me."

If that likeness had been a painting instead of bread and wine, and was to be exhibited in the churches on the first Sabbath in next month, how would they be thronged! It was his *acts*, and not his *features*, that endear him to us: and those acts are more fitly drawn in his Supper, by the bread and wine, than the best artist could delineate them. His sufferings are the only star of hope in the dark horizon of human guilt. He died that we might live. He was abased, that we might be exalted. He mourned and wept, that we might be glad, and rejoice. He became poor, that we, through his poverty, might become rich. He was bruised that we might be healed. He felt the blow from infinite justice, which would have crushed a world to endless wo! What ought to be the measure of our gratitude? Will eternity be long enough to express it?

A criminal, who received his reprieve from President Washington, after the rope had been put about his neck, and the cap drawn over his face, exclaimed three times, "gratitude to General Washington!" and added, with streaming eyes, "every drop of blood in my veins, cries, gratitude to General Washington!" But for this to even approximate an illustration of what ought to be the measure of our gratitude to the Saviour, President Washington must have laid aside his honors of state, and have come on the stand and had the rope put around his neck, and the cap drawn over his face—and been hung! What king, but the King of kings, ever died for his rebellious subjects?

"Bread is the staff of life." Christ "is the way, the truth and the *life*." "Wine, maketh glad the heart of man." "These are they which came up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne; they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and lead them unto fountains of living waters; and God shall wipe away all tears from their eyes."

What painting could so aptly represent the blessings accruing to us through his death? Of the bread, he said, "This is my body;" and of the wine, "This is my blood." He was accustomed to speak of things that were *like*, as identical, as, "I *am* the true vine"—"I *am* the good shepherd"—"I am the door of the sheep."—And as well might it be claimed that he is now a vine, growing in Judea and bearing literal grapes, and a shepherd of sheep, and the same time a literal door to some sheep-cote in Palestine, as that his real body and blood are present in the mass.

Doctor Rider, (Jesuit) in Charleston, S. C., in the winter of '49, quoted the text—except ye eat the flesh of the son of man, and drink his blood, ye have no life in you, and said there was no salvation out of the Roman Catholic Church; and that, as the Presbyterians, Episcopalians, Methodists, and Baptists did not even claim to give the real body and blood of Christ in the communion, they defrauded their people out of their souls!—Said, that robbery in any case was a great crime, but to rob one of Christ, and of his soul, was the height of infernal wickedness."

Poor man! he forgot that the text says, "EXCEPT YE DRINK HIS BLOOD, YE HAVE NO LIFE IN YOU." And as the Romish priests never give the wine to their communicants, but drink it themselves, and only give them the bread, it inevitably follows, from his position, that they have defrauded all their people "of Christ and their souls." And as "he that *knoweth* his Master's will and doeth it not, shall be beaten with *many stripes*, while he that knew it not, and did commit things worthy of stripes, shall be beaten with *few* stripes only," it follows, that the Romish priests must receive the greater damnation for such a robbery. "Bigotry is a monster without eyes or ears," and hence, is without either justice or mercy. Under the sweeping assumption of Dr. Rider, over fifty millions have poured out their blood on the altar of the true faith! and their souls are crying under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?"

It is surprising that the Roman Church have not claimed to find some "*vine*" which is the real Christ, and then sentenced all to torture while they had the power to torture, and since then anathamatize those who would not eat of its grapes, as the only hope of salvation. Or, why have they not found the identical "door," which is the real Christ; and caused all the faithful to pass through it, covered with sheep-skins, on pain of the worst tortures in this life, and eternal damnation in the world to come! That learned popes, cardinals and bishops, together with kings and princes, should join and raise the most expensive fleets and armies, and pour out the blood of fifty millions of her people, and whiten every plain in Europe with their bleaching bones to sustain such maddened foolery, which it would seem that none but an idiot could ever believe, defies all credence, but for the stubborn facts of prophecy and history.

To the broken hearted sinner the Supper presents far different views and associations: he eats of it in remembrance that Christ made an "offering of himself ONCE FOR ALL;" and he does not ask it to be repeated. With this sweet remembrance he lifts his eyes to heaven and sings—

"No condemnation now I dread,
Jesus, and all in him is mine;
Alive in him my living head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ, my own."

The law pointed prospectively to the sufferings of Christ and the glory that should follow. All its sacrifices pointed to the one offering of the Lamb of God; and all its Sabbaths, and Jubilees, to the rest which remains to the people of God. The Supper, points retrospectively, to the antiype of those sacrifices, and prospectively, to the antitype of the Sabbaths and Jubilees. It is a mirror, which reflects all the scenes of Calvary, and of the Restitution. David had his meditation in the (types of the) law both day and night.—In the high priest, he saw reflected "the High Priest of our profession"—in the blood of the victims, "the blood of the everlasting covenant"—in the Passover, the passing over of those whose hearts are "sprinkled from an evil conscience of unbelief"—in the ordinary priests, those who shall be kings and priests unto God in the new earth—in the first fruits, "the first fruits of the spirit"—in the three courts of the tabernacle, the three heavens—in the Sabbaths, "a Sabbattism which remains for the people of God." All this is reflected by the supper. It points to his sufferings as preparatory to the marriage Supper on Mount Zion, when all the redeemed shall return with songs and everlasting joys. The supper therefore becomes, not only a miniature of Him, whom unseen we love, but of ourselves also, when "these vile bodies shall become fashioned like unto his glorious body," so that, while we are permitted to call Him "brother," we are forced to exclaim, "My Lord and my God!" While he deigns to call us his brethren, and friends, we join with angels in worshiping Him. While He recognizes us as joint-heirs with Him, we ascribe all praise, dominion, power, and glory, "to the only wise God our Saviour." While he joins us to Himself and declares, that "he that is joined unto the Lord, is *one spirit*," we worship Him "who was, and is, and is to come, the Almighty." This Supper does not more reflect his sufferings than his glory; his humility than his exaltation; Calvary than Zion; but like a golden link, unites them in one. It is a moral eminence from whose summit through the telescope of faith, we survey all that is past and all that is future. From this radiant point all is clear; and from this point of view the words of our Savior, "He that endureth unto the end shall be saved," become more impressive; and the Christian girds on his armor anew, and goes forth in the remaining strife with redoubled purpose and zeal, relying alone on the strength of Him who said, "I will never leave thee, nor forsake thee;" assured, that because he lives, we shall live also.

In the two advents of our Savior, mirrored forth in the Supper, what thrilling contrasts, are presented to the eye of faith! The prophets searched diligently to ascertain the time which the Spirit of Christ signified, when it testified beforehand the sufferings of Christ, and the glory that should follow. Without noticing the strange accumulation of circumstances of suffering around the Savior in the time of his sojourn on earth, we call attention to one only. All who ever felt the sorrow of repentance, will admit that it has no parallel. "Remorse, Remorse! (exclaimed Randolph of Roanoak, as he was dying,) how little the meaning of that word is understood!" If the sins of one man are so insupportable, what must be the sins of the whole world when converged to the soul of the Man of sorrows?—While they caused him to sweat blood in the garden, they wrung from his soul on the cross a groan which veiled the heavens in darkness, rent the rocks, and opened many graves! For a brief period Hell triumphed. Fallen spirits, perhaps, congratulated each other that they would never again be driven out into dry places, and into the swine—the Sandhedrin, the priests and Pharisees, that he would never again call them hypocrites, nor endanger their nation by the Romans.

The disciples were sad, and Angels, who desired in vain to look into it, were doubtless, amazed. But the third morning they were 'begotten again, unto a lively hope, by his resurrection from the dead." "He is alive! He is alive!" I fancy I hear echo over Judea, and along the heavenly plains. Yes, he lives forever more; and unto them that look for Him will He appear, the second time, without a sin offering unto salvation.

"How bright the vision! O how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

When the Crucified, shall step forth on to the starry pavement of the heavens, and by his fiat, spread out a new creation even more beautiful than that at whose birth all the Angels of God shouted aloud for joy, will humillity be exalted and pride be abased, unbelief be humbled and faith be exalted. The throne of David, and all thrones, dominions, principalities and powers, of things in heaven and in the earth, shall then acknowledge and crown the "man of sorrows, Lord of lords, and King of kings."

Instead of a crown of thorns his head will bear a crown of glory, whose brightness will confound the moon and make the sun ashamed; instead of fainting beneath, or expiring upon the cross, he will sit on the throne of Universal Empire. Cherubim and Seraphim with the whole redeemed family, shall join to crown him Lord of all.

O blessed day! when all the weary-worn soldiers of the cross shall repose under the wavings of the flag of victory on Zion, in unclouded view of "the Lamb in the midst of the throne!" Imagination faints with the fatigue of contemplating the vast and unsearchable thought, of "a far more exceeding and eternal weight of glory." A little more patience; a few more trials, crosses, strifes, and self-denials—and all is gained, and gained forever! Though the righteous will be but scarcely saved, yet through Christ strengthening us, as he surely will all those who seek unto him, the fearful battle may be fought, and endless victory be secured. Amen.
[The Monitor.

Letter from Sr. Susan E. Teeple.

ROXBURY, June 17, 1855.

Dear Br. Merriam:—As time has rolled on, I thought I would communicate my thoughts and feelings to the scattered flock looking for Jesus. I am still bound for the better country, my treasure and my heart are there, and I had expected to have been there before this, but with the rest I have been sadly disappointed. I was in the time last fall; I drank deep into the argument, and my faith said it was so; I meant to act as if I believed it, and could see no possibility of its going beyond. I came up to the passover, as that was the point that I was looking at, and it passed by, the 19th of May is in the past, and I ask where are we? Some say the days have ended, and if so, we are in the day of the Lord; and we are sure of redemption soon. I would not (or could not) say it is my belief, for I am not fully persuaded, but am willing to embrace the truth and follow the light, let others do as they may; I feel we are occupying a momentous position. It requires every energy to be a child of God in these days, we cannot trust a friend nor put confidence in a guide, we have no one to lean upon but the arm of the Lord, and to trust in his word, and we have the promise that can never fail. I must confess I have been sadly disappointed, but am thankful that I can look back and feel and know that I have been honest in my belief. I am still striving for the kingdom, and still looking for the Savior, and mean by the grace of God not to yield to temptation, but to hold out to the end. I have been afraid since the passing of the time that I should become one of the foolish. May God forbid it. As long as I can see a track I will never go back, and when I cannot see any light ahead, I mean to stand still and see the salvation of God. I set my hope for glory ten years ago, counted the cost and took a through ticket; for my hope centers in the resurrection and will be consummated at Christ's coming, for which I cry the more earnestly, come Lord Jesus and come quickly. My trials have been great, my temptations severe, and I know full well how to sympathize with the tempted and tried. But although we have our sorrows and disappointments here; and the world their day of rejoicing, we will have our day soon. And O the contrast! I am willing to be counted the filth of the world if I may only obtain the crown of glory that awaits me at the appearing of Jesus. I sometimes wonder at the goodness and mercy of God in keeping me thus far. He truly is long suffering to us ward, not willing that any should perish. How faithful we ought to be, and how holy in our conversation; and, my dear Brothers and Sisters, be careful that you are not overcharged with the cares of this life, and that day come upon you unawares; but live in love, and in the unity of the spirit, and the God of peace will be with you. Many of you, dear Pilgrims, are acquainted with the writer, and I ask you not to forget her at the throne of grace, but remember she is yet with you in the faith of the gospel, and her motto is onward; for He that shall come, will come and not tarry. I hope not to grow faint nor weary, nor to get discouraged; but to keep watching lest coming suddenly he find me sleeping. How careful then ought we to live, with what religious fear, who such a strict account must give for our behaviour here.

Yours truly in the faith of Christ, soon coming
SUSAN E. TEEPLE.

JULY 29, 1855.

"Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching."—Heb. 10: 25.

Is this injunction confined to meetings of social worship? If so, what shall those individuals do who are isolated and have not the privilege of such meetings? This question has often arisen from the fact of many of God's dear children being confined at home, from various causes, Sabbath after Sabbath. "Exhorting one another; and so much the more as ye see the day approaching." The day is approaching; those who see it, see also the dangers are increasing, and they feel the importance of exhorting one another.—Exhorting one another, what does it mean? A few to exhort, and the rest to keep silence? No, no. As many as meet together, exhort one another.

Since the "Crisis" has been suspended, I have thought much of the loss the Church would sustain if it be stopped entirely. Its weekly visits to our secluded homes, separated as we are from the world and the nominal Church, though in the midst of them, is the more like a social meeting of kindred spirits than anything we can enjoy while scattered abroad. And as we anticipate its continuance, the spirit of God has indited special prayer for those who shall write for its pages, who, in the comparison, are the exhorters and teachers in the meetings, that they may seek for and depend upon the Holy Spirit's influences, that their communications may administer grace to the readers. All who rightly worship God and serve Him, inquire, "Lord, what wilt thou have me to do?" Dear Brn. and Srs., will not every one of you that reads this, make the inquiry in reference to the "Crisis." Whatever the will of the Lord is, will please his humble, believing children; whether it be to pray, write, or give alms. And you who give alms, remember Cornelius, whose "prayers and alms came up for a memorial before God." Shall we not engage anew in the work of benefiting one another through the Crisis? We are not independent of each other; we hear the voice of the Lord through the prophet Jeremiah saying, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." That call has been, and is still being made by the Church; and to prepare her to learn doctrine, she has to go through the process of being weaned. And is she not really to exclaim, what a process! what a breaking off from the friendship of the world! what a yielding up of sectarian notions and prejudices! what a severing of ties natural and religious! what a crying after knowledge and understanding and the fear of the Lord! what earnest desires to be saved from vain imaginings—from every delusive spirit—to be kept by the mighty power of God blameless unto his coming and kingdom! And how is she to learn doctrine? By precept upon precept, line upon line, here a little and there a little.—The Lord will not give all his truth to some highly esteemed brethren; but whosoever "inclines the ear unto wisdom, and cries after knowledge, and lifts up the voice for understanding, seeks her as silver, and searches for her as for hid treasures, shall understand the fear of the Lord, and find the knowledge of God." And as we freely receive, freely we should give, and remember the words of Bro. Paul, (Phil. 2: 3, 4,) "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." If I lightly esteem any truth because the Lord has given it to *such* an one, I lightly esteem Christ and His word. Truth is precious, truth is mighty and will prevail—more to be desired than our necessary food; and whatever God wants us to deal to others, if we refuse, we rob God and His people. Therefore let us bring all the tithes into the store-house, and prove God therewith, and see if a blessing will not follow.

Much love to the saints scattered abroad.
PHEBE.

For The Crisis.

"My God, my God, why hast thou forsaken me?"

This was the language of Him on whom God had laid help in accomplishing the salvation of man. It was uttered by His expiring breath when He completed His mission as the "Man of sorrows."

Surely in infinite wisdom and love was the plan devised for our redemption from the lost condition in which the whole family are, without Christ. The law demanding the life of the sinner, mercy could not interpose, for the law knows no mercy. The stern decree of Jehovah was, "Thou shalt surely die."

At length the Son of God made his appearance—the human mingled with the divine—constituting a character adored and worshipped by Angels; hated and condemned by those He came to save.—He could be touched with a feeling of our infirmities by being tempted in all points as we are, yet without sin—could drink the bitter cup with all its dregs, without a murmur, although it called forth the above exclamation, "My God, my God, why hast thou forsaken me?"

And is His course on earth indeed the path marked by Him for His disciples?—He said, "I am the way," and, "He that taketh not his cross and followeth after me, is not worthy of me." Could the suffering part be an exception? Again we hear a voice from the Scriptures; "If we suffer, we shall also reign with Him. If children, then heirs; heirs of God and joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." And shall our suffering increase till our race is run? So it was with our pattern. The parable Jesus gave of the unjust judge represents the Church in such a suffering state as that she is crying night and day, when God rises to avenge her.

Nature shrinks from suffering, and the natural man is constantly devising means to avoid it; but the spirit of Jesus endures the cross—despises the shame—the true Zion bows down that whatever exalts itself may go over, resists not evil, but lets the little Horn spirit prevail. In so doing, the flesh is crucified with its affections and lusts—thus we become Christ's—Abraham's seed—and heirs according to the promise.
PHEBE.

(Letter from Sr. Vesta N. Cudworth.)

CHARLEMONT, MASS.

The long expected Advent of our blessed Savior to this dark and wretched world, to gather his exiles home, and set up his glorious kingdom, has cheered my lonely pathway for two happy years in the past. Yes, happy, I may truthfully affirm; for it has been the brightest era in the history of my short life. And although disappointment has followed in its train, still I do not regret the past; fully believing God has recognized the Advent movement, and approbated it, (with a few exceptions, of course.) O, dear children, it has proved a blessing to me; and in the dust I would acknowledge its benefits. Rich and rare are the blessings I have garnered in my grateful heart, of which disappointment, scorn or fear cannot rob me. It has been a profitable school in which I have made a little proficiency. And as I have learned more perfectly the geography of that country promised to Abraham, and the heirs by faith, a new and earnest aspiration has pervaded my whole being for a realization of its blessings; and, thank God, it is still a reality, though we are pilgrims and strangers, and have not yet found that city which hath foundations, whose Builder and Maker is God. Dear children, press on; we have nothing to lose, and everything to gain by being good. Let us deal justly, love mercy, walk humbly, and we shall be rewarded by a peaceful heart, an unaccusing conscience, and the blessed Comforter; with the love and fellowship of all the pure in heart, and when Jesus comes, an enduring home in the Kingdom of God.

VESTA N. CUDWORTH.

THE WORLD'S CRISIS.

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, AUGUST 25, 1855. VOLUME 2.—NUMBER 2.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, 27 Central St.

TERMS of Subscription to be PAID in ADVANCE

For a single copy 6 months, . . . $1,00
For a single copy 3 months, . . . 50
Five copies to one address for 6 months, 4,50
Ten copies to one address for 6 months, 8,00
Twenty copies to one address for 6 months, 14,00
Thirty copies to one address for 6 months, 18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brs. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } Publishing Committee.

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Prophecy Fulfilled.

BY B. P. HILDRETH.

(Concluded.)

Says another:—"You have written largely on the subject, but your arguments have been very illogical; and if you set times, you forfeit your influence over the minds of your fellows, when it passes by; they lose confidence in you as a teacher, and will not be likely to hearken to you again; *your power over them is gone*."

And by this you can see a fulfilment of prophecy, and prove that the end is near; for "when he shall have accomplished to scatter (or disperse) the power of the holy people, *all these things shall be finished*." It matters not how that power is removed, if it is gone; were it not so, how should we know that we belonged to that class here designated as the "holy people?"—As to my arguments, they are before the Church and the world; and I have only to say, (take them as a whole,) I have no desire to recal them; before my Judge I expect very soon to stand, and I long to see the day. I believe we are as near the truth as our opponents, to say the least.

If it were a fault for me to write at all, and ten or twenty articles, and some of them very small, can be called writing "*largely*," I shall be constrained to plead guilty. We acknowledge that we have been mistaken in *the time* of the termination of the vision; but alas, how different are the rebukes that we meet with from the Seventy, who returned with joy to their Master, saying, "Lord, even the devils are subject unto us through thy name." They were mistaken; they thought it was right for them to rejoice; but did the Lord rebuke them? No, but kindly said, "In this, rejoice not." If any of the children, who have, with the greatest artlessness and singleness of purpose, designed to follow in the footsteps of their Lord and Master, have met with unkind treatment, I hope they will consider Him who endured such contradiction of sinners, lest (they) be weary and faint in their minds; and exercise that faith which overcomes the world. The grace of God is sufficient for you; He will never, no, never, leave nor forsake you.

Dear Brn. and Srs.—We sympathize with you in your tribulation; we would bear your burdens, "and so fulfil the law of Christ." We must put no trust in man, but in the living God, and keep on the armor; for we are on "the enchanted ground." Let us beware of the flatterer, and ever feel that we are the body of Christ, and members in particular. If we then are members one of another, and even of His body, of His flesh and of His bones, it certainly follows that we shall love one another [illegible]

of the natural body do not war against, and destroy each other. Love is the first fruit of the Spirit, and is followed by joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." We may be joyful, peaceful, gentle, and temperate, and yet not heirs of the grace of life. We may have all faith, so as to remove mountains, and yet be nothing, if it do not work by love.

Probably we shall have no more light on the chronological prophecies; but by "the signs of the times," we find ourselves within soundings of the better country.—Of the power and coming of our Lord Jesus Christ, we have the testimony of Apostles, who were "eye-witnesses of His majesty," and likewise a more sure word of prophecy, on which we may rely till the heavens shall reveal Him. The enemy is still walking about, "seeking whom he may devour," even now, especially, is a time when false teachers will "bring in damnable heresies; even denying the Lord that bought them; and bring upon themselves swift destruction." How important the exhortation, "resist the devil, and he will flee from you." But if we forsake the light of truth, and follow the seducers of these last days, the fruits of our "harvest will be a heap, in the day of grief, and of desperate sorrow." "Watch and pray, that ye enter not into temptation: for when they say, peace and safety, then sudden destruction cometh upon them, and they shall not escape." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.—For as a snare shall it come on all them that dwell on the face of the whole earth."

We learn that there are great commotions in different parts of the world, that the slaughter of human life in the late battles has been immense; the warlike state of the nations, and the prevalence of the unclean spirits are unequivocal prognostics of the great day of God Almighty. The battle of that great day will doubtless be fought, at the end of this age, after the coming of Christ; the whole world (being the antitype of the valley of Megiddo,) will be the arena of contest and bloodshed, where "the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men," will be gathered together; not every one, but a gathering of kings, and nobles of the earth, Rev. 19: 19. "And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against Him that sat on the horse, and against his army."

It is known that the ostensible and avowed cause of the present European war is connected with religious affairs, which seems to mark this conflict as the last struggle that will terminate in the battle of Armageddon.

An article has appeared in print, from the pen of Br. D. T. T. from which I quote the following:—

"Dr. Coke, who makes Armageddon to mean the mountain of destruction, the place where the evil spirits, (not the Lord,) gather the kings and princes for slaughter, says, the spirits are to stir up the princes and potentates to make an united, and last effort in a religious war"; and Dr. Clark makes the work of the spirits to be, "to induce the kings of the earth, by lying miracles, to come forth to the place of general slaughter." The Cottage Bible observes, "they are employed by the old serpent to cajole the anti-christian powers," and so bring them to battle. In a most remarkable manner is this being fulfilled. Demons are being consulted by statesmen and kings. The sin of Saul, for which God slew him (1 Chron. 10: 13, 14,) is multiplied to infinitude. Members of Congress, Senators and sovereigns, seek counsel of the dead. Spiritualism is rampant throughout the world. The pseudo-spirit of Peter the great through the best mediums of St. Petersburg, bade Czar Nicholas go on with the war; and Napoleon Bonaparte gives the same advice, through the mediums of Paris, to the French Emperor; each spirit claiming the [illegible] of the justice of his cause, and promising ultimate success. [illegible]

ceptibly, as did Satan on the heart of David, and the Angel on king Cyrus. Lord Brougham and D'Israeli are believers in spiritualism. Robert Owen, the philosopher of Lanark, a noted spiritualist, after issuing a circular to all Europe, calling on her to bow to the new God, has, as I perceive, finally fixed on the 14th day of next May as the era of the commencement of the millennium. It may come, but the necromancer will doubtless find himself grievously disappointed in its character.

But some are heeding the voice of warning borne on the four winds. Henry Drummond, Member of Parliament, in a pamphlet recently published, called "The Fate of Christendom," proclaims the end of the world to be immediately at hand. Viscount Mandeville, George, Duke of Manchester, and the Archbishop of Canterbury, hold the same views.

Louis Kossuth affirms there exists not a single Christian nation on earth, and we begin to believe it. We would look for Christianity in Great Britain and America, if anywhere; but alas, while in this land of slavery, papal aggression and Spiritualism, there are twenty-five millions of souls, only about four millions profess Protestant Christianity, and the rest are heathen, not from necessity, but by choice. And the nation must just wipe out in tears the odious Fugitive Slave Law from its statutes, and rid itself of the vile sin of human slavery, before it can presume to claim the name of Christ. As for Protestant England, she presents the strange spectacle of an unholy alliance with Roman Catholic France and Austria, for the purpose of upholding infidel, Mohammedan Turkey, whose days God has numbered; and being found in bad company, like "poor Tray" in the fable, she is most severely beaten. Wrath is upon her, her army is rotting, her statesmen and people are paralysed; while every Catholic Journal in the land exults over her distress. Six or eight millions of soldiers are under arms in the east; human society is in a feverish ferment. All Europe is going mad with the demon of war.—Every sign is awfully ominous of what every man admits, viz., the approach of a vast crisis in the affairs of this world.—Armageddon is just upon us. And where are the Protestant Churches of America in this solemn time? Where the 25 or 30 thousand watchmen? Do they discern the crisis? And are they prepared for it, and faithfully warning the perishing world about them of the terrible scenes now so imminent, and clearly pointed out by the finger of God?"

Thus far the article of D. T. T., dated Worcester, March 20, 1855.

The above is a picture of the world extremely dreadful to those who have no interest in any other world but this; but to those who are waiting for the Lord, these things are encouraging; not because they wish to see the wrath of God poured out on the wicked, but that themselves may go home. We have here no continuing city, but "we seek one to come, whose Builder and Maker is God." But while it shall please God to continue us here, it is necessary that we should walk by faith. "The just shall live by his faith." Faith is the substance of things hoped for, the evidence of things not seen. It is the hearty assent of the mind to all that God has revealed, and operates on the heart so as to produce obedience to His commandments. It obtains the victory over the world, the flesh, and the devil, and supports the soul in tribulation; pleads the love of God, and the sufferings of Christ; appeases the wrath of God, plumes its bright pinions for an upward flight, and bears the soul above, that it may behold the untold realities and glories of heaven within the vail. But without it, all is despondency and wretchedness; we cannot please God, nor discern one glimpse of His glory. "Always doubting, always dead." But "a living faith, a living saint."

Let us, dear Brn. and Srs. take hold of the promises, trust God in every emergency, and [illegible] and cruelty of man to obliterate the smiles of a Holy God. We are almost home, glory to God. Amen.

"Oh for a faith that will not shrink,
[illegible]
That will not tremble on the brink
Of poverty and woe."

For The Crisis.

Peace and Safety.

BY JAMES CRAWFORD.

BR MERRIAM:—For some 10 to 15 years I have heard much said in reference to the cry of peace and safety, as having reference to a point of time in respect to the coming of the long-looked-for Son of God, and when the time promulgated had all passed by, then it was that the opposers of the coming of the Lord would make the cry spoken of. I have in my own mind objections to the position above named, the principal of which is, that the Apostle's argument is not upon time, and therefore it is not at all reasonable to suppose that he then referred to a chronological period, foreign, or not at all connected with his argument. The idea of peace and safety here presented must, of necessity, be in direct opposition to the point maintained in his argument, in relation to the salvation of the Church of God. The point in question is an event, and not, the time of the event.

It is generally, although I think incorrectly, believed that the Apostle had reference to time. The coming of the Lord is brought in, to prove what?

That the dead are raised in order to salvation; and to this end agrees the testimony of the same fearless advocate of life through Christ at the last trump; "for the trumpet shall sound, and the dead shall be raised." "If the dead rise not, then those who are fallen asleep in Christ are perished." That the dead are to be raised in order to salvation is indubitable; and the cry of peace and safety is salvation independent of the *resurrection from the dead*, independent of the character, which will ensure eternal life through Christ at His coming through a resurrection of the dead; and the denial of the *raising of the dead*, is also a denial of the *event* connected with it. In 1 Thess. 1: 9, 10, the Church composed of Thessalonians which are in the Father and the Son, spread abroad the fact, that they had "turned away from idols, (and a Church in the Father and Son always do,) to serve the living God, And to wait *for His Son from heaven*, whom he raised from the dead, Jesus which hath delivered us from the wrath to come." This deliverance is to be accomplished at His appearing.—The Apostle (ch. 2: 17–19) being absent from the Brn. had great desire to see them, was hindered once and again (by Satan) from meeting them; but the fact that Christ would come, and that, *dead or alive*, they would there be present, consoled him, under the deprivations that he then endured; and in ch. 3: 10–13 he desires to see them, in order to perfect their faith, that they might increase and abound in love to the end, "that ye may be established in holiness before God, at the coming of our Lord Jesus Christ."

In the 4th ch. the Apostle goes on to enforce upon the minds of the brethren, the importance of living out the principle of love in all the duties of life; and at the closing up of the 12th v., he stops short, as though some important point now rushed into his mind, to be more fully made known to the Church, a point, which if lost sight of, must subject them to the cry of peace and safety, and consequently to deception and perdition. "I would not (says he,) have you to be ignorant, brethren, concerning them which *are asleep*, that ye sorrow not, even as others which have no hope (of life through Christ, by resurrection of the dead.) For if we believe that Jesus died, and rose, again, *even so them which sleep in Jesus* will God bring with him (*from the dead.*) As certain as our blessed Lord and Master arose from the dead by the power of God, so certain the brethren which are asleep in Christ shall be waked up, and so certain your sorrows shall be healed; (sorrows brought on in consequence of the loss of friends and brethren in Christ by death.) And in the 15th v. he strengthens his argument by an appeal to the word of the Lord that declares "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep," and in the 16th v. enlarges on the event [illegible] ing of the Lord. "For (says he,) the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and (the point maintained in the argument,) *the dead in Christ shall rise first*.

v. 17. Then we which are alive, and remain shall be caught up *together with them* in the clouds to meet the Lord in the air, and so shall we (forever after) be with the Lord. Wherefore (such being the facts in the case) comfort one another with these words." What words? The *bringing the Church to life again* at the coming of the Lord.

Ch. 5: 9. "Not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether *we awake* (are alive,) *or sleep*, (are dead,) we should live together with him, (at his coming.) Wherefore comfort yourselves together, and edify one another, as also ye do."

"But of the times and seasons—(of what? of the waking up of the saints of all ages from their quiet repose,) ye have no need that I write unto you." Why? Because the saints in every period of time have looked forward to the event with the utmost confidence, having the light of life in them. Abraham looked for a city which hath foundations, and expected to enter the same. Job declares, "I *know* that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though (notwithstanding) after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, (not in spirit only, or by the eye of faith, but) mine eyes shall behold, and not another." David could not be satisfied until he *awoke in His likeness*; and that Prophet whose prophetic vision was so clear, exclaims, "thy *dead men shall live; together with my dead body shall they arise. Awake*, and sing, ye that *dwell in the dust*; for thy dew is as the dew of herbs; the earth shall cast out her dead. The earth shall disclose her blood, and no more cover her slain." Says Martha:—"I know that he (her brother) shall rise again in the resurrection at the last day."

Then will the prisoners be released, when He reigns before His ancients gloriously, when He cometh out of his place to punish the inhabitants of the earth. Michael shall stand up, and many that sleep in the dust of the earth shall awake. "I will ransom them from the power of the grave."

"The day of the Lord so cometh as a thief in the night."

The suddenness of the event might be to them, as a thief in the night. What is the event? the *resurrection of the dead*. Who denies the point in question? and that in the absolute sense—on the broadest scale? Not the Universalists; for they in part believe that the dead shall be raised.

Is there any other class, that has come into existence within the space, or half the space of time, that the coming of the Lord has been preached? Yes; alas who has known, as a body of believers in their delusion until within a few years, until within the remembrance of us all, a class who profess to hold communion with heaven, earth and hell? who deny, in the absolute sense of the term, the point of salvation brought to view in Paul's argument for the safety of the entire Church of God—viz. *the resurrection of the dead*; and more than this, they testify, as they say, from the Father, that the man's body dies, and is no more; and that Angels and all spirits good and bad testify to the old story of Satan, "thou shalt not surely die;" that when the body dies the soul enters upon a state of ETERNAL PROGRESSION. And all this independent of *the resurrection of the dead*, for *there is none*; independent of Christ, for there is none; independent of the terms of salvation presented in the Bible. But is their mission without proof? By no means. The dead are not raised to be sure, but the sick, the lame, the halt, the blind, are made to rejoice in the [illegible] [illegible] of what they esteem God. There are about three millions of this class in the United States, [illegible]

And is it true that sudden destruction cometh upon them? Such is the testimony of the inspired Apostle, and he adds with emphasis, "they shall not escape."

JAMES CRAWFORD.

For The Crisis.

Considerations for the Flock.

BY GEORGE L. TEPLE.

Is it our chief delight to be with the saints, especially those that excel in virtue? Ps. 16: 3.

Is every company burdensome to us that is not desiring our Father's glory, but derogating therefrom? 2 Pet. 2: 7, 8.

Is the path of the humble so delightful to us that we had rather be with them than dwell in the tents of wickedness? Acts 20: 19; Ps. 84: 10.

Is the yoke of self denial, as imposed by Christ, pleasant to us? Matt. 11: 29, 30; Matt 10: 28.

Do the thoughts of the coming of the Lord and the judgment of the great day make us answer every call of Christ to do or suffer cheerfully all His righteous will? 2d Cor. 5: 9, 10; Acts 24: 15, 16.

Do we have an anxious care to get the power of godliness in the heart, rather than the form of godliness in the head, and from this company that has the form turn away? 2d Tim. 3: 5.

If we can answer the above questions in the affirmative, we may take courage, and wait for the hope of righteousness by faith. O let us be careful lest we abide not in Christ, but are cast forth as a branch and are withered.

If we are so indifferent in regard to attending divine service that we can attend or not, at our own pleasure, and when there, are not easily suited, but dislike the man, matter, or manner, and do not like the plain, cutting truths of the Bible, then we should repent before God in humility. As Paul says, "Examine yourselves."

Let us consider some of the marks of a declining or luke-warm professor of religion, and then see whether we have the mark or not. If we have, let us "be zealous and repent."

One who is luke-warm will have no great mind to prayer—the searching of the Scriptures will be more burdensome than delightful.

He will come to meeting more through fear of the eyes of the Brn. than Christ's omniscient and all-piercing eye—he will sooner betray the cause of Jesus, and the credit of his Gospel, by his silence, than speak for it to his own suffering and disparagement.

He will love those Christians the least who the most faithfully warn, rebuke and reprove him. Read, Ps. 141: 5; and Prov. 9: 8.

He is extremely careful about the lesser matters of God's law, but extremely careless about the weightier.

He finds greater satisfaction in the company of the world, than with the people of God.

May the Lord help us in this day when we are to watch and be sober, to regulate our lives by the Gospel rule, lest we be overtaken in the snare, is the prayer of your Br., waiting for Jesus.

G. L. TEPLE.

BERLIN, CT.

For the Crisis.

A word to Women; cause of disobedient Children.

BY L. LANGSTROTH.

How alarming is the present state of Society! Look for a moment at the rising generation. Notice the impudence and disobedience of children. And since there is a cause for every thing, let us inquire for the cause of the present state of things.

Why is it that children treat their equals [illegible]

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, AUGUST 25, 1855. VOLUME 2—NUMBER 2.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, ... 27 Central St.

TERMS of Subscription to be PAID in ADVANCE

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address, so that, in places where there is a company of Brs. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } Publishing Committee.

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Prophecy Fulfilled.

BY B. P. HILDRETH.

(Concluded.)

Says another:—"You have written largely on the subject, but your arguments have been very illogical; and if you set times, you forfeit your influence over the minds of your fellows, when it passes by; they lose confidence in you as a teacher, and will not be likely to hearken to you again; *your power over them is gone.*"

And by this you can see a fulfilment of prophecy, and prove that the end is near; for "when he shall have accomplished to scatter (or disperse) the power of the holy people, *all these things shall be finished.*" It matters not how that power is removed, if it is gone; were it not so, how should we know that we belonged to that class here designated as the "holy people?"—As to my arguments, they are before the Church and the world; and I have only to say, (take them as a whole,) I have no desire to recal them; before my Judge I expect very soon to stand, and I long to see the day. I believe we are as near the truth as our opponents, to say the least.

If it were a fault for me to write at all, and ten or twenty articles, and some of them very small, can be called writing "*largely*," I shall be constrained to plead guilty. We acknowledge that we have been mistaken in *the time* of the termination of the vision; but alas, how different are the rebukes that we meet with from the Seventy, who returned with joy to their Master, saying, "Lord, even the devils are subject unto us through thy name." They were mistaken; they thought it was right for them to rejoice; but did the Lord rebuke them? No, but kindly said, "In this, rejoice not." If any of the children, who have, with the greatest artlessness and singleness of purpose, designed to follow in the footsteps of their Lord and Master, have met with unkind treatment, I hope they will consider Him who endured such contradiction of sinners, lest (they) be weary and faint in their minds; and exercise that faith which overcomes the world. The grace of God is sufficient for you; He will never, no, never, leave nor forsake you.

Dear Brs. and Srs.—We sympathize with you in your tribulation; we would bear your burdens, "and so fulfil the law of Christ." We must put no trust in man, but in the living God, and keep on the armor; for we are on "the enchanted ground." Let us beware of the flatterer, and ever feel that we are the body of Christ, and members in particular. If we then are members one of another, and even of His body, of His flesh and of His bones, it certainly follows that we shall love one another [illegible] of the natural body do not war against, and destroy each other. Love is the first fruit of the Spirit, and is followed by joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance." We may be joyful, peaceful, gentle, and temperate, and yet not heirs of the grace of life. We may have all faith, so as to remove mountains, and yet be nothing, if it do not work by love.

Probably we shall have no more light on the chronological prophecies; but by "the signs of the times," we find ourselves within soundings of the better country.—Of the power and coming of our Lord Jesus Christ, we have the testimony of Apostles, who were "eye-witnesses of His majesty," and likewise a more sure word of prophecy, on which we may rely till the heavens shall reveal Him. The enemy is still walking about, "seeking whom he may devour," even now, especially, is a time when false teachers will "bring in damnable heresies; even denying the Lord that bought them; and bring upon themselves swift destruction." How important the exhortation, "resist the devil, and he will flee from you." But if we forsake the light of truth, and follow the seducers of these last days, the fruits of our "harvest will be a heap, in the day of grief, and of desperate sorrow." "Watch and pray, that ye enter not into temptation: for when they say, peace and safety, then sudden destruction cometh upon them, and they shall not escape." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.—For as a snare shall it come on all them that dwell on the face of the whole earth."

We learn that there are great commotions in different parts of the world, that the slaughter of human life in the late battles has been immense; the warlike state of the nations, and the prevalence of the unclean spirits are unequivocal prognostics of the great day of God Almighty. The battle of that great day will doubtless be fought, at the end of this age, after the coming of Christ; the whole world (being the antitype of the valley of Megiddo,) will be the arena of contest and bloodshed, where "the kings of the earth and the great men, and the rich men, and the chief captains, and the mighty men," will be gathered together; not every one, but a gathering of kings, and nobles of the earth, Rev. 10: 19. "And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against Him that sat on the horse, and against his army."

It is known that the ostensible and avowed cause of the present European war is connected with religious affairs, which seems to mark this conflict as the last struggle that will terminate in the battle of Armageddon.

An article has appeared in print, from the pen of Br. D. T. T. from which I quote the following:—

"Dr. Cole, who makes Armageddon to mean the mountain of destruction, the place where the evil spirits, (not the Lord,) gather the kings and princes for slaughter, says, the spirits are to stir up the princes and potentates to make an united, and last effort in a religious war"; and Dr. Clark makes the work of the spirits to be, "to induce the kings of the earth, by lying miracles, to come forth to the place of general slaughter." The cottage Bible observes, "they are employed by the old serpent to cajole the anti-christian powers," and so bring them to battle. In a most remarkable manner is this being fulfilled. Demons are being consulted by statesmen and kings. The sin of Saul, for which God slew him (1 Chron. 10: 13, 14,) is multiplied to infinitude. Members of Congress, Senators and sovereigns, seek counsel of the dead. Spiritualism is rampant throughout the world. The pseudo-spirit of Peter the great through the best mediums of St. Petersburg, bade Czar Nicholas go on with the war; and Napoleon Bonaparte gives the same advice, through the mediums of Paris, to the French Emperor; each spirit assuring its protege of the justness of his cause, and promising ultimate success. Especially will these demons operate on kings imperceptibly, as did Satan on the heart of David, and the Angel on king Cyrus. Lord Brougham and D'Israeli are believers in spiritualism. Robert Owen, the philosopher of Lanark, a noted spiritualist, after issuing a circular to all Europe, calling on her to bow to the new God, has, as I perceive, finally fixed on the 14th day of next May as the era of the commencement of the millennium. It may come, but the necromancer will doubtless find himself grievously disappointed in its character.

But some are heeding the voice of warning borne on the four winds. Henry Drummond, Member of Parliament, in a pamphlet recently published, called "The Fate of Christendom," proclaims the end of the world to be immediately at hand. Viscount Manderville, George, Duke of Manchester, and the Archbishop of Canterbury, hold the same views.

Louis Kossuth affirms there exists not a single Christian nation on earth, and we begin to believe it. We would look for Christianity in Great Britain and America, if anywhere; but alas, while in this land of slavery, papal aggression and Spiritualism, there are twenty-five millions of souls, only about four millions profess Protestant Christianity, and the rest are heathen, not from necessity, but by choice. And the nation must just wipe out in tears the odious Fugitive Slave Law from its statutes, and rid itself of the vile sin of human slavery, before it can presume to claim the name of Christ. As for Protestant England, she presents the strange spectacle of an unholy alliance with Roman Catholic France and Austria, for the purpose of upholding infidel, Mohammedan Turkey, whose days God has numbered; and being found in bad company, like "poor Tray" in the fable, she is most severely beaten. Wrath is upon her, her army is rotting, her statesmen and people are paralysed; while every Catholic Journal in the land exults over her distress. Six or eight millions of soldiers are under arms in the east; human society is in a feverish ferment. All Europe is going mad with the demon of war.—Every sign is awfully ominous of what every man admits, viz., the approach of a vast crisis in the affairs of this world.—Armageddon is just upon us. And where are the Protestant Churches of America in this solemn time? Where the 25 or 30 thousand watchmen? Do they discern the crisis? And are they prepared for it, and faithfully warning the perishing world about them of the terrible scenes now so imminent, and clearly pointed out by the finger of God?"

Thus far the article of D. T. T., dated Worcester, March 20, 1855.

The above is a picture of the world extremely dreadful to those who have no interest in any other world but this; but to those who are waiting for the Lord, these things are encouraging; not because they wish to see the wrath of God poured out on the wicked, but that themselves may go home. We have here no continuing city, but "we seek one to come, whose Builder and Maker is God." But while it shall please God to continue us here, it is necessary that we should walk by faith. "The just shall live by his faith." Faith is the substance of things hoped for, the evidence of things not seen. It is the hearty assent of the mind to all that God has revealed, and operates on the heart so as to produce obedience to His commandments. It obtains the victory over the world, the flesh, and the devil, and supports the soul in tribulation; pleads the love of God, and the sufferings of Christ; appeases the wrath of God, plumes its bright pinions for an upward flight, and bears the soul above, that it may behold the untold realities and glories of heaven within the vail. But without it, all is despondency and wretchedness; we cannot please God, nor discern one glimpse of His glory. "Always doubting, always dead." But "a living faith, a living saint."

Let us, dear Brs. and Srs., take hold of the promises, trust God in every emergency, and never suffer the contempt and cruelty of man to obliterate the smiles of a Holy God. We are almost home, glory to God. Amen.

> "Oh for a faith that will not shrink,
> Though pressed by every foe,
> That will not tremble on the brink
> Of poverty and woe."

For The Crisis.

Peace and Safety.

BY JAMES CRAWFORD.

BR MERRIAM:—For some 10 to 15 years I have heard much said in reference to the cry of peace and safety, as having reference to a point of time in respect to the coming of the long-looked-for Son of God, and when the time promulgated had all passed by, then it was that the opposers of the coming of the Lord would make the cry spoken of. I have in my own mind objections to the position above named, the principal of which is, that the Apostle's argument is not upon time, and therefore it is not at all reasonable to suppose that he then referred to a chronological period, foreign, or not at all connected with his argument. The idea of peace and safety here presented must, of necessity, be in direct opposition to the point maintained in his argument, in relation to the salvation of the Church of God. The point in question is an event, and not, the time of the event.

It is generally, although I think incorrectly, believed that the Apostle had reference to time. The coming of the Lord is brought in, to prove what?

That the dead are raised in order to salvation; and to this end agrees the testimony of the same fearless advocate of life through Christ at the last trump; "for the trumpet shall sound, and the dead shall be raised." "If the dead rise not, then those who are fallen asleep in Christ are perished." That the dead are to be raised in order to salvation is indubitable; and the cry of peace and safety is salvation independent of the *resurrection from the dead*, independent of the character, which will ensure eternal life through Christ at His coming through a resurrection of the dead; and the denial of the *raising of the dead*, is also a denial of the *event* connected with it. In 1 Thess. 1: 9, 10, the Church composed of Thessalonians which are in the Father and the Son, spread abroad the fact, that they had "turned away from idols, (and a Church in the Father and Son always do,) to serve the living God, And to wait *for His Son from heaven*, whom he raised from the dead, Jesus which hath delivered us from the wrath to come." This deliverance is to be accomplished at His appearing.—The Apostle (ch. 2: 17–19) being absent from the Brn. had great desire to see them, was hindered once and again (by Satan) from meeting them; but the fact that Christ would come, and that, *dead or alive*, they would there be present, consoled him, under the deprivations that he then endured; and in ch. 3: 10–13 he desires to see them, in order to perfect their faith, that they might increase and abound in love to the end, "that ye may be established in holiness before God, at the coming of our Lord Jesus Christ."

In the 4th ch. the Apostle goes on to enforce upon the minds of the brethren, the importance of living out the principle of love in all the duties of life; and at the closing up of the 12th v., he stops short, as though some important point now rushed into his mind, to be more fully made known to the Church, a point, which if lost sight of, must subject them to the cry of peace and safety, and consequently to deception and perdition. "I would not (says he,) have you to be ignorant, brethren, concerning them which *are asleep*, that ye sorrow not, even as others which have no hope (of life through Christ, by resurrection of the dead.) For if we believe that Jesus died, and rose again, *even so them which sleep in Jesus* will God bring with him (*from the dead.*) As certain as our blessed Lord and Master arose from the dead by the power of God, so certain the brethren which are asleep in Christ shall be waked up, and so certain your sorrows shall be healed; (sorrows brought on in consequence of the loss of friends and brethren in Christ, by death.) And in the 15th v. he strengthens his argument by an appeal to the word of the Lord that declares "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep;" and in the 16th v. enlarges on the event, and gives in connection with it the coming of the Lord. "For, (says he,) the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and (the point maintained in the argument,) *the dead in Christ shall rise first.*

v. 17. Then we which are alive, and remain shall be caught up *together with them* in the clouds to meet the Lord in the air, and so shall we (forever after) be with the Lord. Wherefore (such being the facts in the case) comfort one another with these words." What words? The *bringing the Church to life again* at the coming of the Lord.

Ch. 5: 9. "Not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether *we wake* (are alive,) *or sleep*, (are dead,) we should live together with him, (at his coming.) Wherefore comfort yourselves together, and edify one another, as also ye do."

"But of the times and seasons—(of what? of the waking up of the saints of all ages from their quiet repose,) ye have no need that I write unto you." Why? Because the saints in every period of time have looked forward to the event with the utmost confidence, having the light of life in them. Abraham looked for a city which hath foundations, and expected to enter the same. Job declares, "I *know* that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though (notwithstanding) after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, (not in spirit only, or by the eye of faith, but) mine eyes shall behold, and not another." David could not be satisfied until he *awoke in His likeness*; and that Prophet whose prophetic vision was so clear, exclaims, "thy *dead men shall live; together with my dead body shall they arise. Awake*, and sing, ye that *dwell in the dust*; for thy dew is as the dew of herbs; the earth shall cast out her dead. The earth shall disclose her blood, and no more cover her slain." Says Martha:—"I know that he (her brother) shall rise again in the resurrection at the last day."

Then will the prisoners be released, when He reigns before His ancients gloriously, when He cometh out of his place to punish the inhabitants of the earth. Michael shall stand up, and many that sleep in the dust of the earth shall awake. "I will ransom them from the power of the grave."

"The day of the Lord so cometh as a thief in the night."

The suddenness of the event might be to them, as a thief in the night. What is the event? the *resurrection of the dead.* Who denies the point in question? and that in the absolute sense—on the broadest scale? Not the Universalists; for they in part believe that the dead shall be raised.

Is there any other class, that has come into existence within the space, or half the space of time, that the coming of the Lord has been preached? Yes, alas who has known, as a body of believers in their delusion until within a few years, until within the remembrance of us all, a class who profess to hold communion with heaven, earth and hell? who deny, in the absolute sense of the term, the point of salvation brought to view in Paul's argument for the safety of the entire Church of God—viz. *the resurrection of the dead*; and more than this, they testify, as they say, from the Father, that the man's body dies, and is no more; and that Angels and all spirits good and bad testify to the old story of Satan, "thou shalt not surely die;" that when the body dies the soul enters upon a state of ETERNAL PROGRESSION. And all this independent of *the resurrection of the dead*, for *there is none*; independent of Christ, for *there is none*; independent of the terms of salvation presented in the Bible. But is their mission without proof? By no means. The dead are not raised to be sure, but the sick, the lame, the halt, the blind, are made to rejoice in the wonderful power of what they esteem God. There are about three millions of this class in the United States, if I am correctly informed by their own [illegible]. This is what I understand by the cry of "Peace and Safety."

And is it true that sudden destruction cometh upon them? Such is the testimony of the inspired Apostle, and he adds with emphasis, "they shall not escape."

JAMES CRAWFORD.

For The Crisis.

Considerations for the Flock.

BY GEORGE L. TEEPLE.

Is it our chief delight to be with the saints, especially those that excel in virtue? Ps. 16: 3.

Is every company burdensome to us that is not desiring our Father's glory, but derogating therefrom? 2 Pet. 2: 7, 8.

Is the path of the humble so delightful to us that we had rather be with them than dwell in the tents of wickedness?—Acts 20: 19; Ps. 84: 10.

Is the yoke of self denial, as imposed by Christ, pleasant to us? Matt. 11: 29, 30; Mark 10: 28.

Do the thoughts of the coming of the Lord and the judgment of the great day make us answer every call of Christ to do or suffer cheerfully all His righteous will? 2d Cor. 5: 9, 10; Acts 24: 15, 16.

Do we have an anxious care to get the power of godliness in the heart, rather than the form of godliness in the head, and from this company that has the form turn away? 2d Tim. 3: 5.

If we can answer the above questions in the affirmative, we may take courage, and wait for the hope of righteousness by faith. O let us be careful lest we abide not in Christ, but are cast forth as a branch and are withered.

If we are so indifferent in regard to attending divine service that we can attend or not, at our own pleasure, and when there, are not easily suited, but dislike the man, matter, or manner, and do not like the plain, cutting truths of the Bible, then we should repent before God in humility. As Paul says, "Examine yourselves."

Let us consider some of the marks of a declining or luke-warm professor of religion, and then see whether we have the mark or not. If we have, let us "be zealous and repent."

One who is luke-warm will have no great mind to prayer—the searching of the Scriptures will be more burdensome than delightful.

He will come to meeting more through fear of the eyes of the Brn. than Christ's omniscient and all-piercing eye—he will sooner betray the cause of Jesus, and the credit of his Gospel, by his silence, than speak for it to his own suffering and disparagement.

He will love those Christians the least who the most faithfully warn, rebuke and reprove him. Read Ps. 141: 5; and Prov. 9: 8.

He is extremely careful about the lesser matters of God's law, but extremely careless about the weightier.

He finds greater satisfaction in the company of the world, than with the people of God.

May the Lord help us in this day when we are to watch and be sober, to regulate our lives by the Gospel rule, lest we be overtaken in the snare, is the prayer of your Br., waiting for Jesus.

G. L. TEEPLE.

BETHEL, CT.

For the Crisis.

A word to Women; cause of disobedient Children.

BY L. [illegible]

How alarming is the present state of Society! Look for a moment at the rising generation. Notice the [illegible] and disobedience of children. And since there is a cause for every thing, let us inquire for the cause of the present state of things.

Why is it that children treat their superiors with so much [illegible] [illegible] be praised of God! The [illegible]

the same manner. That would be very natural. And it would be impossible for the father to obtain that prompt and cheerful obedience, that he otherwise might, from his children. There may be minor causes; but this appears to be the GREAT and PRINCIPAL cause of the present disrespect and disobedience of children.

Where are the aged women that "teach the young women to be sober, to love and obey their husbands?" &c. Titus 2: 3-5. There may be some, but if so, they are few, and far between.

Again; I ask, notwithstanding the injunction of Scripture that "as the Church is subject to Christ, so let the wives be to their own husbands in every thing," (Eph. 5: 24,) where is the wife that thinks of rendering due obedience to her husband? The reason why obedience is thus enjoined upon the wife is, "The husband is the head of the wife, even as Christ is the head of the Church," Eph. 5: 23. Is the Church under obligation to love, reverence and obey Christ as her Head?—Even so is the wife, her Husband. We are all very apt to imitate the example of those with whom we associate most, and if the wife would render that obedience, &c., to her husband that the Church should to Christ, it would be much easier to obtain that respect and obedience from children which is due from them. Indeed the example of the mother does much towards forming the characters of her children.

I speak not these things to condemn you, but as my beloved sisters, I admonish you, and entreat you to adorn yourselves as the holy women anciently did, with a meek and quiet spirit; who were in subjection to their own husbands. 1st Pet. 3: 4, 5. What benefit can you derive from fretting and scolding at your husband? It makes him no better, does you no good, and it is a very bad example to set before your children. Therefore, as you value your own usefulness, and the usefulness and happiness of your children, I entreat you, heed the admonitions of Scripture, and follow the example of the holy women of old, who trusted in God. Then you will see the blessed results of obedience and good example, God will be honored, and yourselves and your families benefited. Amen.

L. LALAHNOM.

The World's Crisis.

LOWELL, AUGUST 25, 1855.

Remarks on Haggai, Continued.

V. 4. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Josedech the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:"

What a blessed consolation is embodied in these words! This is encouragement from the right source—a promise of favour from Him who is able to "redeem Israel out of all his troubles"—from Him who sees the end from the beginning, who therefore knew full well the true state of the case. It came from Him whose eye penetrates all hearts, sees the malice and the designs of every foe, and who has power to counteract every hostile effort, and destroy every enemy to His beloved covenant people. How cheering to hear His voice saying, "*I am with you*," commanding them to "*be strong*," to summon all their resolution, to concentrate all their energies in the work of building the house of God. The encouragement is given not only to Zerubbabel and Joshua; but also to *all the people of the land*, to be strong and labor in the work. The Lord respects not only those who are luminaries in the Church; but also all His people, desiring them to make the God of Jacob their refuge, promising them comfort and consolation divine, and strength that shall be as their day.

V. 5. "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not."

How comforting to think that God still remembered the covenant which He made with the children of Israel when He delivered them from Egyptian bondage, and adopted them as His people, gave them statutes and ordinances to be observed, [illegible] them from all the nations of the earth by signs and wonders and an outstretched arm that was all-powerful to deliver. A thousand years had rolled away, Israel had sinned egregiously, had revolted from the government of God, and brought down upon themselves the chastening hand, but still the Lord [illegible] and had not forgotten to be gracious. How immutable the promise of God! The word that goes forth out of His mouth is more immovable than the pillars of heaven; it has in it, as it were, an embodiment of divinity, and will no sooner fall than the throne of God.

It is a long time since the promise was made with Noah and "every living creature for perpetual generations."

The condition of the covenant was, that there should not "any more be a flood to destroy the earth:" or, as He had previously expressed it, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Age after age rolls away, and God still remembers His promise; century after century, and still He does not forget; one thousand years after another, and still the promise stands. No universal deluge has again visited the world. The earth rolls round in its annual orbit, and revolves on its axis, bringing the vicissitudes of day and night, summer and winter, and all the varieties of the seasons. With Him is "no variableness, neither shadow of turning;" Jesus Christ is "the same yesterday, to-day and forever." How weighty this consideration! All things around us are full of change. All the elements of the natural world are in a sort of transition state. Every thing in the animal, vegetable and mineral kingdom is undergoing a series of constant changes; passing through formations and decomposition, reproduction and decay again, so that there is nothing substantial and permanent upon which we can plant our feet, feeling this is something real and unchanging as the throne of God. How blessed therefore is the thought of an everlasting rock—an immovable foundation—to think of a being who, above the jargon and commotions of all things earthly, peacefully "rolls on His undisturbed affairs;" and to realize that though all creatures may forget, and all things else change, He will never forget, nor cease to remember His covenant with His children!! How blessed to think that although we have so long been agitated by an ocean of perplexity and unrest, although we have been tossed by the heaving billows of adversity and change, yet there is a tranquil and peaceful ocean of God's love where commotion never comes.

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast."

"My Spirit remaineth among you."—God's Spirit was manifest among the children of Israel at this time by the messages brought by the Prophets Haggai and Zechariah. It was also a divine influence that stirred up the people to labor, and the kings of Persia to favor them; and if God's power was on their side that was the help they needed: for it was a power that controlled all other powers and dominions. His arm was to be relied upon; for it was an arm of "*everlasting strength*," and consequently could not fail; and the whole enterprise depended not on the might or power of man, but the Spirit of the living God.

How unspeakably consoling it is to the child of God, to feel in his very soul that God is with him. How reanimating to poor, fainting, trembling mortals, to hear the voice of the mighty God, "lo, *I am with you*." How cheering it must have been to the hearts of Christ's disciples when they were alarmed and agitated by the tossing of the billows and the fury of the tempest, to hear the voice of their divine Master, "it is I; be not afraid."—That voice that could command the winds and waves said to them, "be not afraid;" therefore what cause of fear? He could control the elements and direct the storm; therefore all was well. Just so when the child of God is harrassed by the enemy, tossed on the billows of commotion, however dark the clouds, however threatening the storm, and tumultuous the waves, when Jesus whispers, "peace," and the soul feels a calm, confiding trust in sinking into the arms of His tender mercy, how safe from fear of evil! how secure from the assaults of every foe! O there is something so unspeakably blessed in feeling the Savior's immediate presence, in resting on the bosom of His infinite love; there is such a sweet assurance of divine protection and perfect safety, that the heart reposes in quietude, rests in placid serenity under the shadow of the Almighty, under the banner of Jesus' love.

V. 6, 7. "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

This passage is, to my mind, involved in no inconsiderable difficulty; so that to give a perfectly clear and satisfactory exposition, would not [illegible] possible, but some clue may be found to its divine instruction, and some rays of light may be elicited; enough, at least, to cheer the heart of the despondent, and send a thrill of joy through the believer's soul, as he contemplates the glory and beauty shining out through the consolations communicated to the disheartened laborers in the work of God.

Two questions at once present themselves for solution.

1. What is meant by the shaking of the nations?

2. In what respect was the Temple then in building, more glorious than the Temple of Solomon?

Turning to Heb. 12th, we find the Apostle treating of the giving of the law from Sinai amid blackness and darkness and tempest; and comparing this scene with the dispensation of the New Covenant. Referring to the giving of the law, he says: "whose voice then shook the earth;" i. e. at the time of receiving the law from Sinai, when "the voice of the trumpet was *exceeding loud*," "*the whole mount quaked greatly*." Thus, then, it appears that when the voice of God shook the earth, it was at a scene preparatory to a new dispensation: the sound of the trumpet was like a herald to usher in the economy of the law. The Apostle then adds: "but now he hath promised, YET ONCE MORE, I *shake not the earth only, but also heaven*." The former shaking was only *partial*, this is to be *universal*. The Greek term here rendered, *once more*, is very emphatic, and might have been rendered *once for all*, implying that it would be a final shaking, the last shaking. V. 27; "And this word Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." The word rendered "signifieth" means to make clear, or to prove a thing.

"As of things that are made"—The Greek word rendered "are made" is *pepoieemenoon*. I find in the Greek margin the word *peponeemenoon* substituted; and the two words are so nearly alike, that it is conjectured so slight an alteration might have been made by the transcribers. If so, it may be rendered, "*as of things that are* WORN OUT." "Now that which decayeth and waxeth old is ready to vanish away," says the Apostle. Both Tyndale and Cranmer render this clause thus, "as of things that *have ended their course*," which gives nearly the same idea as above quoted.

The word rendered, "the removing," is in the Rheims version, and by Wickliff rendered, "*the translation*," and by Murdoch, "*the mutation*." The Greek word *Metathesin* properly means *transposition, alteration, or change*; and the idea seems analogous to that presented in Heb. 1: 10-12. "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands; They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

V. 28. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

In this verse the idea is distinctly presented, that those things which *cannot be shaken* constitute the KINGDOM OF GOD, and as this is placed in contrast with those things which may be shaken, we naturally infer that those things which *can be shaken are the kingdoms of this world*. To make this more evident, turn to Haggai 2: 20-22. "And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

We have shown from Heb. 12: 28, that those things which CANNOT *be shaken are the Kingdom of God*; we now show from the passage last quoted, that the things which ARE *to be shaken* are the *kingdoms of men*. The result of their being shaken is, that God "will OVERTHROW THE THRONE of kingdoms, and will destroy the strength of the kingdoms of the heathen;" and the manner of their destruction is, that "they shall come down every man by the SWORD of his brother." Then will be accomplished the removing, translation, or transferring of the kingdoms, when, as predicted under the seventh trumpet, "the kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

Thus far all is plain; but a difficulty now presents itself, viz. if the shaking of heaven and earth symbolizes the *overthrow* of the kingdoms, how could this shaking be said to take place at the first Advent, as represented in the prophecy of Haggai 2: 6-9? for history shows that at the period of our Lord's birth, it was a time of universal peace, and not a time of commotion and destruction of earthly kingdoms.

It may be said, that the Scriptures of the Prophets often refer to the two Advents of Christ as if there were but one. Thus Mal. 3: 1, 2. "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope:"

Here the two Advents appear to be blended together.

Again: Is. 11: 1, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"

V. 4. "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

Here the two Advents appear to be blended. Again: vs. 10, 11, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

Here again the two Advents appear blended together.

But this does not remove the difficulty; for it is plainly represented by Haggai, that *in consequence* of the universal shaking, or overthrow of nations, the desire of all nations would come, and the house which they were *then building* would be filled with glory. Adam Clark shews from the original, that the expression, "the desire of all nations shall come," should be translated, "the desirable things of all nations shall come," i. e. offerings or gifts shall be brought in from all nations.

The most satisfactory solution of the difficulty, to my mind, is, that the Scriptures sometimes refer directly to a person or object, and in the same connection refer to some other person or object of which the former was a type; so that in such cases there is a partial fulfilment of the prophecy in the type, but a more perfect fulfilment in the antitype.

Thus in the 69th Ps. David says, (v. 5,) "O God, thou knowest my foolishness; and my sins are not hid from thee." This, it is evident, must apply to David personally; but when he says (v. 21,) "they gave me also gall for my meat; and in my thirst they gave me vinegar to drink," the reference is to Christ—the antitype of David.

Again Ps 89th has reference to the kingdom of David, and the covenant which God made with him in relation to it, vs. 30-32. "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes." This must refer directly to David himself; but in v. 36 we read: "His seed shall endure *forever, and his throne* AS THE SUN before me." This could not have been fulfilled literally in relation to the throne of David, but must allude to the Kingdom of Christ.

Thus in Is. 34, the Prophet in speaking of the punishment of Idumea connects with it other nations in such a manner that the destruction of the whole world is involved. I think therefore it would be no departure from Scripture usage, if we consider a portion of this prophecy as having reference to the literal Temple which was then being built, and another portion as referring to that which was typified by that Temple; thus the prophecy would have a partial fulfilment in the type, and a more perfect and glorious fulfilment in the antitype.

The partial fulfilment was the abolition of the Jewish ritual, and the introduction of the Gospel economy, in the same manner as by the sound of the trumpet on Sinai the patriarchal dispensation ceased and the Mosaic economy began. The ceremonies of the law were not intended as a permanent establishment, but only as types and shadows of good things to come; they had ended their course, or waxed old, and were ready to vanish away; but the New Covenant was designed to be perpetual. The modes and forms of the ritual were to pass away; but the law which superseded them was a *law of love*, prompting to the discharge of every duty to God and man. The former was local and temporary, the latter designed to be universal and permanent. The former consisted in the performance of external ceremonies, the latter in having the law of God and the image of His Son enstamped on the heart. In the former case, they were nominally the people of God; in the latter, they were received into His family by special adoption, made heirs by grace, and are entitled to all the privileges of the sons of God. Under the former their priests did not "continue by reason of death;" under the latter, the High Priest "continueth ever," being constituted after "the power of an endless life." Under the former, their kings were but transient monarchs, their sceptre being broken by death; under the latter, the King is the PRINCE OF LIFE, and having conquered death, He exclaims, "I am He that was dead, but am alive forevermore." Under the former, sacrifices and offerings were renewed continually; under the latter, he hath by one offering "perfected *forever* them that are sanctified." Under the former the requisitions "stood only in meats and drinks, and divers washings, and carnal ordinances, *imposed on them until the time of reformation*; under the latter, the pure and holy elements of the Kingdom are introduced, which consist not of "meat and drink, but *righteousness, and peace, and joy in the Holy Ghost*." Thus the laws, maxims and principles of the Jewish economy being transient in their character, and designed only as preparatory to a higher and more perfect dispensation to come, while the laws, maxims and principles of the Christian economy being permanent as the throne of God, there was a partial introduction of the things that cannot be shaken—the elements of the Kingdom of God, while the Temple of Zerubbabel was yet standing. The fulfilment seems however to have been principally in a moral sense, and not in the physical and perfect sense in which, in the antitype, it will eventually be accomplished.

The Temple was a type of the spiritual house of God. Its precious stones represent the lively stones of the christian Temple of which He who is emphatically the "living stone," is the foundation, or chief corner stone. Preparatory to the erection of this Temple in all its beauty and glory, the kingdoms of this world will be shaken down by the great earthquake of God's wrath, "broken in pieces like a potter's vessel," ground to powder by the mighty stone, and "blown away like the chaff of the summer's threshing floor."

After the overthrow of those wicked powers and dominions which may be shaken, the empire of the Prince of peace will be erected on a broad, permanent foundation which can never be shaken.—It is not destined to undergo a transposition or transferring into other hands; either in relation to its Monarch, or its subjects; for Daniel says in relation to the Sovereign, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," ch. 7: 14; and in relation to the subjects, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." ch. 2: 44.

V. 8. "The silver is mine, and the gold is mine, saith the Lord of hosts."

All the gold of Ophir is but my treasure; could you accumulate all the golden ore of earth, you would but dig them from my store house. You could neither add to my riches nor glory by the precious metals which were so profusely lavished on the former house. It is not *material* beauty, nor splendor, that is to be desired; you can glorify me by the offering of such things as ye have, provided the heart is right with God.

V. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

You mourn over the inferiority of this house, but be assured the glory of this house shall be greater than that of the former. "Man looketh on the outward appearance, but God looketh on the heart." The outward and visible signs of prosperity on the part of Zion, do not always indicate, like a true thermometer, the state of the spiritual atmosphere. A Church may possess material wealth, and not be rich toward God; they may present an exhibition of outward prosperity, and yet their souls not be in health and prosper; they may exhibit the splendor of Church architecture, but the moral beauty of lively stones in the Temple be wanting. I had rather see a Church that is like a city set on a hill, shining forth as the light of the world, than a Church edifice illuminated with the most brilliant gas lights from a costly chandelier; I would rather see Church members whose conversation is in heaven; whose whole life points the community upward to where Christ sitteth at the right hand of God, than a Church edifice whose tower reaches to heaven.—Nay, the desire manifested to decorate houses of worship by furniture of the richest style, and to add every architectural adornment possible, is an alarming indication of the decay of vital piety, of the tendency in the professed Church to be satisfied with outward forms, and delighted with material splendor rather than the inward, spiritual enjoyment of the divine life, the beauty of holiness, the garments of praise, and the ornament of a pure and holy life. These last adornments are in the sight of God of great price. "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off." If we offer to him praise and adoration in a grove, or some humble cot, He condescends to lend a listening ear, and to recognize the worshipper, as His beloved offspring, with whose service He will be pleased, and by whose adoration He will be glorified.

But in what sense was the glory of the latter house greater than that of the former? It could not have been in material splendor, it must therefore have been so in a moral sense. They were now about restoring the Temple and city of Jerusalem, and from the commencement of that work a chronological period began which reached to the coming of the Messiah. "Know, therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks." O, it seems to me, the hearts of the good old men would leap for joy to think that the time was limited that reached to the period when the Redeemer was to "stand upon the earth." The Temple which they were then building, was to remain until the fulfilment of the 62 weeks; then the Son of David was to appear, and that house would be graced with the glory of His personal presence. They were erecting a Temple for the observance of the Mosaic ritual, but ultimately it would become a Church for the Savior of the world to preach the Gospel in. It would be but "a little while" before the bursting glories of the Messianic dispensation would, as it were, fill the house with divine illumination. They despised the day of small things, but the work in which they were engaged, had attached to it an infinite importance, inasmuch as it was identified with the divine economy, which would result in the salvation of His people. That house would stand, therefore, a memorial of God's promise, a continual remembrancer that the time was near for the coming of Christ, and those identical walls would be standing when the Lord of life should come "to make an end of sins," and "to bring in everlasting righteousness."

There was a gleam of light divine that burst upon them through the medium of the Sanctuary. It seemed like a *stream of glory from the upper world* that came down upon the inelegant materials of the building, and covered them with a halo of light—*adorned them with a moral beauty and excellence and glory* of which they had had no previous conception.

They little thought amid all their trials and despondency, that they were erecting a house for the Messiah to preach in; they little thought, as they stood mourning with a loud voice over the foundations of the Temple, that it was to be the place where the Gospel dispensation would be ushered in.

"In this place will I give peace." The Prince of peace entered that house—the proclamation of peace on earth and good will to men was made in that house by the preaching of the Gospel. After the ascension of Christ, the Apostles were commanded to preach in the Temple "all the words of this life," Acts 5: 20; and this command they fulfilled when "daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ."

(To be Continued.)

Intelligence has just reached London of the almost total loss of the fine collection of antiquities, which the agents of the French Government have been employed for some years past in bringing together from the various ruins of Assyria and Babylonia, for deposit in the Museum of the Louvre.

The Prophetic Periods Not Ended.

By Br. R. Morrill.

In an article published in the Crisis of June 16, I endeavored to show that according to the plain reading of the Scriptures, the 1335 days of Daniel *could not* have ended till after the 19th of May, '55. I will now endeavor, by the aid of God's Spirit, to show that neither the 1335, nor the 2300 days have ended yet, and will not end till the resurrection of the just.

If it can be shown that those periods will not end till the resurrection, then it follows as a matter of course, that they have not ended yet; for the resurrection has not yet taken place, and will not till the Lord comes. Proof, 1 Thess. 4: 16, 17. Dan. 12: 1-3.

Let us first examine the 2300 days.

Dan. 8: 13, 14 reads thus:—"Then I heard one saint speaking; and another saint said unto that certain saint which spake, How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

One thing we will notice here, and that is, the time here given is as long as is the treading of the sanctuary and host under foot. So long then, as the sanctuary and host are trodden under foot, so long the 2300 days have not ended.

The host here referred to is the Church of God, (see v. 10,) the sanctuary therefore cannot mean the Church, but something else. It is generally understood to refer either to the land of Palestine, or the earth. Be this as it may, the host can mean nothing else but the people of God. So long, then, as the people of God are trodden under foot, so long the 2300 days have not ended. And are not God's people trodden under foot now? If so, the days have not *yet* ended. If not, when were they delivered? or when did this treading under foot cease?

It is certain they were not delivered last fall, or last spring, or this summer, at the Pentecost. It is also certain that they are not yet delivered. See Dan. 7; 21, 22. But when will they be delivered?

Answer. When Michael the great prince stands up; Dan. 12: 1; and as Michael is no other than our Lord, and as His standing up is His commencing to reign, therefore it will not be till our Lord comes to reign; and, according to Dan. 12: 2, it will be at the resurrection.—Therefore the 2300 days will not end till the coming of Christ, and the resurrection of the dead.

Again. There is no proof that the 2300 days commenced in the year 446 B. C. According to Usher, Bliss and other chronologers, the decree to build Jerusalem went forth in the spring 445 B. C.—If this be correct, and the vulgar era correct, then the 2300 days will not end till next spring.

I know it has been preached with great positiveness, that the 2300 days would end in '54, or the spring of '55; and it has been as positively believed; and the reason was we believed that the 1335 days would run out then: (for we believe those periods will end together;) and our missapplication of the darkening of the sun was the cause of our positiveness on the termination of the 1335 days.

I will now examine the 1335 days.

This period is given as the final answer to the question contained in the 6th verse of the 12 chap. of Dan. which is this:—"How long shall it be to the end of these wonders?"

If we read the 11th chap. and the first part of the 12 chap., we shall learn what these wonders are; and more, the time here given includes them all; therefore if we fix upon a time when we think this period will end, and our time runs out before we see the last wonders, we are forced to the conclusion that our time is not correct.

The last of the wonders given here are the standing up of Michael, the time of trouble, the deliverance of God's people, the resurrection of the dead, the shining of the wise, &c.

But have all of these things taken place yet? Most certainly they have not.

Then this period has not run out yet, our time was not correct, the periods did not commence in 519, the 1260 days did not end in 1779, and the 1290 did not end in 1809.

These are conclusions we are forced to arrive at, for they are in accordance with Scripture and our best judgment.

But let us not Brn. be disheartened in consequence of our times passing, but let us be patient amid all our trials; for the trial of our faith is much more precious than of gold that perisheth. I know we have met with a sad disappointment; but if we love God, it will work for our good; for all things work for good to them that love God. If we endure to the end, we shall be saved; then all will be happiness, joy and peace.

Your Br., looking for deliverance at the end of the days. R. Morrill.

West Concord, N. H. July 15, '55.

Letter from Sr. V. A. L. B.

Sandwich, N. H.

We have been grievously disappointed in the passing of specific points of time, at which we expected our Redeemer to come to Zion and deliver His people; but the signs of the times, show that the great event for which we are looking is not far distant in the future. When was the world ever in such commotion as at present? Do not those scenes which are passing before our eyes portend that the great revolution in human affairs is soon to come? I believe so; and such has long been my faith. I was identified with the believers in '43, and have never been sorry for my faith.

In early life I sought my Savior, at the age of 12 years, and I have ever since valued the religion of Jesus Christ, and by the grace of God I expect to hold out to the end.

The first lectures I ever heard on the Advent doctrines were delivered by Br. Miller; the influence of which on my mind I trust will never be lost. I often wish I were possessed of the talent which some enjoy of communicating my views of Scripture truth as it unfolds itself to my mind.

Oft-times after listening to Brn. Berick, Couch, Adrian and others, I have felt my soul filled to overflowing with the sublime and glorious truths connected with the Advent faith. I often think it would do my soul good to write for the Crisis, but feel my inability. I hope however that those who have the faculty will improve their talent to the glory of God.

Hope none of my Brn. or Srs. will fall asleep because the time is passed, lest the woe fall upon them; there is the more need of awaking to new engagedness, and doubling our diligence that no man take our crown in that day. Whatever others may do, I, for one, am determined by the assistance of God's grace, and the prayers of the Brn., to hold on to the faith once delivered to the saints, and to persevere onward to the end of the Christian journey.

That many more souls may be brought into the fold of Christ, is the prayer of your unworthy Sr. V. A. L. B.

☞ A highly interesting letter from Syria has been recently published in the Evening Traveler, having reference to the worship of Mohammedans. We give the following extracts:—

"The Mohammedan temple is called a mosque, and its construction very much resembles a Christian church. Indeed, it is a painful fact that some of the most elegant and spacious mosques were once Christian churches; but wrested from their rightful owners, and perverted from their original uses, when the Crescent triumphed, for a season only, we are sure, over the Cross, they have from that day to this subserved the cause of the false Prophet. The magnificent mosque of St Sophia at Constantinople once resounded with the voice of Christian instruction, praise, and prayer; the mosque of Omar at Jerusalem occupies the very site of the ancient temple, and is held by the worshippers to be equally holy; and in this city the largest mosque of the four within the walls, besides others without, was the church of St. John, built in the time of the Crusaders, spacious, elegant, and in the best preservation.—They are built of stone, and of course are less liable to decay and defacement.

"Instead of the *steeple* of the Christian Church, the Moslem mosque has its *minaret*, usually square, but sometimes round, and whose elevation corresponds with the dimensions of the edifice above which it rises. It is never carried up to a point, but is surmounted by a cap like a dome, whose eaves, projecting beyond the walls of the minaret, cover the balcony carried around the minaret some feet below, around which the *muezzin*, or public crier walks at the proper hours, by day and by night, to announce the time of prayer. In the court in front of the mosque, is a reservoir supplied with water from an aqueduct or living fountain, at which, at all times nearly, the worshippers may be seen performing their ablutions. The inside of the mosque is perfectly naked. There are no pews, no benches, no slips, or even a chair or stool in the whole edifice. On one side there is a pulpit carried out some distance from the wall, and seeming to be hung out in the air, which is of so narrow dimensions as barely to hold the occupant. There are no pictures to adorn the walls, or images and statues meeting the eye wherever it turns, as in the oriental Christian churches; nor orchestra, organ, or musical instruments of any kind, or even a human voice to aid the worshipper by its sweet and sacred strains.

"Ablution, or the cleansing of the body makes an important part of Moslem worship, or rather is preparatory to it, their Prophet pronouncing it the key to prayer, without which prayer cannot be acceptable.

"Prayer makes an essential part of the Moslem religion. As ablution was declared by Mohammed to be the key to prayer, so prayer he pronounced to be the key to heaven. There are five seasons of prayer prescribed by the Koran, viz., in the morning before sunrise, at noon; in the afternoon, in the evening after sunset, while twilight remains; and at midnight. At these stated seasons of devotion every [illegible] is summoned to perform the duty by the voice of the public criers from the minarets.

"I have remarked that there are five stated seasons of daily prayer, on the recurrence of each of which, the muezzin, or public crier, who is an *attache* of the mosque, and supported from its endowments, ascends the minaret, and walking three or four times round it in the balcony built near the top and directly under the dome, cries out as he goes:

"Allah akbar! Allah akbar! La Allah il Allah! Mohammed Resoul Allah!"

"God is great! God is great! There is no God but God! Mahomet is God's Prophet!" Come to Prayer! Come to prayer!"

To the morning call he adds:—"Prayer is sweeter than sleep. Come to prayer!"

"Some of these criers have acquired wonderful power and compass of voice by the long continued use of their lungs in this service, and may easily be heard half a mile; while the plaintive and tremulous tone in which they sing every word, prolonging it to the time of a sentence, and thus pour out their solemn messages to mortals below from their aerial habitations, sends a wave of deep emotion over every heart which feels and reflects. For my part, I should like to have a *muezzin* attached to every Christian steeple, provided in his ministrations he would leave out the part of the Prophet."

A New Shell. We see it stated that Professor Homer Anderson, late professor of natural science at Clinton, this State, has invented a new bomb shell of terrible power. Professor Anderson claims that Sebastopol would fall before it, that it will wrap in flames any fortification of wood or stone, or indeed any city, however strongly fortified. A recent trial appears to have been very successful. One of the shells was thrown from a six-pounder, by way of experiment, and falling upon some rocks, coruscations of light arose some fifty feet in the air emanating from materials under the most intense ignition. It rained very hard, but notwithstanding the rain it burned on the rocks twenty-five minutes, and in various places on the grass, which was exceeding wet. Cheer upon cheers burst forth from the gazers when they saw the flames bursting forth on the rocks, covering an area of twenty square feet, before the sound of the cannon reached their ears, and that, too, with a miniature ball, whose weight when charged did not exceed nine pounds.—Professor Anderson intends to take his invention to Europe and sell it to the Allies, if he can.—[Albany Argus.

Advices at Havanna from Porto Rico state that the vomito was making sad havoc among the troops—1500 had died.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE AMERICA.

Blessing the Troops.—A letter in the *Ost. Deutsche Post* states that the Archbishop of Cherson has arrived in Sebastopol, having been sent for by Prince Gortschakoff to give his blessing to the army. On the 26th ult., the troops were drawn up upon the Place St Catherine, and the Archbishop made an address, which is shortly to be published in the *Gazette Russe d'Odessa*. Turning to Gen Osten-Sacken, he said, "My son, the last time we met (after the bombardment of Odessa), it was a divine inspiration which led me to say to you, 'Go and fight,—and the Lord our God will give you victory.' The words of my prophecy are accomplished. By the defence of the fortress committed to your care you have gained immortal laurels for yourself and your soldiers. And now I say to you once more—'Fight and triumph, for you are the elect of the Lord, destined to become the scourge of his enemies.'" The writer adds—"It is indeed suprising that General Osten-Sacken, whose military career extends over 48 years, who has assisted at more than 100 battles and combats, in which he has usually been found in the first ranks, has never received even the slightest wound."

Preparations for Winter.—The preparations made by the allies for wintering in the Crimea are of truly astonishing proportions. Kamiesch, Balaklava, Eupatoria, Yenikale, have become military establishments of immense importance. The works at the two first named places more particularly are of a character to retain their importance even if the siege of Sebastopol were abandoned. The possession of these positions will compel the Russians to keep a large army in the Crimea. It is believed that the arrangements for the campaign of 1856 include the concentration of an army at Varna, Burgos, and on the Bosphorus, while the field artillery, cavalry, and means of transport, will be stronger than that in the Crimea, and to which detachments of the army now in the Crimea would be added preparatory to operations in a new field.—Whether the Karabelnaia suburb be taken and the Russian fleet destroyed, or the next assault be repulsed, the siege will equally be raised, and the only four points above named be occupied.—Vienna Military Gazette.

A Priest Militant.—The Emperor of Russia has conferred on a priest of the name of Jeromonach Johann Sawinoff the military order of St. George, 4th class, for the following conduct. On the night of the 22d to 23d March, in this year, the said Sawinoff encouraged and led on his countrymen at the moment when they were wavering under the attack of the enemy before the Kamtschatka Lunette. He appeared among them in his robes, with the crucifix in his hand; raising the latter, he cried with a loud voice, "Lord, save the people! Give our Orthodox Monarch the victory over his enemies!" Under the effect of this inspiration, the troops rushed forward again and took the first and second lines of the trenches. He had further been active in conveying to the troops in the trenches the orders addressed to them by their commanding officer; whilst so doing, the lower part of the crucifix in his hand was shot away, and a hostile bayonet passed through his gown.

Victoria's Visit to Paris.—Preparations have been commenced at Paris, St. Cloud, and Versailles, for the *fetes* to be given in honor of the Queen of England. At the Hotel de Ville measures are being taken for extensive illuminations in gas, and the courtyard of Louis XIV. is receiving new decorations. The apartments of the Tuileries are filled with workmen, who are engaged in fitting them up most splendidly. The Palace of St. Cloud is already prepared for the reception of its illustrious guest. In the Palace of Versailles, the theatre, which is decorated in the style of Louis XIV, is being provided with chandeliers, carpets, &c. In the Champ de Mars a grand review is to take place.

Thunder Storm in St. Petersburg. Considerable damage has been done in St. Petersburg by violent storms of thunder and lightning; in addition to a number of persons killed or injured many houses have been damaged; outside of the Schlusselburger-gate six hay and straw magazines, containing 150,000 poods, and two magazines, with 14,000 bulk of flour, have been burned down. On the 16th inst., the warehouse of the merchant Palkin, in third quarter of the Moscow division of the town, took fire, which soon spread to his lofty sugar-baking house, the building, as well as many others near it, was standing idle for want of raw sugar to work.

A congress of all the members of the Bourbon family, including [illegible] is to take place shortly [illegible] in Germany. To that project is ascribed the arrival of the Duke [illegible]

[illegible] state that the viceroy of Egypt was conducting negotiations with the Bedouins, to induce them to serve in the Crimea.

A letter from Constantinople of July 19th, says: "The Sultan has ordered magnificent necklaces in brilliants to be made as presents for Queen Victoria and the Empress Eugenie, and saddles, also embroidered in brilliants, for the Emperor, the King of Sardinia, and Prince Albert. The value of these presents will be about 2,000,000f.

A new war projectile, invented by Capt. Disney, was tried on Monday in the grounds near Chelsea Hospital. The invention consists in filling shells with a bursting charge of powder, contained in a metal cylinder, and filling the rest of the space with a highly combustible fluid, which, upon exposure to the air, ignites everything with which it comes in contact.

The trustees of the British Museum, as we are informed, have decided on applying to the Treasury for a special grant, in order to enable them to publish all the most valuable Cuneiform inscriptions which have been discovered during the course of the recent Assyrian excavations.

A return, just published at Rome, shows that the Order of Jesuits at present consists of 5,510 members—1,515 of whom are in Italy, 1,697 in France, 463 in Belgium, 365 in Spain, 177 in Germany, and 1,294 in England, America, and other countries. In 1797, when the order was at the height of its glory, it possessed not fewer than 19,016 members.

A private letter from Athens announces that the currants appear to have escaped this year the fatal malady of the vines, which devastated them for three years consecutively.

According to a private letter from Balaklava, General Pelissier has made arrangements for the next storming. The first right column will be commanded by General Pelissier himself.

At Barcelona, 3000 mules have been purchased for the Crimea, and 300 of them have been sent off.

Large quantities of shell, of all sizes, and mortars to match, are being made at two of the principal Liverpool foundries.

Excursion trains will run from Brussels to Paris on the occasion of Queen Victoria's stay in the latter city.

Owing to the distressed state of trade at Cambridge, no less than 1500 houses are now closed.

Italy. The condition of Italy is extremely unsatisfactory. Rumors of plots and conspiracies pervade the whole peninsula. Cholera is virulent in Lombardy and the Roman States. In Naples numerous arrests of officers of the army have been made, and the government is at present suspiciously kind to the lazzaroni,—an evil omen.

A good deal has lately been said of a manifesto of Mazzini, intended to excite the Italians to revolt. According to a letter from Genoa, this document concludes as follows:

The hour is come! Austria, by breaking the treaty of the 2nd December, by reducing her army in order to render service to the Czar, and to enable him to concentrate his forces to the prejudice of the allies, has lost all right to the support of France and England. She is alone. If the Italians do not rise, they will be admitting to Europe—"We are not able to rise against an enemy whom we are not certain of being able to conquer; we have no faith in our right; in order to awaken us, and to be like men, we must have a Pope and a King who will murmur words of liberty in our ears in order to betray us."

Switzerland. The town of Chamouni has been again almost destroyed by fire. Half the village is in ruins. Subscriptions are solicited in England to aid the sufferers.

The Black Sea Fleet. The maritime forces of England in the Black Sea at the present moment are as follows: Seven sail of the line—that is, two 120 gun ships, three 90, one 84, and one 78; three frigates of 18 guns, three of 27, three of 60, and one of 8 guns. The ships with steam power attached are—four with 90 guns, and two carrying 101 and 121. The screw frigates are five in number, carrying guns from 5 to 23. In addition to which there are seven other steam frigates, carrying various weights of metal up to 22 guns. There are also thirteen small screw steamers—forming in all 48 vessels of the royal navy. There are no fewer than 300 hired steam transports and sailing vessels constantly employed.

Immediately before Sebastopol there are eight screw steamers, eight steam frigates, two corvettes, and five sailing ships, with six cannoniers. The French have also stationed with us two steam frigates and six corvettes—in all 37 ships before the fortress.

The remaining ships of the allied squadrons are at Kamiesch and Balaklava. It is calculated that the allied maritime forces employed at the present moment in the Black Sea, including transports, amounts to 1900 ships.

Raising of the Siege.—The Paris Constitutionnel has an article on Kamiesch and the important fortifications in progress there, in the course of which there are some very important suggestions thrown out, looking towards the possible abandonment of the siege. The writer says:

"In every possible contingency the possession of Kamiesch, fortified as it now is, will aid in the accomplishment of the object with which the war in the Crimea was undertaken. Sebastopol, commanded by Kamiesch, which holds it, so to speak, by the throat, can never henceforth be of any use to the Czar. On the supposition that events should call the army to fresh points of the Russian territory, who does not see that the presence of a few French and English ships at Kamiesch would suffice to nullify the entire offensive power of Sebastopol?—Therefore, the possibility of the *mobilization* of the allied army and of the *nullification* of Sebastopol are the two grand results of the transformation of Kamiesch into a place of war. It is now the sentinel—the keeper of the Russian citadel. * * France now knows that without abandoning its conquest it may at will send an army of 100,000 men to any point where the glorious cause for which it is fighting by the side of England may call for their services."

The War in Asia. It will be remembered, that the telegraphic summary of the foreign news, contained a reference to a rumor about Schamyl, and the Russians near Kars. It is a very important rumor. It is thus given in the London Times of the 4th, in a despatch from Trieste the 2d inst:

"Accounts from Constantinople, of the 23d ult., announce that Schamyl, having made a diversion in Georgia that brought him near Tiflis, the majority of the Russian troops in Asia, under Gen. Mouravieff, were obliged to renounce the attack on Kars, and make a movement to protect Tiflis.

Despatches from Trebizond of the 20th also state that the Russians had suspended their operations, and confined themselves to naming governors in the villages they occupy in the province of Kars.

Ten pieces of heavy artillery have been sent from Trebizond to the garrison of Erzeroum, the defensive arrangements of which have been completed by arming 18,000 of the inhabitants.

The communication between Kars and Erzeroum was re-established.

[illegible] withstanding a circular from the bishop [illegible] ing them to resist. The nuns, on the contrary, made a great deal of resistance, and in several instances the doors had to be forced open. At the convent [illegible] obey the summons, but [illegible] in a subdued tone, was heard [illegible] two voices were at last distinctly heard to advocate obedience to the law, but without success; so that the authorities had to use force to effect their object. When at last they were enabled to begin the inventory, they found so few articles of value that it became evident a good many must have been removed. No popular agitation or disturbance occurred in any case during these proceedings.

Extraordinary Occurrence.—On Friday evening, the 27th ult., at Birmingham, some fifty workmen engaged on a new building [illegible] rushed to avoid a very heavy shower. While there, an electric flash was seen, and the fifty men were instantaneously prostrated. None were killed. The majority of them recovered the shock within five minutes; but, in one case, fifteen minutes elapsed before recovery. The most extraordinary feature in this occurrence is that several of them were covered over with large black blisters, varying in size from one-and-a-half to four inches.

The Sardinian ministers and members of Parliament who voted for the suppression of the monkish orders, have been pronounced excommunicated and cut off from the sacraments. But as the church is the chief loser by the operation, it is thought the Pope will modify the bull.

Important from Mexico.—Severe Fighting.—New Orleans, Aug. 13. We have advices from Brownsville to August 10th.

The Delta's correspondence contains the official account of the capture of Saltillo by Col. Vidanri, after a battle which lasted two days. The Government force was 1200 strong, with five pieces of artillery; of this force two-thirds were killed. The Revolutionists lost 38, killed, wounded and prisoners. At last accounts, the Revolutionists were in pursuit of the retreating army.

Gen. Woll had reinforced Matamoras by troops from Tampico.

The force of the insurgents consists of 3000 troops, and eleven pieces of cannon, the latter under the command of Col. Duncan, late of the U. S. army.

Gen. Woll had demolished the suburb of Matamoras, and many citizens left for Brownsville.

Advices of the 29th, from the Crimea, announce continued preparations for a grand expedition. All the lighter vessels of the fleet are assembled at Kamiesch. Destination unknown. It was reported in Paris on the 3d, that the French government had official notifications that the bombardment of the Malakoff and the Redan is resumed, preparatory to an assault.

July 30.—Gortschakoff telegraphs:—"A partial cannonade on both sides; nothing of importance."

It was telegraphed from Constantinople on the 26th, that the Bashi Bazouks had murdered Gen. Beatson, but Lord Panmure, in Parliament, contradicted the report.

Camp correspondence says Omar Pasha's visit to Constantinople was not, as asserted, to resign, but to consult with reference to accepting the command of the army in Asia.

The Viceroy of Egypt is negotiating with the Bedouins to serve in the Crimea.

Kamiesch and Balaklava are crowded with vessels, recently arrived for the secret expedition.

The French government has chartered 97 small steamers for river navigation, each to convey 500 men. The boats belong to companies of the Rhone and Saone.

From the London Press, weekly newspaper Saturday noon.—"We learn that the siege of Sebastopol is about to be raised. Also that a communication has just been received from Germany by the Western Powers which may lead to startling results."

From the sea of Azof letters are to the 16th. Magazines along the coast were being destroyed, and small steamers were surveying. The allied fortifications were progressing.

Accounts from Asia Minor are contradictory. The Russians are asserted to have suspended operations against Kars and Erzeroum, and to be retiring, but this is considered very doubtful.

Constantinople accounts of the 23d, state that Schamyl had descended from the mountains and threatened Teflis, since the retrograde movement of the Russians.

Italy. The statement that the king of Naples has begged for the presence of Austrian troops is contradicted. Our Liverpool correspondent has private accounts from Lombardy, and especially Venice, indicating important events, nearly ripe.

France. The official report of the French loan shows 306,000,000 francs, six times the amount asked for. The Minister of Finance's report describes it as the most surprising financial operation ever effected in any country. The number of subscribers 310,000.

Obituary.

Died in North Sandwich, N. H., July 16, 1855, Sr. Sally D. Browne, wife of Gordon P. Browne, aged 61 years.

Her illness, occasioned by a disease of the heart, was of seven months duration. Her funeral obsequies were attended by a large circle of deeply afflicted and sympathising friends.—Sermon by Eld. John Sinclair, from 1 Thess. 4: 14.

The deceased endured her severe sufferings with Christian patience, without a murmur or complaint. Although it was heart-rending to have the ties of nature dissolved, she felt a willingness to resign all into the hands of her heavenly Father. During her last illness, she was often heard to say that she was happy in Jesus.

She experienced religion and was baptized at the age of 14 years, by Eld. Joseph Quimby, after which she united with the First Freewill Baptist Church in Sandwich. Since that time she has been a living Christian, and particularly devoted to the reading of the Bible, which she said was her guide; and it was her dying request that her friends should study the Bible, and follow the good instructions which it contains. May God help us all to heed the admonition.

After having the privilege of reading the Crisis, she became much attached to the paper. A few days previous to her death, she desired to take the paper, although she had scarcely strength to hold it; but she said she wanted to look in it once more before she died. Being unable to read, she requested me to read to her. I complied, and she remarked that the warnings given ought to be remembered.

Although she never was favored with an opportunity to hear much preaching on the Advent doctrine, yet she was firm in the faith for a number of years; and many with whom she was acquainted in life, can testify to her fidelity in warning them to make preparation for that great day when the scenes of earth shall close.

Thou art gone from us, Mother! no more shall we feel [illegible]

The counsels of love, or the accents of prayer, [illegible]

[illegible]

Thou art gone from us, Mother [illegible]

[illegible] departed [illegible] in heaven [illegible] sing [illegible]

[illegible] grave [illegible] the blest: [illegible] Him who salvation hath given, We'll [illegible] thee in heaven. V. A. L. B.

[illegible] Appointments.

By Divine permission I will preach at

[illegible]

Westborough, Sept. [illegible]

Boston, Sept. [illegible]

Fair Haven, Sunday, Sept. [illegible]

Mattapoisett, [illegible]

New Bedford, Sept. [illegible]

Head of the River, Sept. 6.

Dartmouth, Sept. [illegible]

Boston, Sept. [illegible]

Lowell, Sunday, Sept. 12.

Nashua, N. H., Sept. 13.

Manchester, N. H., Sept. 14.

Concord, N. H., Sept. 15.

Croydon, N. H., Sunday, Sept. 16.

The week day meetings will be held in the evening, at the hour fixed upon by the brethren. Letters [illegible] Sturbridge, Mass., for the present. If any of the above appointments clash with previous arrangements, will brethren please give me seasonable notice? W. Sheldon.

GROVE MEETING.

There will be a Grove Meeting held on the town line which separates Cambria from Reading, some six miles South-West of Hillsdale, (Michigan), near the plank Road leading from Hillsdale to Bankwood Corners, to commence Saturday, September 1st, and continue as long as thought best. All are invited to attend.

F. H. Berick, for the Brethren.

Vernon, Aug. 12, 1855.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground, to commence on Monday, Sept. 17, and continue over the Sabbath. Brn. and Srs. from the East and [illegible] North and South, prepare for this gathering, and let your prayers be continually ascending to our heavenly Father for the prosperity of this meeting, that every thing may be conducted with an eye to His glory.

There will be a boarding tent on the ground, and horse keeping near by.

In behalf of the church. J. Frost.

GENERAL CAMP MEETING.

Providence permitting, there will be a general Camp Meeting in Cheshire, one half mile from the depot, commencing Monday, Sept. 10, to continue over the following Sabbath. We hope all, far and near, will take an interest in this gathering, and make it a special subject of prayer. Hope they will come on Monday morning, and pitch their tents in good faith, with a full expectation, that with the divine blessing, it will be a meeting that will tell on saint and sinner, not for party, but for God and truth.

Provision made for horse keeping, and a boarding tent will be kept on the ground at which board can be obtained at a fair price.

Preachers invited to attend, Brn M. Bachelder, J. Hemenway, J. Couch, H. Pratt, and others. Alonzo Cummings, For the Brethren.

Cheshire, Aug. 4, 1855.

GENERAL CAMP MEETING.

By divine permission, there will be a general Camp Meeting for all that love the appearing of our Lord, at North Wilbraham, to commence August 20th, and continue over the Sabbath.—It will be located on the old ground, 10 miles east of Springfield, on the Western Railroad.—We hope all the different Churches will be represented, and that as many as can will bring Tents, and especially bedding, which is an essential article. Come, brethren, and bring as many impenitent with you as possible; and let us all labor together for their salvation, and show our faith by our works.

Some twelve to fifteen of our good ministering brethren, are all agreed in this arrangement, and mean to have an old fashioned Camp Meeting, such as God used to own and bless. There will be a Boarding Tent on the ground, and horse keeping near by—all on reasonable terms. Also, provision will be made for the Lord's Poor.—Those that wish to board in the tents by companies or as individuals, will be able to procure all the necessaries on or near the ground.

Hiram Munger, for the brethren.

Notices.

The Gospel Vindicator, or Bible Truth Defender: being a variety of popular fables scripturally explained, viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. Sheldon.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre paid. W. Sheldon.

The Seven Seals, with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single. W. Sheldon.

☞ Bro. Brewer's Hymn Book, called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 321 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by Br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H.

Price single, 25 cts.; per dozen, $2.50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Notice: Friends my address is at Sturbridge, Mass., for a short time. W. Sheldon.

Bro. Isaac Adrian's P. O. address is [illegible] Valley, Ct.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

M M Loomis, [illegible] John Stevens, S [illegible] S Cotten, [illegible] ville, O F Carr, [illegible] J. C [illegible]

[illegible]

[illegible]

They tell me of a brighter better land
[illegible]
That 't will be [illegible] print on the sand,
Or a dew drop in the [illegible];
That the world is fair, and its hopes are bright,
And [illegible]
Are beyond [illegible] hearts
Its [illegible]

My heart has throbbed [illegible] thin,
And I've lov'd [illegible],
And sung and trifled [illegible] bliss
My golden [illegible] away;
But by the Savior's tender care
The curtain was drawn aside,
And faith [illegible] I gazed on the better land;
Till the charms of earth had died.

But they tell me my heart has colder grown,
Like the [illegible] of a wintry [illegible],
That the sweetest tone from my soul has flown,
And its gladness withered and gone;
That I've [illegible] my harmless mind,
And [illegible] all harmless mirth,
Until there seemeth no charm to bind
My soul to this pleasant earth.

'Tis true that my heart is [illegible] and lone,
With none to respond a sigh;
No spirit, in tone [illegible] filled and strung,
To echo in sympathy;
'Tis that with a feeble and trembling hand
Hope grasps the promised delight
Of a glorious home in the better land,
That will sparkle in beauty bright.

But my heart's not cold, as they vainly deem,
Nor withered is friendship's power,
It is lighted by many a sunny beam,
And many a peaceful hour;
And kindness and sympathy ever thrill
The chords of my trusting heart,
And gratitude's gush like a summer's rill,
Bids love's lowly flowers to start.

But they tell me again, I wildly dream,
That I never shall Jesus behold,
That Bethlehem's Star will nevermore beam
On this [illegible] world;
But to immortal souls in spirit He'll come
And reign, even where death's arrows blight,
While we soar away to the far spirit home,
On our heavenly wings of light.

But watchmen were waking on Zion's walls,
And they lifted their voices high;
"See the sword! it is coming! oh heed our loud calls!"
I was rescued, though danger was nigh.
Then I pressed to my bosom the dear blessed Book,
And said, for Christ's coming I'll pray,
For His glorious Advent I'll earnestly look,
And will patiently wait His delay.

O its doctrines are dear to my grateful heart,
Its truths, like a gem, ever shine;
With the world and its honors I freely part,
But let the truth ever be mine.
And the dear blessed band that patiently wait
With me for the Savior's return,
Shall enter with rapture the fair, golden Gate
That opens their glorified home.

VESTA N. CUDWORTH.

CHARLEMONT.

Trust in God.

While our youthful hearts are light,
And around us all is bright,
While our souls from care are free,
Father! we will trust in thee.

While our earthly friends are here,
Blessing us with words of cheer,
While from every sorrow free,
Father! we will trust in Thee.

Trust in thee! Oh, where else trust,
When trials come, as come they must?
Oh then may our motto be,
Father! we will trust in Thee.

Though severest trials come,
May we say, "Thy will be done,"
"As our day our strength shall be,"
Father! we'll still trust in Thee.

LIZZIE.

E. WINDSOR, CT.

Letter from Br. [illegible]

NOVA SCOTIA, July 5th, 1855.

No. 3.

Having retired early to rest on the evening of the 27th, I awoke about 12 o'clock and went on deck, where I commenced conversing with the man at the wheel. The wind was blowing fresh from the southwest, a clever sea rolling, and our bark [illegible] ahead at the rate of five or six knots per hour. We were soon shut in by a fog which became more and more dense, [illegible] while we had to [illegible] horn, to give warning lest a collision might happen. The Capt. came on deck and took the helm. He seemed in deep thought and listening with intense [illegible] when he exclaimed [illegible] there is a [illegible] we are near a shoal.

[illegible]

[illegible] and discordant jargon of the sea gulls.— The soundings varied from 8 to 14 fathoms, and a dark cloud hung over the surface of the water.

When the alarm was given, "put the helm about and wear away," we had just time to obey the summons. Never shall I forget my feelings as I looked over the gunwale and beheld the white-crested surf rolling up to the shore, and the sea birds leaving the rocks just under the bow of our vessel. I stood astonished as the bark swung round, and seemingly the stern escaped the beach only about a half length of the vessel. We now stood off the north west for some distance. When the Capt. had about concluded to cast anchor, the fog commenced to disappear in a measure, when we discovered close under our bow, a little to the north east, a fishing craft, all sails set, bearing away for the fishing grounds. We found by hailing her we were in the Grand Passage in the Bay of Fundy, *on the right track*. And we had just escaped a place called Gull Rock on the extreme point of Nova Scotia.

Of what a burden was my anxious heart relieved, on the reception of this information; and in addition, the sun came forth from the chambers of the east darting his beams through the clouds of fog, and we could see the land close beside us.

We were enabled to partake of some nourishment, after which we read a portion of Scripture; and never did the blessed privilege of bowing in the presence of our heavenly Father seem more precious to my heart than upon this occasion, as we returned Him our feeble thanks for preservation in the past, and in sincere devotion besought the aid of His blessed Spirit to guide us by His word amid the dangers of the present.

As I recount the mercies of my Heavenly Father in all the past, I am constrained to renew my covenant daily with Him; and my prayer is, O Lord, help me to pay my vows unto thee, O thou Most High.

In surveying my experience in the great Advent movement for this last thirteen years, especially at this present time, I am led to conclude we are on the right track; and though seemingly a cloud shuts us in for the present moment, *we are in the Grand Passage*, near the highland heights of the everlasting Kingdom; and soon will the Sun break through the clouds and dispel forever our cares, fears, adversities and afflictions; and give the poor pilgrim that is found with clean hands and a pure heart, a life of pure and unalloyed bliss. "O Lord, hasten the time." Amen.

We are drawing near the shore, there are shoals, rocks and perils on every hand. The billows are foaming and dashing in angry surges around us, and now our eternal weal depends on *being and keeping ready*.

About noon we came into the bight of Digby Gut. It is a narrow passage with precipitous hills, and in some places perpendicular and craggy rocks rising up irregularly from 50 to 70 feet, more or less. Here we dropped anchor and went on shore, as it was impossible to enter, the breeze not favoring us, and the tide running very rapidly and powerfully against us. As soon as the tide turned, we weighed anchor, made sail, and passed under the lofty hill of Granville, where it was reported sometime since that a volcano had burst forth, to the terror of those living in its vicinity. I could perceive a fissure of very small dimensions in the bank, around which the surface of the earth exhibited a yellowish appearance, not however caused by lava. We soon reached Digby, and had to heave to, and subject ourselves to a visit from the Custom House Officers. Soon, however, we were on our way, and bore off southerly to Bear River, up which we could not proceed far before we left the vessel, as the tide had fallen; we therefore took to the boat, and reached Hillsburgh Bridge at 10 o'clock at night. We now walked about one mile, in company with Br. and Sr. Ingham, to the house of Br. Israel Rice, thankful to God for our preservation from the perils of the deep, and safe arrival at our place of destination. [illegible] voyage, we retired [illegible] lost in the oblivious realm of sleep. Farewell.

[illegible]

Letter from Sr. [illegible]

[illegible]

Dear Brn. and Srs. [illegible] time, I now speak through the Crisis, and would say I am truly [illegible] [illegible] whereever I am. Four years have rolled their rounds, since first I tasted the sweets of redeeming love, and about two since I embraced the Advent doctrine. Curiosity prompted me to go and hear for myself, and I rejoice that I went. Yes, I feel like rejoicing to-day, that I ever heard an Advent sermon; that my name is identified with the sect every where spoken against. Since that time the Bible has been a new book to me; I can see harmony where I never could before; praise the Lord, I am no longer blinded by the traditions of men; but stand in the liberty of the Gospel.— Let others ridicule our faith, and point the finger of scorn at us, I regard it not. "If God be for us, who can be against us?" "We have not followed cunningly devised fables," but have a hope founded on the word of God, a glorious hope, and I long for its consummation.

"Fly swift around, ye wheels of time,
And bring the welcome day."

The evidence has looked strong to my mind that ere this time we should have gazed upon the King of kings in all His beauty, singing the song of deliverance, safe in the Kingdom of God; but we are still here in a world of sin and sorrow, exposed to all the trials and temptations of life. I am however by no means discouraged, or shaken in my faith; for I know our Savior is coming again. We have abundant evidence to prove that His coming is near, even at the door. Iniquity is abounding, the love of many is waxing cold; but I am determined, God being my helper, to face the storm. It is my earnest prayer that earth may lose all its charms for me; and that I may live so that the world may know there is reality in the religion which I profess.

O, to hear from the lips of my Father, "Well done;" to gaze, for once, upon the new earth restored to its Edenlike beauty, how delightful the thought!

Dear Brn. and Srs., there is a reality about this, which looks cheering to the wayworn pilgrim; let us not be discouraged, but "hold fast our confidence which hath great recompence of reward;" remembering "our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

I do thank the Lord that this world is not our home, that we have heard of a brighter and better land where all tears will be wiped away.

Pray for me, that I may be accounted worthy to enter in at the Marriage Supper of the Lamb.

Should these few lines chance to meet the eye of any who are without God, and without hope in the world, let me raise my warning voice to you; for I am solicitous for your salvation in the day of His coming.

"O, come, give us your hand, and the Savior your heart."

If you seek for happiness in the present world, you will be disappointed; but in Christ there is fulness of joy. Will you not give up all for Him? methinks I see Him standing with outstretched arms bidding you come for all things are now ready. Do not delay until it be too late. Pause for one moment, and think of the scenes of the coming judgment. Perhaps some of you may have near and dear friends that will be found on the right hand of God; can you bear the thoughts of being separated from them for ever? Remember that God has said in terms too plain to be misunderstood, "Prepare to meet thy God."

I would say to my dear Brn. and Srs. farewell till we meet in the Kingdom of God. "For yet a little while, and he that shall come will come, and will not tarry." Your Sr. in Christ hoping for immortality when Jesus comes.

H. E.

Letter from Elder Wm. Roworth.

NEW YORK, July 15th, 1855.

Dear Br. Merriam:—I feel that we are living in perilous times, at the ending of the prophetic periods; for to my mind it is clear the 2300 days, which are the length of the vision, the time for the treading down the sanctuary, are ended.— Hence, the times of the Gentiles must have run out; and now we must look for the cleansing of the sanctuary; for if the commandment went forth to restore and build Jerusalem according to the [illegible] Nehemiah, 445 years B. C., and not, as we have supposed, 446 [illegible] years from that time would end the [illegible]

[illegible] point [illegible] B. C. [illegible] went forth, to the same point 1855 would be 2300 full years [illegible] [illegible]

[illegible] I feel the words of the Savior at this time very admissible, where He says:— "Let your loins be girded about with truth and your lights burning, and ye yourselves like unto men that wait for their Lord."— Truly, we are in the watching and waiting time; and as we cannot tell when He will come, in the first, second, or third watch, it is important we should now keep awake; for if we do not watch, He will come upon us as a thief, and we shall not know what hour (or period) He will come. I cannot but see that our position is correct, and the Judge, as the Apostle James says, stands before the door. Be patient, then, Brn., for the coming of the Lord draweth nigh. Cast not away your confidence, or faith in God, for His promise will never fail. Yet a little while, and He that shall come will come, and no more tarry. It does appear to me that this is the year of the Lord's redeemed; and the day of the vengeance of our God.

I would say to my Brn. and Srs., "hold fast whereunto ye have attained, that no man take your crown."

Our Brn. in this city are holding on, and looking for the speedy revelation of the Lord from heaven. Their faith is strong that this year their troubles will end—their sorrows cease—that they shall see the King in His beauty, and behold the land that is not very far off. Amen, my soul says, and come, Lord Jesus, come quickly. Take to thyself thy great power, and reign.

Yours, looking for immortality at the coming of the Lord Jesus Christ this year.

ELDER WM. ROWORTH.

---

*If we would comprehend clearly the process in any mathematical calculation, the best method is to solve the problem on a small scale, so that the mind can easily grasp the subject. Br. Roworth takes a point in the year 445 B. C., and reckons to the same point in 1855, A. D. to make 2300 full years. Thus 445 + 1855 = 2300. Or, in other words, the question to be decided is, whether if we add two chronological periods one of which is marked B. C. and the other A. D., it will give the correct number of years from the commencement of one to the termination of the other, provided we reckon to the same point in the year at which we began.

Now let us simplify the subject. Be it remembered, the year which commenced the Christian Era is marked by Chronologists A. D. 1; and the year which preceded the Christian Era is marked B. C. 1. Now all must see, at once, that from Jan. 1 B. C. to Jan. 1 of the next year, i. e., Jan. 1 A. D. is just 1 year. In this case, we close the reckoning at the same point in the year at which we began. We will now add the years B. C. and A. D. thus: 1 and 1 make 2. Thus by adding them together we obtain the sum of 2 years, which is just 1 year too much; and the same is true of all other calculations where we reckon the years before and after the Christian Era. So that if we start from any given point in 445 B. C. and reckon to the same point in 1855 A. D., adding the two numbers together, we have the same error in the result as in reckoning from B. C. 1 to A. D. 1, i. e. we have just 1 year too much.

If however the 2300 years commenced in B. C. 446, then the 2300 years will terminate in 1855, and at the same point at which they commenced. ED.

Letter from Br. B. P. Manning.

GOFFSTOWN, N. H, July 9, 1855.

Br Merriam:—I esteem it a great privilege that the children of God enjoy, in being permitted to address each other through the medium of the Crisis.

Permit me to say to the saints scattered abroad, that now, in this hour of disappointment and trial, is the time for the just to live by his faith. I praise God that there are some who can live and serve God without reference to a point of time. Such may be assured the Lord is good, and His promise will not fail. Let us give heed to the admonition of the Apostle to "hold fast the profession of our faith without wavering, for He is faithful that promised." And let us "consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Dear Brn., we do see and know that the day is approaching; and that rapidly; for Jesus told us that we might know when He is nigh, even at the doors.

I do believe we have been right in the main, in proclaiming the coming of the Lord in '54, and before May 19, '55. Let us, therefore, be careful that we do not confess more than the truth demands of us. I am willing to confess the Lord did not come agreeably to my expectations; but I do know that if God was with His children in '44, He was in '54; although not in everything that has been said [illegible]

[illegible] ing of definite time; but, praise God, [illegible] has been made a blessing to my soul. [illegible] believe it was just such food as God intended [illegible] in due season.

An invitation is now extended to Adventists to give up their faith; but what shall we give up? If we give up the idea that Christ's coming is near, *even at the door*, it seems to me it would be manifesting an evil heart of unbelief in departing from the living God: for the signs are all past, with one exception, and that is the sign of himself; and the state of the world is just such as is described in the word, at the close of this dispensation.

The Church is, I think, in many places in the Laodicean state, at this time; but O, Brn., let us wake up anew to the work of God. Now is the time to comfort one another with those precious words that relate to the coming of Jesus, and to exhort one another daily, &c. I do not expect another cry can be made that will move the world, till the voice of the Archangel shall awake the slumbering dead. Then will Daniel stand up for his inheritance with all the Prophets, Apostles, and saints of every age and land.

What a happy meeting will that be to those of us who have been long waiting and earnestly longing for that day!

"Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love, for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing," &c.

Brn., pray for me, that my faith fail not.

Yours looking for the Lord,

B. P. MANNING.

Letter from S. T. B.

For the Crisis.

Dear Bro.:—We prize the Crisis as an organ of communication to the "Saints scattered abroad" who are still—"looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Although we have not realized our hope, as we had joyfully anticipated; yet, I feel it never was more blessed, or more sure. O, is there an hour between this and the time when the opening heavens shall reveal our Savior that we have authority to cease looking for Him? For myself I can find none, either in his Word or Providences. But "every fresh alarming token more confirms the faithful word"—that tells us that "He will come, and will not tarry," and that His own Church will be "looking for, and hasting unto His coming;" and in the last words of the Beloved Apostle, while Jesus is saying "surely I come quickly," with longing hearts will respond, "Amen, even so come, Lord Jesus."

O, I believe this is the position of every true child of God, and blessed be his name, my heart is with them, (though the most unworthy) wherever they may be found. And this "little flock" is to be in a waiting position, which implies readiness in the present tense. And O, if there were not a rich and ample provision made for us all in the Gospel, we might have some excuse for not having on the "wedding garment;" but Glory be to Jesus, through simple, appropriating faith in His name, we are "made every whit whole," "clothed" and ready to stand the grand review! Blessed name! Ah, here is our hiding place—our covert from the storm—our strength in this last hour of conflict with Satan and all his hosts.

O, I have proved it more than ever in my own experience for a few months last past. Praise God for delivering grace! I can truly say with the Psalmist, my "heart is not turned back, neither have my steps declined from thy way; though thou hast sore broken me in the place of dragons, and covered me with the shadow of death." I know all things work together for good to them that love God. With a sense of His love, and leaning alone on His arm, I trust He will keep me from casting my influence in any measure with those whose light only "leads to bewilder, and dazzles to blind." Jesus says, "Then, if any man shall say unto you, Lo, here is Christ, or there; [illegible] is in the secret chambers, [illegible]

[illegible] (as some say he has) it must be in the secret chambers." Jesus says, "believe it not," for none have seen Him. And He has not come again spiritually, for He has ever been with his disciples by His Spirit, and promised to be with them to the end. Blessed Comforter! lead us still into truth—and take of the things of God and show them unto us. It is my daily prayer that God would deliver this people out of the snare of the devil, and every yoke of bondage, into the true liberty of the sons of God.

O, let us fight the good fight of faith: for "the days of faith" will not be past till Jesus gives us eternal life in the everlasting kingdom. Then, and not till then, faith is lost in sight, hope in full fruition, and the love of eternity flows on forever. God grant we may "cease from man," and "be not carried about by divers and strange doctrines." For "Jesus Christ is the same yesterday, to-day, and forever." "And the fruit of his spirit is love, joy, peace, &c.—against such there is no law." May we be found in Him, "without spot or wrinkle," at his appearing.

S. T. B.

Woodstock, Vt., July 29, 1855.

Letter from Br. E. M. H.

WHITESTOWN, N. Y.,
July 17, 1855.

Br. Merriam:—I have noticed with regret the falling off in the receipts of the Crisis. There is evidently a want of information on the subject of the Lord's coming and the time of that event; and as attention has been awakened in various quarters, the Crisis, it seems, is necessary to communicate the information desired. The Brn. do not reflect, and it is, perhaps, not known so generally as it should be, how important papers and tracts are which disseminate the sentiments and feelings of Adventists. Widely separated as they are, and deprived of social intercourse with those who sympathize with them in their faith, how much such a paper is needed. Without it there cannot be the interchange of thought and feeling that serves to bring out ideas, and awaken emotions of delight.

By a few in this place, the Crisis is read, and often with serious attention, and where there are no opportunities of obtaining information from the lips of Preachers, I do not see how it can be dispensed with. I hope and trust that the Brn. will, according to their ability, furnish the means of its continuance. I go for a free press that publishes the truth, which is always safe, and important to be read. Let the Crisis go forth to every city, village, and hamlet, bearing the joyful news that the Lord is soon coming.

This is a subject of eternal importance. The Lord who is to call us into judgment will soon appear. We must shortly live in heaven, or, with abandoned sinners be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2d Thess., 1: 7, 8, 9.

We all have to labor for the meat that perishes; but a man who has set himself seriously to prepare for the coming of the Lord, will have his powers and faculties employed about better things, and pursue nobler objects than the riches, honors and pleasures of this life, that are soon to pass away.

Yours for truth, E. M. H.

Letter from Br. C. Richardson.

AUBURN, N. H. July 18, 1855.

Br. Merriam:—Although much has been written in relation to the Parable of the ten Virgins, I would say, that I believe the Midnight Cry has been given, and that we are now fulfilling the last items of the Parable.

Says Jesus:—"Then shall the Kingdom of heaven be likened unto ten Virgins, &c. vs. 1–4.

It is clear that this portion of the Parable began to be fulfilled about the year 1840, under the labors of Br. Miller and others. "The believers in the immediate coming of Christ went forth to meet the Bridegroom;" and "while the Bridegroom tarried, they all slumbered and slept."

V. 6. "And at midnight there was a cry made, behold, the Bridegroom cometh, go ye out to meet Him," which began to be fulfilled about the year 1852, and ceased on the 19th of May, 1855.

If the going forth in '43–4 was right, then we have the going out of lamps, the inquiry for oil, and going to buy. "And while they went to buy, the Bridegroom came."

If the movement in '43–4 was not right, then we cannot consistently look for the Lord at hand; for the Parable must have its fulfilment before the coming of the Lord. The Lord will appear during the accomplishment of the last item, viz. [illegible]

Yours [illegible]

C. RICHARDSON.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | No. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, SEPTEMBER 1, 1855. | VOLUME 2.—NUMBER 3.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number, at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For the Crisis.

The Flesh and Spirit.

BY F. H. B.

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

The terms flesh and spirit, are distinguishing characteristics. The former, refers to the man in his natural condition, "having no hope, and without God in the world;" the latter, to the person whose heart has been regenerated, his sins forgiven, and whose life has been entirely changed. These two conditions are often distinguished by other terms, as, the "inward and outward man;" "life and death;" "good and evil;" all of which set forth the same great truth.

The condition, circumstances and acts of men, are, in the Scriptures of divine truth, often illustrated by supposed facts, e. g. the parable of the prodigal son; the king that made a marriage for his son; the parable of the supper, &c., each, and all of which bring to view some principle of truth illustrative of, and applicable to men either in an individual or associated capacity.

In the figure before us, i. e. of a man sowing seed, we have a complete illustration of the above principle. The figure is borrowed from agriculture. As the man who sows his field, reaps a harvest of the same, i. e. if he sow wheat will reap wheat; if he sow oats will reap oats; if he plant corn, corn will be the product.—So with men in this world; he who is righteous will have a righteous man's reward; and he who is a sinner will reap everlasting death—the reward of sinful and ungodly men.

The Apostle informs us that "they which are in the flesh cannot please God." The lusts of the natural heart are so different from the fruit of the Spirit, that they can be easily detected when scrutinized in the light of divine truth. As the mirror serves to discover every defect and blemish of our person, so do the precepts of the law, and the requisitions of the Gospel disclose all of the moral deformity and imperfections connected with our fallen and degraded natures. There is no chance to escape the all-searching rays of Gospel truth. Though "darkness cover the earth, and gross darkness the people;" yea, though it be "darkness that may be felt," yet the rays of divine truth will pierce the gloom, dispel the obscurity, penetrate the darkness, and spread light and glory all around. The Bible is the great luminary to the moral world; it is the source from which all true light springs.

It emits its darting rays, and sends its beaming brightness to enlighten every grade and condition of suffering humanity. How applicable the sentiment contained in the following verses:—

"What glory gilds the sacred page,
Majestic like the sun!
It gives a light to every age;
It gives—but borrows none.

The power that gave it still supplies
The gracious light and heat;
It makes the simple truly wise,
It gives the hungry meat.

Let everlasting thanks be thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

We now return to the subject and remark, that the result of sowing to the flesh is clearly set forth in the previous chap. Here the Apostle gives us a catalogue of the works of the flesh; which in fact is nothing more or less than the crop produced by the sowing of the seed. Let us briefly examine the connection.

Commencing with the twentieth verse the first specification is idolatry, i. e. "the worship of idols, images, or anything made by hands, or which is not the true God." The primitive Church were surrounded by idol-worshipers. We are told that while Paul waited at Athens "his spirit was stirred within him, when he saw the whole city given to idolatry." But the worshiping of idol gods is not the only idolatry that is condemned in the Bible.—The spirit of covetousness is idolatry "because the covetous man places that delight and confidence in riches which are due to God alone." A man who worships money is no better than were the ancients who, as the Apostle says, had "lords many and gods many." The principle of worship is the same whether ascribed to Jupiter or to mammon. The man who adores this mammon god, cannot be prepared for the Kingdom of heaven: he might as well with the Finlanders worship stones; or with the Scythians, iron; with Egyptians, leeks and onions; with the Druids, the oak; with the Mexicans, the lapwing, &c. The Lord hates covetousness; or, as David says, "For the wicked boasteth of his hearts desire, and blesseth the covetous, whom the LORD ABHORRETH." Men of this stamp are often cruel and oppressive.—The prophet, in speaking of them, says, "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage." The Apostle has rightly said, "the love of money is the root of all evil;" "which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

Witchcraft is the next in order. "The Apostle does not vouch for the actual existence of witchcraft; but he says that what was known as such was a proof of the corrupt nature of man, and was one of the fruits of it. No one can doubt it. It was a system of imposition and falsehood throughout; and nothing is a better demonstration of the depravity of the human heart than an extended and systemized attempt to impose on mankind. The word which is here used (*pharmakeia*, whence our word *pharmacy*, from *pharmakon*, a medicine, poison, magic potion) means, properly, the preparing and giving of medicine. Then it means also poisoning, and also magic art, or enchantment; because in savage nations pharmacy or medicine consisted much in magical incantations. Hence it means sorcery or enchantment, and it is so used uniformly in the New Testament. It is used only in Gal. 5: 20; Rev. 9: 21; 18: 23; 21: 8. Some have supposed that it means here *poisoning*, a crime often practised; but the most correct interpretation is, to refer it to the black art, or to pretensions to witchcraft, and the numerous delusions which have grown out of it, as a striking illustration of the corrupt and depraved nature of man."

Hatred. Great dislike or aversion.—That one man should hate another when he receives an injury is not so strange, although it is contrary to the spirit of the Gospel; but when men—especially those who profess to love Christ—hate each other, and the cause of that hatred is an envious or jealous disposition, it is altogether inexcusable. "He that saith he is in the light, and hateth his brother, is in darkness even until now." Again:—"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Once more:—"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Again:—"If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The Apostle teaches us that if we have the spirit of the Gospel, we shall be willing to sacrifice even our lives for the brethren. It will drive all selfishness from our hearts, and make us feel like children of one family. If, on the other hand, we are envious at another's prosperity, and jealous on account of another man's successes, and manifest a disposition to speak slightly of him, or to expose his errors for the sake of lowering him in the estimation of others, or to raise ourselves in the scale of public opinion, or, if when the motives of an absent brother are assailed, we fail to do him justice by boldly defending his character, even to incurring the displeasure of pretended friends, we are by the law of God convicted, if not of murder, as being accessory to the crime.—"Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.—Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself; I am the Lord." Hatred in all of its forms is of the flesh, and wherever or whenever it prevails, it is a sure evidence that the heart is unsubdued; for it gives our professions the lie. "He that saith, I love God, and hateth his brother is a liar." "And this commandment have we from him, That he who loveth God love his brother also." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

Variance is another of the works of the flesh, and signifies disagreement, dissension, or discord; the cause of which is the absence of a spirit of condescension. It is generally brought about by a feeling often evinced in favor of some one or more individuals. This was the case at Corinth, as is evident from the language of Paul. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.—For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" How contrary is this spirit of variance to the Gospel of Christ. The exhortation of the Apostle Peter is, if obeyed, calculated to banish it forever from the heart. "Finally, be ye of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called; that ye should inherit a blessing."

Again; this spirit of variance is often enhanced by a disposition to judge or test those who may differ from us. In the ancient Church this same spirit prevailed, as we learn from the 15th ch. of Acts.—"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them," &c. The above is perfectly illustrative of many in our day; you must believe as they do or be lost. Not because what they believe is so demonstrative, but because they say it is so. It is easy for people to say what they believe is the truth, that it is God's truth," they know it is truth."&c. Many persons act as the man in the parable, who, after the Lord had forgiven him the debt, went out immediately and found one of his fellows who owed him a certain sum, and instead of waiting for him to pay the debt, caught him by the throat, and said, "pay me what thou owest." O let us be merciful even as our Father in heaven is merciful.

Emulations, i. e. a zeal for rivalry or imitation. Sometimes the term is used in in a good sense, as in Rom. 11: 14. "If by any means I may provoke to emulation them which are my flesh, and might save some of them." When we try to rival each other in holiness, patience, meekness, humility, and devotion to God; it is a quality worth having, one that is commendable in the sight of God.

But when our emulation is of such a character as to produce "heart-burning, or, a jealousy; or, perhaps inordinate ambition;" it leads to bad results, and is sinful in the sight of God. It is often the case that persons who have this spirit of rivalry, speak disparagingly of others for the sake of raising themselves in the scale of public opinion; thus evincing a jealousy of heart, which in itself is sufficient to unchristianize any person who possesses it.

Connected with emulation is the spirit of *strife*, which is nearly of the same import, denoting an "exertion or contention for superiority." In Luke 22: 24, we have a complete illustration of it. The Evangelist in speaking of the disciples says, "And there was also a strife among them, which of them should be accounted the greatest." This spirit met with a sharp rebuke from the Savior when He remarked, "he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Whereever the spirit of strife is at work, there we see one of the works of the flesh. Destruction is always sure to attend its developement. James remarks: "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth.—This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Paul's instructions to Timothy were as follows:—charge "them before the Lord that they strive not about words to no profit." May the Lord help all to avoid this spirit of strife; for "it is an honor for a man to cease from strife; but every fool will be meddling." Prov. 20: 3.

Seditions, i. e. factions, or tumults. A man may be guilty of "*seditious* words." The Apostle, in writing to the Church at Rome, exhorted them to "mark those which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple." The Church has always been troubled more or less with this class of persons. The Aopstle was awake to these things, as is evident from his address to the Elders at Ephesus, Acts 20: 29, 30.—"For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." How fully this prediction has been realized, may be known by the history of the Church since the Apostles' day. Instead of following the exhortations of the Apostles, not to be carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; all restraint was cast off; the Church became careless; devotion to God was lost sight of; faith became weak; its votaries became sickly; self-denial fainted; a loose rein was given to the passions, and hence, darkness and death; desolation and destruction ensued, not only of a moral but also of a mental and spiritual character. O that we might give heed to the exhortation of the Apostle and "let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

(To be Continued.)

For The Crisis.

Letter from Sr. A. Mussey.

METHUEN, Mass., Aug. 21, 1855.

Dear Br. Merriam:—After so long silence I resume my correspondence for the Crisis, not because I feel capable of doing any great good, but because I regard it both as a duty and privilege.—There has been some inquiry ere this, to know what has become of Sr. Mussey, as I have written some for the paper, and have been a believer in time, and am numbered with the outcasts of whom there is but little hope that they will ever be anything in this world again. Has she given up the ship, gone overboard, or sunk down in despondency, or turned traitor to the cause, denied her Lord and united with the world and a proud Church, trying to be somebody again among old acquaintance and friends. Nay, verily, I am alive, thank God, and expect to live forevermore; and still the Lord my shepherd is, He can my wants supply. The only apology I have for not writing a word of cheer to my dear brethren and sisters scattered abroad, is poor health. I have not enjoyed a well day since last May; but my trust has been in Him who hears the ravens cry, and the hope of the good time to come has cheered me on my pilgrim journey to a land where "the inhabitant shall no more say, I am sick." O how blessed it will be to be like our Lord immortal, and never be subject to sickness, pain or death.

"Fly swiftly round ye wheels of time
And bring the welcome day."

I sigh for it, I pray for it, I groan with a groaning creation, waiting the adoption, to wit, the redemption of this body, blessed Jesus, quickly come.

My dear Brn. and Srs., I have journeyed with you through the whole Advent campaign, until the present time, and rejoice to say I am with you still. I have been with you in joy and in sorrow, in disappointment and in trial, in persecution and in tribulation; with you I have tried to keep the narrow way, with you have followed the despised Nazarene, (although imperfect have been my steps), and with you I am resolved to follow on in the pathway of life until I greet you on the other shore; and although we have been a disappointed people, we know the best of the land is yet ahead, and will soon be realized.

Our hope has been deferred, and the heart sick, but "when the desire cometh, it is a tree of life," blessed be the Lord—cheer up then, dear Pilgrim Br. and Sr., what our God hath promised us He will surely give us; what we have looked for, we shall surely see; what we have anticipated, we surely shall enjoy. Then let our motto be ONWARD, ONWARD, and UPWARD TO VICTORY, AND THE CROWN. "We have not followed cunningly devised fables," no, no; we have followed God's blessed word, and it has been a lamp to our feet, and a light to our path; and although our calculations on time have failed, yet the blessed old Book is true; it still gives us light, and will lighten our footsteps through this wilderness world, and land us safely in the harbor of eternal blessedness. I am not sorry I looked for my Lord to come, and got ready to meet Him. Better, a thousand times, get ready to meet Him, and be disappointed, than to have Him come in an unexpected moment and we unprepared. I have no idea of giving over the struggle, and joining with the world and the proud, seeking a good name, and saying in my heart, "my Lord delayeth His coming," and every vision faileth; oh no, never. I am spoiled for this world, and the world is spoiled for me; for I have beheld such glory of the world to come, and have had such a foretaste of its joy that all the glory of this world has receded from my view; and it has no power to charm me or win my soul away; so then with the despised of earth, but jewels of the Lord, I will journey on until faith is lost in sight, and hope in glad fruition. We have enjoyed much of the presence of the Lord while we have been looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Yes, the grace of God that has brought salvation we have enjoyed; and though we may not yet understand why we have been led as we have, a gazing stock to the world, and despised by the proud, yet we believe the wise will understand; and what we know not now we shall understand in God's own time, *if* we patiently wait for his Son from heaven; and if we listen attentively, we shall know His voice from that of a stranger. O then, dear Brn., we'll patiently wait for the Lord.

Br. Merriam, with joy we hail the Crisis again, and with it comes good news from our Brn. and Srs. Thank the blessed Lord for this medium through which we can communicate to each other our thoughts and feelings and views, and tell of our trials and perils and dangers, and comfort one another with these words, that Jesus is coming to raise the dead and give us rest; and exhort one another so much the more as we see the day approaching. O may all who write for its pages be imbued with the spirit of Jesus, that the lonely Pilgrims may be cheered with its weekly visits.

And may you be cheered, my Br., with the glorious prospect before you that you will soon be rewarded for your work of faith and labor of love. O glory to God—the thought of the Pilgrims' sweet home melts my heart into praise and thanksgiving to God, and I weep for joy while I write. *Oh, it is sure*—IT IS OURS—Brn., if we hold fast till He comes. "Go on, I'll meet you there."

We have recently exchanged our place of residence, Sugar Hill, N. H., and have removed to Methuen, Mass.; and although there are no Adventists in this place, yet we find a good little company of our Father's family at Lawrence, worshiping at the Chapel. I have attended meeting there, and found kindred spirits journeying with us to the same blessed Country, looking for the same City our forefathers looked for, and we could truly say it was good to meet a company of Brn. free in Christ Jesus. Heard Br. Couch one Sabbath. His subject, the perils of the last days. Surely, Brn., we are there. Let us watch the way, and look out for the dangers to which we are exposed.

A word to my Dear Brn. and Srs. with whom we have formerly associated, and have taken sweet counsel together. Although mountains and valleys now separate us, yet you are not forgotten by us. We remember the many seasons of prayer we have spent together, and the comfort we have taken together in looking for the blessed Jesus to come; and although we are not permitted to meet together now, as formerly, let us bow around the throne of grace, and there pour out our souls to God, in humble prayer that we may be kept from the evils that are in the world, and be preserved blameless unto His heavenly Kingdom. And if on earth we no more meet, that we may greet each other on the immortal shore, where we shall no more take the parting hand. And may grace, mercy and peace be and abide with us all until Jesus appears; then may we appear with Him in Glory. I remain, as ever, your sister in tribulation, looking for the blessed one, even Jesus,

ABIGAIL MUSSEY.

For The Crisis.

Letter from Br. S. Titus.

NORTHFIELD FARMS, July 7, '55.

To the saints scattered abroad:—Brn., thank God and take courage (as Paul did when he saw the Brn. at the three taverns) that we are not destroyed, although we have been tested to see if we will believe God's truth, even if we are disappointed. I believe we have had two truths to one error, after all. We must be right in relation to the ending of the tribulation days before the darkening of the sun in 1780, or we have not had the first sign of Christ's coming; for Jesus says immediately after the tribulation of those days the sun shall be darkened. Is[illegible] than this? If we have not had the sun darkened in fulfillment of this prediction, we have not been authorized to preach the near coming of Christ. We must be right in the ending of the abomination, or

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, SEPTEMBER 1, 1855. VOLUME 2. NUMBER 3.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, *Printer*, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For the Crisis.

The Flesh and Spirit.

BY F. H. B.

"Be not deceived; God is not mocked: fot whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

The terms flesh and spirit, are distinguishing characteristics. The former, refers to the man in his natural condition, "having no hope, and without God in the world;" the latter, to the person whose heart has been regenerated, his sins forgiven, and whose life has been entirely changed. These two conditions are often distinguished by other terms, as, the "inward and outward man;" "life and death;" "good and evil;" all of which set forth the same great truth.

The condition, circumstances and acts of men, are, in the Scriptures of divine truth, often illustrated by supposed facts, e. g. the parable of the prodigal son; the king that made a marriage for his son; the parable of the supper, &c., each, and all of which bring to view some principle of truth illustrative of, and applicable to men either in an individual or associated capacity.

In the figure before us, i. e. of a man sowing seed, we have a complete illustration of the above principle. The figure is borrowed from agriculture. As the man who sows his field, reaps a harvest of the same, i. e. if he sow wheat will reap wheat; if he sow oats will reap oats; if he plant corn, corn will be the product.—So with men in this world; he who is righteous will have a righteous man's reward; and he who is a sinner will reap everlasting death—the reward of sinful and ungodly men.

The Apostle informs us that "they which are in the flesh cannot please God." The lusts of the natural heart are so different from the fruit of the Spirit, that they can be easily detected when scrutinized in the light of divine truth. As the mirror serves to discover every defect and blemish of our person, so do the precepts of the law, and the requisitions of the Gospel disclose all of the moral deformity and imperfections connected with our fallen and degraded natures. There is no chance to escape the all-searching rays of Gospel truth. Though "darkness cover the earth, and gross darkness the people;" yea, though it be "darkness that may be felt," yet the rays of divine truth will pierce the gloom, dispel the obscurity, penetrate the darkness, and spread light and glory all around. The Bible is the great luminary to the moral world; it is the source from which all true light springs.

It emits its darting rays, and sends its beaming brightness to enlighten every grade and condition of suffering humanity. How applicable the sentiment contained in the following verses:—

"What glory gilds the sacred page,
Majestic like the sun!
It gives a light to every age;
It gives—but borrows none.

The power that gave it still supplies
The gracious light and heat;
It makes the simple truly wise,
It gives the hungry meat.

Let everlasting thanks be thine
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day."

We now return to the subject and remark, that the result of sowing to the flesh is clearly set forth in the previous chap. Here the Apostle gives us a catalogue of the works of the flesh; which in fact is nothing more or less than the crop produced by the sowing of the seed. Let us briefly examine the connection.

Commencing with the twentieth verse the first specification is idolatry, i. e. "the worship of idols, images, or anything made by hands, or which is not the true God." The primitive Church were surrounded by idol-worshipers. We are told that while Paul waited at Athens "his spirit was stirred within him, when he saw the whole city given to idolatry." But the worshiping of idol gods is not the only idolatry that is condemned in the Bible.—The spirit of covetousness is idolatry "because the covetous man places that delight and confidence in riches which are due to God alone." A man who worships money is no better than were the ancients who, as the Apostle says, had "lords many and gods many." The principle of worship is the same whether asicrbed to Jupiter or to mammon. The man who adores this mammon god, cannot be prepared for the Kingdom of heaven: he might as well with the Finlanders worship stones; or with the Scythians, iron; with Egyptians, leeks and onions; with the Druids, the oak; with the Mexicans, the lapwing, &c. The Lord hates covetousness; or, as David says, "For the wicked boasteth of his hearts desire, and blesseth the covetous, whom the LORD ABHORRETH." Men of this stamp are often cruel and oppressive.—The prophet, in speaking of them, says, "Woe to them that devise iniquity, and work evil upon their beds! when the morning is light, they practise it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away; so they oppress a man and his house, even a man and his heritage." The Apostle has rightly said, "the love of money is the root of all evil;" "which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness."

Witchcraft is the next in order. "The Apostle does not vouch for the actual existence of witchcraft; but he says that what was known as such was a proof of the corrupt nature of man, and was one of the fruits of it. No one can doubt it. It was a system of imposition and falsehood throughout; and nothing is a better demonstration of the depravity of the human heart than an extended and systemized attempt to impose on mankind. The word which is here used (*pharmakeia*, whence our word *pharmacy*, from *pharmakon*, a medicine, poison, magic potion) means, properly, the preparing and giving of medicine. Then it means also poisoning, and also magic art, or enchantment; because in savage nations pharmacy or medicine consisted much in magical incantations. Hence it means sorcery or enchantment, and it is so used uniformly in the New Testament. It is used only in Gal. 5: 20; Rev. 9: 21; 18: 23; 21: 8. Some have supposed that it means here *poisoning*, a crime often practised; but the most correct interpretation is, to refer it to the black art, or to pretensions to witchcraft, and the numerous delusions which have grown out of it, as a striking illustration of the corrupt and depraved nature of man."

Hatred. Great dislike or aversion.—That one man should hate another when he receives an injury is not so strange, although it is contrary to the spirit of the Gospel; but when men—especially those who profess to love Christ—hate each other, and the cause of that hatred is an envious or jealous disposition, it is altogether inexcusable. "He that saith he is in the light, and hateth his brother, is in darkness even until now." Again:—"But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Once more:—"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Again:—"If any man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The Apostle teaches us that if we have the spirit of the Gospel, we shall be willing to sacrifice even our lives for the brethren. It will drive all selfishness from our hearts, and make us feel like children of one family. If, on the other hand, we are envious at another's prosperity, and jealous on account of another man's successes, and manifest a disposition to speak slightly of him, or to expose his errors for the sake of lowering him in the estimation of others, or to raise ourselves in the scale of public opinion, or, if when the motives of an absent brother are assailed, we fail to do him justice by boldly defending his character, even to incurring the displeasure of pretended friends, we are by the law of God convicted, if not of murder, as being accessory to the crime.—"Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.—Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself; I am the Lord." Hatred in all of its forms is of the flesh, and wherever or whenever it prevails, it is a sure evidence that the heart is unsubdued; for it gives our professions the lie. "He that saith, I love God, and hateth his brother is a liar." "And this commandment have we from him, That he who loveth God love his brother also." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."

Variance is another of the works of the flesh, and signifies disagreement, dissension, or discord; the cause of which is the absence of a spirit of condescension. It is generally brought about by a feeling often evinced in favor of some one or more individuals. This was the case at Corinth, as is evident from the language of Paul. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.—For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" How contrary is this spirit of variance to the Gospel of Christ. The exhortation of the Apostle Peter is, if obeyed, calculated to banish it forever from the heart. "Finally, be ye of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, Not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called; that ye should inherit a blessing."

Again; this spirit of variance is often enhanced by a disposition to judge or test those who may differ from us. In the ancient Church this same spirit prevailed, as we learn from the 15th ch. of Acts.—"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them," &c. The above is perfectly illustrative of many in our day; you must believe as they do or be lost. Not because what they believe is so demonstrative, but because they say it is so. It is easy for people to say what they believe is the truth, that it is God's truth," they know it is truth."&c. Many persons act as the man in the parable, who, after the Lord had forgiven him the debt, went out immediately and found one of his fellows who owed him a certain sum, and instead of waiting for him to pay the debt, caught him by the throat, and said, "pay me what thou owest." O let us be merciful even as our Father in heaven is merciful.

Emulations, i. e. a zeal for rivalry or imitation. Sometimes the term is used in in a good sense, as in Rom. 11: 14. "If by any means I may provoke to emulation them which are my flesh, and might save some of them." When we try to rival each other in holiness, patience, meekness, humility, and devotion to God; it is a quality worth having, one that is commendable in the sight of God.

But when our emulation is of such a character as to produce "heart-burning, or, a jealousy; or, perhaps inordinate ambition;" it leads to bad results, and is sinful in the sight of God. It is often the case that persons who have this spirit of rivalry, speak disparagingly of others for the sake of raising themselves in the scale of public opinion; thus evincing a jealousy of heart, which in itself is sufficient to unchristianize any person who possesses it.

Connected with emulation is the spirit of *strife*, which is nearly of the same import, denoting an "exertion or contention for superiority." In Luke 22: 24, we have a complete illustration of it. The Evangelist in speaking of the disciples says, "And there was also a strife among them, which of them should be accounted the greatest." This spirit met with a sharp rebuke from the Savior when He remarked, "he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Whereever the spirit of strife is at work, there we see one of the works of the flesh. Destruction is always sure to attend its developement. James remarks: "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth.—This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Paul's instructions to Timothy were as follows:—charge "them before the Lord that they strive not about words to no profit." May the Lord help all to avoid this spirit of strife; for "it is an honor for a man to cease from strife; but every fool will be meddling." Prov. 20: 3.

Seditions, i. e. factions, or tumults. A man may be guilty of "*seditious* words." The Apostle, in writing to the Church at Rome, exhorted them to "mark those which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple." The Church has always been troubled more or less with this class of persons. The Aopstle was awake to these things, as is evident from his address to the Elders at Ephesus, Acts 20: 29, 30.—"For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." How fully this prediction has been realized, may be known by the history of the Church since the Apostles' day. Instead of following the exhortations of the Apostles, not to be carried about by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; all restraint was cast off; the Church became careless; devotion to God was lost sight of; faith became weak; its votaries became sickly; self-denial fainted; a loose rein was given to the passions; and hence, darkness and death; desolation and destruction ensued; not only of a moral but also of a mental and spiritual character. O that we might give heed to the exhortation of the Apostle and "let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

(To be Continued.)

For The Crisis.

Letter from Sr. A. Mussey.

METHUEN, Mass., Aug. 21, 1855.

Dear Br. Merriam:—After so long silence I resume my correspondence for the Crisis, not because I feel capable of doing any great good, but because I regard it both as a duty and privilege.—There has been some inquiry ere this, to know what has become of Sr. Mussey, as I have written some for the paper, and have been a believer in time, and am numbered with the outcasts of whom there is but little hope that they will ever be anything in this world again. Has she given up the ship, gone overboard, or sunk down in despondency, or turned traitor to the cause, denied her Lord and united with the world and a proud Church, trying to be somebody again among old acquaintance and friends. Nay, verily, I am alive, thank God, and expect to live forevermore; and still the Lord my shepherd is, He can my wants supply. The only apology I have for not writing a word of cheer to my dear brethren and sisters scattered abroad, is poor health. I have not enjoyed a well day since last May; but my trust has been in Him who hears the ravens cry, and the hope of the good time to come has cheered me on my pilgrim journey to a land where "the inhabitant shall no more say, I am sick." O how blessed it will be to be like our Lord immortal, and never be subject to sickness, pain or death.

"Fly swiftly round ye wheels of time
And bring the welcome day."

I sigh for it, I pray for it, I groan with a groaning creation, waiting the adoption, to wit, the redemption of this body, blessed Jesus, quickly come.

My dear Brn. and Srs., I have journeyed with you through the whole Advent campaign, until the present time, and rejoice to say I am with you still. I have been with you in joy and in sorrow, in disappointment and in trial, in persecution and in tribulation; with you I have tried to keep the narrow way, with you have followed the despised Nazarene, (although imperfect have been my steps), and with you I am resolved to follow on in the pathway of life until I greet you on the other shore; and although we have been a disappointed people, we know the best of the land is yet ahead, and will soon be realized.

Our hope has been deferred, and the heart sick, but "when the desire cometh, it is a tree of life," blessed be the Lord—cheer up then, dear Pilgrim Br. and Sr., what our God hath promised us He will surely give us; what we have looked for, we shall surely see; what we have anticipated, we surely shall enjoy. Then let our motto be ONWARD, ONWARD, and UPWARD TO VICTORY, AND THE CROWN. "We have not followed cunningly devised fables," no, no; we have followed God's blessed word, and it has been a lamp to our feet, and a light to our path; and although our calculations on time have failed, yet the blessed old Book is true; it still gives us light, and will lighten our footsteps through this wilderness world, and land us safely in the harbor of eternal blessedness. I am not sorry I looked for my Lord to come, and got ready to meet Him. Better, a thousand times, get ready to meet Him, and be disappointed, than to have Him come in an unexpected moment and we unprepared. I have no idea of giving over the struggle, and joining with the world and the proud, seeking a good name, and saying in my heart, "my Lord delayeth His coming," and every vision faileth; oh no, never. I am spoiled for this world, and the world is spoiled for me; for I have beheld such glory of the world to come, and have had such a foretaste of its joy that all the glory of this world has receded from my view; and it has no power to charm me or win my soul away; so then with the despised of earth, but jewels of the Lord, I will journey on until faith is lost in sight, and hope in glad fruition. We have enjoyed much of the presence of the Lord while we have been looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Yes, the grace of God that has brought salvation we have enjoyed; and though we may not yet understand why we have been led as we have, a gazing stock to the world, and despised by the proud, yet we believe the wise will understand; and what we know not now we shall understand in God's own time, if we patiently wait for his Son from heaven; and if we listen attentively, we shall know His voice from that of a stranger. O then, dear Brn., we'll patiently wait for the Lord.

Br. Merriam, with joy we hail the Crisis again, and with it comes good news from our Brn. and Srs. Thank the blessed Lord for this medium through which we can communicate to each other our thoughts and feelings and views, and tell of our trials and perils and dangers; and comfort one another with these words, that Jesus is coming to raise the dead and give us rest; and exhort one another so much the more as we see the day approaching. O may all who write for its pages be imbued with the spirit of Jesus, that the lonely Pilgrims may be cheered with its weekly visits.

And may you be cheered, my Br., with the glorious prospect before you that you will soon be rewarded for your work of faith and labor of love. O glory to God—the thought of the Pilgrims' sweet home melts my heart into praise and thanksgiving to God, and I weep for joy while I write. *Oh, it is sure*—IT IS OURS—Brn., if we hold fast till He comes. "Go on, I'll meet you there."

We have recently exchanged our place of residence, Sugar Hill, N. H., and have removed to Methuen, Mass.; and although there are no Adventists in this place, yet we find a good little company of our Father's family at Lawrence, worshiping at the Chapel. I have attended meeting there, and found kindred spirits journeying with us to the same blessed Country, looking for the same City our forefathers looked for, and we could truly say it was good to meet a company of Brn. free in Christ Jesus. Heard Br. Couch one Sabbath. His subject, the perils of the last days. Surely, Brn., we are there. Let us watch the way, and look out for the dangers to which we are exposed.

A word to my Dear Brn. and Srs. with whom we have formerly associated, and have taken sweet counsel together. Although mountains and valleys now separate us, yet you are not forgotten by us. We remember the many seasons of prayer we have spent together, and the comfort we have taken together in looking for the blessed Jesus to come; and although we are not permitted to meet together now, as formerly, let us bow around the throne of grace, and there pour out our souls to God, in humble prayer that we may be kept from the evils that are in the world, and be preserved blameless unto His heavenly Kingdom. And if on earth we no more meet, that we may greet each other on the immortal shore, where we shall no more take the parting hand. And may grace, mercy and peace be and abide with us all until Jesus appears; then may we appear with Him in Glory. I remain, as ever, your sister in tribulation, looking for the blessed one, even Jesus.

ABIGAIL MUSSEY.

For The Crisis.

Letter from Br. S. [illegible]

NORTHFIELD FARMS, July 7, '55.

To the saints scattered abroad:—Brn., [illegible] thank God and take courage (as Paul did when he saw the Brn. at the three taverns) that we are not destroyed, although we have been tested to see if we will believe God's truth, even if we are disappointed. I believe we have had [illegible] error, after all. We must be right in relation to the ending of the tribulation days before the darkening of the sun in 1780; or we have not had the first sign of Christ's coming; for Jesus says immediately after the tribulation of those days the sun shall be darkened. [illegible] If we have not had the sun darkened in fulfillment of this prediction [illegible] sign of the coming of Christ. We must be right in the ending of the abomination [illegible] [illegible]

else we must look for it in the future; there is no such power now ...

I do not wonder that God blessed the preaching of time; there was truth connected with it. Convince me there was not, and I am no longer an immediate Advent Believer.

But my belief is that Jesus Christ will soon be seated on David's throne, when He will commence ruling the nations with a rod of iron, and eventually, will dash them to pieces like a potter's vessel.

Now is the time for Satan to take all the ground, if you do not contest it. Suffer not the enemy to get the advantage of you now, just as the prize is to be won.—Let us hold fast till Jesus comes.

Yours in the blessed hope,

SUMNER TITUS.

The World's Crisis.

LOWELL, SEPT. 1, 1855.

To Correspondents.

Let those whose hearts burn with love to God, and desire for the edification of His Church, pray with an unwavering faith for the grace of God to enlighten their minds and pour streams of salvation upon their souls through which the Church may be watered, and the hearts of God's children be strengthened and encouraged to pursue the heavenly pathway that leads to glory.

Having the soul glowing with heavenly emotions and set on fire of the electric spark from heaven, let Correspondents write for the paper just as much and no more than the Spirit of God together with the dictates of their best judgment seem to direct. We would not relinquish any truth, but perhaps theorizing on the Scriptures much before our views are well matured would not be as profitable as that which is more experimental and calculated to increase confidence in God and His truth, obedience to His authority, and love to His name. I fear that with all our soul-stirring and heaven born truths, (and many such we have had although disappointed in relation to time,) I fear we have too much neglected some at least of the weighty matters of the law; that while we have been tenacious on points of faith, we have thought, and conversed, and preached, and written less on the duties enjoined in the Gospel, than the Scriptures require.

It is to be hoped that Correspondents will take all due care in preparing their communications so that they may be read by the printers. In some cases letters and communications have been written in too small hand to be legible, in some cases the lines have been to near together, and in some cases interlined to a considerable extent. Correspondents do not perhaps realize how important it is to have their letters and communications as perfect and as legible as they can conveniently be made. They would generally be much improved if carefully revised and re-written. Let all quotations from the Bible be written as they are found in Scripture.

Remarks on Haggai, Continued.

Ch. 2: 10–12. "In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying,—Thus saith the Lord of hosts, Ask now the priests concerning the law, saying,—If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priest answered and said, No."

The question here propounded is, whether a priest in the holy service of God, would communicate holiness to bread, &c. which he might touch with his holy garment; and the answer is given in the negative.

V. 13. "Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean."

The question is asked in this verse whether if one that is ceremonially unclean by a dead body, should touch bread, &c. the object which he touched would be contaminated by the touch. The answer is given in the affirmative.

V. 14. "Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean."

We learn from the above questions and answers, and from v. 14, that the application is intended to be made to the Jewish nation in relation to their offerings and services in the work of God. Ceremonial pollution might be communicated by the touch; but not so ceremonial holiness.

The offerings and sacrifices of the Hebrews were not acceptable in the sight of God, because of their neglect in respect to the restoration of the Temple, and the regular ordinances of the Temple worship. As the priest might bear in his garment holy flesh, and yet the holiness of his garment could not sanctify whatever objects he might touch, so the people of Israel might render service to God in part; they might observe some of His statutes and ordinances; but while the one great work of building His house was neglected, there was an uncleanness, an impurity about them that could not be cleansed away by contact, as it were, with the good deeds which they might perform. Nay, the offerings they brought, the sacrifices they presented, were all so contaminated by contact with their evil deeds that they could not be accepted of God.

V. 15–19. "And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty: I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the figtree, and the pomegranate, and the olive tree, hath not brought forth; from this day will I bless you."

From the time the foundation of the Temple was laid, some 14 years previously, the curse of God had rested upon the nation. Their hearts were not right with Him; they had not probably sacrificed all to His glory, nor forsaken all their ways of depravity and pollution; therefore a blight and mildew had blasted all the labors of their hands; and instead of the abundant harvests which they anticipated, the actual increase was found to be small. Where they expected to obtain twenty measures of corn, there were actually but ten; and where they anticipated forty measures of wine, there were actually but twenty. Thus the chastising hand of the Lord was upon them for good; but they heeded not the admonitions of His providence, still pursuing onward in the way of sin and rebellion against the paternal government of God. But now, it is evident, the people labored cordially in the work; they builded the house of God with a willing mind, and a devoted heart. Therefore from that time God would begin to pour His blessings upon them. Neither the earth nor the vineyards, oliveyards nor any of the trees of the field had yielded their productions preparatory to another harvest, but still from that day the promise was that they should receive a blessing from the hand of God. The earth would once more yield her increase abundantly, and the trees of the field their fruit; and they were required to observe the time, to mark the dealings of God's hand, and see whether the promise was fulfilled.

The Lord loves to have His children notice the operation of His hand both in relation to the chastisements and bounties of His providence. Both are to be carefully observed by His children; and in view of the one, they are to humble themselves under the mighty hand of God; and in view of the other, to take encouragement to render Him the service of all their faculties and powers, to be truly grateful for His unmerited favor, and to trust in His goodness for time to come.—And especially ought His children to recognize the movements of His Spirit and operations of His grace in the moral vineyard. When the seed sown prospers and brings forth fruit abundantly, we may be assured that the Lord is with us, and that we are moving in a direction to please Him; but when no increase is brought forth, when everything seems blighted and withered as with a curse from God, then we should deliberate on our ways, and inquire wherein we have erred and come short of the glory of God, and why it is that God has a controversy with us.

From this passage we may learn the willingness of God to forgive the errors and sins of our past lives, and to pour out richly the blessings of His grace upon those who sincerely and with a perfect heart do all His will. He will not cast away His people; He will not forget Zion; but if they forsake His law, they will be visited with stripes. "Though I make a full end, (says the Lord,) of all the nations whither I have driven thee, yet will I not make a FULL END of thee; but I will correct thee in measure, and will not leave thee altogether unpunished."

How many precious promises there are left on record in relation to God's remembrance of His people and His tenderness and compassion toward them. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath I will also cast off all the seed of Israel, for all that they have done, saith the Lord." Jer. 31: 35–37.

Such are the expressions of infinite love—everlasting love!

"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Is. 54: 7–10.

What overflowing fulness of divine compassion for the frail erring children of men! How boundless His love for His chosen people! How sacred the promise, and solemn the assurance that under no circumstances will they be forgotten. O that we all might be encouraged to put our trust and confidence in the living God, having respect unto the recompence of reward which will ultimately be given to all that love His name and look for His glorious appearing.

Vs. 20–22 having come under consideration, I pass to v. 23. "In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts."

Zerubbabel being Governor over the land of Judah at the time the second Temple was built, was a striking type of Christ. I say a type, because it is evident that He who is to be honored as the Lord's *signet*, and that too subsequently to the shaking down of all earthly powers and dominions, was not the literal Zerubbabel, but a more glorious personage, even the Messiah. There is a beauty in this emblem that is almost unparalleled.—A signet was a seal worn on the person of a monarch; either a ring upon the finger, or a bracelet on the wrist. It was this that gave authority to the laws and decrees of the Sovereign. Thus Jezebel "wrote letters in Ahab's name, and sealed them with his *seal*," 1 Kings 21: 8. Thus when Haman, the enemy of the Jews, obtained from king Ahasuerus an edict for the destruction of the Jews, the king took his *ring* from his hand and gave it unto Haman, Esth. 3: 10; and when Esther the queen and Mordicai gained the ascendency over the king's mind, he said to them, "write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." Esth. 8: 8.

Consequently the seal of the king was one of the most precious and important articles belonging to the royal treasure.—It was, of course, kept sacred and inviolate, else the subjects of the realm might give authority to such laws as they pleased to make.

Here we have the idea set forth that in the great day, when the kingdoms of the world shall be shaken down, to prepare for the organization of God's everlasting Kingdom, that then, when the true Temple of God shall rise in its glory and beauty, the last stone of the edifice being reared "with shoutings, *grace, grace* unto it," Zerubbabel will be distinguished as the signet of God—the seal of His authority, a precious jewel to adorn the person, as it were, of the King of kings. A most striking and beautiful emblem surely of the union between the Father and the Son, showing the preciousness of Christ and the exaltation of that personage that gives validity to the laws of God. The Jews of old could not be delivered from their enemies without the impression of the *king's seal*; spiritual Israel will not ultimately be delivered without the agency of the Messiah, who is to be the great instrumentality of their redemption. The decree of the Father for the destruction of His enemies will receive the sanction of Christ the Judge, and the execution of the law will be effected by the Son of God. The final salvation of God's people will also be accomplished by the grace that shall be brought unto them at the revelation of Jesus Christ.

Review of the subjects presented in this Prophecy.

At the time Haggai commenced his prophetic instructions to the Jews, they had been overpowered by their enemies probably in consequence of not having a perfect heart before God; and being crushed down, they would naturally become despondent, and consequently inactive in the work of God; so that whatever service they might perform could not meet the divine approbation. If the fire of love had burned on the altar of their hearts, and zeal for God's house had been at all kindled on their return from Babylon, those feelings had become extinguished by the floods of affliction through which they had passed. They needed to be electrified, as it were, by fire from heaven—they needed new admonitions and comforting assurances from God that His favor and blessing would attend them in a renewed attempt to build the sacred Temple. No sooner had they received such messages through the medium of Haggai and Zechariah the Prophets, than they addressed themselves to the work with due enthusiasm and zeal for the honor of God. But on commencing the all-important enterprize, they could but be sensible of the vast contrast between the then present materials of the Temple, and those of which it was constituted in the days of Solomon.

Now come the heavenly consolations of God's promise—the blessed encouragement derived from the prospect of future glory. They were given to understand there was a moral sublimity about the enterprize in which they were engaged which far surpassed the grandeur of a material Temple. There was something in the consideration of a coming Messiah, and the ultimate deliverance of which the rising Temple was a type, that was of richer value than plates of solid gold.—There was something more beautiful in the Messianic economy, the light of which would fill that second edifice with glory, than the splendor of snow-white marble.

But the most glorious consideration of the whole, was, the idea of the final result to which all the economy of God, with which they were identified in that work, tended. There seemed to be a sort of avenue opened through the literal Sanctuary to the glories of the promised land—to the splendors of everlasting day. Amid all their privations and disabilities, they were comforted with the thought that the same God who covenanted with their fathers when He redeemed them from their abject bondage, still remained among them by His Spirit; and the same God that brought literal Israel out of Egypt, would finally bring spiritual Israel out of all bondage at the great day; the same God that conducted Israel into Canaan, would conduct the true seed of Abraham into the heavenly country; and that when this great deliverance should come, no further annoyance would be experienced from the opposing governments of earth. The last glorious Temple to be brought together without the sound of axe or hammer would not be erected amid the clangor of arms, or the contempt and ridicule of the enemies of God's people. Prior to the accomplishment of that glorious work, the enemies of God would perish—their empires would be overthrown—their power annulled—and naught would remain but the rightful heirs of the Kingdom in peaceful possession of the territory under the whole heaven. The best of all was, that God was with them, and His power pledged to support and protect them in their humble services, and to consummate the enterprise, not only of the literal Temple, but to crown all the true seed with a glory in the world to come. Then the great Master Builder who was faithful over *his own house*, would become the Head of universal Empire, and the Beloved of the Father full of grace and truth would be adored by all the happy subjects of His eternal reign. Such were the charms thrown around the comparatively humble Temple they were erecting, investing the materials with a moral sublimity and glory. On all things connected with the building there was emblazoned the doctrine of the cross and the glory that should follow.

I have thought the condition of the Advent body at present somewhat resembled the condition of the Jews at that time.—Their expectations were doubtless raised to a great height as they returned to the land of promise, and they doubtless believed glorious times were before them; but, were defeated by their enemies and sadly disappointed. Thus we have been expecting to return to the heavenly Jerusalem with songs and everlasting joy upon our heads, we expected to have dwelt amid the glories of Canaan, ere this, but our enemies seem to have obtained a victory over us, and our hearts have been made sad with bitter grief. But as the Jews were comforted by an assurance of God's presence and favor, so may we also believe that God will not forget His people. As surely as He remembered His covenant with the Hebrew nation, so surely will He remember all that make a covenant with Him by sacrifice.

It may, perhaps, be thought that circumstances respecting us are discouraging; but if we have the assurance that *God is with us*, all will be well. Let us gird ourselves anew for the conflict, putting on the whole armor of righteousness, and fighting manfully the good fight of faith. The Temple which we are erecting will not be consumed by the fires of the last day; but when completed, will shine forth in richer beauty than the Temple of Solomon; and will be filled with a brighter glory than the Temple even of Zerubbabel. We are laborers together with God; and our work is identified with His glorious coming; and at the final consummation, although we may not expect to be as the signet of the King, yet, if faithful, we shall be the jewels of the Lord, to shine amid the glories of heaven's resplendent day.

For The Crisis.

Chronological Discrepancies.

BY BR. F. H. B.

Some of our Brn., in endeavoring to show that the world is six-thousand years old, or, that the six-thousand years are complete this year, have referred to Josephus, if not as absolute authority, as an additional and important authority, to demonstrate its truthfulness.

Our object in this article is not to disprove that the world is about six-thousand years old; but simply to show that we cannot rely upon the dates given by the Jewish historian with any degree of certainty. To justify this remark, we wish to present the result of a brief investigation.

1st. Josephus tells us that the flood occurred in the year of the world 2656.

2d. In footing up the number of years (given in the connection) between Adam and Noah, it stands thus:—

From Adam to Seth,	230
" Seth to Enos	205
" Enos to Cainan	190
" Cainan to Mahalaleel	170
" Mahalaleel to Jared	165
" Jared to Enoch	162
" Enoch to Methuselah	165
" Methuselah to Lamech	187
" Lamech to Noah	182
" Noah to the flood	600
Age of world at the flood	2256

It will be seen that there is a difference of 400 years between the above dates. (See B 1 chap. 3 sec. 3.

Again: in B. 8 chap. 3 we are informed, that from the Creation to the building of the Temple there were 3102 years; and from the deluge 1440 years.

Now if we deduct 1440—the number of years from the Deluge to the building of the Temple—from 3102—the number of years from Adam, it gives the age of the world at the deluge as follows:—

Age of the world at the foundation of the Temple	3102
Number of years from the Deluge to the Temple to be deducted	1440
Year of the world at the Deluge	1662

This result shows a difference—when compared with the first date, of nearly one thousand years.

Again in B. 10 chap. 9 Josephus says, that the Temple was burned 3513 years 6 ms. and 10 days from creation; and from the Deluge 1957 ys. 6ms. and 10d, which when deducted shows the following result.

Age of the world at the burning of the Temple	3513
Number of years from the Deluge	1957
Year of the world at the Deluge	1556

In the foregoing, we have no less than four dates given for the Deluge. They are as follows;—

1st.	In the year of the world	2656
2d.	" " " " " "	2256
3d.	" " " " " "	1662
4th.	" " " " " "	1556

Here we have eleven hundred years difference between the first and last date. Who can have any faith in the correctness of the dates given by a historian who differs with himself to the extent shown above?

In addition to the above we may remark, that in comparing two of the statements made by Josephus in relation to the time that expired between the building and burning of the Temple, there is a discrepancy of 106 years.

Now admitting that Josephus, in one of his dates, favors the idea of the world's being about six-thousand years old, it certainly cannot strengthen an argument to appeal to him as an author; especially in relation to the question of chronology.—If he has made four mistakes on this subject, why not five, and so on? The facts in the case are such there is no reliance to be placed on the dates given in Josephus' history. The probability is his history has been interpolated, at least so far as the dates are concerned; hence we must look further for something that is reliable.

F. H. B.

For The Crisis.

"Simon, Simon, behold Satan hath desired," &c.

BY BR. ISAAC ADRIAN.

If we would stand in the liberty of the Gospel, if we would hold communion with God, our motives must be honest in all we undertake to accomplish. A right position with wrong motives is worse than a wrong position with right motives. A man may take a wrong position and maintain it with great zeal, if he is governed by honest motives, and not destroy his communion with God: yet if by any means he can be brought to see that his position is erroneous, that the arguments made use of are sophistical, he will abandon it without delay. But should his associates in their attempt to enlighten him approach him with savage ferocity—hurling at him a merciless shower of epithets, such as liar, fool, schemer, dishonest, ignorant, not respectable, &c., he will be far less likely to discover his error.—Should A, B, C and D disagree in their councils, he will feel less confidence in their wisdom, especially if he suspects them of trying to regain a reputation lost by their identity with a like position.

If we would convince men of their errors, they must first be made to feel that we have no selfish object in view, because the most powerful influence that can be brought to bear upon the human mind is disinterested kindness. It is a very easy matter to question the motive of others, this is no new practice under the sun; every instrumentality which God has made use of to reform or awaken the world, has met the same clandestine, nullifying and open calumniating opposition. Every wild fancy, every development of fanaticism, and every exhibition of moral delinquency, have been magnified and thrown at their heads. In every age men have not been wanting who would raise the hue and cry, and pursue the phantom of their own creation until bewildered by their own corruption, henceforth to receive the curses of posterity. A man may destroy himself by the rod he takes to chastise his neighbor. Simon would have done so, if the Master had not told him to put up his sword. There is a spirit that seeks to build itself up upon the downfall of others—let us beware.

ISAAC ADRIAN.

For The Crisis.

Letter from Br. Wm. Shepherd.

ELIZABETH CITY, N. J., Aug. 2d, 1855.

Dear Br. Merriam:—I am glad to see the Crisis come forth again, and trust that it may meet with that continued support which it duly merits. May its column's consecrated to the service of Christ and His Church, ever glow with, and radiate the light of the glorious Gospel of the ever blessed God, illuminating the minds of many who may not fully understand the hope of their calling; and the riches of God's grace concerning them—and finding its way to the humble cot of the pilgrim, may it prove a source of joy and consolation to him in these perilous and trying hours. We cherish the hope that it may often fall under the eye of some thoughtless, careless one, sounding the note of warning in his ears, exhorting to "prepare himself for the battle," so that when Jesus shall appear, he may also appear with Him in glory. That God will render the Crisis such by His Providence and the power of His Spirit, I confidently believe.

Then let the Crisis wing its way,
Far and near, through earth's domain
Heralding the brighter day,
Till Jesus comes, and comes to reign.

And now my dear Brn., may the good Lord enable you to walk worthy of the high vocation wherewith you are called, making full proof of your ministry.—May He help you to approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. Amen.

Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. The Lord direct your hearts into the love of God and into the patient waiting for Christ. And may the God of hope fill you with all joy and peace in believing; that ye may abound in hope through the power of the Holy Ghost.

The grace of our Lord Jesus Christ be with you all. Amen.

Your Br. in Christ looking for Christ speedily to appear, invested with heavenly

majesty, having taken to himself his great power to reign gloriously in the fifth universal and unending monarchy. May it soon come. Amen.

WILLIAM SHEPHERD.

For The Crisis.

Question.

Dear Br. Merriam:—Permit me to ask a question to call the attention of the Brn. to the 2300 and 1335 days.

If the 2300 commence in 446 B. C. will it not take as many months in 1855 to make out the whole number as there were months passed in 446 when they commenced? or does it not take the whole of 446 and 1854 to make the 2300? And if they commence in 445, will it not take the whole of 445 and 1855 to make out the full number of years?

If so, then all must see that if the days commenced in the spring of 446 they will reach to the spring of 1855, if in the fall of 445, then they will reach to the fall of 1855: and as the 1335 is a part of the 2300 they must end at the same point.

Yours, GEORGE L. TEMPLE.

The above questions must be answered in the affirmative. ED.

☞ We are glad to learn that Br. P. B Morgan, has obtained a tent in which he designs holding meetings in the West.

The Brn. and friends living in Indiana, Illinois, Wisconsin, Iowa and Missouri, who wish to avail themselves of his labors, can address him at Moline, Illinois.

F. H. B.

SERIOUS RIOT. A very serious riot occurred at one of the stations of the North Pennsylvania Railroad, on Thursday last. It seems that a couple of Irish laborers, who are engaged in cutting the tunnel above Gwynedd, came down to the terminus of the line, and passing through the cars, they insulted a number of ladies therein. They subsequently went into a tavern in the vicinity, when one of the number boasted that he could whip any American in the country.

A Philadelphian who was present denied the assertion, when a general melee ensued, during which decanters, iron bars, knives, &c., were used. About 100 Americans were soon on the ground, and the Irishmen were put to flight, not, however, before they had been severely handled. The Philadelphian was arrested and placed in the jail at Doylestown, but the citizens of that borough bailed him out as soon as the facts of the case became known. [Phila. Inquirer.

THE BIBLE IN TURKEY. In the monthly paper of the British and Foreign Bible Society, we find the following interesting statement:

"It is a remarkable fact that years ago our Society possessed only a small, obscure depot in Galata, which was opened only twice a week, where the Turks never put their foot in, and the Christians entered it rarely and by stealth. Now, besides the great depot, which is kept open all day long in a most frequented street in Constantinople, leading to the principal bazaars, the Society's books are exposed for sale in the grand street of Pera, at the Scripture Readers' Depository and Reading Room at Galata, at the London Jews' Society's stores at Constantinople; and last, not least, they are hawked about the streets of this vast capital by colporteurs, and may be met with on the great floating bridge, and other parts of the city, taken there by the venders of books."

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE PACIFIC.

Progress of the War. Gen. Canrobert had embarked for France.

General Vivian has gone to the Black Sea, to choose a landing-place for troops somewhere near Batoum.

The Patrie contains a brief and vague notice of a successful attack upon Revel by the Allies. It appears to rest, however, on very doubtful authority; but it was thought, from the disposition of the fleet, that an attack was contemplated on Sweaborg or Helsingfors.

The Malakhoff Tower. A letter from Kamiesch, in the *Moniteur de la Flotte* says:—Malakhoff commands all the lower part of Sebastopol, and dominates the passage of the Bay of Inkerman, by which the town obtains its supplies from the North side. When this tower falls into our hands we shall be able to sweep the bay, burn the Russian fleet, bombard the lower town, and almost immediately after instal ourselves in the latter, for it can then be no longer held by the Russians. From the Malakoff Tower, beside, we can silence the Fort Constantine, destroy the stockage, and open the port to our vessels.

The Russians know that well—as well as we do; and hence the terrible energy which is displayed on both sides in forming approaches, and in the partial combats which are renewed almost every night. Our newly constructed batteries are really most formidable—especially those of Quarantine Bay, and of what we call the Bay des Calfats, which are armed with guns of the largest calibre, and which are destined to force the Russian fleet to seek a refuge behind Fort Catherine, the sole place where they will be unable to injure us.

A Russian Order of the Day. General Prince Gortschakoff has issued an order of the day presenting the most whimsically grotesque mixture of fighting and theology. No description could do justice to a document which must be allowed to speak for itself:

"In the time of the earliest wars of the Russians, the archpriests and other ecclesiastics of the orthodox Church have given their benedictions to the troops who were armed for the defence of the country. This benediction, which called for the presence of sacred images in the midst of our regiments, was the source of all our successes against the enemy of the country.

Thus the sacred and miraculous image of the Holy Virgin, the Mother of God, from Smolensko, gave by its presence in the army a series of victories to our arms, and led our soldiers from Moscow to Paris. Now that all our countrymen pray with fervor for us, his Eminence, the Metropolitan Philarete de Kijeff, after the example of ancient times, has just blessed the troops confided to my command, by taking from the catacombs of Kijeff the sacred and miraculous image which represents the ascension of the Mother of God, our celestial intercessor, and which in by-gone time was conferred, by the Mother of God on the temple as a pledge of the eternal protection which is granted to orthodox Russia. By a particular dispensation of God, the arrival of the sacred image took place simultaneously with that of his High Eminence Innokenti, Archbishop of Kerson and Taurida, whom the dangers of war have not prevented from visiting his flock, and giving his benediction to the troops who defend Sebastopol, with so much heroism.

On the 8th of this month his eminence, in the besieged city, while the enemy's cannon were roaring, blessed the troops of the garrison, and of the forts; he blessed them with the sacred image of St. Mitophan, and in eloquent words, wished them fresh success and victories. In the firm conviction that the present made to the City of Sebastopol reproduces the sacred and miraculous picture of the ascension of the Mother of God, which is in the catacombs of Kijeff, and that the benedictions of our archpriest will be for us the pledge of fresh triumphs, let us add to our strength valiant comrades, by the idea that our cause is just, and that the Emperor and the country found on your heroism and your inflexibility a well justified hope.

PRINCE GORTSCHAKOFF II."

The above orders of the day was read on the 22d ult., to the garrison of the Northern Fort, and afterward to all the troops who occupy the south of Sebastopol.

The Baltic. There is every indication of a *coup de main* to be attempted against one or more of the Baltic fortresses. All the ships of both fleets are being collected at Nargen, and letters mention a general anticipation that Sweaborg and Helsingfors will be immediately attacked.

Despatches received from Capt. Yelverton, relate that on 26th July, he took possession of the island of Kotka, without resistance, and destroyed the fortifications and stores,—the garrison having evacuated.

The Times Paris correspondent writes—"I am assured that letters have been received from a French Consul at one of the Baltic ports, announcing that the Allied squadrons had attacked Revel, that the attack was successful, and that considerable damage was done to the place."

The White Sea. Russian accounts of the movements of the Allied squadron in the White Sea are published. On the 9th of July an English steamer approached the village of Liamtsa in the Onega district, and sent ashore four boats with a "white and red flag," but the inhabitants fired upon the boats, and caused them to return to the steamer, which then fired for three hours upon the place. Two boats again attempted to land, but were again compelled to return. Next morning, the steamer put to sea. Most of the English shells fell without bursting, and the peasants picked up above fifty. The village was not much damaged.

Journal of the Siege. We continue the Diary of the Siege from the Times and Daily News' Correspondents.

July 23 and 24.—Our new batteries are completed and armed. The principal battery, occupying a very advanced position on the right, and in front of Frenchman's Hill, is fitted with a most powerful armament, a considerable proportion of which consists of land and sea-service 13 inch mortars.

July 25.—There was a heavy fire all night from the batteries, and about midnight the enemy made a sortie against the ambuscades and advanced trenches of the French on the Malakhoff Hill.

A very heavy fire of musketry followed, and all the batteries opened with terrific effect.

The Russian steamers were very active in throwing shells over into the French works. It is said that the new French battery near Careening Bay did not open fire against the steamers, reserving it for a simultaneous operation with other works on the left, which is to be carried into effect against the enemy's fleet in a few days.

The French sap, which is now fast approaching the ditch of the Malakhoff, was not injured. Our allies have also some rifle pits, close to the edge of the ditch, the fire from which causes great annoyance to the enemy, and they are so completely under the parapets of the works above, that the larger guns cannot be sufficiently depressed to reach them. The enemy, it is supposed, sought particularly the destruction of these abuscades, but the alertness of the French prevented them from achieving this object.

July 26.—The fire from the batteries on both sides was very incessant during the whole night. The Russians not only threw a vast amount of shells into various parts of the works, but kept up a constant discharge of grape and "boquets," against the advanced trenches. These boquets consist of a number of small shells or grenades, they are thrown from a mortar, about ten or twelve at one discharge; they burst closely together, and their fragments are scattered in all directions. A constant fire of this kind is going on against the French works on the Malakhoff Hill, and in addition the sharpshooters maintain an unceasing fusilade. The loss of our allies, from casualties of this kind, is said now to be equal in numbers to a regiment per month, or nearly one hundred men per diem.

July 28.—Several days have been named for the commencement of the new bombardment and attack. The approaches towards the Malakhoff, close as they are, will have to be extended still further, before the assault can be made with full security, nay conduce to a successful end. It is asserted that the disposition of the batteries is so made, and their power is so terrible, and the arrangements of the commanders so matured, that on the next occasion the assault will be undertaken without leaving room for the slightest apprehension respecting the ultimate result.

ENGLAND. *Parliament.*—In the Commons the bill for creation of £7,000,000 sterling Exchequer Bills, was read a third time. On the order for the third reading of the Consolidated Fund Bill, Lord John Russell, pursuant to intimation he had given to advert to the state of Italy, proceeded to review the conduct of the war, and then adverted to the condition of the Italian kingdoms. In Naples, he said, the best men were pining in imprisonment. In Tuscany, the old system of religious toleration had been exchanged for a system of persecution which is a disgrace to the country. And what aggravated the matter was, that these evils were mainly in consequence of one of the principal States of Italy,—the Estates of the Church—being in occupation of Austrian and French troops, causing the Pope to be dependent on one or other of those foreign powers.

If this occupation continued indefinitely, the Pope must cease to be an independent prince, and there would be a disturbance of the balance of power in Europe. Was it not possible for the English Government, in concert with France and Austria, to devise some system of government for the Roman States, consonant with the interests of the people and with the elements of justice? He called the attention of the government to this subject, and he could not but think that the Emperor of the French would be happy to concert, with England, some system of government, which would admit of the withdrawal of the French troops from Rome.

Lord Palmerston replied to Lord John Russell, and threw out some stinging allusions to Lord John's recent course of conduct. With reference to his (Russell's) remarks on the management of the war, and the terms on which peace should be secured, he (Palmerston) reminded him, that the objects of the war were wider than the mere protection of Turkey, and therefore Turkey could not decide as to the terms of peace. The protection of Turkey was means to an end; but behind that protection was the greater question of repressing the grasping ambition of Russia. And he was glad to say, that a perfect unanimity on these points exists between the cabinets of France and England; it might be said that the two nations had but one cabinet, of which half the members sat in Paris and half in London.

As regarded the condition of Italy, it was a subject difficult to deal with; the number of Austrian troops in Italy had not been increased, and there is no indication that the policy of Austria has changed towards the Allies. Whether Austria will, at a future time, take the field *with* the Allies, may depend on circumstances, but he (Palmerston) was satisfied she would never take the field *against* them. The occupation of Rome by the French, has, at least, produced order, and supposing the foreign troops to be withdrawn, the transition from bad government to good is by no means easy. No opportunity would be lost to consider the subject on the part of England, and he thought he might say the same of France.

The subject then dropped. Most of the English papers consider Lord John Russell's remarks inopportune.

Miscellaneous. On the 9th the Queen reviewed the Foreign Legion at Shorncliffe, and immediately afterwards 1,000 men of the German regiment were ordered to the seat of war. Parliament was expected to close on Monday the 13th; the Queen would not prorogue the houses, in person. Nothing of much interest had occurred in Parliament during the week.

Fifteen thousand men, supplied by 40 regiments quartered in the north and east, will pass through Paris, during the month of August, on their way to join the army in the Crimea. The detachments furnished by the other regiments, will proceed directly to the ports of embarkation.

Spain. It is confidently stated from Madrid, that, on the 4th inst., the Spanish Government decided to give formal adhesion to the Western Powers, and to send to the Crimea 25,000 men, to be paid and outfitted by France and England. The official Gazette totally denies this statement, while the Epoca, and other journals, as firmly maintain its truth, and that the project will encounter great opposition in the Cortes. In return for this accession, Napoleon promises to put down all attempts against the throne of Isabella.

The present visit of the King of Portugal to London, is said to be with the view of including Portugal in the Alliance.

Portugal. Advices from Madeira give an unsatisfactory account of the condition of the island. The vines are completely withered, and there is no other culture on which to rely for the means of subsistence.

Italy. Turin, Aug. 9.—General Gulliaume Pepe is dead. General Percy, who is appointed by the British Government to organize the Italian Legion, has arrived.

A telegraphic despatch states that the Emperor Napoleon has made an energetic demand that the Pope shall reform and secularize his government, with the view of remedying the present state of disorganization in the territories of the church.

Asia. The Siege of Kars.—Letters from Kars are to July 14th. There was no truth in the report of the expedition of Schamyl against Tiflis. Between the 7th and 14th, frequent engagements took place between the advanced posts near Kars. On the 10th the Russians made a strong reconnoissance, and an unsuccessful attack against Kara Dagh, and, on the 11th, made an equally unsuccessful reconnoissance upon Tchakmak. On the 12th they proceeded in the direction of Erzeroum, leaving but an advanced guard within view of Kars, but, on the 13th, again approached the city with all their forces, divided into three columns, one of which formed the reserve. After vainly attempting to draw the Ottoman troops out of their entrenchments, by keeping just beyond the range of their guns, the Russians returned in the evening to their camp. Sherib Pasha had abandoned his stores to the Russians, between Kars and Erzeroum.

The Invalide Russee publishes reports from General Mouravieff dated July 11th, respecting the operations in Asia. The main body of the Russian army commanded the Erzeroum road, and the patrols examined single individuals. On the 10th a reconnoissance was made of Kars. During the two hours occupied in taking plans of the localities, the garrison was in the greatest agitation. Seven battalions of infantry and two regiments of regular cavalry left the entrenchments but remained under cover of the guns, and did not even attempt to harrass the Russian retreat. On the 5th, a detachment of Turkish cavalry, engaged in driving back the Russian outposts and collecting grain and forage, was encountered and defeated. The Turks lost 70 men killed, 100 men wounded, and 14 taken prisoners, in this affair.

Earthquake in Switzerland. A letter from Valais gives an account of melancholy disasters sustained in that district of Switzerland, by a series of earthquake shocks on the 25th and 26th of July. The writer says:—

"At 10 o'clock I was at Grachen, sitting on a rock and talking with two peasants, when, all at once, our seat was violently agitated, we were thrown to the earth, and at the same moment thirteen barns fell in, the spire of the church was completely demolished, and an enormous rock—known in the district by the name of Kalchenzug—bounding from the top of the mountain, precipitated itself with a horrible crash into Visge, surrounded by a crowd of pebbly dust which rolled onwards with the impetuosity of an avalanche."

At St. Nicholas only two houses are left standing, that of a priest and of a notary. All the rest is one heap of ruins, and the wretched inhabitants of this village, collected together in a large field near the river, are encamped in the open air. The writer went from Viege to Stalden, and says the road was entirely covered with crevices, crumbled walls, enormous blocks of stone, and at every instant the noise of something cracking was renewed. On arriving at Stelden he found the village forsaken; every body had fled. Almost all the stone houses had been shaken down. The wooden structures had resisted better.

RE-ESTABLISHMENT OF POLAND. A meeting in favor of the re-establishment of the kingdom of Poland, was held in St. Martin's Hall, London, on the 8th, the Earl of Harrington presiding. The meeting was extremely uproarious, and a Mr. Collett moved as an amendment that —"cordially desiring the restoration of Poland this meeting cannot forget that the destruction of that nationality was mainly owing to the perfidious conduct of Lord Palmerston from 1831 to 1846, and that so long as Palmerston remains in office, no proposition for the restoration of Poland can be any thing but a delusion and a snare."

In the disturbance that ensued, the chairman left the meeting. George Thompson put the amendment, which was declared carried.

Sir Robert Peel spoke in favor of the original motion.

Extracts from a letter from an American in Hungary.

STRIGIN, July 1, 1855.

The Magyar, of Spanish gravity and an oriental love of splendor, with an unmistakable inclination to the *dolce far niente* of the Italian, seems born to rule and enjoy. The nobleness stamped upon his nature makes him, at present, a miserable slave, and hence the tenfold pain with which I look upon the degradation of a people so gallant and chivalric.

Below Presburg the Danube stretches across an immense plain which reaches to Gran, the residence of the Archbishop of Hungary, whose income formerly amounted to more than $300,000 annually. The Catholic Clergy have always had too much influence in the government of the country. At the present time they have immense power, which is employed to persecute the Protestant sects rather than ameliorate the condition of the people. The old law, "Lutherans shall be burned!" still stands on the statute book, though of course not put into execution. Unhappy is the person whose cause cannot be plead before the Government by a Catholic Priest! There is a pretence of freedom on religious subjects, but an intelligent lady of the Protestant faith informed me that the walls of her house had frequently served as a receptacle for liberal books, and that not long ago she had been compelled to cross the Austrian frontier with her garments stitched full of heretical tracts. This is the Nineteenth Century, and there are 2,000,000 Protestants in Hungary!

Comorn, the seat of a fortress never yet taken by an enemy, is situated about 50 miles below Presburg. It has by no means recovered from the injuries suffered in 1849. Whole streets were demolished and have not since been rebuilt. Gorgey defeated the Austrians there, and having liberated the city, marched back to Buda-Pesth to give the enemy a severer blow, before his treachery at Vilagos. Haynau was routed at Acs, on the right bank of the Danube, a short distance above Comorn. A large and flourishing village formerly stood directly opposite the city, but a few tottering walls and ruins are now the only evidences of its existence. The Austrians, who have a genuine talent for destroying peaceful towns, and building engines of war, have 1,000 men engaged in constructing an immense fort on the right bank of the river. The region below Gran becomes picturesque in the extreme. The arms of the Danube unite in a single stream, and the vineclad hills rise into Porphyry Mountains, whose slopes, when not too steep, produce excellent wines, and whose summits are crowned with ruins of a Romanesque character.

Vissegrad, the capital of Ancient Hungary, and once so magnificent that a Papal Envoy termed it "a paradise on earth," now contains scarcely an inhabitant. The castle by the riverside is in a tolerable state of preservation, while that which once crowned the mountain in the rear is in ruins. The latter is said to have contained 350 chambers, and the two were connected by means of a subterranean passage. Gorgey crossed the Danube at Waitzen, a short distance below Vissegrad, with a large army in 1849. The lofty fortress of Buda rises up plainly visible from the latter place, the fleets of clacking water-mills become more numerous, the shores begin to be lined with rafts and boats, and the steamer, after darting under the magnificent chain bridge which unites the opposite shores, 1,260 feet apart, lands at the busy quay of Pesth. Buda, on the right bank, so named from a brother of Attila, boasts of a historical past, while Pesth, an exclusively commercial city, which has sprung like a phœnix out of the waves of the Danube, awaits its greatness in the future. The latter is the pride, and before the sorrowful events of '49 was the hope of the Hungarians. It contains a population of about 75,000 souls, 25,000 less than in 1848. Though a busy city, its present activity and enterprise bear no comparison to what they were in former times. The reason is obvious. The best blood of the country has been shed or expelled. The land has been drained of its money to build forts and keep immense armies in the field. Even the magnates have almost forgotten the color of gold ducats; and when they come up to the city of their pride they scarcely recognize it. Innumerable obstacles are put in the way of its progress. The spindles which were busy a few years ago have been stopped, in order that Vienna may become the first manufacturing city of the empire, and Hungary be entirely dependent upon her Austrian neighbors.

Next to the mothers and daughters of America I admire the Hungarian ladies—those magnificent embodiments of the cultivated, the natural and the *spirituelle*, set off by the fine flesh and liquid eye of the Orient. They avoid those unhappy *nuances* of refined taste and pedantry, of cultivation and blue-stockingism. They are politicians in head and patriots at heart. In the matter of patriotism, indeed, they do not fall behind the Magyar lords. Nor do I consider it an excess of hero-worship that the Hungarian mothers name three-fourths of their male offspring Louis Kossuth. I may remark *en passant*, that during a considerable stay in Hungary I have never heard the great Hungarian patriot spoken of (by Magyars) excepting in terms of the greatest respect and affection. Though unfortunate in war and exiled, Kossuth is first in the hearts of his countrymen.

The Hungarian ladies are passionate admirers of American institutions and Americans—in the abstract. "We revere your Washington as a demi-god," said one of them to me one day. "You Americans ought to build a monument to his memory that would kiss the very sky. You should then say your prayers at its base, and I would like to repeat mine there for my bleeding country." I replied to the demoiselle that I would be but too happy to accompany her on an expedition of that nature. "No," said she, blushing at my simplicity, "we Hungarian women have resolved never to leave our country. We wept at her fall—we share her humiliation, and will remain here, hopeful and ever confident that we shall one day enjoy her triumph."

The Hungarian, like the American, loves Liberty as he loves his wife. What are his views respecting the great contest now going on in Eastern Europe? What are his hopes respecting the oppressed but patient millions of the continent? While England sought to whiten every sea with ships and clothe the world with cotton, while all the schemes floating in the limbo of French politics had for their sole object the glory and aggrandizement of France, while the German Princes were eagerly contending for the honor of being Russian satraps, the Hungarians were quietly engaged in developing their national system. In that work, which promised so much for Eastern Europe, they were cut short by the events of '49. But the Magyars, like the Liberals in other parts of Europe, do not forget how Russia has enslaved her patient millions, how, during the forty years of peace which preceded the Eastern war, all the conservative hands of Europe were engaged in building up the Northern Colossus; and how England and France have assisted that power in the futile task of enslaving the European world. It is the political crime of omission and commission, relative to Poland, Hungary and Italy, that Western Europe is now expiating with seas of blood.

"Were all the streams that wind their mazy progress to the main,
To cleanse these odious stains in one combined,
The streams combined would flow in vain."

The Hungarian sees in Russian despotism the Upas tree destined to poison his own happiness and perhaps that of his children. At the breaking out of the Eastern War there was even a wish on his part that Austria would embrace the cause of England and France, so that Russia might be more effectually humbled. But a change has gradually come over the liberal mind of Europe, in Hungary as elsewhere. It is becoming more and more evident that an alliance of English Aristocracy and French Despotism cannot overwhelm the more firmly organized and consolidated Despotism of Russia. Moreover the Magyars would prefer Russian Supremacy to that of France, and Russian Despotism to that of Austria, which "consumeth forever." Since Palmerston destroyed the cause of European Liberty in '48 there has been no sympathy with England. "A noble Magyar said to me one day, "We once looked to Englishmen as the regenerators of the world. Now, however, the English lion is willing to ally himself with the black eagle of the Hapsburghs to keep us in the dust forever. We look to England no longer, but our eyes are turned hopefully to your noble countrymen beyond the Atlantic." It is for these reasons that the Hungarians, as well as the Liberals throughout Europe, bide patiently their time. Though crushed to the earth, they hope. They understand that other elements must be called into action before an end can be put to Russian aggression, and Despotism, whether it be Russian, Austrian, French or English, can be overwhelmed.—[Correspondence of The N. Y. Tribune.

The War.

The renewal of the bombardment of Sebastopol commenced on the 10th.

Omar Pacha has been appointed to the chief command in Asia.

The state of the siege of Kars was unchanged.

Toganrog and Berdiansk had been again partially bombarded.

It was stated at Paris on Thursday evening that the government had received intelligence by telegraph of the successful bombardment of Revel.

The Allies were demolishing the fortifications of Anapa, contrary to the desire of the Circassians.

The report that Russia was willing to accept the four points as interpreted by the Allies, is unfounded.

The despatch announcing the successful bombardment of Revel is looked upon as premature.

Advices from Cracow state that the new levy in Poland was proceeding with great vigor.

The Moniteur states officially, that the sum total of the subscriptions to the French loan is 3,652,591,985 francs.

Gen. Markham is spoken of in the Crimea as likely to succeed to the command, but the statement is doubtful.

The Queen is desirous to nominate the Duke of Cambridge, but he declined the honor, offering, however, to go out as second in command; meantime Gen. Simpson continues with the army.

Some operations of no great moment have been executed by the Allies in the Sea of Azoff.

The Black Sea fleet is still concentrated for some great movement. A *coup de main* is confidently expected in the Baltic. Ninety ships are assembled at Nargan, and the opinions on board are divided as to whether their destination be Revel or Sveaborg. Most probably the latter.

The well informed Paris correspondent of the London Times states that Austria had just made spontaneous advances of more friendly relations towards the Western Powers.

Lord Palmerston conveyed a similar meaning, but the public are slow to believe in Austrian friendship.

The Russian capture of French prisoners must have been large of late, for the exchange agreed upon draws from France not only the Russians taken in the Crimea, but all those who fell into French hands last year at Bomarsund.

Obituary.

Died in Salem, Mass., July 5th, Br. George Ramsdell, aged 60 years.

Br. Ramsdell formerly lived in Marblehead, Mass., and was converted some eight years since. He joined the Orthodox Congregational Church, of which he was a member until the late Advent movement, when he became interested, and was baptized by Br. Hook.

On the morning of his death he was in his usual state of health. About 10 o'clock he was taken with a turn of the heart disorder to which he was subject, and expired in a few minutes. He leaves a wife, two sons and three daughters to mourn his loss.

Br. R. was a very benevolent man, and the poor will deeply feel the loss they sustain.—He was expecting the event of his death for sometime before it transpired, and therefore kept himself in readiness for the summons.

GEORGE WAUGH.

Dear Br. Merriam,—I must record for your paper the death of Br. Jasper Birch.

He died at his father's residence in Hartford, Vt. His sickness was long and painful, yet he endured with great patience and fortitude to the last. When he saw that he must die, and felt death creeping on, he exclaimed, "I know what it is," and calmly fell asleep in Jesus to awake in the morning to life eternal.

He was a well known Br., and it needs no apology from me to sound his praises. In him the Church has lost a devoted member. May it be sanctified to the good of all the remaining family.

ISAAC ADRIAN.

Appointments.

By Divine permission I will preach at
Worcester, Sept. 1,
Fair Haven, Sunday, Sept. 2,
Boston, Sept. 3,
Fair Haven, Sept. 5,
Mattapoisett, Sept. 6,
New Bedford, Sept. 7,
Head of the River, Sept. 8,
Lowell, (Kirk St.), Sunday, Sept. 9,
Boston, Sept. 10,
Lowell, Sunday, Sept. 12,
Nashua, N. H., Sept. 13,
Manchester, N. H., Sept. 14,
Concord, N. H., Sept. 15,
Croydon, N. H., Sunday, Sept. 16.

In relation to the above appointments on Sundays, there was a mistake as previously arranged in the Crisis. W. SHELDON.

I will preach, if the Lord will, at
Salem the 1st Sabbath in Sept.,
Kenebunk, Me., the 2d Sabbath in Sept.
J. COUCH.

Eld. D. E. Moulton will preach at the Sons of Temperance Hall, Washington st., Salem, Mass., on the 1st Sabbath in Sept.

Br. Goodrich will preach at Charlemont, Friday eve, Sept. 7.
West Hawley, Sabbath, Sept. 9.

Providence permitting, I will meet with the Brn. at
Worcester, Sabbath, Sept. 2.
West Hawley, Sept. 6.
Savoy Tannery, Sept. 7.
North Adams, Sabbath, Sept. 9.
H. PRATT.

NOTICE.

There will be, if the Lord permit, a Grove Meeting held at Casco, Me., to commence Friday, Sept. 14th, at 10 o'clock A. M., and continue over the Sabbath.

For the Brn. JESSE PARTRIDGE.

Brn. R. R. York, L. L. Howard, and J. Partridge will be present.

N. B. It is the request of the friends at Casco, that Br. F. H. Berick, or J. Couch would be present.

GROVE MEETING IN SOUTH HAWLEY.

There will be a Grove Meeting in South Hawley in a beautiful grove, (directly opposite the tavern of Levi Holden,) to commence Thursday, Sept. 20th, and continue over the Sabbath. Should the weather be unfavorable for meeting in the grove, a large and commodious Hall will be furnished free of expense. Brn. coming from a distance, will find [illegible] lodging, and horse-keeping at a [illegible] price, and a free table spread for the worthy poor.

Brn. R. V. Lyon and W. Sheldon are expected to [illegible] preaching Brn. are invited [illegible] as the Lord may direct, who can preach to us the Gospel as preached by Abraham—the kingdom as preached by Prophets, Apostles, and Jesus; and the things noted in the Scriptures of truth relative to these subjects.

C. M. RICE, for the Brn.

WEST HAWLEY, Aug. 23, 1855.

NOTICE.

A Camp meeting will be held upon Caldwell's Manor, C. E., one mile west of the village of Clarenceville, upon the road leading to Ash Island Ferry, on land owned by Cole Row, to commence Wednesday Sept. 12th, and continue over the Lord's day, and as much longer as the good of the cause may seem to require at the time.

As this is designed to be a general meeting of Adventists in all this section, it is hoped that *all who can, will come up to this "feast of tabernacles"* with provisions and tents, prepared to stay and labor through the meeting for themselves and others. This meeting has been appointed for the single purpose of glorifying God, by being a means of preparing subjects for His everlasting Kingdom soon to be set up. Let those in the vicinity, who may see this notice, circulate the appointment as widely as possible; and let each one remember the responsibility that God has laid upon them in this matter, and act in view of the solemn and speedily approaching Judgment, that shall decide the eternal destiny of each, according to their deeds.

Elders S. W. Thurber and B. Reynolds are expected to preach the word; also any other of God's ministers who may feel it duty to attend will be cordially received.

Deacons H. Colton, S. Young and I. Spear have been appointed to act as a committee of arrangements.

In behalf of the Church,

C. P. DOW, PASTOR.

EAST CHASY, Aug. 10, 1855.

GROVE MEETING.

There will be a Grove Meeting held on the town line which separates Cambria from Reading, some six miles South-West of Hillsdale, (Michigan), near the plank Road leading from Hillsdale to Basswood Corners, to commence Saturday, September 1st, and continue as long as thought best. All are invited to attend.

F. H. BERICK, for the Brethren.

VERNON, Aug. 12, 1855.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground, to commence on Monday, Sept. 17, and continue over the Sabbath. Brn. and Srs. from the East and West, North and South, prepare for this gathering, and let your prayers be continually ascending to our heavenly Father for the prosperity of this meeting, that every thing may be conducted with an eye to His glory.

There will be a boarding tent on the ground, and horse keeping near by.

In behalf of the church, J. FROST.

GENERAL CAMP MEETING.

Providence permitting, there will be a general Camp Meeting in Cheshire, one half mile from the depot, commencing Monday, Sept. 10, to continue over the following Sabbath. We hope all, far and near, will take an interest in this gathering, and make it a special subject of prayer. Hope they will come on Monday morning, and pitch their tents in good faith, with a full expectation, that with the divine blessing, it will be a meeting that will tell on saint and sinner, not for party, but for God and truth.

Provision made for horse keeping, and a boarding tent will be kept on the ground at which board can be obtained at a fair price.

Preachers invited to attend, Brn M. Bachelder, J. Hemenway, J. Couch, H. Pratt, and others.

ALONZO CUMMINGS,
For the Brethren.

Cheshire, Aug. 4, 1855.

Notices.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz. the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre paid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H.

Price, singly, 25 cts.; per dozen, $2.50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

A Bro. in Nashua sent for two copies of the Crisis and did not give the names.

A Bro. in Springfield, Ohio, wrote for the paper and forgot to give his name.

Eld. Elam Burnham's P. O. address is Hamilton, Mass.

Br. S. B. Munn's P. O. Address is Bridgeport, Con.

Br. J. Hemenway's P. O. Address is Worcester, Mass.

Br. C. P. Dow: We accept your proposition.

Notice: Friends may address me at Rockbridge, Mass., for a short time. W. SHELDON.

Bro. Isaac Adrian's P. O. address is Pleasant Valley, Ct.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

[illegible]

For The Crisis.

Suffering.

My God, my God, remember me,
"And lend a helping hand;
Thy waves are going over me,
I cannot, cannot stand.

Cruel reproach my heart hath broke,
I've felt the world's dark frown;
Disease my mortal frame hath shook,
And crushed the spirit down.

Sorrow and grief I feel each day,
From unbelieving men,
"Where is thy God?" they ever say—
"His promised coming, when?"
Without the camp, reproach I bear,
But rest within thy word
The Savior truly doth declare
I'm not above my Lord.

Through suffering He was perfect made;
Shall I not suffer, too?
Courage, my soul! be not afraid,
But bravely face the foe!

A. M. Stark.

Guilford, Green River, Vt.

The Resurrection.

By William Shepherd.

"Wherefore comfort one another with these words." 1 Thess. 4: 18.

Oh sorrow not, ye stricken ones!
As those who have no hope in God;
For those beloved—who have gone
To rest, beneath the quiet sod.

If we believe the sacred word,
That Jesus for our sins has died—
If we believe He rose again,
Then we in Him are justified.

And all who sleep in "blessed hope,"
Shall be restored when He appears;
They shall arise to die no more,
And God shall wipe away their tears.

For this we say now unto you,
The dead in Christ will first arise,
In glorious bodies, when He comes,
To meet Him in the dazzling skies.

Then we who still remain alive,
In waiting for that blessed day,
Shall, in a moment, all be changed,
And clothed with immortality.

From heaven the Lord shall swift descend,
With a great shout—Archangel's voice,
And the last trump, the trump of God,
Shall bid the sleeping ones rejoice.

Then all united we shall rise,
A Church redeemed through Jesus' blood,
Glorious, pure and sanctified,
And be forever with the Lord.

Then fling away your doubts and fears,
Cling to the promise of the word;
Believe—for Jesus soon will come,
When Paradise shall be restored.

Elizabethtown, N. J.

The Ten Commandments.

The following, by Richard Christian, has often been printed, but cannot be presented too often:—

Have thou no other gods but me:
Unto no image bow thy knee:
Take not the name of God in vain:
Do not thy Sabbath day profane:
Honor thy father and mother too,
And see that thou no murder do,
From vile adultery keep thee clean;
And steal not, tho' thy state be mean.
Bear no false witness,—shun that blot;
What is thy neighbor's covet not.
Write these thy laws, Lord, in my heart
And let me not from them depart.

For The Crisis.

The Ordinances of God's house.

By Sr. M. H. Morrison.

Br. Merriam:—With thy permission, I would lay before the household a few remarks on the necessity of the strict compliance with the commands of Christ to His Church, and the organization which He himself instituted for it.

My mind has been much impressed within the last few weeks, on this important, but much neglected subject.

A short time since, while conversnig on these things with a much beloved Br. of Danville, he remarked that to attend to the ordinance of the Supper every first day of the week, separated the world too much from us. But I would just say, if the world separate themselves from us because we keep our Master's commandments, Amen. Christ, in no sense of the word, has given his commands to please the world, but for the nourishment of the body of which He is the Head. Paul declares Christ to be the end of the law for righteousness to every one that believeth, Rom. 10: 4. And obeying His commands is the fulfilling of all righteousness. Matt. 3: 15.

As children of God, we must diligently examine whether we are fashioned after the ancient models dictated by the Holy Spirit, and fully carried out in the organization of the first Churches by the Apostles. This is no light matter, and God has not treated it lightly. "For see (saith He,) that thou make all things according to the pattern," &c. Heb. 8: 5. Of all that the Temple contained, there was nothing left to the discretion of man in reference to its quality, capacity, and [illegible] of every thing, the place each one should occupy, &c. Under the old [illegible] left to the [illegible] the Christian Church are left to be a matter of taste, and to be fashioned according to the ever changing opinions of professed Christians carried about with every wind of doctrine.

Before God, I now ask all, who are looking for so great and glorious things, prayerfully and critically to examine our position on these important points, lest we find by bitter experience, that the friends of this world are the enemies of God.

And however conscientiously we may differ on these points, there must necessarily be wrong; for it is impossible that both can be right, except we throw down the barrier between right and wrong, and presume to make God himself the author of confusion. Now then, wherever wrong is found, it cannot be of God.

Paul was not perfect, he was pressing towards perfection with the prize of his high calling constantly in view; we also must aim at perfection, and at nothing else. We must not measure ourselves by other Churches. *The Bible, and that alone*, must be our standard. And indeed nothing can be more certain, than that we shall all incur the hatred of the world, just in proportion as we shake off its chains. If then we are prepared to do our duty, and in doing it, be privileged to rise to greater perfection in holiness, let us take God's word into our hands, having this for our motto, "Ye are my friends, *if ye do whatsoever I command you.*"

The Churches of the Apostles are to us, what the pattern showed in the Mount was to Moses. Implicit obedience is the rule in both cases. And just in propotion as His rule is set aside, do men, or Churches cease to be His. They become friends of this world, and therefore enemies of God. Let us therefore hear the voice of our Heavenly Teacher in all things, discarding the unscriptural cant of essentials and non-essentials in all matters of christian faith and practice.

"Ye are my friends, if ye do whatsoever I command you," John 15: 14.—(Now mark this comprehensive word, *whatsoever*. It cannot imply a part. No, no, they *all* claim our obedience *alike*; not because they are *great or small*, but because they are *His.*) These words of our Heavenly Master point out an unerring path to *christian unity*! they define the extent of christian obedience, and leave neither choice nor discretion to man. They effectually disclaim the generalizing spirit, so boastfully avowed, and falsely called—liberality. I readily admit that this liberal spirit has done much to make religion tasteful to the world, and greatly to swell the number of its professors; but to the mind of every Christian who trembles at God's word, and dares not either take away or add to the words of the prophecy of this Book, it must be evident, that the cause of Christ gains nothing by the unholy compromise; but is made to concede every thing; that the Church of Christ cannot be edified by it, but that, on the contrary the Holy Spirit is grieved. the authority of Christ weakened, and principle trodden under foot.

Now, my dear Brn. and Srs., having put our hand to the plough, we must not look back; nor become alarmed. If our profession leads us into direct conflict with the world, we cannot complain that we have been deceived by Him under whose banner we have enlisted. No. The great Captain has fully warned us what we have to expect; for saith he, "I have given unto them thy word, and the world hath hated them because they are not of the world," &c. Thus we see the effect of obeying the word is to raise the affections from earthly things, and to expose us to the hatred of the world.

Now dear Brn and Srs., permit me to refer to these commands of Christ to His Church—that are to be observed as a Church.

First of all—upon believing the Gospel the command is, to be baptized, buried with Him in water, (as our Great Head gave us the example in the river of Jordan,) unto death, (to be dead to the world) and to walk in newness of life. And there is one point worthy of particular notice, viz., the assurance of being resurrected like Christ, if we have been "planted together in the likeness of His death."—Rom. 6: 5.

Then the command to the Apostles was:—"Teaching them (the believing, baptized persons,) to observe all things all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

This language implies—that God's blessing will ever accompany us, *if faithful* in obeying His word.

I now invite you to consider, whether we as the Church of Christ, fulfil our duty to our Master, and to one another, in the important matter of mutual exhortation [illegible]. This is the duty of every member of the Church, according to the gift bestowed on them, when they come together on the first day of the week, which is in no case to be set aside in order to be attended to in a prayer or Conference meeting. We have no such example.

Heb. 10: 25. "Not forsaking the assembling of ourselves together; but exhorting one another; and so much the more, as ye see the day approaching."

Acts 20: 9. "And upon the first day of the week, when the disciples came together to break bread," &c.

These two passages, though there were no others, plainly show the example of these two commands—exhortation and the Lord's Supper—every Lord's day. See Eph. 4: 15, 16; 1. Thess. 5: 11; Col. 3: 16; 1. Cor. 14; Acts 2: 41: 42.

Obedience to this ordinance every Lord's day, is very plainly taught by Paul, 1. Cor. 16. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye, upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," &c. Now for any to say that that ordinance was only intended for the Churches of those days, is as much as to say that the poor have ceased to exist. There were seven Deacons appointed for that office in the Church, to whom was assigned the care of widows and others, who being members, required maintainance from the Church, in consequence of their inability. The qualification for that office is also given, 1. Tim. 3. And it is not consistent to suppose that all this instruction was for that age alone. The expression, "*take us for an example*," teaches that it was designed for the Church in every age.

Now let us hear the voice of our Heavenly Teacher on the office of Pastor.

From Titus 1: 5, we learn that the Church in Crete had not been fully organized when they received the Gospel at the first; hence Titus is left to finish what had been already begun. An important part of his work was to "ordain Elders in every city." So it appears that in every city a plurality of Elders (Bishops) were ordained. Can we then doubt that there is something wanting, or left undone among those who have not a plurality of Elders. Do we presume to say that this duty, so definitely enjoined on Titus, was not *essential*, and that one Elder would have answered the purpose quite as well? Could it be possible that Paul was ignorant of the will of his Master in this matter? and that this thing has been written without any reference to the future state of the Church of Christ? Or shall we say of this particular portion of God's word, hat it is not given by inspiration of God? tand that it is not profitable? &c. Well my dear Brn., this is just what we do say when we refuse to recognize and practise it. But in respect to the question of Eldership, the concurrent testimony of Scripture abundantly proves the divine institution; and that Paul planted the Churches which were organized by himself strictly after the mode enjoined on Titus, is evident from Acts 14: 23; "And when they had ordained their Elders in every Church," &c.

This text, I conceive, is decisive of the question. The Church at Ephesus had its plurality of Elders. Acts 20: 19. And the Church at Philippe is addressed by Paul and Timotheus, in all the essential branches of its organization, viz. saints, Bishops, (plural) and deacons.

Peter's ideas, are in accordance with the above, both as regards a plurality of Elders, (or Bishops,) and the nature of their duties. "The Elders (plural) who are among you, I exhort," &c. "Feed the flock of God that is among you," &c.—"Neither as being lords over God's heritage, but being ensamples to the flock."—1 Pet. 5.

Now, my dear Brn., what shall we say to these things. Shall we cleave to one and all of them, knowing that they are the appointment of our Great Head?—Let each of us endeavour, by the light of His word, to be what we profess, (Christians) cultivating the spirit of love, "holding fast unto Him from whom the whole body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God; thus obeying the commands of our Master," our wills wholly obedient to the will of God; and our conversation (our whole deportment) such as becometh the Gospel of Jesus Christ. By doing thus, we shall be enabled to live on without murmuring at our lot, in this time of trial while the pillar of cloud tarries, or is resting down.

May we all remember duty as regards aiding Br. Merriam to send forth his sheet of refreshings to the lovers of truth, which we would not like to do without, the few days or weeks, we may have to spend here.

Your Sr. in the Lord, looking day by day, for life and immortality.

M. H. Morrison.

New Glasgow, Me. June 28, '55.

Parable of the ten Virgins.

By Br. I. Damman.

Throughout the entire Church an anxious inquiry is made in reference to the fulfilment of this Parable.

1. We have the going forth to meet the Bridegroom, a movement made on the prophetic periods.

2. The Church meet a disappointment, and consequently a tarry.

How long was the tarrying of the Bridegroom to continue?

Until He comes.

What is to be accomplished in the tarrying time?

Mark—1. "While the Bridegroom tarried they all slumbered and slept; and at midnight there was an outcry made, Behold the Bridegroom cometh, go ye out to meet Him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, give us of your oil, for our lamps are gone out. But the wise answered, saying, not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came," &c.

2. The Midnight Cry.
3. The rising, and trimming of lamps.
4. Conversation about oil.
5. The foolish go to buy.

All these movements take place during the tarry. Taking this view of the subject, we perceive there will be an opportunity to rise first for the going forth, and secondly for the Midnight Cry, and still we have but one tarry in the Parable.

Question. Have we not had the going forth, the slumbering time and the Cry?

As the light shines upon my mind, it appears that we have. Amen.

Yours in love, until Jesus comes,

Israel Damman.

Corinna, Me., July 16, 1855.

P. S. Let all possess the spirit of Christ, and not speak hard things. Amen. I. D.

For The Crisis

"*Follow after Charity; keeping the heart with all diligence, for out of it are the issues of life!*"

By Br. E. J. R.

Dear Brn. and Sisters;—Whilst taking our voyage through the perils and quicksands of these latter days, when wickedness and infidelity are stalking through the land, when iniquity abounds and the love of many is waxing cold, let us take the more earnest heed to keep our hearts with all diligence in the love of God, and the patience of Christ; for out of them are the issues of life. Knowledge has been increased, and many prominent and weighty truths have been brought to light in these latter days. Theories have been built up, in sustaining which we are in danger of neglecting the keeping of our hearts. Let us grow in grace as well as in knowledge. I do not mean to insinuate that we must not search after the truth, certainly not: we are to be sanctified through the truth; and the truth is what will make us free. I mean to say we must have heart-work, as well as head work. For a state of heart that will enable us to stand in that day of rewards, consists not merely in a belief of this or that; we are to work out our salvation with fear and trembling. A mere belief in the definite time of our Lord's Advent will not fit us for the Kingdom; for many who seemingly run well in the Christian race before the 19th of May, have gone back since to the beggarly elements of the world. Now there was not charity in those cases: for charity *never faileth*. It is not at one time filled with the spirit from above, and at another with the spirit of the world. There are times when the Christian warfare seems to be beset with greater trials than at other times. At such times we ought more earnestly to watch our hearts, to keep them with all diligence, lest we speak or act in an unguarded manner that will bring us into condemnation: for out of the abundance of the heart the mouth speaketh; and if our treasure be in heaven, our hearts will be there also; and if our hearts are there, our conversation will be in heaven and will be seasoned with grace.

Now in order to possess that purity and holiness of heart that will fit us for the Kingdom, we must be found having on the robe of charity which is the bond of perfection. The Apostle Paul gives a full definition of charity, the attributes of which are these: viz. "Charity suffereth long and is kind, envieth not, as [illegible] is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, (*contained in the word of God*), hopeth all things, endureth all things." *Charity* NEVER *faileth*.

Now if we abide in this "more excellent way," (as Paul terms it,) we shall be found having the Spirit of Christ, without which we are none of his. We are too apt to judge that such and such a Br. or Sr. has vital godliness, if they manifest great talent in their prayers, preaching, exhortations, knowledge of the divine word, &c. But these gifts are no true index to vital godliness. I do not mean to say that those that speak and pray thus are void of godliness. Nay verily. I want to come to the true essence of the matter, although I cannot, in my feeble way, begin to do justice. Paul says that although we have these gifts and even sacrifice our bodies to be burned, and have not charity, it will avail us nothing in the day of Judgment. So let us judge not by appearances, but judge righteous judgment, that is, by the fruits; for the fruits of the Spirit, are the fruits of charity.

Now the Scriptures do not command us to do anything without giving us instruction how it must be done. Says the Apostle:—"All Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

For an example, we are commanded to reprove, rebuke, and exhort; but how? with all *long suffering and doctrine*; that the unity of the Spirit may be kept in the bonds of peace. Says the Master:—"If thy brother trespass against thee, rebuke him: and if he repent, forgive him;" not judge him; for vengeance belongeth to God, and He will repay.

But how must we rebuke? With a mild and Christ-like spirit; for whatever is contrary to this, cometh of evil.

Says the Psalmist:—"Let the righteous smite me kindly, and reprove me; it shall be an excellent oil which shall not break my head." Again; Gal. 6: 1. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such as one in *the spirit of meekness, considering thyself lest thou also be tempted.*" In all things, and under all circumstances, we have need to "keep our hearts with all diligence: for out of them are the issues of life."

Finally: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous:—but his face is against them that do evil."

There is a kingdom in reserve,
For saints of God to share,
Who while on earth each other loved,
And felt each other's care.

E. J. R.

West Hawley, Mass. July 1855.

For the Crisis.

Letter from Br. H. Pratt.

Springfield, July 7th, '55.

I do feel like praising the Lord for the way in which He has been leading the little flock along to certain victory.—Though the enemy has been trying to spring mines beneath their feet, no harm has befallen them.

If any of us have been lifted up, by supposing that we had made the world to tremble as it has by the mighty cry, "Behold the Bridegroom cometh," we have now an opportunity of learning that all the glory belongs to God; and we have great reason to be thankful that He has permitted us to bear this message of His glorious appearing to a perishing world.

My present tour through many of the places in which I have labored for the last two years, has been one of deep interest and satisfaction.

In Bondsville, I found the Brn. strong in the faith of speedy redemption, and believing that the past movement has been of the Lord.

In Greenfield, I found those that were remaining in the place, (for many had moved away,) very confident that the "cry" has been made, and were much disheartened at the position some take relative to the parable.

At Northfield Farms, I found Br. Gage, Titus and others strong in faith, giving glory to God.

In Brattleboro, there was an effort to hinder me from preaching, because I believed the Devil was a liar; but it all worked for good, praise the Lord. Counsel against the Lord is bad business.—There is no power but of God.

However there are some in Brattleboro who have not defiled their garments, who will walk with Him in white.

The Brn. in Vernon, received me cordially, and like those of Northfield and Brattleboro, remembered me after a godly sort. I was reminded of lines I used to read in former days, running thus:—

"Man, like a vine, supported, lives,
The strength he gains is from the embrace he gives."

Here is a goodly band, that are striving for the crown.

In Ashfield I found a few pressing forward for the prize. The Lord bless them, is my prayer.

Charlemont is not left without a witness. There is a little group, who still gather together at Br. Cudworths, whose names are in the book of life, praise the Lord.—Frowns cannot drive them, nor smiles allure them from the pathway of the Just. Their labor of love will be remembered by some weary pilgrims till Jesus comes.

In Hawley, there is a band that have stood the storm, many of them from the beginning. Their disappointment in no way discourages them, and like the most of the waiting ones where I have been, they believe the "cry" in the parable has been made.

At Savoy, there is no giving up, and they think they have left nothing worth going back after. May the Lord increase their faith.

At North Adams, the enemy had been at work; but I trust in the mercy of the Lord, nothing will separate them from the love of God which is in Christ Jesus our Lord.

This little band of my Heavenly Father's own planting, with others on the mountains, are very near and dear to me, and I trust I shall share with them in the mercies of God at the revelation of Jesus Christ.

The few in Cheshire that remain there, are holding on, nothing terrified, and though cast down, yet not destroyed. If their trials work for them, they will have help enough on their journey to ensure the prize.

At Chester Factories, I fear many have forsaken their first love. I hope they will discover their real position before it is too late. Still, there are some there of sterling worth, whom the Lord loves.

At Westfield Farms there are some that are interested in the promises of God, that I trust will endure to the end. Too many have possessed the spirit of contention with each other. Nevertheless, there are some in Westfield who have not denied His name, and I trust, will be found worthy. O that a healing balm may be found, and all the fiery serpents be destroyed at once. The tongue is a deadly evil, no man can tame it; "therewith bless we God, and therewith curse we men," whom God hath made. "My brethren, these things *ought not to be so.*"

In Springfield, I find a goodly number who like Caleb and Joshua, have "another spirit," feeling, if it please the Lord, they are well able to go up and possess the land. A few, however, are advocating the cause of the Jews, who, I think, if they would go among them, might comfort them. O for wisdom in this hour of trial.

Br. Merriam, your position on the parable is believed fully by most of the devoted Brn. where I have been, and nothing will shake them from it but good evidence. Your article will and does comfort them, because they believe it to be the truth.

May the Lord help you to *feed* the flock, and while you water others, may your own soul be refreshed, is the prayer of thy Br. in Christ.

H. Pratt.

For The Crisis.

Letter from Br. J. Brown.

South Buttler, N. Y.,
July 20th, 1855.

To the Brn. in the Ministry:—We feel that we are living in perilous times, in the last end of Gentile rule, when men's hearts are "failing them, for fear and for looking after those things which are coming on the earth."

And we feel a strong desire that some of the preaching Brn, would come this way and give us the word, present truth, or meat in due season.

Will Br. Couch, Berick, Smith, Munger, or others, "come over and help us." I think they would be sustained.

Let the Brn. stop at Savannah station, about 30 miles west of Syracuse. The stage passes to this place every Tuesday, Thursday and Saturday.

Inquire for John Brown, five miles north from the station.

Yours waiting, and expecting redemption through Christ,

John Brown.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, SEPTEMBER 8, 1855. VOLUME 2. NUMBER 2.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, . . . $1,00
For a single copy 3 months, . . . ,50
Five copies to one address for 6 months, 4,50
Ten copies to one address for 6 months, 8,00
Twenty copies to one address for 6 months, 14,00
Thirty copies to one address for 6 months, 18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address, so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS,
J. COUCH, } Publishing Committee.
M. GRANT,

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

The Dawn of Day.

Extracts from "Voices of the Day," by John Cummig, London.

"*The night is far spent, the day is at hand.*" Rom. 13 : 12.

Amid much that is painful to the Christian heart, and perplexing to every mind, it is delightful to know that the night to which such perplexities and pains are confined is far spent, and that the day that dissipates them all is close at hand. Scripture and the signs of the times so teach us.

What is meant by the night? and what by the day? and what are the presumptive proofs that the one is far spent, and that the other, as the Apostle proclaimed it to be then, and as we may with greater emphasis proclaim it to be now, is close at hand?

The night is justly associated as a symbol, in every language, owing to its characteristic darkness, with the greater or lesser ignorance of the human mind.—The dispensation under which we now are is called by the Apostle, from this circumstance, with others, the night.—There is much around us that the most enlightened are unable to penetrate.—There are obscurities lying on the commonest things that the most gifted minds are incompetent to remove. There are bright truths of which we can now see only the shadow. There are grand sounds of which we can now hear the echoes only. There is a brightening glory beyond the horizon of our present view, occasional sparks of which are all we can now catch; by which, however, we may form some conception of the distant magnificence and the splendor on which the sun never sets. "We see (says the Apostle,) as through a glass, darkly." And those things about which Christians quarrel, are generally these very things which we cannot see, because of the night now far spent; but which we shall see, and fully comprehend when the day itself comes.

The night, too, may fairly be regarded as the symbol of the prevalence, more or less, of error. The night that now is, too plainly characterized by the growth and progress of multitudinous heresies, misconceptions and delusions. How many creeds are still popular among mankind, pervaded, every one of them, with the most deadly heresy! How much alloy of error is there in the faith of many a Church, true and Christian in the main, notwithstanding! In the great western apostasy there is evidence of night, deep, dark, impenetrable, lying on head and heart, and overshadowing both with baleful delusion. A system is there in which truth is neutralized by error; in which the light is admitted only to be extinguished by darkness, or to be divided and distorted; in which Jesus is recognized in order to be betrayed, as of old, with a kiss; a system where the minister of the Gospel is perverted into the priest, where one sacrament is made a god, and the other an exorcism; in which worship is pantomime, the church a sepulchre, and Christianity a gigantic parody. This apostacy exists, and will exist in the night, and so long as the night shall last, for it will be destroyed only by the brightness of the Redeemer's coming. The first ray of the rising of that Sun who is now beneath the horizon, but who will then emerge above the horizon, will utterly blast and break up that system which has destroyed the souls that he came to save, and dishonored him that came to save them. It is because that conspiracy, through all its heads, is conscious that the night is far spent, and that its despotism is almost gone, that it is now beating about in every country and capital of Europe, in order to gain a foothold, if it should only be for one hour, before the night departs, and the bright light comes, in which its hierarchy and all its dependent systems of darkness can neither live nor prosper.

But the night is not only associated with ignorance and error; it is also identified in Scripture with sorrow, tribulation and affliction. "The night of trial," "the night of weeping," "the night of sorrow," "the night of affliction," are frequent Scriptural expressions. And who does not know that, in this dispensation, through not a little but much tribulation, we must enter into the kingdom of God? How often are the loved and the cherished snatched away without notice, through the interposition of a mysterious Hand, accompanied by no indication of the why or the wherefore it was so! How often does a storm descend upon us, that we neither see nor know whence it cometh, nor whither it goeth; which we can feel was present by the chasm it has left, whilst it swept away all our industry had accumulated, and left the bare earth with no inscription or solution of the interposition! Not a year ends that has not been to many a night of tribulation. How much trial, how much sorrow, how much conflict, do we feel in keeping right a heart that ever tries to snap its leading strings within, and to hold at bay a foe ever watchful, and ever going about seeking whom he may destroy! How much tribulation must there be endured by every one who knows what the Savior hath said of the most sainted, "Satan hath desired to have thee, (which is the characteristic of the night,) that he may sift thee as wheat!" Yet how consolatory is the holy guarantee, that night shall end in bright day! "I have prayed for thee, (not that thy affliction may cease,—but) that thy faith fail not."

The night is also associated in Scripture with toil and labor. The Church is now militant, not glorified. Men object very frequently, as I have heard them say, to controversy for the purity, and the safety, and the spread of the Gospel. Surely, the very law of our condition is controversy. We now constitute the church militant. Who and what is a soldier? A man armed for the defence of what he loves, and for repelling those that would filch him of that which he loves. Even so the Church of Christ, as now represented in every passage of Scripture, is striving, laboring, working, fighting. The Church is militant, and while the night lasts she must continue so—each sentinel must be at his post, each soldier in his rank, each sword ready in its sheath, each laborer on the building—every man feeling that he is here to fight while the night continues, and that only when the coming day dawns shall be reap the promised reward, the crown of glory, the incorruptible inheritance that fadeth not away.

The night, too, is associated in Scripture with death. Now we die. But when the day predicted in that beautiful chapter of Revelation shall arrive, there shall be no death nor night there. But, while the night lasts, that is, while this dispensation continues, death will visit every man.—This is an inseparable characteristic of the night.

But the Apostle tells us that this night is far spent. I believe that it is so, and that from Scripture, not from my own fancy. Some of the twilight beams seem to indicate that the Sun of Righteousness, if below the horizon, already tips it with his outer rim, and will soon emerge and shed down the splendor of millennial day.—But it is when the sun is just below the horizon—that is, when the day is nearest—that the clouds seem to struggle most for ascendency, and that the contest becomes, or seems, the most intense, whether the day or night shall have the victory. Thus we may expect that, just because the night is far spent, and the day is at hand, the conflict will become hotter, the evil for a season intenser, and trials multiplied a thousand-fold. Who can look back to the last five years, and not see that we have scarcely passed a year without a special chastisement or judgment of God? In one year was the failure of the crops, in another year that of our commercial prosperity, in another the pestilence that swept away 18,000 of this metropolis alone, and in this year the irruption of a moral pestilence from the Tiber. I use this expression, not to offend those Roman Catholics who, of course, repudiate the epithet, but because a time is come for us to tell them more emphatically than we ever did, what the Bible enunciates about their system; and because the judgments denounced on it are soon about to descend—judgments from which I conjure them to escape as Lot from Sodom, lest they receive its plagues. All these things indicate that the day is at hand. Ancient prophecies are nearly all fulfilled. The Apocalyptic vials are nearly poured out. The seventh is pouring out, and its effects are felt in every land, and acknowledged by almost every interpreter of prophecy. The seventh trumpet has sounded, and its echoes are reverberating over all the earth. The seals have all been broken, and their mysterious contents are made known. The eve of the last conflict has come. Well drilled forces are mustering to the battle. Our own country is stirred, at this moment, to its depths, as if there were in its very conscience—in the national conscience—an instinctive premonition of what is speedily coming on the earth, and yet a high moral sensibility which makes me think more highly of this great country than I ever thought in my life. It has a perception, clear and fixed, that the dismantler of the holy, the enslaver of the free, the shutter of God's word, is come amongst us, to make his last, and I know it will not be his successful, stand for the night, in opposition to the breaking day; for darkness, in opposition to light; for slavery, in opposition to freedom; for Antichrist, in opposition to Christ.

"The night is far spent, the day is at hand;" and the day that settles all conflicts, ends all quarrels, scatters all clouds, and brings within our glorious horizon the unsetting Sun of Righteousness, is close—closer than many of us imagine—at hand.

This leads me, next, to notice what are some of the chacteristics of the day that is also mentioned in the Epistle to the Romans.

I have described the night, and have tried to show what it is the symbol of; let us now investigate for a little the nature of the day, and seek to ascertain what it represents.

The day of perfect knowledge is at hand. The clouds that lie upon many a truth will soon be dissipated. That curtain that screens from us the Holy of Holies will ere long be rent from the top to the bottom. Hieroglyphic signs, that are inscrutable to us, because the key of the Son of David that unlocks them has not yet been applied, will be explained and rendered luminous in the splendor in which they were written. The unction of the Spirit will descend from the skirts of the high Priest's robe upon all his people, and they shall no more teach every man his neighbor, saying, Know the Lord; for all shall know him, from the least even to the greatest. The effulgence of that risen Sun shall shine into all depths, and ascend to all heights, and cover the wide world with an unending glory. Controversy shall shut its mouth, and contention sheathe its sword; and brethren who now meet only to quarrel, shall meet and mingle to praise God together; and many that had not a taper on earth, nor saw a star in the firmament, in that light shall see all things clearly. This day is at hand. Fact and Scripture say so.

The day of truth is at hand. Error shall flee away like a mist before the morning sun. Hindooism, Mahometanism, the Mishna, the Shaster, the Koran, the Talmud, the Breviary, shall all be annihilated, as earthly hallucinations, forever. In the [illegible] light, Popery, with its creeds, its [illegible], its amulets, its rosaries, its crucifixes, its images, its awful blasphemies, its deceptions, its deadly superstitions, shall be utterly burned up.—Its cardinals, priests and monks, shall either be—which God grant! snatched from the blazing volcano in which it sinks, or they shall perish in it and with it; for strong, we are told, is the Lord God that judgeth her.

That day, so near at hand, is the day of joy. There shall be a song of joy at that dawn that will rise in deepening sounds from the plains to the mountain tops, and from the mountain tops to the far and high heavens, raising the strain as it was never raised before:—"Salvation, and glory, and honor, and power, unto the Lord our God; and He shall reign forever and ever." "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." Now, streamlets of joy enter into us; but then we shall enter into an ocean of joy—joy at the downfall of Babylon; at the crushing of Satan; at the extinction of sin; at the flight of disease, and sorrow, and death, and tears; joy at the return of Paradise to earth, and the admission of man into Paradise; and the Angel's song, which began when Christ was born, shall be actualized in fact when Christ shall come, "Glory to God in the highest, and on earth peace, good will toward men!"—The very universe will become a revelation, a complement to the Bible that now is; and the very stars shall be the words in which God's mind will be written; and man, the priest of nature, shall present her willing and pure offering of thanksgiving and praise.

It will be a day, too, of admiring thanksgiving and gratitude. That beautiful psalm which was sung when the pestilence was removed, will be sung when sin and superstition and error are annihilated, with an emphasis with which it was never sung before; "Bless the Lord, O our souls!—All that is within us be stirred up to bless and magnify His holy Name:" it shall be sung in the past—"He hath pardoned our sins, He hath healed our diseases, He hath redeemed our life from destruction, He hath renewed our age like the eagle's, He hath crowned us with loving kindness, and with tender mercies."

It will be a day of lasting rest. When the night that is far spent is completely exhausted, and the day that shall be is fully come, then there shall be perfect rest. The earth shall have its Sabbath, which it lost by our sin. Man shall have his, in its integrity, and purity, and beauty.—God rested on the seventh day from all His work, and hallowed the Sabbath, and blessed it. I believe there is not a beast in the field, nor a fish in the sea, nor a fowl in the air, that has not a right to the Sabbath, and that shall not yet have a Sabbath of rest. There is not a laborer in the work-shop, nor a toiling man in the post-office, nor a clerk in the counting-house, that may not claim the Sabbath.—Next to God's word, God's Sabbath is the right and the privilege of man. Popery saps and practically subtracts both; infidelity impugns and denounces both; by God's grace we will part with neither.—And when that last Sabbath comes, the Sabbath of all creation, the heart, wearied with its tumultuous beatings, shall have rest; the soul, fevered with its anxieties, shall enjoy peace. The sun of that Sabbath will never set, or veil his splendors in a cloud. The flowers that grow in his light will never fade. Our earthly Sabbaths are but faint reflections of the heavenly Sabbath, cast down upon the earth, dimmed by the transit of their rays from so great a height and so distant a world. The fairest landscapes, or combinations of scenery upon earth, are but the outskirts of the paradise of God, fore-casts and intimations of that which lies beyond them; and the happiest Sabbath heart, whose every pulse is a Sabbath bell, hears but a very inadequate echo of the chimes and harmonies of that Sabbath, that rest, where we "rest not day and night," in which the song is ever new, and yet ever sung.

"O long expected day, begin;
Dawn on this world of woe and sin;"

It will be, in the next and last place, the day of reunion of all regenerate hearts, long severed and separated on earth.—Those we parted with here, we thought in our folly, forever, and whose images are written on our memories as in bright picture-galleries, ever full of light, we shall find to have been only borrowed for a season, not finally taken away. Those flowers that faded around us, and sickened in the air which we now breathe, we shall then discover not to have been blasted, or trodden under foot, but only transplanted to a better soil, and to a balmier air. Those bitter partings which we wept over upon earth we shall see to have been only God's own way of colonizing that distant and scarcely foreign land, towards which we are journeying, and over which shall cease entirely the night now far spent, and shall shine the day that is now close at hand.

Such is our explanation of the night, as far as its symbolism is concerned; and such is the exposition of the day, as the representative of those bright and better things that are beyond. I may state, as a grand encouragement to us, that the facts recorded in the past, in the pages of prophecy, are in every instance records of the evil one's apparent or momentary victory, but, in reality, of his destruction and eternal doom. If we read the Apocalypse, whatever be our theory of its interpretation, we shall find there the two witnesses slain; but it is only that they may rise again, and stand upon their feet, and testify to the nations. Do we read that the great dragon drew after him the stars, and stood ready to devour the man-child? It is only that he may be cast down from heaven, and utterly destroyed. Does a great "beast," or "living creature," as it might be rendered, rise from the sea and make war with the saints, while the false prophet does miracles before him? It is only that he may be cast into the lake of fire, there to be burned forever. Is great Babylon rampant on its throne, drunken with the blood of saints? It is only that it may be cast down like a great millstone into the depths of the sea. Does Satan go forth to deceive the nations in the four quarters of the globe? It is only that fire may come down upon him, and utterly destroy him. And thus the very darkness of the night that now is, is illuminated by the twilight splendor of the victories that will be; for the triumphs of the past are not dead facts simply, record- in a dead history or in an old almanac, but are the auguries and earnests of that last victory of the true and good, which will be when the night is spent, and the day that is near at hand is completely come. Let us draw encouragement from the past to hope for bright things for the future; when one begins to be depressed by the momentary prevalence of sin, Satan or superstition, let us fall back upon God's word, and we shall see that, however strong, rampant and threatening, may be the victory of a present evil, it is only that the evil may be ultimately, utterly, and signally destroyed. How accumulating, too, are the signs that the Gospel is preached as a witness to all nations, as predicted in that passage, "This Gospel shall be preached," not, it is said, for the conversion of all nations, but "as a witness for all nations, and then shall the end come." Many things seem to me to hasten the fulfilment of this prophecy, as if the hour of its approaching magnificent results were already come. What facilities are there now for the discussion of every dogma—for the play and the interplay of thought, of argument, of feeling! What opening avenues and pathways for the advancement of the truth, and for the destruction of error, even in its van!—France has penetrated Africa with her victorious legions; and, if she has not introduced real religion, she has at least awakened the elements of discussion, against which Mahometanism cannot long and successfully stand. England, too, for whom great destinies are prepared, has established her colonies over the whole western coast of Africa, and the prospects of penetrating the interior more completely are increasing every day. Civilized dwellings are emerging from Kaffir huts. Temple spires are sparkling in suns in which they never shone before. Our steamers are on the Nile; our rails are on the desert; our paddle-wheels are disturbing the silence of the remotest and the most sequestered seas, and all things, like the Baptist of old, seem to be going forth to prepare the way of the Lord.—The Euphrates, the Tigris, the Ganges, the Indus, are becoming the high roads along which our freedom, our faith, our literature, are carried, and make progress every day more rapidly. The minarets of Constantinople are falling. The crescent of Mahometanism is waning. The great river Euphrates, as predicted under the sixth vial, is [illegible]. In the language of Chateaubriand, "Turkey is perishing for want of Turks." Pagodas are crumbling in India. Its superstition is waning. The Bible is translated into every tongue. The missionary is in every capital; recently he has penetrated the walls of Pekin, and now speaks to the bigoted and hitherto impenetrable Chinese. Is all this preparatory of nothing?

But it is asked, How do these things prove that the day is at hand, and that the night is far spent? Partly by analogy, and partly from prophecy. There is running through the whole of the past a parallelism with all that runs through the future. At the birth of Jesus, learning had reached its height. Literature had culminated in its greatest grandeur. Military roads ran from Rome, the capital, to the most distant provinces of the earth.—There were but two languages when Christ was born, which were, together, the key to all the population of the civilized and habitable globe. Civilization, literature, science, had attained their greatest spread just when Christ was born. There was no period in the world's history when there was such facility for the messengers of the cross to go out to spread the gospel, or so deep a stillness for the sound "Christ is born" to be heard in every tongue, and in the most distant and sequestered valleys of the earth.

Do we not see in the present state of the world something like the counterpart of this? The literature and empire of our country are all but universal. Two languages are at this moment the keys of intercourse with the whole world. The man that knows French and English may go everywhere, and converse in every capital. English, especially, is becoming more and more the language of the world. It is to me a great and glorious fact, that the language of the two Protestant nations of the earth—England and America—is rapidly becoming the language of the globe; and if these two nations can only feel in their souls the power of their common blood, they will yet be the grand retreats of freedom and of truth. What is meant by those iron roads that are laid down, stretching from every capital and every village, covering the earth with their wonderful network? And what is meant by the mysterious, wonder-working wire? While these are laid down by man, as he thinks, for his own ends, there is no doubt he is acting under the [illegible] of God's hand. It is literature, civilization, Baptist-like, crying in the wilderness of the world, "Prepare ye the way of the Lord"—"the night is far spent, and the day star is at hand."

There are other lesser evidences that lead one to suppose that the night is far spent, and that the day is at hand. We know that when the night is about to depart, and the day about to shine, all the birds of the night, and the beasts of the earth make their most desperate efforts to get their last morsel of prey, before the possibility of their preying any longer is utterly taken away. So now we may expect that every unclean bird, and every evil creature will make, as I have already indicated, its last and most desperate effort to secure a place, and hold a little longer its victims. Satan, knowing that he hath but a little time, will be [illegible]

Scepticism will try to suspend and undermine the foundations of all real religion, and every bird of night will hoot like the owl at that rising Sun, thinking vainly to extinguish it, and all that are associated with its splendor.

But let us rejoice that the people of God, as the night dies, and the day comes, are growing more earnest, more spiritually minded, more true to their principles.—There never was a greater body of real Christians in the world than there is in our country at this moment. While I am not blind to its many apostasies, to its sins, to its awful short-comings, I still believe there never was a larger number of Christians, nor greater efforts made to raise the poor, to teach the ignorant, to instruct the sinful, to reclaim the wanderer and the erring.

The Church of England is getting rid of its Tractarian contamination, and other Christians of their quarrels, and all the people of God are becoming more and more clustered into one group. The distinction between them that are Christ's and them that are not, is becoming more apparent. Inward reality is becoming more sharply defined. There are appearing only two great centres: Christ, the centre of the faithful, with them that are his; Antichrist, the centre of the apostates, with them that are his. At the last conflict, these two shall be parted forever; and then the light will be revealed, and the day of glory, of blessedness and joy, will shine over all the earth.

The World's Crisis.

LOWELL, SEPT. 8, 1855.

Remarks on Zechariah.

God is often pleased, for the confirmation of His truth, and the clearer illustration of His word, to give line upon line, and precept upon precept; here a little, and there a little.

He even condescended to establish the truthfulness of His promise to the seed of Abraham, by adding to the *word* a sacred *oath*, "that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us" of an inheritance promised in the world to come. Acting on this principle, the Lord sends Haggai with a message of admonition, consolation and encouragement to the Jews who had returned from Babylon; and to add force to His expostulations, and deepen the impression His message had made on their hearts, he sends Zechariah with tidings similar to those of Haggai.

Ch. 1: 1, 2. "In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers."

The occasion of God's displeasure we find recorded in 2d Chron. 36: 11-21.

"Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:—But they mocked the messengers of God and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

V. 3. "Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts."

This is the language of infinite goodness, of tender expostulation to the erring children of wicked parents—the degenerate plants of a strange vine. God having chastised their fathers for their gross abuse of His mercies, and flagrant violations of His commands, now despatches His faithful messengers to present terms of conciliation by which His anger may be turned away, and they enjoy peace with God. The conditions are, "turn ye unto me, saith the Lord of hosts, and I will turn unto you." What could be more reasonable than that they should turn again unto Him from whom they had revolted, and whose distinguishing favors they had ungratefully abused? And how ready is their heavenly Father to forgive—to become reconciled to the guilty nation, and bestow upon them the light of His countenance, the bounties of His providence, and the tokens of His love!

V. 4. "Be ye not as your fathers, unto whom the former prophets have cried, saying, Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord."

How striking this call to repentance and a return to the ways of God! He seems to impart unto His servant the spirit of special pleading—an earnest, importunate appeal is made for their attention to those things that concern their own peace. He solicits them not to turn a deaf ear to the warnings and invitations of God's Spirit by the mouth of His Prophet, as did their unbelieving and rebellious ancestors.

V. 5. "Your fathers, where are they? and the prophets, do they live forever?"

How emphatic this language of Jehovah! "Your Fathers, where are they?" They rebelled against the authority of God, rejected His counsel and resisted His Spirit: where are they now? Alas! they were as a rolling thing, or thistle down before the whirlwind. I rebuked them in mine anger, I scattered them among the heathen, and those frail, though stout-hearted mortals repose in the silent dust. Nay, the *Prophets*, even the *special ministers of God* do not live to reiterate their messages of rebuke; their voices are hushed, and themselves paralysed in the embraces of death.

V. 6. "But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us."

Notwithstanding the frailty of man, the word of God will stand immutable.—"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth forever."

Did not the threatenings of my law overtake and destroy your Fathers? Did not my counsel stand? and did I not execute all my holy pleasure? In replying to such questions they could but acknowledge that the threatenings of divine wrath had been faithfully executed upon them as a nation, for their departure from His ways, and for the multitude of their iniquities.

Vs. 7-11. "Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the Angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."

It is consonant with the nature of things, and with the wisdom of Deity, to address men in their own language. At that age of the world metaphors and symbols were more frequently used than in our day. The language of oriental nations partook somewhat of the nature of the language used by the Aborigines of our own land; it was highly symbolical, abounding in parables and figurative representations of the ideas presented; and not unfrequently some outward visible sign was given—some hieroglyphical symbol was resorted to for the more full and perfect conveyance of instruction.—Their written language being much of it in hieroglyphics, their oral language partook of the same nature. When the Lord would address the astrologers, or Magi of the East, He spoke to them through the medium of a star; and thus His Spirit operates in harmony with the nature of things, and addresses itself to the capacity of men agreeably to their modes of thought and in such manner as to make on their minds the deepest impression.

In this prophetical book, various scenic representations are presented to which the one contained in vs. 8-11 is an introduction.

"I saw by night"—The Lord chooses the most favorable circumstances for divine communication. Jesus directed His disciples to retire to their closets, and close the door against all worldly scenes when engaged in communion with God.

It is fitting that the Poet should say,

"Be earth with all her scenes withdrawn,
Let noise and vanity be gone;
In secret silence of the mind
My God, and there my heaven I find."

If we would enjoy God, and receive the communications of His grace, we must be willing to withdraw our affections from the vanities of earth, and let our thoughts centre and our "conversation be in heaven where Christ sitteth at the right hand of God." It is a maxim in human philosophy, that "two bodies cannot occupy the same space, at the same time," and Jesus says, "ye cannot serve God and mammon;" and says James, "if any man love the world, the love of the Father is not in him."

The horses in this vision represent certain instrumentalities employed in the government of God to watch over and guard the interests of His Church. The myrtle is one of the most celebrated shrubs that grew in that region. It is usually under ten feet in height. The deep verdure and beauty of its foliage—the delicacy and fragrance of its flowers, were *proverbial* among the nations of antiquity. Its medicinal properties were far famed—its fruit yielded both wine and oil, and in various respects it is one of the most remarkable productions of the vegetable kingdom. Now God always attaches infinite value to the subjects of redeeming grace, and as the subjects of the Old Covenant stood as representatives of the people of God, and as they were of all people on the earth specially favored of heaven, they are uniformly represented by some significant emblem of preciousness and glory. In ch. 4 they are presented under the emblem of a candlestick, or more properly candelabrum, ALL OF GOLD, the most beautiful and precious of metals; here they are represented by the MYRTLE of lowly form but of surpassing fragrance and beauty. The position of these myrtle trees might be indicative of the humble condition of the Jews who had been oppressed by their adversaries and reduced to poverty and degradation; the walking to and fro of the horses through the earth, may denote the agency which they had in guarding the interests of the Church. They were such instrumentalities as God saw fit to employ, whether of a celestial or terrestrial nature. They are represented as having been despatched on a sort of reconnoitering expedition through the earth; and they return to the people of God with the report that the nations of the earth are in a state of quietude and rest. The wars of the Assyrians had broken up the kingdom of Israel, and the Babylonian army had destroyed Jerusalem, laid waste her Temple and palaces, and carried captive the nation to a hostile and heathen land; but now the spirit of war was assuaged—peace and quietude reigned—the enemies of God's people were "*at rest.*" All this was matter of consolation and rejoicing to the Jewish nation. The way was now opened in providence for the completion of the Temple which had been begun some 14 years before. The arm of Jehovah had been stretched out, and the billows of wrath were hushed—the winds of war ceased, as was the case subsequently, when the Christian Temple began to be erected at the birth of our Savior. Says the Psalmist, "Come behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah."

(To be Continued.)

☞ Some articles in this paper would have received an earlier attention, but were overlooked.

For the Crisis.

Wilbraham Camp Meeting.

Being myself necessarily detained at the Office of the Crisis, I was late on the ground and therefore requested Br. J. D. Merriam to give some account of the series of meetings, which continued one week from Aug. 20 to Aug. 27. This request he has complied with, and sent me the following.

REPORT OF THE CAMP MEETING AT NORTH WILBRAHAM.

CHICOPEE FALLS, Aug. 28th, 1855.

Br Merriam:—I arrived on the ground, Wednesday morn, before the commencement of the services. The Brn. and friends were coming from different parts of the country, but few having arrived.

Br. Wm. Sheldon preached a very good practical sermon, from 2 Thess. 3: 5.—"The Lord direct your hearts into the love of God, and into the patient waiting for Christ." After he finished, Br. H. L. Hastings made some excellent remarks on the same text.

P. M. Br. J. Turner gave his views of the day of the Lord, from 2 Pet. 3: 10. "But the day of the Lord will come as a thief in the night."

Some ideas presented were new to me. He took the position that there were two days of the Lord.

The Day of Christ he referred to the Gospel day, in which he was saving men; the Day of God, to commence at the end of the Gospel day, in which he is to put all enemies under the feet of Christ. The discourse was one of deep interest.

Eve. Br. W. S. Campbell preached from Rev. 22: 20. "Even so come, Lord Jesus."

Thoughts presented in this discourse were well worthy to be remembered and practised in our lives.

Aug 23. Prayer meetings were held in the tents during the intermission between the public services.

A. M. Br. H. L. Hastings preached from Jer. 6: 16. "Thus saith the Lord, stand ye in the way and see, and ask for the old paths: where is the good way, and walk therein, and ye shall find rest for your souls."

This discourse was well calculated to show thinking men of all religious denominations, that the profesed Church had departed from the faith once delivered to the saints, in reference to the coming of Christ, and His reign.

P. M. Br. J. V. Himes preached from Matt. 16: 3. "But can ye not discern the signs of the times?"

He argued from the history of the Papal power, and its present state, that the day of the Lord was at hand. He also gave a sketch of the rise and progress and present position of the Mohammedan power, as a sign plain to be understood, of the approaching end. He also referred to the past movements in connection with the proclamation of the coming of Christ at specific times, and the disappointment caused by the passing of the time without bringing the event expected. He also thought that the movement now going on in England, and in other countries produced by the preaching of such distinguished men as Cumming and Elliot, and by the circulation of their works, was a sign worthy of note, in the present history of the world.

Ev. Br Crowell, of Holden, preached from Ezek. 1: 28. "This is the appearance of the glory of the Lord."

Aug 24. Br. Himes again preached from Dan. 12: 8-10. As his discourse is to appear in print, I will not attempt a report of it.

Before the commencement of the discourse, Br. E. Burnham took an affecting leave of the Brn. and friends, promising to bury differences forever, and labor for the unity and prosperity of the Church until Jesus comes.

P. M. Br. D. T. Taylor preached from Heb. 2: 10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

A soul thrilling discourse: hope it may appear in print.

After he got through, Br. Bachelder made some excellent remarks on the subject of prayer.

Ev. Sermon by Br. Daniels. (The subject has slipped my mind, and I have no report of it.)

Aug. 25, A. M. Br. Morgan preached. I was absent.

P. M. Br. H. L. H. again preached from Rev. 11: 14. The signs of the coming of the Lord were presented from a consideration of the three woe trumpets.

Ev. Br. Walter Pratt preached from Matt. 19: 28; in connection with 2 Tim. 2: 15, and 4: 2.

Subject, the Gospel, its importance and results.

Sunday morning it was rainy, and meetings were held in several of the tents. A lovefeast was commenced at the stand, but in consequence of the rain was finished in Winsted tent.

This was truly a feast of love in which the Brn. spoke the feelings of their hearts, a report of which may appear at a future time. I will not say anything farther about the circumstances of the meeting, but just glance at its spirit.

Many of the friends came to the meeting fearing that something was in contemplation to lead the flock from their true position at the present time.

I think also many came praying that the Spirit of Christ might fill the hearts of all present, and that love might characterize all that was said and done.

So far as I was able to judge, there was a predominance of love over every other emotion; or at least, over a design to push peculiar views to an undue extent, and make them a test of Christian fellowship.

It cannot be supposed that any one body of professed Adventists has a knowledge of the *whole truth*; all have some, and hence should agree to walk together in so far as they see alike, and exercise christian forbearance where there is a difference of opinion.

The following Brn. in the ministry were present at the meeting:—Edwin Burnham, D. T. Taylor, Grant, Mathewson, Hastings, Himes, Turner, W. S. Campbell, Sheldon, Berick, Hemenway, Bachelder, Sutherland, H. Munger, C. C. Munger, Boutell, Crowell, Higgins, Gibson, Newton, J. D. Merriam, Barker, Goodrich, J. Morgan, Daniels, Munn, Powell, Starks, Hancock, Robinson, W. Pratt, H. Pratt, P. B. Morgan, Z. Campbell, Moulton, Lyon, Ludington, Mears, Dillabaugh, Morse, Pease, Ladd, Matthias.

The prayer meetings during the time, were of interest and profit. The saints seemed edified and encouraged by their meeting together and exhorting each other. It was good to see Brn. side by side, in friendship and love, who have in times past been separated from each other.—May that union continue forever. On the whole, this meeting was one of the best I ever attended. May all the meetings of the saints until Christ comes, be characterized by the same blessed spirit.

There are many things of interest which might be written concerning this meeting, but I forbear for the present time.

Yours in the Gospel hope,

J. D. MERRIAM.

In addition to the above, I have received a note from Br. Sheldon, which, as it has in part been anticipated by the report of Br. J. D. M., I shall not give entire.

Br. S. states that the whole number of sermons preached on the ground was twenty-three, and closes with the following remarks:—

"We truly enjoyed a 'sitting together in heavenly places, in Christ Jesus.'—Three were baptized.

May we soon meet with all the sighing pilgrims in the land of endless felicity.

Yours waiting for Christ.

STURBRIDGE, Mass., Aug. 28, 1855."

CHICOPEE FALLS, Aug. 29th, 1855.

Br. Merriam:—At our late Campmeeting at North Wilbraham, the expenditures exceeded the receipts by some 28 to 30 dollars. As there was a heavy rainstorm during the Sabbath, the contributions were not as large as was expected.

I engaged to publish a statement of the facts as early as possible, that Brn. may have an opportunity to supply the deficiency. They can send in what they please; and if there be any excess, it will be spent in the service of the Lord.

HIRAM MUNGER.

For The Crisis.

Letter from Sr. M. J. Hoffman.

WATERBURY, Conn., Aug. 1, '55.

To the household of Faith:—Search the Scriptures much, as you may have already learned there is present truth to be obtained, that you may understand the import of the movements in the world and be prepared for every great event to transpire. Be jealous over your own selves, remembering that the heart, unless governed by the spirit of Christ, is deceitful above all things and desperately wicked. Bear the cross of Christ daily—watch continually, and pray much in secret. This is one of the best tests whereby we may ascertain the state of our hearts. Do we love to commune with God in secret? and are the fruits of these exercises exhibited by our holiness in all manner of conversation? Have we a realizing sense that we are not our own, but bought with a price? and are we therefore glorifying God in our bodies and spirits which are his? If thus we are in deed and in truth, we shall work for God, and not for ourselves. The farmer will sow and plant and cultivate his soil while God gives the opportunity; but he will sow as though he would not reap; he will labor his six days, but not to increase his store; he will provide for his household, but his wealth will be devoted to God; he will employ it as one who must give an account of his stewardship. The merchant will carry on business, but he will provide things honest in the sight of all men, and not extol his goods higher than their true quality.—Promptly fulfilling his engagements, and abiding by the word, his silver and gold will be at the service of his divine Master, laying up in store for himself a good foundation against the time to come, that he may lay hold on eternal life. Hold that fast which thou hast, that no man take thy crown. Many that are first will be last, and the last first. Take heed, my Brn., take heed, my Srs., that thy crown be not wrested from thee. Hold fast this glorious hope, the earnest of the inheritance until you are called to enter upon its eternal possession. Let your watchward be *onward* through trouble, *onward* through persecutions, *onward* through death, if need be, *onward* and *onward* until Christ your life appear, and you appear with Him in glory.

MARY JANE HOFFMAN.

For The Crisis.

Question.

Br. Merriam:—Will you, or some Br. please to harmonize the 1st verse of the 1st chap. of Neh. with the 1st verse of the 2nd chap?

The question is: If the 1st chap. of Neh. records what occurred in the month Chisleu, in the 20th year of Artaxerxes reign, does not the 2nd chap. record events of the 21st year of his reign?

In an old Bible published half a century ago, the marginal chronology given at the introduction of the book of Neh. is B. C. 446: but at the beginning of the 2nd ch., it is B. C. 445.

I still regard the Scriptures as "a sure WORD OF PTOPHECY, whereunto we do well that we take heed, as unto a light that shineth in a dark place; until the day-dawn"—for, said the Master, "When the Spirit of Truth is come, He will guide you into all truth and will show you things to come." Therefore, said He, "Whoso readeth, let him *understand*."

P. MILLER, Jr.

LAONA, N. Y. June 11, '55.

REPLY.

It is plain that if the reign of Artaxerxes commenced in autumn, before Chisleu, the month Nisan in the succeeding spring would fall within the same year of his reign; but not within the same year of our era. I observe in the Comprehensive Commentary, a work of high authority, the chronology of Neh. 1, is set down at B. C. 446; and the chronology at the commencement of Neh. 2, is set down B. C. 445. ED.

For The Crisis.

Question.

Dear Br. Merriam:—Does our common English version convey, CRITICALLY, the same ideas that the original GREEK does in the last verse of the 23 chapter of Matthew?

Yours seeking for truth,

S. E. SPAULDING.

CAVENDISH, VT.

REPLY.

There is no dispute among critics, so far as I know, respecting the meaning of the Greek in this passage. The literal signification of the original appears to be conveyed in our English Translation.—The import of the passage probably is, that inasmuch as they had rejected the true Messiah, their condemnation, as a people, was from that hour sealed—that the vindictive judgments of heaven would fall upon them, and their sufferings would continue until they would cry out for deliverance, and long for the Redeemer to come to Zion, which is, in a great measure, the case at the present time with the Jews in different parts of the world.

To Laborers in the West.

We have received a loud call from Brn. in Fairhaven Mass. for information respecting laborers who have gone to the far west. I would heartily join in the inquiry respecting their labors of love in that interesting and extensive field, and indulge the hope that they will report their doings for the edification and comfort of the household, who feel, or ought to feel, an equal interest for the work of God in every section of the vineyard. I was gratified with the missionary spirit that pervaded the meeting at Wilbraham; and my anxious prayer is that God would ac-

company those who go forth, having the everlasting Gospel to preach, with the power of His Spirit, and clothe them with salvation that saints may shout aloud for joy. I hope and trust God will revive His work powerfully in that section, and that light and truth may spread abroad, and the work be carried on unto the day of Jesus Christ.

Some further remarks on this subject next week.

For The Crisis.

Meeting of the Paper Committee.

At a general Conference held at the Wilbraham Camp-meeting, Aug. 24th, for the purpose of enquiring into the best means of advancing the interests of the Church of God, looking for the return of our Savior; it was unanimously voted; that—

Edwin Burnham,
J. G. Hamlin,
D. T. Taylor,
John Megguire,
H. V. Davis,
Dr. Buxton,
W. Pratt,
F. H. Berick,
L. Tiffany,
H. Holkins,
W. Ruggles,
M. Grant,

be appointed an executive committee for the purpose of uniting the interests of the Christian Reformer, Prophetic Messenger, and World's Crisis into one paper, to be under the direction of the aforesaid committee.

This Committee is requested to meet in Boston, Sept. 12th, at 2 o'clock P. M. at Leyden Hall, corner of Lowell and Causeway Sts, for the transaction of such business as is connected with the above object.

It is hoped *all* will be present, if possible.

M. Grant.

☞ The Readers of the Crisis may not agree in every point with the ideas contained in the extract from John Cumming on our first page; but as we had so few communications on hand, I thought it might be gratifying to our Patrons, to read an extract from that truly great and good man, who is regarded as "the lion of the pulpit" in London, and whose general views harmonize so well with our own.

Railroad Accident. A most distressing accident occurred on the Camden and Amboy Railroad, near Burlington, on the 29th ult., by which 24 persons lost their lives, and 80 were wounded.

☞ At the request of Br. Himes, we cheerfully give place to the following prospectus.

A New Work in Press.

"The Time of the End.

This is the title of a new and important work which we now have in process of being stereotyped, and will be completed at an early day.— The object of it is to give the Church and the world all the light that is in our possession respecting the termination of the prophetic periods, and the position we occupy in the Great Calendar of Prophecy. At the present moment, we are only able to glance at its contents, which are as follows, viz.

Watchman, What of the Night?

The Expectation General that a Crisis is Impending.

God reveals Coming Events.

Prophecy not understood till near the time of its fulfilment.

The Time of the End a subject of Prophecy.

The Truth Applicable to each age, imperative on that age.

Prophecies foreshadowing the End.

Misapprehensions corrected.

The Apocalypse an unveiling, or unsealing to Prophecy,

Indifference to Prophecy Displeasing to Jehovah.

The Prophetic periods necessarily obscure to the early Christians.

Six thousand years, the expected Period of the World's Duration.

The Cause of their supposing the end to be near.

The Christian Fathers all Millenarians.

The Decline of Millenarian Views.

The Expectation of the Church never came to a Crisis.

The Church became Apostate.

The Millenarians excluded from the Papal Church.

While the Bridegroom tarried they all slumbered and slept.

Erroneous expectation in the 10th Century.

The Epoch of the Reformation.

The Symbol of the open Book.

Luther's first Prophetic Discovery.

Luther's view of the nearness of the End.

View of the Reformers on the Time of the End.

View of Melanthon.

Shortening of the Time.

Bishop Latimer.

The Reformation under the Sixth Trumpet.

The Anabaptists and Fifth Monarchy men.

Their kingdom a temporal one.

Seven Thunders uttered their voices.

The Time not *then*.

The word to be preached again to all the world.

The Midnight Cry.

The Year-day principle of Interpretation.

The Periods of the Apocalypse were the key to the times of Daniel.

The half Century of Expectation of the Church.

The Epoch of A. D. 1836.

John Albert Bengel.

John Wesley.

The Epoch of A. D. 1843-4.

Hans Wood, Esq.

William Miller.

William Cunninghame, Esq.

Matthew Habershon.

The Epoch of A. D. 1847.

R. C. Shimeall.

Joseph Wolf.

Frederic Sander.

The Epoch of A. D. 1864-6.

Thomas Scott.

Alfred Bryant.

William Cogswell.

George Stanley Faber.

John Cumming.

E. B. Elliot, A. M.

The Epoch of A. D. 1868.

Edward Bickersteth.

The Epoch of A. D. 1871.

J. A. Brown.

The Epoch of A. D. 1880.

Wm. Hales.

The concluding Chapter of Mr. Elliot's Horæ Apocalypticæ—given in full.

Our Present Position in the Prophetic Calendar.

Three Lectures by John Cumming—Nature of the Millennium—Two Resurrections—Signs of the Near Coming of Christ—Abstract of his course of lectures in Exeter Hall, in 1848.

The New Heavens and Earth.

Sermon of Thomas Chalmers.

" " John Wesley

Article by Prof. Hitchcock.

One Hundred Witnesses on the Stand: Testifying against the modern Whitbyan Theory of a Millennium of Righteousness before the Coming of Christ and Resurrection of the Saints.

The Temporal Millennium a Modern Novelty.

Those who sleep with Jesus.

The Testimony of the Reformers.

Testimony of Martyrs of the Church of England.

Testimony of Old English Church Divines.

Testimony of Sir Isaac Newton.

Testimony of the Westminster Assembly's Divines.

Testimony of Old English Dissenters.

Testimony of Samuel Rutherford.

Testimony of the early New England Divines.

Testimony of Baptist Divines.

Testimony of Distinguished Methodists.

Testimony of Scotch Presbyterians.

Testimony of Ministers of the Church of England.

Testimony of English Laymen.

Testimony of American Episcopal Divines.

Testimony of William Miller.

Testimony of Ministers and Lay Members of American Presbyterian and Congregational Churches.

Testimonies of Missionaries of the Cross.

The above notice is not perfect, but will give some idea of the work.

J. V. Himes, 46 1-2, Kneeland St., Boston, Mass.

☞ We have received the first number of "The Cross and Crown," a monthly publication, which, we trust, will be a valuable accession to our Advent periodicals. For the advancement of the enterprise, we publish the prospectus of the work.

Prospectus.

"THE CROSS AND CROWN."

In view of the importance of our present position, the nearness of the Kingdom of God, the startling character of the times in which we live, we deem it duty to issue a monthly periodical devoted to the promulgation of truth, and the promotion of practical piety.

Our Title is, "The Cross and Crown."

Our Object, to induce men to bear the cross, that they may wear the Crown.

Our Course, to disseminate truth, and advance pure religion and undefiled.

Our Capital, Faith in God.

Our Resources, Exceeding great and precious promises.

Our Available Means, Effectual, fervent prayer.

Our Supporter, He who feeds the ravens, and watches the sparrows.

Our Anticipations, incessant labor and sacrifice, peace and poverty.

Our Reward, A Crown of Glory when the Chief Shepherd shall appear.

Each No. will contain, 1st, A carefully prepared Tract or, article suitable for preservation and circulation, which will combine instruction with earnest practical admonition and exhortation.

2d. Other shorter articles truthful in their sentiment and practical in their tendency;

3d. Brief dialogues on various Scriptural topics of interest to children and others.

4th. Original poetry.

5th. A corner for the little folks, containing articles which children love to read, and will be benefitted by reading.

Our Terms.

Sent to all who desire it, with or without price, as they please.

Our Expectations—that those who like the paper will some of them take copies for distribution.

Our Request—that all will pay just what they please for the paper and no more.

Our Determination—not to spend our time or money in begging, or dunning our subscribers, when there is a shorter way of getting help by praying to God.

To those who would like to know the amount that would pay the expense of issuing it for a year, we would say, 50 cents will pay for one copy, and $5,00 for 12 copies sent to one address.

Address immediately, J. Lenfest, Machiasport, Me., or H. L. Hastings, Peace Dale, R. I.

The Yellow Fever. We regret to record that there has as yet been no abatement in the ravages of the fever at either Portsmouth or Norfolk. The number of deaths in Norfolk averages seventeen daily, and in Portsmouth (whose population is diminished to 2,000) about twenty. The Mayor of Norfolk is among the dead, and the panic was increasing at last accounts. The contributions for the relief of the two cities now amount to over $50,000. The premonitory symptoms of the disease are simply a sharp acute pain, like rheumatic pain, sometimes a paralytic shock in some part of the body.

A medical man writing from Norfolk says, as he went his rounds in an evening, not a person was to be met in the streets. "Our footsteps sounded and resounded ominously upon the pavement. Not a single light could be seen in the houses by which we passed; indeed, it only needed a glimpse in the moonlight of a jackall or vulture to realise the picture of an Eastern plague-stricken city. Should the disease hold out much longer, there will scarcely be a white man left to tell the tale of wo."

Important from Mexico—Abdication and Flight of Santa Anna. A telegraphic despatch from New Orleans, dated the 25th of August, brings the important intelligence received from Vera Cruz of the 22d, per steamer Orizaba, that Santa Anna left the city of Mexico on the 9th inst., with an escort of 2,500 men, and signed his abdication at Perote. He embarked on the 17th at Vera Cruz for Havana.

Six Days Later News from Europe.

ARRIVAL OF THE CANADA.

The Affair at Sweaborg. The Canada brings further details, which modify first accounts. The French Admiral telegraphed per Hermann, namely:

"*On board the Louvrille, Aug 11.* The bombardment of Sweaborg by the allied squadron has been attended with complete success. Immense conflagration for forty-five hours has destroyed nearly all the storehouses and magazines of the arsenal, which is a complete ruin. Various powder magazines and stores of the enemy were blown up. The enemy has received a terrible blow, and suffers an enormous loss. Our loss is insignificant in men, and nothing whatever in material. The crews are enthusiastic. (Signed) Penaud."

Admiral Dundas's despatch is less highly colored:

"Sweaborg was attacked by the mortar and gun boat of the allied squadron on morning of the 9th. The firing ceased early this morning. Heavy explosions and very destructive fires were produced in a few hours. Nearly all the principal buildings on Vargoe, and many more on Swartoe, including those of the dock yard and arsenal, are burned. Few casualties have occurred and no lives lost in the allied fleet.

(Signed) Dundas."

It will be observed that there is no mention in the above despatches respecting the Russian ships. A Russian despatch from St. Petersburg, dated 11th, says, "The allied fleet opened a bombardment against Sweaborg on the 9th, and have kept it up with energy until now."

Latest. Dantzic, August 16. The allied squadron returned to Nargen from Sweaborg, on the 13th. Nine of the allied ships were seriously damaged. The British casualties were—killed, none; wounded, two officers and thirty men. The French loss has been equally trifling.

Advices from Konigsberg state that when the attack on Sweaborg began, the Grand Duke Constantine asked permission from the Emperor to attack the diminished allied fleet before Cronstradt, but the Emperor refused.

Sweaborg does not seem to be in the possession of the allies, and as it is not a key to any important position, its destruction must be regarded as a detached enterprise, not as part of any comprehensive operation. Its desruction, however, has revived the spirit of the fleet, and satisfied expectations at home.

The Crimea. *Important News from the Crimea—Great Battle fought on the Tchernaya.*— The British Government has received the following despatches:

Varna, Aug 16. The Russians attacked the position of Tchernaya this morning at daybreak in great force. The action lasted about three hours, and they were completely repulsed by the French and Sardinians.

Second Despatch—1 o'clock. The Russian attack this morning was under the command of General Liprandi, with a force of from 50,000 to 60,000 men. Their loss is estimated at 4000 to 5000 men. About 400 prisoners are taken. The loss on the side of the allies is very small.

General Pelissier telegraphs on the 16th— "For some days past rumors of an intended attack on the part of the Russians had excited our attention, and this morning at daybreak they realized their intentions against our lines on the Tchernaya, but in spite of the movement of imposing masses which had been collected during the night the enemy was repulsed with great vigor by the troops, forming the divisions of Generals Herbillon, Canava, Fancheux and Morris. The Sardinians, placed on our right, fought bravely. The Russians left a large number of dead on the field, and we made many prisoners. The Russians were in complete retreat on Mackenzie's Hill, when our reserve came up, and with that of our brave allies, particularly the English cavalry, the enemy received a severe blow. Our losses, although much less numerous than those of the enemy, are not yet known.

(Signed) Pelissier."

Sebastopol. Affairs are unchanged. Omer Pacha received a hasty order to return to the Crimea, instead of going to Asia.

Gen Simpson telegraphs on the 16th:—"Gen. Pelissier and I have decided to open fire from the English and French batteries to-morrow morning, at daybreak."

St. Petersburg letters say that Gortschakoff has orders to sink the Russian fleet if the Malakoff falls.

The London Morning Post, a Ministerial paper, says editorially:—"we have reason to believe that stirring and hitherto unexpected intelligence may be looked for from the Crimea within the next few days." It is supposed to refer to the secret expedition, or to some field movements.

From Africa. We learn the continuance of the revolt in Tripoli; also that the Bedowins are still troublesome, and that the Abyssinians have gained in skirmishes with the Egyptians.

From Asia. Travellers report that the Turkomans were committing ravages along the Caspian Sea and Volga.

Asia Minor. The latest news from Kars says the city was surrounded, and a first parallel opened. Communication with Erzeroum was stopped. Provisions were abundant, but forage was scarce. Turkey is rapidly sending on reinforcements to Erzeroum.

War Summary. General Canrobert is recalled, and has arrived in France.

General Espinasse obtains General Canrobert's division.

General Zamoisky is to organize deserters and Poles against the Russians.

Turkey. Another ministerial crisis threatens at Constantinople. Ritoat Pacha is appointed President of the council of the Seraskierate.

Great Britain. Queen Victoria, escorted by six ships of war, crossed the Bologne on the 17th, and intended remaining in France six days.

France. Wednesday, Aug. 15, being the Fete Napoleon, was a holiday on the Bourse. The fete was shorn of its full proportion, but was celebrated by free theatres, illuminations, distribution of charity, and the commutation of the sentence of 2000 prisoners.

Immense festive preparations were being made to honor Queen Victoria.

The Emperor Napoleon meets her to-day (the 18th) at Boulogne, and escorts her to Paris.

Italy. Something is said of a Congress of statesmen at Vienna, to settle the affairs of Italy, but it is not likely to be carried into effect at present.

The Austrian Gazette contradicts the statement of a concordat between Austria and the Holy Sea.

The Roman government interposed every obstacle to recruiting for the British Italian Legion.

Austria remonstrates against the selection of Novarra as a recruiting depot.

It is stated that France and England have sent an energetic notice to the King of Naples that they are dissatisfied with his Russian tendencies.

Denmark. Letters from Hamburg state that the subject of the sound dues causes much anxiety to Denmark, and that Admiral Mourier of the Danish Navy has gone to Paris to ask the advice and assistance of France. No middle course appears possible to Denmark, and serious complications are apprehended. Denmark much fears that the United States would commence hostilities by taking possession of the Danish West India Islands.

An extra meeting of the Danish Chambers is in session, constructing a uniform constitution for the whole kingdom.

Russia. A Russian paper says—We may now look for great events and terrifying recitals. English correspondence says—"The commissariat of Southern Russia has declared it impossible to provision more men than are now in the Crimea, consequently no further reinforcements will be sent. This, however, is doubtful."

One hundred and fifty four bales of cotton were seized at Aix in transitu from Antwerp to St Petersburg, and were found each to contain several revolvers, so it is said.

India. The overland mail from Calcutta, July 4th, mentions a rumor that the British government intends to collect a reserve force from India at Cairo, for the Crimea.

There is also another rumor that a British force from India will be sent to the Persian Gulf. The Indian government, however, professes to have advices from England on the subject.

Opinions are divided as to the effect of the destruction of Sweaborg. We observe that some papers speak of it as a detached enterprise, intended mainly to get up the spirit of the fleet; but when it is remembered that it was the seat of a powerful arsenal and the main defence of Helsingfors, which is itself only about 180 miles from St. Petersburg, the event cannot fail to have produced a considerable sensation and panic in the capital. Helsingfors, (to copy a Gazetteer description,) is situated on a tongue of land in the Gulf of Finland, with about 16,000 inhabitants, and the strong fortress of Sweaborg protecting the entrance of the harbor.

"At the present moment it numbers 16,000, exclusive of the garrison. The Russians have greatly augmented and improved Helsingfors since it came into their possession, more particularly since the year 1819, when it became the capital of Finland; the removal to it of the University of Abo, and the Senate, after the conflagration of that town in 1827, also materially increased its importance. The streets are long, large, and laid out at right angles, as in most other Russian towns. The remains of the library saved from the fire of Abo is at present preserved in this building. It consists of about 80,000 volumes, chiefly editions of the classics taken by Charles the Twelfth from the monasteries during the Seven Years' War. The harbor is capacious, and ranks as one of the best in the Baltic, and an important trade is carried on in timber, corn and fish. Helsingfors is the residence of the Governor General, and the seat of important courts and public offices—it contains the Senate House, several churches, and has manufactures of linen, sailcloth, and tobacco.— The approach to Helsingfors by water is exceedingly striking. The harbor is well protected by the works and fortress of Sweaborg, which are built upon seven islands. The fortifications are said to mount 800 cannon, with barracks and casements for a garrison of 12,000 men. The strength of this fortress is such that it has been termed the Gibraltar of the North."

The bombardment of Sebastopol was to be recommenced on the 17th of August, and we suppose we may then look for the grand assault.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE CANADA.

Jerusalem. A letter from Jerusalem of the 23d ult., confirms the intelligence that the disturbances in the mountains of Sichem, which at one time menaced all Palestine, had been put down by the energy and tact of of Kiamil Pacha, the governor of the province. The Christian communities of the Holy City were so grateful for this functionary's good government, that they had signed an address to the Sultan, thanking him for having nominated him. The Pacha, when the letter left, was about to march from Jerusalem with the troops which he had collected, to repress the disturbances in the province of Hebron, got up by Abd-er-Rhaman. Sir Moses Montefiore had arrived in Jerusalem, with, it was supposed, firmans authorizing the foundation of several religious establishments, and even a synagogue for the Jews.

Storms in the East. We learn from Odessa that great devastation has been caused in the neighborhood of Nickolaieff by a terrific storm, which took place on the 2d inst. The banks of the Bug were overflowed, and a great number of houses torn down, the Nickolaieff and Constantino batteries destroyed, and the trenches filled with water. All communication with the Crimea had been temporarily stopped. The Crimea had been visited with a storm of the same violent character which had caused the Belbek and the Salghir to overflow their banks, and spread destruction far and wide.

Locusts in Piedmont. A letter from Ponalba published in the Corriere Mercantile of Genoa, state that the whole of that district has been suddenly invaded by locusts, which besides committing their usual ravages, have poisoned the waters of the springs and cisterns, where millions of them have been drowned.— The water has become so deleterious that sixty-three persons have already died from the effects of it. The people, struck with terror, at this calamitous invasion, are leaving the district by hundreds.

Life in Constantinople. From Constantinople we hear the most bitter complaints respecting the murder, robbery and pillage, which are of such daily occurrence there as to have rendered life almost insupportable. The conduct of the French gendarmes also, who exercise the police administration, has given rise to great dissatisfaction, on account of their frequent entrance into the harems, to the annoyance of the civil and religious feelings of the Turks.

Fire in Hungary. A fire recently broke out in a large barn at Debreha, in the Comitate of Gomore, in Hungary, and, being fanned with a high wind, extended with extraordinary rapidity to the adjacent buildings, and could not be extinguished until two-thirds of the town were entirely destroyed. The destruction comprised two churches, one Catholic and the other Protestant, the Town Hall, and the Children's Asylum, both of which had been newly built, most of the public edifices, and several hundreds of private houses. The number of inhabitants deprived of shelter amounted to some thousands.

The War. The most important item in the news from Turkey is that a strong Russian division is marching on Erzeroum, and that all the disposable Turkish forces in Anatolia are hastening towards the same place.

A private letter from the French Camp, dated 6th of August, says:—"It is expected that a general bombardment will be kept up for six days before storming. The whole of our tremendous batteries will open at once."

It is said that a contract has just been made by the Minister of War, for clothing for 400,000 men, besides the ordinary supplies for the year.

Within the last few days a hydraulic packet in Liverpool packed over 120,000 bags, to be sent to the United States for the conveyance of corn and grain to this country. These bags, it may be worth stating, were brought hither with rice and linseed, and they are produced at so small a cost in India, that they can be here repaired, packed, and sent out at a much less cost than they can be made for in the States.

On occasion of the Emperor's *fete*, his Majesty has again extended his clemency to convicted prisoners in a most remarkable manner. Out of 878 soldiers condemned to punishment, 577 receive full pardon, and 301 have a mitigation of punishment; 375 military prisoners have also been the objects either of pardon or reduction of punishment; and 37 individuals sentenced by councils of war have likewise received remission of punishment.

A pony and an ass, belonging to Mr Ledson, miller, Flyingdales, near Whitby, Yorkshire, were recently severely stung by bees from hives in a garden beside which the two animals had been left fastened by their owner. The ass died on the following morning, but the pony survived the injuries inflicted upon it by the insect assailants.

It is stated in the Brussels journals that the intention of the English Government to raise an Italian Legion has caused a painful sensation at Vienna.

The telegraph between Constantinople and Shumla is complete, and in a few days will be in working order, when news from Constantinople may reach London in 18 hours.

Accounts received from Odessa inform us that in Great Russia the crops have been almost completely destroyed by drought and hail.

Preparations for the Attack on Sweaborg.— Despatches from the fleet off Sweaborg, from the 1st to the 7th of August, give the progress of the preparations made and the expectation cherished in regard to this strong fortress. The English force employed consisted of six line-of-battle ships, ten steamers, fifteen gun-boats, and sixteen mortar vessels; total, 47 vessels of all kinds. The French had two line-of-battle ships, six gun-boats, and five mortar vessels; total 13 vessels; making a total of 60 vessels, exclusive of tenders, hospital ships and store vessels. On the 6th boats were sent in at midnight to sweep for infernal machines. The French proposed to erect a mortar battery on one of the islands, and provided themselves with facines, sand bags, &c., &c. The mortar vessels were all supplied with extra artillerymen as relief, so that when the bombardment began it need not cease for lack of gunners, an extra ammunition ship was attached to the squadron. The rocket boats were all got ready for service. The French were very desirous to attack the town of Helsingfors.

Erzroom. Dates from this Turkish city are to June 18th. This is the only station of the American Board in Turkey which seems to be directly endangered by the war. The Russians were then around Kars, 30,000 strong; while the Turks numbered but about 12,000 men,— and though they were well supplied with food and ammunition, the odds were greatly against them. Should Kars be taken, Erzroom would be the next point of attack. The missionaries had no intention of fleeing. Trusting to their country's flag and passport, and their holy calling, they had resolved to stay by till the last.

Appointments.

CAMP MEETING.

The Lord willing, there will be a Camp Meeting in Carmel, Me., near Carmel village, to commence on the 18th day of Sept., in the evening, and continue over the Sabbath.

We request the Brn. to make arrangements to be on the ground early on the 18th, in order to erect tents for the accommodation of the Brn and others who may attend.

As there will be no boarding tent on the camp ground, we especially request all to bring what bedding, tents and provisions they can conveniently. Provision will be made in the tents for the Brn who may come from a distance. There will be teams at the Depot to convey all who may need such help to the ground.

We earnestly invite all who differ from us in faith, to attend and give us a candid hearing.

We desire all to come, as we entertain no sectarian opinions; and we hope our ministering Brn from the west will not neglect to attend, should an opportunity offer. We desire that whatsoever we may do or say may be for the glory of God and the salvation of mankind. "Come over and help us" in the name of the Lord. Amen.

In behalf of the Brn.,

John Billings,
George W. Brown,
Samuel Bragg,
Henry Perkins.

August 29th, 1855.

Br. I. Turner will preach at Salem on Sunday, Sept. 9.

Br. Edwin Burnham will preach at Salem on Sunday, Sept. 16.

By Divine permission I will preach at
New Bedford, Sept. 7,
Head of the River, Sept. 8,
Lowell, (Kirk St.), Sunday, Sept. 9,
Boston, Sept. 10,
Lowell, Sept. 12,
Nashua, N. H., Sept. 13,
Manchester, N. H., Sept. 14,
Concord, N. H., Sept. 15,
Croydon, N. H., Sunday, Sept. 16.

In relation to the above appointments on Sundays, there was a mistake as previously arranged in the Crisis.

W. Sheldon.

Providence permitting, I will meet with the Brn. at
Saxon Tannery, Sept. 7.
North Adams, Sabbath, Sept. 9.

H. Pratt.

GROVE MEETING, IN SOUTH HAWLEY.

There will be a Grove Meeting in South Hawley in a beautiful grove, (directly opposite the tavern of Levi Holden,) to commence, Thursday, Sept. 20th, and continue over the Sabbath. Should the weather be unfavorable for meeting in the grove, a large and convenient Hall will be furnished free of expense. Brn. coming from a distance, can find board, lodging and horse-keeping at much reduced prices at the tavern, and a free table spread for the worthy poor.

Brn. R. V. Lyon and Wm. Sheldon are expected to attend the meeting; and other preaching Brn. are invited to attend, as the Lord may direct; who can preach to us the Gospel as preached by Abraham—and the kingdom as preached by Prophets, Apostles, and Jesus, and the things noted in the Scriptures of truth relative to these subjects.

C. H. Rice, for the Brn.

West Hawley, Aug. 23, 1855.

I will preach, if the Lord will, at Kenduskeag, the 2d Sabbath in Sept.

J. Couch.

Br. Couch will preach at [illegible], Friday eve., Sept. 7.

West Hawley, Sabbath, Sept. 9.

NOTICE.

There will be, if the Lord permit, a Grove Meeting held at Casco, Me., to commence Friday, Sept. 14th, at 10 o'clock A. M., and continue over the Sabbath.

For the Brn.,

Jesse Partridge.

Brn. R. D. York, J. L. Howard and [illegible] Partridge will be present.

N. B. It is the request of the friends at Casco, that Br. F. H. Berick, or J. Couch would be present.

NOTICE.

A Camp-meeting will be held upon Caldwell's Manor, C. E., one mile west of the village of Chareuceville, upon the road leading to Ash Island, Rouses Point and Sandy Corner, to commence Wednesday, Sept. 12th, and continue over the Lord's day, and as much longer as the good of the cause may seem to require it.

As this is designed to be a general meeting of Adventists in all this section, it is hoped that *all who can, will come* up to this "feast of tabernacles" with provisions and tents, prepared to stay and labor through the meeting for themselves and others. This meeting has been appointed for the single purpose of glorifying God, by being a means of preparing subjects for His everlasting Kingdom soon to be set up. Let those in the vicinity, who may see this notice, circulate the appointment as widely as possible; and let each one remember the responsibility that God has laid upon them in this matter, and act in view of a solemn and speedily approaching Judgment, that shall decide the eternal destiny of each, according to their deeds.

Elders S. W. Thurber, and B. Reynolds are expected to preach the word; also any other of God's ministers who may feel it duty to attend will be cordially received.

Deacons H. Cohon, S. Young and I. Spear have been appointed to act as a committee of arrangements.

In behalf of the Church,

C. P. Dow, Pastor.

East Chazy, Aug. 10, 1852.

Vernon, Aug. 12, 1855.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground, to commence on Monday, Sept. 17, and continue over the Sabbath. Brn. and Srs. from the East and West, North and South, prepare for this gathering, and let your prayers be continually ascending to our heavenly Father for the prosperity of this meeting, that every thing may be conducted with an eye to His glory.

There will be a boarding tent on the ground, and horse keeping near by.

In behalf of the church,

J. Frost.

GENERAL CAMP MEETING.

Providence permitting, there will be a general Camp Meeting in Cheshire, one half mile from the depot, commencing Monday, Sept. 10, to continue over the following Sabbath. We hope all, far and near, will take an interest in this gathering, and make it a special subject of prayer. Hope they will come on Monday morning, and pitch their tents in good faith, with a full expectation, that with the divine blessing, it will be a meeting that will tell on saint and sinner, not for party, but for God and truth.

Provision made for horse keeping, and a boarding tent will be kept on the ground at which board can be obtained at a fair price.

Preachers invited to attend, Brn M. Batchelder, J. Hemenway, J. Couch, H. Pratt, and others.

Alonzo Cummings,
For the Brethren.

Cheshire, Aug. 4, 1856.

Notices.

The Gospel Vindicator; or Bible Truth Defender: being a variety of popular fables scripturally exploded; viz: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office.

W. Sheldon.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, *prepaid*.

W. Sheldon.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

W. Sheldon.

☞ Bro. Brower's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H.

Price, single, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Elder Miles Grant's P. O. Address is Boston, Mass. Telegraphic dispatches directed to 167 Hanover St., Boston.

Br. Dan. Dole: We do not know where you can procure that chart unless it be of Br. O. Hart of Concord, N. H.

Bro. Lazell: all right.

Br. J. Hemenway's P. O. Address is Worcester, Mass.

Notice. Friends may address me at Sturbridge, Mass., for a short time.

W. Sheldon.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

F S Axe, J Pulsifer, B P Manning, J Gordon, A Lawrence, J J Johnson, N Reed, I White, man, J How, Mrs A Brown, L Alden, O Newell, A Newell, L Allen, A Hitchcock, W M Brown, G. Hale, M A Nevens, B Avery, H Alden, O G Smith, S Currier, E S Walker, N Atkins, B Jennings, P Rice, C H Rice, A Williams, K F Woodford, D W Johnson, A B Tracy, [illegible] H Harrington, [illegible] A Smith, J Ackerman, M L Clark, [illegible] [illegible] J S Bacon, [illegible] L Adams 31, A [illegible] [illegible] Holt 12, K [illegible] for poor 50 cts, M L Clark for poor 25cts, a friend paid for [illegible], C J Brown 13.

For The Crisis.

The Overcomer.

"What is a Christian? Is it one that acts
A little while on life's important stage,
While loud applause from multitudes is ringing?
Holding aloft his sword in fierce defiance,
While yonder sleeps the foe, and all is peace,
And "distance" with its magic pencil lends
"Enchantment to the view?"

Ah! hear him boast
Of his great valor, and his warlike spirit,
The while his path lies o'er a flowery plain,
Where there are neither trials to o'ercome,
Dangers to meet, or sorrows to dishearten.
But is this butterfly adventurer
A Christian soldier? See the coward flee
The first approach of danger, murmuring at
The least delay; and soon he groweth weary,
And looketh back to servitude and pleasure,
Hastens to kiss the soil and hug the yoke
Of slavery; foregoes a kingdom, rich
With future blessings, for his present ease.
He asks his good things now; his portion here;
And risks the future.
But is not this a Christian? No, 'tis but
A hideling hypocrite; a loathsome name;
A blot upon the precious cause of truth;
A whited sepulchre of bones, and blood,
And all uncleanness.

But echo still repeats, "what is a Christian?"
From Inspiration's volume I will answer.
It is an Overcomer. Aye, 'tis one
Who counteth well the cost; digs deep to place
His trembling feet upon a firm foundation;
Nor leaves the rock, when tempests rage around,
For false and fickle sand bars. See! he bares
His ever faithful bosom to the storm,
And meekly bows his will to the commands
Of God. Still, step by step he overcomes,
Till he is master of each wayward passion.
Cold, infamy, and hunger, only make
Him more importunate; he loves to trust
His Father; pleads to be remembered with
The lilies of His care. His energy
Is not from impulse, but whene'er he views
In prospect, scenes of grief and danger great,
All tremblingly he flies to Jesus; fears
To trust himself amid temptation strong,
Yet, when to closest combat brought, he's firm,
Would rather spill the last remaining drop
Of his heart's blood, than yield to Satan's power.
At pleasure's altar he is never found,
Nor 'mid the proud and gay who scorn the poor,
Thanking their God they're "not as other men!"
But in the wretched hovel, where the weak,
The sin-sick sufferer and the penitent
Mingle their tears and groans, the Christian is!
He hears the mourner's cry—the orphan's wail,
And with a ready sympathy imparts
His aid to all; feeling within his soul
The blest assurance of the Holy Book—
"One is your Father, even God; and ye
Are brethren!"

And he has searched the Book of books with care;
And while his fellow men have slumbered on,
The page of inspiration to his eye
Has lighter grown, as by his nightly lamp
He conned it o'er and o'er, and patiently
Studied and toiled as for a hidden treasure.
Neither has he relied upon himself
For wisdom to dissect the mighty fabric.
For wisdom he has prayed and wept, until
He has obtained it; till the light has shone
On the dark page prophetic, and like some
Mild silvery star, it sheds its welcome light
Upon his pathway.

Once having bought the truth, he sells it not,
Though all the world in solid phalanx joined,
Advance to give him battle, undismayed
By force, or numbers, manfully he wields
The sword of truth, and though, perchance, cast down,
Is not disheartened, but unyielding stands,
As long as God and truth stand by his side.

And so he overcomes The God of love
Stands ever by the Christian soldier's side,
Giving him strength to battle in the strife.
And when at last the deadly conflict 's o'er,
His God will bid him enter into rest,
For he hath fought, and struggled, and endured,
And is an Overcomer!

VESTA N. CUDWORTH.

CHARLEMONT.

For the Crisis.

Hymn,

For the Cheshire Campmeeting.

Once more let us meet in the green wild-wood bower,
Once more pitch our tents 'neath the old forest trees;
Inured, like good soldiers, to sunshine or shower,
We'll bare our wan brows to the health-giving breeze;
The heart's richest tribute, though humble we'll offer,
On truth's sacred Altar with incense of love,
All broken and contrite, to wait and to suffer,
Till called to rejoice in the Eden of love.

May peace crown our Altars where trusting hearts gather,
And fragrant the incense of prayers that ascend;
May heartfelt devotion guide loving ones thither,
And [illegible] till the [illegible] end.
No [illegible] should damp or dim [illegible]
Though oft disappointed, with unyielding grasp
[illegible]
And bear the redeemed ones to glory at last.

If these fading [illegible] bright visions unfolding,
[illegible]
[illegible]
[illegible] the Home Land, so dimly [illegible]
[illegible]

Onward and upward by [illegible] we soar,
[illegible] Kingdom,
And but a few waves roll between us and Home.
Let earth's shadows dim not the meek spirit's lustre,
Though marred is the visage, and care-worn the brow,
Let kindness and patience around the heart cluster,
And guide us through suffering, ever as now.
We may ne'er meet again, till we hear the last trumpet,
And meet the loved ones from the dark prison tomb—
Then come to the meeting, and share the last conflict,
And soon we will rest in our blest Eden Home.

VESTA N. CUDWORTH.

CHARLEMONT.

One by One.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going,
Do not seek to grasp them all.

One by one thy duties wait thee,
Let thy whole strength go to each,
Let no future dreams elate thee,
Learn thou first what these can teach.

One by one (bright gifts from heaven,)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee,
Do not fear an armed band;
One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow,
Every day begin again.

Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passion hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching heaven; but one by one
Take them, lest the chain be broken,
Ere the pilgrimage be done.

(Selected.

"The Kingdom of God."

Extracts from a work entitled "The Kingdom of God;" a Discourse preached before the Synod of New Jersey, Oct. 17, 1849, by C. K. Imbrie.

1. The second point of difference respects the *nature* and the *accompaniments* of the coming "kingdom of God."

We all pray, "Thy kingdom come; thy will de done on earth as as it is in heaven." We all look with certain hope for the establishment of that kingdom.—We are all agreed that there is but *one* such kingdom; when the "earth shall be full of the knowledge of the Lord as the waters cover the sea." But a glance at the Church will satisfy any one, that as to the *nature and accompaniments* of that kingdom we are not all agreed.

What, then, do we mean by the king dom to come? Do we of the present day stand on the same ground with the disciples of old? Is the great object to which the prayer, and faith, and hope of the church now reach forward, the same with that for which all the children of faith, "who died in faith, not having received the promises," looked, and longed, and waited? What is this kingdom for which we pray?

Some of us reply, that it is *only* a spiritual kingdom. The glory of "the latter day" when the "kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given unto the people of the saints of the Most High," is a state which is to be seen and enjoyed on this side of the coming of our Lord.—If it is to last for a thousand years, then by so much, at least, is the advent of Christ postponed:—and hence, as they reason, to look for the appearance of the Son of Man in the clouds of heaven *now* is little short of absurd.

To confirm this view, almost every Scriptural expression concerning that kingdom is interpreted as figurative. Jesus is a *prophet* in person upon earth, and a *priest* in person upon earth, but never a *king*. The "sufferings" are literal, but "the glory" is not. He is really "led as a lamb to the slaughter," but He is never literally to reign "in Mount Zion, and in Jerusalem, and before His ancients gloriously," Isaiah 24: 23. From the wonderfully arranged birth in Bethlehem, Micah 5: 2; Matt. 2: 4-6; Luke 2., down to the riding upon an ass's colt, Matt. 21: 4, 5, and thence onward to the closing scene of "making his grave with the wicked, and with the rich in his death," Is. 53: 9-12; Mark 15: 28, all is literal, all is real; but *after* that all is elusive figure.

"Thy kingdom come"—a kingdom, in which no departed saint has any share—in which the Jewish people inherit no peculiar privileges—in which God's dwelling with men means only His spiritual presence with them just as now—a time of "joy in the whole earth," which is yet a time when the days of "fasting and mourning" because the Bridegroom remains "taken away from us," are continued—while to look for anything else—to expect the return and personal presence of Jesus, is esteemed a carnal view.

This is the kingdom for which we pray, and labor, and wait; a kingdom, perhaps near indeed, but which, if it come at all, comes far on this side of the Advent of our Lord, and leaves the Church under the assurance that the appearance of the "Son of Man in the clouds of heaven" need not be anticipated for certainly a thousand years.

Such, brethren, is the prayer on one side; and I need not add, that whether right or wrong, it is practically the meaning of that prayer in this age of the church, with two thirds of Christendom, and in our own country with even a larger proportion.

Now turn to the other view. Here you have the kingdom and the second coming of Christ strictly associated together.—This is insisted upon as indispensable to a right understanding of the subject. The coming of the King ("who has gone to receive for Himself a kingdom and to return," Luke 19: 11, 12) and the setting up of the kingdom, are contemporaneous. To pray for the kingdom is really to pray also for the coming of our Lord. It is contended that the Scriptures present this as the object of the church's faith and hope. We are to "wait for God's Son from heaven," 1 Thess. 1: 10; and it is to those who "*look* for Him, that He shall appear the second time without sin unto salvation." Heb. 9: 28. To dissociate the "coming" from the "kingdom," it is said, is to reduce you unavoidably to a single alternative. You either destroy the predicted kingdom, or you practically expel from the church the prominent gospel motive, of patient "looking for and hasting unto that day of God."

Again, these men consider that as the words respecting Christ's humiliation are literal, so they see not why the words respecting the glory are not literal. If "God manifest in the flesh" must *be born in Bethlehem*, because thus it is written by the prophet, "And thou, Bethlehem, art not the least among the princes of Judah, for out of thee shall He come who is to be the Ruler of Israel," Micah 5: 2; why is not God manifest in the flesh, even the Lord of hosts, *to reign in Mount Zion and dwell in Jerusalem*, because thus it is written by the same prophet: "And I wi l make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even forever?" Micah 4: 6-8. As the "man Christ Jesus" was literally "despised and rejected of men, a man of sorrows, and acquainted with grief," they see not why the Lord God shall not literally give unto Him the "throne of his Father David, and his kingdom, to order it and to establish it with judgment and justice, from henceforth even for ever?" Is. 9: 7.

They give hints also thus:—The Jew says, "We have heard out of the law, that Christ abideth for ever, and how sayest thou, the Son of Man must be lifted up? (signifying, of course, what *death* he has died.) Who is this Son of Man?"—John 12; 33, 34. But the Jew was wrong. He stumbled at a *crucified* Christ by metaphorizing away the *sufferings*.—The Gentile answers: "We have heard out of the gospel that Christ having suffered hath ascended into the heavens, and sitteth on the right hand of God." Seeing then that "He ever liveth to make intercession," Rom. 8: 34; Heb. 7: 25, how sayest thou that "the Son of Man shall return, having received for himself a kingdom, and shall appoint unto one servent ten cities and to another five? shall we have this *man* to reign over us? Luke 19: 11-28. But may not the Gentile be wrong, and stumble by metaphorizing away the *glory*?

In fine, these men associate the coming of Christ and the kingdom, thus:—

"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead, *at his appearing and kingdom*," 1 Tim. 5: 21.

And again:—

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the *appearing* of our Lord Jesus Christ: which in his times He shall show, who is the blessed and only Potentate, *King of kings and Lord of lords*." 1 Tim. 6: 13-15.

And they speak of the *time* of the kingdom and its *concomitants* thus:—"And the seventh angel sounded; and there were great voices in heaven, saying, Thy kingdoms of this world, are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." What is this? We reply, "The latter day" glory. "Are we all agreed upon this?" "Yes, all: we all preach it." "very well, read on." "And the four-and-twenty elders, which sat before God on their seats, fell upon their faces and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." Rev. 11: 15-18.

Now here, say they. are the *coming kingdom* (as universally admitted,) the first resurrection with its adjudged rewards, and the "gathering out of the kingdom all things that offend and them that do iniquity," put closely together.

Such, then, is the difference. Brethren! certainly in an age of missions these things may not be thrust into a corner.—Consider a moment. Do we need to be told, whatever be our theory of the millennium, that it is a clear doctrine of the word of God, that the church is to look, and long, and wait for the real, visible second coming of the Lord, and that we are to take heed, watch and pray; for we know not *when* the time is?" Mark 13: 33.

See, how the exulting faith and hope of the faithful minister postponed his rejoicing in his converts to Christ, until the joy of that hour, "For what is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ *at his coming*?" 1 Thess. 2: 19. See the yearnings of an apostle that his hearers may "be accounted worthy to escape all the evils which shall come to pass, and to stand before the Son of man."—"To the end that he may establish your hearts unblamable in holiness before God, even our Father, *at the coming of our Lord Jesus Christ with all his saints*."—1 Thess. 3: 13. Is it the hour of the believer's death, and his peace and hope in that hour, upon which the apostle's prayer terminates? Nay, but, "I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5: 23. What is the object to which the apostles directed the diligence and hope of the people of God? "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ." 1 Pet. 1: 13. What is it, in a word to which the longing eye of the child of God has been directed, at every time, when he has commemorated the sacrifice of his Lord? Does he not 'show forth the Lord's death till he come?" 1 Cor. 11: 26. Faith, at the same moment, turns to "the sprinkling of the blood of Jesus Christ," and then "blesses God who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time; wherein she greatly rejoices too, though under manifold temptations, that her trial may be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Pet. 1: 2-7.

We all consider this point as settled.—Indeed, the only wonder is that it need be repeated. Now, brethren, if it be true, as is stated, that any received view of the kingdom is practically driving out of the church "that blessed hope, even the glorious appearing of the great God our Saviour," who will affirm that this in no important matter?

The Scriptures, throughout, inform us that when Christ does come, he shall come as a "thief in the night." When they shall say peace and safety, then sudden destruction overtakes them and they shall not escape." 1 Thess. 5: 2, 3.—This solemn question then, is proposed to us. Suppose that Christ were to come now, where would you find an age of the world where both the world and the church were lulled into a deeper security on this subject than just at this moment? Is a man to be regarded as a troubler in Israel, then, if he cry to the secure church, "Be ye, therefore, ready, for in such an hour as ye think not, the Son of man cometh?" Matt. 24: 44.

But it is replied:—We do not admit the doctrine. We expect a kingdom to be set up before the Advent; but do we not admit also Christ's speedy coming as a thing possible? Let us understand this. Do you mean that it is possible that there may be no "filling of the earth with the knowledge of the Lord"—that there may be no universal kingdom? Is it possible, that the church may, after all, be mistaken; and that she may have been under a perpetual illusion concerning all that the prophets have spoken?" None of us will allow this. Or, perhaps, you mean to take the other ground, and associate the advent with the kingdom. If so, then we are so far agreed. But we earnestly ask, is there no other alternative?

Is it true, however, that the present theory of the coming kingdom is exerting no baneful influence? Let us feel the pulse of the church a little to determine.

Says one, in commenting on the closing words of the Apocalypse; "It ought to be noticed that the prayer, 'Come, Lord Jesus,' in its full and complete sense, as calling upon the Lord to come in the 'clouds of Heaven,' and wind up sublunary affairs, and enter on His overlasting kingdom, is not to be offered, until the prophets are fulfilled, the morning of the Resurrection about to dawn, and the Son of man visibly to reappear." Now, what is this but to state that the church is not *now* to expect or to long for the coming of her Lord? Brethren! was Peter wrong in urging us to "look for and haste unto the coming of the day of God?" 2 Pet. 3: 12. Was James wrong when he sustains the suffering saints by the assurance, "be patient, brethren, for the coming of the Lord draweth nigh?" James v. 8.—Was Paul wrong when he gave vent to the laborious eagerness of the whole suffering church of God? "We groan within ourselves, waiting for"—what? any time of relief on this side of the advent? No—but waiting for "the adoption, to wit, the *resurrection of the body*," Rom. 8: 23. Paul's ardent longing overleaps every intervening event as unworthy of a thought, and hastens with fond hope to the time of the resurrection of the dead.

For the Crisis.

Letter from Br. S. H. Waldron.

PORTLAND, June 3d, 1855.

Our disappointment in respect to the time of our Lord's coming, I understand to have been in consequence of believing that the darkening of the sun marked the end of the 1260 years.

Matthew says, "immediately after the tribulation of those days shall the sun be darkened;" not after those days, but after the tribulation of those days.

Mark says, "but in those days after that tribulation the sun shall be darkened, and the moon shall not give her light." &c.—Here we have it again in those days, and not after them. After that tribulation the sun was darkened to show us where it ended in those days. I would just say that Matthew and Mark speaking of those days being shortened for the elect's sake, have reference to the 1290; but after they are shortened, those days have special reference to the 1260, or the time that the saints were in the hands of that cruel power spoken of in Daniel. From this and parallel scriptures in Daniel and John we naturally supposed that the tribulation ended with the "time, times and a half." But God saw fit to put a stop to this bloody persecution a little before the 1260 days ended, and signified it by the darkening of the sun, From May 19th, 1780, the Church found no more trouble from Papacy, although she was still under its dominion, or in his hands.

We have great reason to thank God and take new courage that we still have light and can rejoice in it. Truly the vision never looked plainer to me than now. Through all my trials and disappointments I never came so near saying that the days were ended, as I did when the 19th of May passed; but the Lord has been pleased to show me the truth, and save me from spiritualism. So I still remain a literal Adventist, waiting and looking for a literal Jesus and a literal resurrection at the end of the days. What greater blessing can we expect at the end of the 1335 days, then that which is promised at the end of the 2300, when the Church is to be cleansed from all sin, and the earth from the curse, which constitutes the cleansing of the sanctuary? Then God's people will have a blessed time on high and holy ground in the Kingdom of God. All Bible numbers are profitable in their place; but if one is more important than another, it is the 2300, especially at this present time; for by it we can find where the 1260, 1290 and 1235 days end. If we can prove that the commandment to restore and to build Jerusalem went forth in the fall of 446 B. C., we cannot begin to count our 2300 until a year from 446, which would be in the fall of 445, when we can reckon one year past, and so on down to the fall of 1855, where we can truly say the days are ended.

If we get the first number right, the vision will come together like clock work, and at the proper hour it will speak and not lie.

S. H. WALDRON.

For The Crisis.

Letter from Br. A. F. Porter.

PHILADELPHIA, 1855.

Dear Br. Merriam:—How careful ought we to be to make our calling and election sure; that so an abundant entrance may be ministered to us into the everlasting Kingdom. How careful to keep our garments unspotted from the world. Let us hold fast the profession of our faith without wavering: for he is faithful that has promised. And let us consider one another, to provoke unto love and good works; for "we are made partakers of Christ, if we hold fast the beginning of our confidence steadfast unto the end."—But, dear Brn., what a sober thought! To whom sware He that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should come short of it through the same unbelief or want of faith in God's word and promises. For all these things happene unto them for examples to us upon whom the ends of the world are come.

Let our faith then no longer stand in the wisdom of men, but in the power of the living God. Let the word of God beget faith; MIGHTY, POWERFUL, VICTORIOUS, PURIFYING FAITH. Let us seek deep, intelligent and powerful convictions. Let the conviction of things hoped for allure and attract us. Let us have faith in the truth, and in Him who has uttered it.—This is the faith we need now at this trying moment, when the whole world is saying every vision faileth. See Ezek. 12: 21-28 verses. But God's word will be vindicated, for at the end it shall speak and not lie; it will surely come it will not tarry. Let us therefore spend the few remaining days in communion with God our Father and the Lord Jesus Christ our elder Brother.

Let us come before God to be filled with Christ, to be absorbed in Him, His life, His perfections, His person. Let the confession of our failure and nothingness in ourselves be made the plea that we may be filled with Him.

And now may the God of peace who brought again from the dead our Lord Jesus Christ, that Great Shepherd of the sheep, make us perfect in every good work to do His will, and preserve us unto eternal life through Jesus Christ our Lord.

Yours in hope of eternal life.

A. F. PORTER.

For The Crisis.

Letter from Br. D. A. Jones.

WEST KILLINGLY, Ct. Aug 23, '55.

"And the King shall answer and say unto them, verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Matt. 25: 40.

It seems by this, that Christ plainly teaches, that by our acts of kindness and benevolence toward the Lord's poor we are to be judged; for He says in the same ch. v. 45 "Inasmuch as ye did it NOT to one of the least of these, ye did it NOT to me."

I therefore hope all of the readers of the Crisis that are able to labor, and are in comfortable circumstances, will remember the Lord's poor (that want the paper and are not able to pay for it,) as they wish the Lord to remember them when He comes into His Kingdom.

Your unworthy Br.

D. A. JONES.

For The Crisis.

Letter from Br G. W. Waterhouse.

TOPSFIELD, Aug. 12th, 1855.

I have been sorely disappointed in not meeting the Lord, at the time when I did believe the prophetic periods would end; but, bless the Lord, I do not feel discouraged, I do believe that the Lord has been with all His true children in this movement, and I can praise God for this good cross-bearing way in which we have come. I call it good; for it enables me to cut loose from this wicked world, and to love God and his holy word more, and to serve Him better.

O may the Lord bless you, Br. Merriam, and finally save you in His Kingdom with all His faithful children, is my prayer.

From your Br. in Christ,

GEORGE W. WATERHOUSE.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, SEPTEMBER 15, 1855. VOLUME 2.—NUMBER 5.

THE WORLD'S CRISIS,

Published by Believers in the Speedy Coming of JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. Jonas Merriam, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } Publishing Committee.

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

A few more thoughts on the subject of Sacrifice.

By Sr. B. Mathewson.

Within the precints of Judea, resides a rich young Ruler of the professed people of God; affable, chaste, truthful, honest; and though in authority, he renders implicit obedience to his parents; benevolent even to the golden requisition of the Messiah—loving his neighbor as himself!

Though very rich, and occupying a post of national honor, he appears humble!—He hastens to render honor where it is due. Yes, he so far forgets the dignity of his station, as actually to run, and kneel before the Messiah as He journeys that way; and not only kneels, but makes inquiry in this humble posture of the "Good Master" to know what more is requisite to secure him an inheritance in the Kingdom of God? Important question! who would not listen with the most profound attention to hear the answer of the Judge of all the earth to a character like the above mentioned? Surely, what more can the Good Master demand? Let us open our ears wide, with our attention fixed close on the subject, and we shall soon hear—ah what? The Good Master calls for a SACRIFICE!!! Not the sacrifice of goats or calves to burn on Jewish altars—but a sacrifice that imparts vastly more sorrow to the young Ruler's heart.

Yes, the Good Master requires a disposal of his vast possesions for the benefit of his poor fellow beings! and a life of itineracy—the cross of all reformers.—Yes, in this case, that pleasant home must be abandoned for, it *may* be, hardship.—Temporal goods the Master has none—no home—not even "where to lay His head!" The Good Master himself begins this work of sacrifice for the benefit of the human family. He would have his followers do the same. He voluntarily laid by His own glory and honor enjoyed among a higher order of beings that delighted to do Him reverence, and condescended to come among a degraded race, in order to raise them from degradation to the high estate of Kings and Priests unto God! and to an heirship with himself!! Whoever therefore would be His disciple, should count the cost and understand it is self-sacrifice to commence with, and it is self-sacrifice all the way through. The Good Master affirms, unless we deny self, and become cross-bearers, we cannot become His disciples, of course cannot remain *His* disciples when we cease to do this.

As God has always required a spirit of sacrifice, under the old as well as the new Covenant, let us, for a moment, look at the motive that actuated this demand. God never makes a demand unless it be for the good of those of whom it is required. Surely, the *Maker of all things*, has enough at His disposal, without calling upon us poor worms—unless He sees a necessity in *our* case for such demand.

After the fall of man, *selfishness* became a trait so apparent in his character, it would appear God saw it necessary to impose ordinances on His people that cost a sacrifice, as the most effectual antidote for this sinful and ever disagreeable propensity, when not under the controlling influence of the more noble moral organs.

A command to give to each other at the period when sacrifices were instituted, would have seemed superfluous, because there were but few people, and a great, rich world before them, each could take what they pleased. But God must have a sacrifice dedicated to himself that costs something. He no doubt saw the liability of slight value being set on that which costs little or nothing, and so *vice versa*. It is said, "Abel brought of the *firstlings* of his flock." Maimonides says this expression signifies the fattest and best of them. Yes, God demands the *best*! and why? unless it be to modify or conterbalance the principle of selfishness, which is strikingly developed in all nations of the earth?

It is true some of those sacrifices point us to the *great Sacrifice* offered on Mount Moriah for the expiation of human guilt; and it was no doubt one great design of the Lord to keep this great Sacrifice before the mind. But if this had been all, would not the ordinances have been less imposing and expensive? The two Christian ordinances now left for our observance are equally significant; but attended with little inconvenience or expense.

If God saw *sacrifice* to be an indispensable necessity for our benefit, shall we as much as even *desire* to thwart His wisdom? If so, we may rest assured of a failure in accomplishing so base a design. Under the old Covenant, where existed less glory than under the new, (2 Cor. 3, 10,) the Lord was *particular*, as to what was offered to Him—it must be *perfect* in its nature. Says God, "whatsoever hath a blemish ye shall not offer; it shall not be acceptable for you: for any thing that hath any evil favoredness is an abomination unto the Lord." If one should read this who ever tried to ease his conscience towards the poor by giving a few old tattered garments, which it was rather a convenience to become dispossesed of than otherwise, let him read this Scripture again, and a hundred others with an exact corresponding sentiment, and ask himself whether he has obeyed God in lending Him the *very worst*, instead of the *very best!!* God saith, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

The Lord save me from the *pay* of such evilfavored sacrifices. Mal. 1: 19 tells what may be expected as a remuneration in such a case. "But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord." Obey God first, and risk consequences.

Do you sometimes fear future consequences when there is a call for one of your two coats? (Luke 3: 11.) Do you begin to feel it necessary to make a little investment for the future? Allow me to advise you to make sure of a purse or bag that will never wax old—a bank that will never fail—where moth will not corrupt, or thieves approach, or fire destroy. The Master forbids our laying up treasures here, and gives as a reason that "where your treasure is, there will your heart be also." The Sacred Oracles afford us many patterns of liberality, relative to sacrifice, when indeed their own supply was quite limited. One or two will now serve our purpose.

That good man who obtained such favor in the eyes of the Lord, that He preserved him a year on the surging billows of the great deep, amid the dissolution of the entire race—as soon as he is permitted to set his foot on terra firma, attends immediately to the erection of an altar for the Lord. Though winter was fast approaching, it being about the middle of our November, he makes no provision for himself or family until he has sacrificed one of every clean beast, and of every clean bird, of the few now left on the earth.—Some might have thought him imprudent in sacrificing thus liberally; for, be it remembered, this was of his own free will, God had not yet stipulated the amount to be sacrificed, *but it pleased the Lord*.—The record says He "smelled a sweet savor," and then made the gracious promises of preserving the seasons, &c., while the earth remained.

Next, we will notice the widow of Sarepta—her obedience to God in first sacrificing the little she had, and risking future consequences. God manifested His pleasure in her case by a miraculous supply of the provision she had so nobly sacrificed in behalf of His Prophet!

By this time I think we shall see the necessity and safety of sacrificing the most valuable things we possess unto the Lord; though it be as near as our right hand, or eye, let it go.

Are we the children of Abraham?

Ans. If we are Christ's. (Gal. 3: 29.) How can we claim this personal relationship, unless there is a strong affinity in point of sacrifice? This spirit of sacrifice secured the promise of God to Abraham, Gen. 22: 16. "By myself have I sworn saith the Lord: for thou hast done this thing, and hast not withheld thy son, thine only son." Then follow a list of gracious promises, Gen. 22: 17, 18.

Having thus far considered the necessity of sacrifice, it may now be well to guard against another evil to which poor, weak, human nature is liable; for so miserably weak is man, he cannot stand erect without the application of the plumbline of truth on both sides. Apply the truth on one side, he is almost sure to lean on the other, so that he fails of being an upright walker. He will profess to obey some commands, at the expense of a plain violation of others. Thus Saul, 1st Sam. 15, did not wholly disregard the commandment of the Lord, but laboriously performed a part of the work God assigned him, and justified himself with this.—Though in the very act of disobedience, yet he could meet God's Prophet with a confidential air, saying, "I have performed the commandment of the Lord."—Whether he had made himself actually believe that commencing right would meet the demands of high heaven, we cannot determine; but certain it is, there now exist many instances of this kind—performing what is agreeable to themselves, then confidently affirming they have performed the commandment of the Lord, without so much as touching the *cross*.—This case (though not an exact parallel) brings to mind the unwarrantable means employed by many in these last days to obtain the treasures of this world, with the idea of giving them to the Lord!!—For instance, look at the different species of gambling so extensively practised in the houses dedicated to God, in order to obtain costly trappings and ornaments for the same!! What, think you, would be the language and conduct towards such, of Him that was born in a manger, and ever found in poverty's vale? Think you, it would be less severe than that employed on a similar occasion mentioned in John 2: 15, 16? If they deserved the scourge for just using the house of God as a mere place of merchandise, what shall be the reward of those who gamble and cheat to the utmost of their ability, for the professed purpose of furnishing and decorating the house of God? "Behold, to obey is better than" such "sacrifice." Would God, such sickly, hollow-hearted religionists could be made to feel the rottenness of their profession ere it be too late. It would be well for them to stop and inquire with David, Ps. 15, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" and listen attentively to the ans. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Is it working righteousness and speaking truth in the heart to be the abettor of those miserable, gambling parties? Would you like to go from one of these scenes to the judgment?—Let such consider on their ways, and burn incense to vanity no longer, Jer. 18: 15. But I fear my article is transcending profitable limits, and will close after a word of improvement by a brief recapitulation.

1st. The short history of that young man teaches us we may possess great moral worth, and, being destitute of the principle of sacrificing for God, come short of the Kingdom of heaven.

2d. That Jesus Christ sacrificed His riches and honor for the good of others, and that *His disciples must imitate* Him as their great exemplar.

3d. Since the fall, man's selfish propensities have been so prominent, that God instituted sacrifice as an antidote, which has ever been essential, in order to keep the Spirit of God. And here allow me to digress far enough to ask the readers whether their own experience does not attest the truth of this fact. After making a real sacrifice for God, do you not experience a holy elevation—a fitness for the society of God and Angels you did not realize before?

4th. God demands the *best and most perfect* as a sacrifice.

5th. God had the good of man in view in demanding a sacrifice.

6th. Our treasure must be laid up in a more secure position than in the present evil world for safe keeping.

7th. The sacred oracles afford patterns of great liberality in sacrificing to God, and prove the safety of thus doing.

8th. Man is weak—needs all the truth to keep him from leaning.

9th. There is danger in trying to ease our conscience by performing *part* of God's requirements, and then professing to have *performed* the commandment of the Lord.

10th. We should never use unlawful means to possess property with the siren delusion of appropriating it to the service of God.

Lastly, we should never consider any thing wasted that is sacrificed to God.—This I endeavored to prove in a recent article.

I must now leave you until you have time to read and digest, hoping I may share an interest meantime in your prayers.

Yours in the love of the truth,

B. Mathewson.

New Hartford, Conn., Sept. 1, '55.

For the Crisis.

Truth and Love.

Br. Merriam, beloved in the Lord:—My heart is deeply moved with the emotions of love and desire for the entire household, that they may be preserved blameless, unto the coming and Kingdom of our Lord and Savior Jesus Christ.—"God is love;" and the greatest manifestation of His love is the gift of His Son to save the lost children of men, and reinstate them in His love and favor: and that love being shed abroad in our hearts, our heaven is begun even in this mortal state, by loving God, His word, His will, His providences, and one another even as Christ has loved us. I am glad love abideth forever. "Great peace have they who love thy law, and nothing shall offend them." If others curse, love will bless; resists not when smitten; thinketh no evil.

As the ministers have taken different courses since last fall, I have been led to repeat the words of Christ with great solicitude; "who then is that faithful and wise steward, whom his lord shall make ruler over his household to give them their portion of meat in due season?" which I think is not always someting new, but to have their pure minds stirred up by way of remembrance, that they may be mindful of the words which were spoken by the holy prophets, and of the commandment of the Apostles of the Lord our Savior. Those truths that sustain the faith and direct the heart into the love of God, and the patient waiting for His Son from heaven, I think are meat in due season. The very fact that there are scoffers, and the holy Apostle said there should be, in the last days, whose language was to be, "where is the promise of his coming," sustains our faith; although lately they have changed their mode of expression, and confess they believe in the second Advent, but He is coming as a thief.—Can't know anything about the time, and there is nothing in the Bible to give us an understanding of time. Indeed they have got quite out of patience with us because we believe if we watch we shall know something more about the time.—And I pray that the same spirit which led us to acquaint ourselves with the words spoken by the holy prophets, who prophesied of the grace that should be brought unto us at the revelation of Jesus Christ, who searched what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," will also lead us to be mindful of those words, and take the prophets themselves, according to the commandment of the Apostle James, for an example of suffering affliction and of patience; remembering that the Lord is not slack concerning his promise.

How glad I am that we can rely on the the words of God whether spoken by prophets, Jesus Christ, or His apostles.—Blessed be His name forever. I love Daniel still—his selfdenial in refusing to eat of the portion of the king's meat—his example in desiring mercies of the God of heaven, when sought to be slain—his humility in confessing to the king, that the secret was not revealed to him for any wisdom that he had, more than any living—his fidelity in declaring plainly to Nebuchadnezzar, "The tree that thou sawest which grew and was strong, it is thou, O king, that is grown and become strong, and they shall drive thee from men," &c., his faithfulness in counseling him to break off his sins by righteousness and his iniquities by showing mercy to the poor—his faith in God to shut the lion's mouths—his sympathy for his people that lead him to examine the prophecy of Jeremiah where he learned about the seventy years that were to be accomplished in the desolutions of Jerusalem—his confessions of sin and the sin of his people Israel—his supplication for the holy mountain of his God—his minuteness in recording the wonders which he saw, and his anxiety to understand when they should be finished. And I think our adorable Redeemer did not lightly esteem the communications made to him by Gabriel, inasmuch as he quotes from him in answering the disciples questions about His coming and the end of the world—or Gentile rule. "When ye shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, (let him that readeth understand.)

When I read these words after I was awakened by the '54 argument, and led to give more earnest heed to the sure word of prophecy, the last sentence, "Let him that readeth understand," was truly weighty, not only because of the Author, but it was clearly evident that vast consequences rested upon understanding the subject which had days connected with it. The effect of these convictions led me to set my face to seek the Lord by prayer and supplication, confessing my sin, and the sin of my people in departing from the plain, simple word, which, if it had remained unadulterated by the traditions of men, would have shone brilliantly in this dark age of the world. Hence the need of the admonition, "Let him," &c. Do not hinder him, let the word speak for itself. And as I turned to Daniel to read respecting the abomination, I found I had no wisdom of my own, but as I was in the habit of seeking wisdom of God, I knew where to go, and found it good to remember His manner of dealing with His children in all past time. Many years was He communicating to Daniel, therefore I could not expect to understand all at once; but the work of humbling ourselves, and inclining our ear unto wisdom, and applying our hearts to understanding, crying after knowledge, and lifting up the voice for understanding, seeking her as silver, and searching for her as for hid treasure, that we may understand the fear of the Lord, and find the knowledge of God's plans and purposes concerning the children of men, as revealed in the Holy Scriptures, is the work of one's lifetime. The inquiry has often come up in my mind, shall we wait till we get all the light before we let it shine, lest we advance what we afterward may find we did not exactly understand? I think all experience will answer, no. For while we are learners, we shall find ourselves liable to mistakes; hence the importance of being converted and becoming as little children, and keeping childlike and teachable. God has not made us independent of each other, neither are we to look altogether on our own views, lest we get narrow and sectarian principles directly opposite to the spirit of Christ. Moreover God has ordained means for the perfecting of the saints, whose path is that that shines more and more unto the perfect day. Paul says, "blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in."

It is a matter of rejoicing that truth is mighty and will prevail. How important that we keep ourselves right in the sight of God, amid the variety of opinions that have been and still are coming up among us. If we have all gifts, and have not charity, it profiteth nothing. I should not wonder, if when the unction is given, all would find it necessary to yield some of their views. God will not have one class magnifying themselves against another.—As it says in Zech. 12: 7; "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." From Ps. 78: 68 we learn that Judah is Zion; and Isa. 51 describes Zion as afflicted, as having laid herself as the ground, and as the street to them that went over. This is her condition when a voice calls, "Awake, awake, put on thy strength, O Zion." This voice once shook the earth, and has promised to shake not only the earth, but the heavens also, which shaking will produce the sign of the Son of Man, which will cause the rich men and Captains to call on the rocks to fall on them and hide them from the Lamb; and it will produce the likeness of Christ in that class of His people who shall be saved.

Phebe.

N. Palermo,

For The Crisis.

The Lord's Prayer.

A friend, says one of our cotemporaries, tells us an anecdote of Booth, the great tragedian, which we do not recollect having seen in print. It occurred in the palmy days of his fame, before the sparkle of his great black eye had been dimmed by that bane of genius, strong drink.

Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity and piety. The host, though disapproving of theatres and theatre going, had heard so much of Booth's remarkable powers, that curiosity to see the man had overcome all scruples and prejudices.—After the entertainment was over, lamps lighted, and the company seated in the drawing room, some one requested Booth, as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's Prayer.

Booth expressed his willingness to afford them this gratification, and all eyes were turned expectantly on him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. As yet, he had not spoken. The silence could be felt. It had become absolutely painful, until at last the spell was broken as if by an electric shock, as his rich-toned voice, from white lips, syllabled forth, "Our Father who art in Heaven," &c., with a pathos and fervent solemnity that thrilled all hearts. Not a voice was heard, or muscle moved in his rapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman, (their host,) stepped forward with streaming eyes and tottering frame, and seized Booth by the hand.—"Sir, (said he in broken accents,) you have afforded me a pleasure for which my whole life will feel grateful. I am an old man, and every day from boyhood to the present time, I thought I had repeated the Lord's Prayer, but I have never heard it before, never!"

"You are right," replied Booth: "to read that prayer as it should be read has caused me the severest study and labor for thirty years, and I am far from being yet satisfied with my rendering of [illegible]

ful production. Hardly one person in ten thousand comprehends how much beauty, tenderness, and grandeur can be condensed in a space so small, and in words so simple. That prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of divinity."

So great was the effect produced, says our informant, who was present, that conversation was sustained but a short time longer in subdued monosyllables, and almost ceased; and soon after, at an early hour, the company broke up, and retired to their several homes, with sad faces and full hearts.

Selected by CATHARINE A. CLARK.

The World's Crisis.

LOWELL, SEPT. 15, 1855.

Remarks on Zechariah. Continued.

V. 12. "Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"

On hearing the tidings that "all the earth sitteth still, and is at rest," the Angel burst forth into an exclamation of prayer for the peace of Jerusalem. Like the Prophet Daniel when he "understood by books the number of the years that the Lord would accomplish in the desolations of Babylon," he entreated the favor of God in behalf of that city which was a point of interest—a centre of attraction for the people of God. The way being now prepared, and the set time to favor Zion come, he lifts his cry to heaven for the removal of the curse resting on that hallowed ground, and the oppression under which the children of Israel had groaned. The threescore and ten years of divine indignation against the Hebrews were now about fulfilled, and the glorious time of deliverance had come; and will not God graciously and faithfully redeem His promises to His covenant people?

V. 13. "And the Lord answered the that angel talked with me with good words and comfortable words."

The prayer of the Angel was heard, and the Lord sent an answer of peace, affording ground for consolation to Israel, and encouragement to hope for the prosperity of Zion. "And the Lord answered the Angel with good words, and comfortable words;" or as Coverdale renders it, "So the Lord gave a loving and comfortable answer."

V. 14. "So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy."

The Douay version of the latter clause in this verse reads thus:—"I am zealous for Jerusalem and Sion with a great zeal." This verse expresses the vigilant care exercised over Jerusalem by the Lord, and His anxious solicitude that her cause should be vindicated, and her enemies receive a righteous retribution for all their acts of oppression.

V. 15. "And I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction."

"I am sore displeased," &c. This language portrays the righteous indignation of God against the enemies of the Jews. The latter clause of this verse, according to Coverdale, reads thus:—"for when I was but a little angry, they did their best that I might destroy them."—The Sept. ver. of this verse reads thus: "And I am very angry with the heathen that combined to attack her; forasmuch as I was indeed a little angry, but they combined to attack her FOR EVIL."

This passage indicates that while God chastens His people for their good, wicked nations are permitted to be instruments in accomplishing the work of chastisement, and yet render themselves obnoxious to the divine displeasure in the very fulfilment of His providential designs.—The reason for this is obvious, viz, that while God afflicts from motives of purest benevolence, they are actuated by malignant and hateful passions; while God designs it for *good*, they design it for *evil*—The same principle is brought out in Isa. 10; 5–7. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

In this case, God designed the chastisement of His people; but the Assyrian monarch designed the overthrow of other governments for the aggrandizement of his own.

V. 16. "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

The Lord, having seen the affliction of His people, would now cause His face to shine upon them once more—deliver them from the power of their enemies—pour His temporal and spiritual blessings upon them, and enable them to erect the sanctuary for His sacred abode, for the honor of His name, and the solemn acts of His worship.

"And a line shall be stretched forth upon Jerusalem." This implies a preparatory step to the rebuilding of the city in beauty, regularity and order.

V. 17: "Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet choose Jerusalem."

This verse teaches that other cities in the land of Palestine, beside Jerusalem, would experience the blessings of heaven, and become populous and flourishing; but the Lord would especially comfort Zion, and choose Jerusalem as the honored place of His residence, and the seat of His worship.

V. 17–21. "Then lifted I up mine eyes, and saw, and behold four horns.—And I said unto the angel that talked with me, What be these? And he answered one, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters.—Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

The Prophets often speak of the *future* as *present*, or *past*, in their prophetic declarations, and hence these horns may have reference to those persecuting powers that were afterward to arise; but as they are from fear of evil, whoever would avoid the wrath to come, let them clear the track; for God's car of salvation is coming—the judgment scenes are impending—the vials *explained* to be the horns which HAVE *scattered* Judah, Israel and Jerusalem, it would appear that primary reference is had to those Gentile governments that had broken down the Hebrew nation—scattered their power—and carried away captive, not only the inhabitants of their *Metropolis*, but also of their *whole land*.

The four persecuting powers suggested by Clark, as most probably intended, are the Egyptians, Assyrians, Chaldeans and Persians.

The Lord, having shewn Zechariah the mighty organizations of government that were hostile to the interests of Zion, now comforts his heart by imagery that represented the instrumentalities God would employ for the *destruction* of those powers. The *carpenters, or artificers*, represent the instrumentalities employed in the providence of God for the *overthrow of the kingdoms* that persecute and destroy the people of God. Whenever any agencies are presented in prophecy for the accomplishment of some specific work, we may determine the character of the agencies, by the character of the work to be accomplished. If the work, or mission, be of a *spiritual nature*, as was that of the Angel "having the everlasting Gospel to preach," we infer that that the actors, or agencies represented by the Angel, are of a *spiritual class*, and that the preaching of the everlasting Gospel was to be fulfilled by appropriate agents, viz. Preachers of the Gospel. If the work be of a *military* character, such as slaying the third part of men by fire, smoke and brimstone, (Rev. 9,) we infer that the agencies employed would be organizations of government. In the case before us, as the work to be done is the demolition of the four great persecuting powers, the agencies to effect this work must be appropriate to their office.

In reference to these agencies, Clark remarks:—"The *first was Nabopolassar*, father of Nebuchadnezzar, who overturned the empire of the *Assyrians*. The *second was Cyrus* who destroyed the empire of the *Chaldeans*. The *third was Alexander the Great*, who destroyed the empire of the *Persians*. And the *fourth was Ptolemy*, who rendered himself master of *Egypt*."

In the delineations of prophetic history, we often find intermingled hints of other, and higher, and more glorious scenes to come. The historical events presented are typical of events to be consummated in the future. In the narration of the scenes occurring in this world, events far more sublime and glorious shine out from the scenes described, of which the latter are but types and shadows. Thus in the 72d Ps. when David describes the prosperity of Solomon, saying that "*in his days* shall the righteous flourish, and abundance of peace *so long as the moon endureth*;" "he shall have dominion also from sea to sea, and *from the river unto the ends of the earth*;" and again, *all kings* shall fall down before him: *all nations* shall serve him," it is evident a kingdom more extensive and glorious than that of Solomon is implied, even the empire of the *Prince of peace*, whose dominion will be co-extensive with the earth, and who will be the Prince of the kings of the earth, the King of kings and Lord of lords. When Zerubbabel, the builder of the second temple is spoken of in Haggai, ch. 2d, as about to be made a *signet*, in the day when God would overthrow all the kingdoms of the earth, it is plain that Zerubbabel typified Christ. Again: when it is said of Joshua the high priest," he shall bear the glory, and shall sit and *rule upon his throne*," it is plain that Joshua typified Christ. Thus in many instances when the Prophets spoke of some person or event of their own age, it is quite certain they often alluded also to more exalted personages, or to more sublime events than would appear upon the face of the subject presented. In like manner the four horns, together with the four carpenters, under consideration, may refer to the four universal empires of the world which are all to be finally destroyed when the kingdoms of this world "become the Kingdoms of our Lord, and of His Christ! and He shall reign forever and ever."

From this chapter we learn that God ever has an eye upon His people for good; and that when outward circumstances appear dark and discouraging, the Lord may at that very point of time be opening the way for their deliverance and salvation; and on the other hand, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." Ps. 92: 7. When God puts forth His mighty hand to move the car of salvation, the wheels will roll in spite of earth and hell; and against His Church the gates of hell shall not ultimately prevail. But whoever stands in bold defiance of God's power, and virulent opposition to His blessed work and truth, will ultimately be crushed beneath the ponderous wheels of the divinely impelled chariot of redemption. Whoever would be safe of the wrath to come are quickly to be poured out! There is no security out of Christ. O flee to the Ark, ye who are destitute of hope, and without God in the world. Supplicate the throne for mercy, and the Lord will answer you, as He did the Angel, "with good words and comfortable words." You will experience the joys of His salvation, escape the deluge of holy indignation that will overwhelm an ungodly world, and obtain deliverance at the coming of the Son of man, and participate in the triumphant songs, the enchanting melodies of those who return to Zion with songs and everlasting joy upon their heads. O the brightness of that coming glory!! O the anthems—the hallelujahs of the redeemed!! God help us all to choose life, that we may live forever; to chooee righteousness, the effect of which is "quietness and assurance forever."

(To be Continued.)

Union.

As some effort is being made at the present time to promote a union among different branches of the professed Advent Church, it may not be inappropriate that I should make some remarks upon the subject. It has ever been congenial to my feelings to see harmony among men of *every class*, and more especially among those who profess the religion of *love and good will to men*, and more especially still among those who are *expecting soon to walk with Him in white* on the fair plains of that world where the very air is love. Ruptures, factions, alienation among Brn. have ever been abhorrent to my personal feelings except in so far as was essential to the maintenance of Scripture truth and vital godliness. If we might be permitted to enjoy our individual opinions based on the word *according* to our understanding, and advocate the same, I could see no cause for division; but wherever our views have not only been rejected, but suppressed; wherever there was not only a want of cordial co-operation, but a decided resistance to our efforts; wherever there was not only a want of union of spirit, but actual opposition of spirit, a separation seemed to be the necessary result; and for this reason, that there could be no cordial co-operation, no harmonious action. While such differences of opinion and feeling existed, a separation action seemed inevitable; because, from the nature of things, we could not act together. But I have ever maintained that no unkind, hostile or opposing spirit need be indulged. There was still room left for christian courtesy, and kindly affections, whether a perfect harmony of views existed or not.

In respect to the publication of the Crisis, I did not feel that it was designed to be in opposition to any other paper.

I have differed in sentiment from some of my Brn., and have advocated different views in the Crisis from what other papers have advocated; but have felt no alienation that would lead me to unchristianize or anathematize them for their peculiar faith. I have ever adhered to the injunction of Scripture "Judge not that ye be not judged;" and again: "Judge nothing before the time, UNTIL THE LORD COME, who both will bring to light hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4: 5. Again: Rom. 14; 4.—"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand."

I do not therefore feel, so far as I am concerned, that I have any difficulties to settle. So far as in my judgment they have been in the work of God, I am with them and ever have been.

If therefore an effort be made to blend different Advent papers, and no sacrifice of truth or principle be demanded of us, I can see no objection to such a course.

The question is not whether we will go back from any position we now occupy; but whether we will unite with Brn. who stand ready to unite with us. If it be required to lower the standard, I would at once say no; if not, I see no reason for disunion and division. But let us all pray that God would overrule this subject to His praise and glory. If God can be glorified, and His children comforted, and His truth promoted by such a movement as is in contemplation, Amen; if not, may all such counsels be turned into foolishness. Let Christ be sovereign—His sceptre rule—His grace direct—His honor be supreme in this thing. This is all I desire, and with this I shall be satisfied.

For the Crisis.

The Cause in the West.

We saw at the Wilbraham Campmeeting several Brn. from the West.

Br. Walter Pratt has been making a tour to Illinois out as far as the Mississipi river. He reports that faithful laborers can do ten times the good there, with the same amount of labor, that can be accomplished in the Eastern States. He purposes to start with his family, in a few days, for that field, there to locate permanently, and preach the living word.

Br. P. B. Morgan was also present from Moline, Ill. He has concluded to break away from friends and home, and labor in the same vast field. He starts to-day, (Sept. 3d.) with his family. He gave an encouraging report of the interest there. He issues a semi-montly sheet at Moline, entitled, "The Prophetic Messenger."—On Sunday night, just as the Camp Meeting was concluding, Br. Morgan spoke of the wants of the cause in the West, and the Brn. immediately responded by a generous contribution of some forty dollars; enough to purchase the Winsted tent, and send it out to Illinois. The tent was named, "The New England Mission Tent for the West," and sent forth with many prayers for God's blessing upon the enterprise. God grant that wherever the "Mission Tent" is pitched upon the Western Prairies, men may be prepared for our abiding home when the tabernacle of God is with men.

The season on the Camp ground was one of deep interest. When Br. Ira Morgan, who was present, spoke of the reluctance which he felt to have his son leave him, for the West, and of the sacrifice which he felt that he was making, but which he was willing to make for the cause of God, almost all were bathed in tears; and when the proposal came to purchase a tent, they took hold of it with a zeal which showed that they felt in their pockets as well as in their hearts.

Br. Pratt and Morgan will labor in concert there, and, we trust, good will be done.

Pray for them. They are men who believe in the prayer of faith. O let earnest, fervent suplications ascend to God for His blessing on their efforts, and on all efforts for the advancement of the cause of the living God.

Time speeds us with arrowy swiftness along our perilous course. The shades of coming judgment loom awfully along earth's pathway—soon the crisis will be reached, and the voice of God declare, IT IS DONE. We then must meet the Judge and give up our account. Are we doing what we can to prepare for that day? Men of God, awake! The Lord cometh. The Judge standeth before the door.—But yet the harvest is great and the laborers are few. Who will work for God? Calls for help come borne on every breeze. Sinners perish for lack of knowledge, and many sit idly beneath their gourds when they should be awake and active in the cause of God.

Let us work while the day lasts; the night cometh, and cometh soon.

* * *

P. S. We understand that Br. W. Pratt will leave for the west about the 23d of this month. Till then, his P. O. address will be Windsor, Ct.

Speak Gently.

Ah, yes! speak gently always; for there is nothing like gentle words of kindness. Speak kindly to that poor, hard toiling, careworn woman, whose dark eyes glance wistfully around, as if in search of a friend: and oh, *you cannot* tell how much she needs one! She was a happy bride once, but the shadow of the death angel's wing darkened her pathway, and the light of her life was quenched in the cold grave! Aid her, if you can, but at least speak kindly to her, speak gently, speak tenderly, even, for her heart is very heavy!

Speak gently to those little ones. Poor things! they look pinched, and hungry, and sorrowful; perhaps sinful! Once their little arms clung caressingly around a fair young mother's neck, and she loved to brush away the sunny curls, and press a kiss on each dear brow, glad to labor hard, so that she might keep her little ones within the shelter of the home-nest. But now, she sleeps quietly where "the weary are at rest," and who is there to love her little orphans. Oh! speak gently to them, for they have no mother!

Speak gently to that young girl, with whose name many-tongued rumor begins to sport. Has she fallen into error? Do not cast her off forever. Do not let your virtuous frown frighten her into ruin.—Are you quite *sure* that rumor speaks *truly* of her? And are *you* without sin? If so, speak gently, kindly, pityingly to her: perchance you may win her back within those strict bounds of propriety, which *you* have never overstepped!

Speak gently to that old, white-haired man. He is almost alone in the world, and his earth-pillow is waiting for him with its cold, unwaking rest. Cheer his worn and weary heart, then, with gentle words of kindness, and reverence his white locks, white, perchance, with sorrow, as well as age!

Speak gently to that palefaced lad, toiling wearily by your side through the long day. Help him, encourage him, give him assistance if he needs it; it may cost you but little trouble, but to him, it may be of incalculable benefit.

O, there is much need of kindness in this cold world, and let us remember then, as we go down life's pathway with our fellow-pilgrims, to speak kindly—speak gently to all. L.

For The Crisis.

Letter from Br. M. Grant.

BOSTON, Sept. 7th, 1855.

Dear Br. Merriam:—For the benefit of those who are interested to know the state of things in this city and vicinity, I would say that our meetings are becoming more and more interesting, prayer meetings are more fully attended, several are under conviction, one has risen for prayers, and two were baptized last Lord's day.—Our Brn. are feeling satisfied that nothing is accomplished in these times without untiring effort.

We are convinced that the effort for the salvation of sinners has been *too feeble* of late, and that if we would be *free* in the service of the Lord, we *must do* something to benefit our fellow men.

I am satisfied that nothing will do us more good at the present time, than earnest, selfsacrificing effort to save the people around us from falling into the hands of man's great enemy, who, knowing his time is short, is making every exertion to lead men to perdition. Let me call on my preaching Brn. to make *renewed effort* to get people to join the praying army that will soon be victorious, and receive the kingdom under the whole heaven, where there will be eternal peace.

If there was ever cause for earnest labor in the vineyard of the Lord, it is at this time when so many feel inclined to go to sleep. May the good and chief Shepherd help us to feed His flock, teaching them to "exhort one another, and so much the more as we see the day approaching."

What is done *must be done quickly*.—No time now for repose, while the enemy is so active.

"Up, Oh! up! thou drowsy soldier,"

Let us show to the world that we consider eternal life of *some* value.

Break the strong fetters the foe hath bound about thee; arise in the strength of the Lord, put on the christian armor, and once more be valiant for the truth and its Author.

"Strike! let every nerve and sinew
Tell on ages, tell for God."

Be *strong* in the Lord, and in the power of His might. M. GRANT.

We cut the following interesting article from the "Christian Observer," a Presbyterian paper published in Philadelphia.—The article was written by Daniel Nihill, an Episcopal Clergyman in England.

Is Sebastopol Armageddon?

THE PLACE SPOKEN OF IN REV. 16: 16.

Sir:—This question has lately been raised. On Prophecy unfulfilled, or only in course of fulfilment, it becomes us to propound our opinions with diffidence; but assuredly this does not preclude the exercise of humble and devout inquiry. In this view, permit me to throw out for consideration the following hints:—

Commentators, writing before the present war, have, I believe, generally drawn their conclusions or explanation of the word from its first syllable. Ar, signifying a mountain, but this has thrown no real light upon the text. There is, however, another Hebrew word having the same sound, (Ar) though formed from a different letter. This Ar signifies a city; joining it to the word Mageddon, which in Hebrew signifies pre-eminent, or illustrious, we get Armageddon, the ILLUSTRIOUS CITY. Now Sebastopol is compounded of two Greek words, which together signify the same thing, the AUGUST or ILLUSTRIOUS CITY. This, as far as I know, is in substance, the discovery suggested by the present extraordinary siege. The co-incidence is at least curious, but the point admits of further elucidation. St. John wrote in Greek, and if he had not in the passage under consideration forsaken the Greek for the Hebrew, that passage would have run thus in our translation:—"And he gathered them together into a place called in the Greek tongue, SEBASTOPOL."

But this would have been too plain for prophecy, which employs enigmatical devices for the purpose of presenting truth, as it were looming in a mist, to the eye of faith, while it conceals the precise event fore-shadowed from certain knowledge until the proper period for its development. In this instance, the enigma consists in substituting the Hebrew word Armageddon, for the plain name of the place Sebastopol. It deserves remark that had St. John used the Greek word Sebastopol, this too might have equally hidden his meaning up to the time when the Russians gained fraudulent possession of the Crimea, but no longer. The Tartar name of the place was Aktiar. Dr. Clark in his travels, published in 1810, alluding to this change in the designation of the city says:—"We reached the great bay of Actiar, upon which place the Russians, in the time of Catherine the II, bestowed the fantastic name of Sebastopol." At that time, this new name was fantastic; but it may enhance our reverence for divine inspiration to reflect, that not only was it foreseen that the place of gathering should ages after be called in human pride, by a fantastic name, but that it should, in a short period, by the course of Providence, vindicate its title to be considered really illustrious. For, what can be better entitled to such a term, than that very place on which the eyes of the world are now fixed? The two greatest nations of Europe putting forth, and as yet vainly, their mightiest resources to take it. And the immense Empire of Russia, so obstinately and beyond all calculation, defending it. It is truly the illustrious city, the Sebastopol, the Armageddon, call it which we will.

Learned interpreters of prophecy, (Mr. Elliot for instance,) some years ago, brought down from totally independent considerations, our present chronological position to the outpouring of the sixth vial, under that vial the Battle of Armageddon takes place; so that we ought NOW to be LOOKING OUT for Armageddon; and if we ask, where it is? SEBASTOPOL, wonderfully answers the question. It is very remarkable that there is a VALLEY in the Crimea, in the neighborhood of Sebastopol, known by the name of the VALLEY OF JEHOSHAPHAT. The prophet Joel, speaking of the restoration of the Jews, an event which the Christian world now looks for as near, describes the GATHERING OF NATIONS TO THE VALLEY OF JEHOSHAPHAT. The whole passage (Joel 3d,) is worthy of deep consideration, and of close comparison with other scriptures. Your readers can refer to it; and some of them may be surprised to learn that Dr. Clark describes a colony of Karite Jews, in that part of the Crimea, about the valley of Jehoshaphat, as remarkable for their purity, integrity, and truth, connect this with the fact that the Lord is to vindicate his people the Jews, at the Valley of Jehoshaphat.

In Rev. 16 chap., the gathering to Armageddon, is to be by THREE unclean spirits like frogs, coming out of the mouth of the Dragon, the Beast, and the False Prophet. It would corroborate the identity of Sebastopol and Armageddon, if the

ful production. Hardly one person in ten thousand comprehends how much beauty, tenderness, and grandeur can be condensed in a space so small, and in words so simple. That prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of divinity."

So great was the effect produced, says our informant, who was present, that conversation was sustained but a short time longer in subdued monosyllables, and almost ceased; and soon after, at an early hour, the company broke up, and retired to their several homes, with sad faces and full hearts.

Selected by CATHARINE A. CLARK.

The World's Crisis.

LOWELL, SEPT. 15, 1855.

Remarks on Zechariah. Continued.

V. 12. "Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?"

On hearing the tidings that "all the earth sitteth still, and is at rest," the Angel burst forth into an exclamation of prayer for the peace of Jerusalem. Like the Prophet Daniel when he "understood by books the number of the years that the Lord would accomplish in the desolations of Babylon," he entreated the favor of God in behalf of that city which was a point of interest—a centre of attraction for the people of God. The way being now prepared, and the set time to favor Zion come, he lifts his cry to heaven for the removal of the curse resting on that hallowed ground, and the oppression under which the children of Israel had groaned. The threescore and ten years of divine indignation against the Hebrews were now about fulfilled, and the glorious time of deliverance had come; and will not God graciously and faithfully redeem His promises to His covenant people?

V. 13. "And the Lord answered the that angel talked with me with good words and comfortable words."

The prayer of the Angel was heard, and the Lord sent an answer of peace, affording ground for consolation to Israel, and encouragement to hope for the prosperity of Zion. "And the Lord answered the Angel with good words, and comfortable words;" or as Coverdale renders it, "So the Lord gave a loving and comfortable answer."

V. 14. "So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy."

The Douay version of the latter clause in this verse reads thus:—"I am zealous for Jerusalem and Sion with a great zeal." This verse expresses the vigilant care exercised over Jerusalem by the Lord, and His anxious solicitude that her cause should be vindicated, and her enemies receive a righteous retribution for all their acts of oppression.

V. 15. "And I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction."

"I am sore displeased," &c. This language portrays the righteous indignation of God against the enemies of the Jews. The latter clause of this verse, according to Coverdale, reads thus:—"for when I was but a little angry, they did their best that I might destroy them."—The Sept. ver. of this verse reads thus: "And I am very angry with the heathen that combined to attack her; forasmuch as I was indeed a little angry, but they combined to attack her FOR EVIL."

This passage indicates that while God chastens His people for their good, wicked nations are permitted to be instruments in accomplishing the work of chastisement, and yet render themselves obnoxious to the divine displeasure in the very fulfilment of His providential designs.—The reason for this is obvious, viz, that while God afflicts from motives of purest benevolence, they are actuated by malignant and hateful passions; while God designs it for *good*, they design it for *evil*.—The same principle is brought out in Isa. 10; 5–7. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few."

In this case, God designed the chastisement of His people; but the Assyrian monarch designed the overthrow of other governments for the aggrandizement of his own.

V. 16. "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."

The Lord, having seen the affliction of His people, would now cause His face to shine upon them once more—deliver them from the power of their enemies—pour His temporal and spiritual blessings upon them, and enable them to erect the sanctuary for His sacred abode, for the honor of His name, and the solemn acts of His worship.

"And a line shall be stretched forth upon Jerusalem." This implies a preparatory step to the rebuilding of the city in beauty, regularity and order.

V. 17: "Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet choose Jerusalem."

This verse teaches that other cities in the land of Palestine, beside Jerusalem, would experience the blessings of heaven, and become populous and flourishing; but the Lord would especially comfort Zion, and choose Jerusalem as the honored place of His residence, and the seat of His worship.

V. 17–21. "Then lifted I up mine eyes, and saw, and behold four horns.—And I said unto the angel that talked with me, What be these? And he answered one, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters.—Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

The Prophets often speak of the *future* as *present*, or *past*, in their prophetic declarations, and hence these horns may have reference to those persecuting powers that were afterward to arise; but as they are from fear of evil, whoever would avoid the wrath to come, let them clear the track; for God's car of salvation is coming—the judgment scenes are impending—the vials *explained* to be the horns which HAVE *scattered* Judah, Israel and Jerusalem, it would appear that primary reference is had to those Gentile governments that had broken down the Hebrew nation—scattered their power—and carried away captive, not only the inhabitants of their *Metropolis*, but also of their *whole land*.

The four persecuting powers suggested by Clark, as most probably intended, are the Egyptians, Assyrians, Chaldeans and Persians.

The Lord, having shewn Zechariah the mighty organizations of government that were hostile to the interests of Zion, now comforts his heart by imagery that represented the instrumentalities God would employ for the *destruction* of those powers. The *carpenters, or artificers*, represent the instrumentalities employed in the providence of God for the *overthrow of the kingdoms* that persecute and destroy the people of God. Whenever any agencies are presented in prophecy for the accomplishment of some specific work, we may determine the character of the agencies, by the character of the work to be accomplished. If the work, or mission, be of a *spiritual nature*, as was that of the Angel "having the everlasting Gospel to preach," we infer that that the actors, or agencies represented by the Angel, are of a *spiritual class*, and that the preaching of the everlasting Gospel was to be fulfilled by appropriate agents, viz. Preachers of the Gospel. If the work be of a *military* character, such as slaying the third part of men by fire, smoke and brimstone, (Rev. 9,) we infer that the agencies employed would be organizations of government. In the case before us, as the work to be done is the demolition of the four great persecuting powers, the agencies to effect this work must be appropriate to their office.

In reference to these agencies, Clark remarks:—"The *first was Nabopolassar*, father of Nebuchadnezzar, who overturned the empire of the *Assyrians*. The *second was Cyrus* who destroyed the empire of the *Chaldeans*. The *third was Alexander the Great*, who destroyed the empire of the *Persians*. And the *fourth was Ptolemy*, who rendered himself master of *Egypt*."

In the delineations of prophetic history, we often find intermingled hints of other, and higher, and more glorious scenes to come. The historical events presented are typical of events to be consummated in the future. In the narration of the scenes occurring in this world, events far more sublime and glorious shine out from the scenes described, of which the latter are but types and shadows. Thus in the 72d Ps. when David describes the prosperity of Solomon, saying that "in *his days* shall the righteous flourish, and abundance of peace *so long as the moon endureth*;" "he shall have dominion also from sea to sea, and *from the river unto the ends of the earth*;" and again, *all kings* shall fall down before him: *all nations* shall serve him," it is evident a kingdom more extensive and glorious than that of Solomon is implied, even the empire of the *Prince of peace*, whose dominion will be co-extensive with the earth, and who will be the Prince of the kings of the earth, the King of kings and Lord of lords. When Zerubbabel, the builder of the second temple is spoken of in Haggai, ch 2d, as about to be made a *signet*, in the day when God would overthrow all the kingdoms of the earth, it is plain that Zerubbabel typified Christ. Again: when it is said of Joshua the high priest," he shall bear the glory, and shall sit and *rule upon his throne*," it is plain that Joshua typified Christ. Thus in many instances when the Prophets spoke of some person or event of their own age, it is quite certain they often alluded also to more exalted personages, or to more sublime events than would appear upon the face of the subject presented. In like manner the four horns, together with the four carpenters, under consideration, may refer to the four universal empires of the world which are all to be finally destroyed when the kingdoms of this world "become the Kingdoms of our Lord, and of His Christ: and He shall reign forever and ever."

From this chapter we learn that God ever has an eye upon His people for good; and that when outward circumstances appear dark and discouraging, the Lord may at that very point of time be opening the way for their deliverance and salvation; and on the other hand, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:" Ps. 92: 7. When God puts forth His mighty hand to move the car of salvation, the wheels will roll in spite of earth and hell; and against His Church the gates of hell shall not ultimately prevail. But whoever stands in bold defiance of God's power, and virulent opposition to His blessed work and truth, will ultimately be crushed beneath the ponderous wheels of the divinely impelled chariot of redemption. Whoever would be safe of the wrath to come are quickly to be poured out! There is no security out of Christ. O flee to the Ark, ye who are destitute of hope, and without God in the world. Supplicate the throne for mercy, and the Lord will answer you, as He did the Angel, "with good words and comfortable words." You will experience the joys of His salvation, escape the deluge of holy indignation that will overwhelm an ungodly world, and obtain deliverance at the coming of the Son of man, and participate in the triumphant songs, the enchanting melodies of those who return to Zion with songs and everlasting joy upon their heads. O the brightness of that coming glory!! O the anthems—the hallelujahs of the redeemed!! God help us all to choose life, that we may live forever; to choose righteousness, the effect of which is "quietness and assurance forever."

(To be Continued.)

Union.

As some effort is being made at the present time to promote a union among different branches of the professed Advent Church, it may not be inappropriate that I should make some remarks upon the subject. It has ever been congenial to my feelings to see harmony among men of *every class*, and more especially among those who profess the religion of *love and good will to men*, and more especially still among those who are *expecting soon to walk with Him in white* on the fair plains of that world where the very air is love. Ruptures, factions, alienation among Brn. have ever been abhorrent to my personal feelings except in so far as was essential to the maintenance of Scripture truth and vital godliness. If we might be permitted to enjoy our individual opinions based on the word *according* to our understanding, and advocate the same, I could see no cause for division; but wherever our views have not only been rejected, but suppressed; wherever there was not only a want of cordial co-operation, but a decided resistance to our efforts; wherever there was not only a want of union of spirit, but actual opposition of spirit, a separation seemed to be the necessary result; and for this reason, that there could be no cordial co-operation, no harmonious action. While such differences of opinion and feeling existed, a separation of action seemed inevitable; because, from the nature of things, we could not act together. But I have ever maintained that no unkind, hostile or opposing spirit need be indulged. There was still room left for christian courtesy, and kindly affections, whether a perfect harmony of views existed or not.

In respect to the publication of the Crisis, I did not feel that it was designed to be in opposition to any other paper.

I have differed in sentiment from some of my Brn., and have advocated different views in the Crisis from what other papers have advocated; but have felt no alienation that would lead me to unchristianize or anathematize them for their peculiar faith. I have ever adhered to the injunction of Scripture "Judge not that ye be not judged;" and again: "Judge nothing before the time, UNTIL THE LORD COME, who both will bring to light hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4: 5. Again: Rom. 14; 4.—"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand."

I do not therefore feel, so far as I am concerned, that I have any difficulties to settle. So far as in my judgment they have been in the work of God, I am with them and ever have been.

If therefore an effort be made to blend different Advent papers, and no sacrifice of truth or principle be demanded of us, I can see no objection to such a course.

The question is not whether we will go back from any position we now occupy; but whether we will unite with Brn. who stand ready to unite with us. If it be required to lower the standard, I would at once say no; if not, I see no reason for disunion and division. But let us all pray that God would overrule this subject to His praise and glory. If God can be glorified, and His children comforted, and His truth promoted by such a movement as is in contemplation, Amen; if not, may all such counsels be turned into foolishness. Let Christ be sovereign—His sceptre rule—His grace direct—His honor be supreme in this thing. This is all I desire, and with this I shall be satisfied.

For the Crisis.

The Cause in the West.

We saw at the Wilbraham Campmeeting several Brn. from the West.

Br. Walter Pratt has been making a tour to Illinois out as far as the Missisipi river. He reports that faithful laborers can do ten times the good there, with the same amount of labor, that can be accomplished in the Eastern States. He purposes to start with his family, in a few days, for that field, there to locate permanently, and preach the living word.

Br. P. B. Morgan was also present from Moline, Ill. He has concluded to break away from friends and home, and labor in the same vast field. He starts to-day, (Sept. 3d,) with his family. He gave an encouraging report of the interest there. He issues a semi-montly sheet at Moline, entitled, "The Prophetic Messenger."—On Sunday night, just as the Camp Meeting was concluding, Br. Morgan spoke of the wants of the cause in the West, and the Brn. immediately responded by a generous contribution of some forty dollars; enough to purchase the Winsted tent, and send it out to Illinois. The tent was named, "The New England Mission Tent for the West," and sent forth with many prayers for God's blessing upon the enterprise. God grant that wherever the "Mission Tent" is pitched upon the Western Prairies, men may be prepared for our abiding home when the tabernacle of God is with men.

The season on the Camp ground was one of deep interest. When Br. Ira Morgan, who was present, spoke of the reluctance which he felt to have his son leave him, for the West, and of the sacrifice which he felt that he was making, but which he was willing to make for the cause of God, almost all were bathed in tears; and when the proposal came to purchase a tent, they took hold of it with a zeal which showed that they felt in their pockets as well as in their hearts.

Br. Pratt and Morgan will labor in concert there, and, we trust, good will be done.

Pray for them. They are men who believe in the prayer of faith. O let earnest, fervent suplications ascend to God for His blessing on their efforts, and on all efforts for the advancement of the cause of the living God.

Time speeds us with arrowy swiftness along our perilous course. The shades of coming judgment loom awfully along earth's pathway—soon the crisis will be reached, and the voice of God declare, IT IS DONE. We then must meet the Judge and give up our account. Are we doing what we can to prepare for that day? Men of God, awake! The Lord cometh. The Judge standeth before the door.—But yet the harvest is great and the laborers are few. Who will work for God? Calls for help come borne on every breeze. Sinners perish for lack of knowledge, and many sit idly beneath their gourds when they should be awake and active in the cause of God.

Let us work while the day lasts; the night cometh, and cometh soon.

• • •

P. S. We understand that Br. W. Pratt will leave for the west about the 23d of this month. Till then, his P. O. address will be Windsor, Ct.

Speak Gently.

Ah, yes! speak gently always; for there is nothing like gentle words of kindness. Speak kindly to that poor, hard-toiling, careworn woman, whose dark eyes glance wistfully around, as if in search of a friend: and oh, *you cannot* tell how much she needs one! She was a happy bride once, but the shadow of the death angel's wing darkened her pathway, and the light of her life was quenched in the cold grave! Aid her, if you can, but at least speak kindly to her, speak gently, speak tenderly, even, for her heart is very heavy!

Speak gently to those little ones. Poor things! they look pinched, and hungry, and sorrowful; perhaps sinful! Once their little arms clung caressingly around a fair young mother's neck, and she loved to brush away the sunny curls, and press a kiss on each dear brow, glad to labor hard, so that she might keep her little ones within the shelter of the home-nest. But now, she sleeps quietly where "the weary are at rest," and who is there to love her little orphans. Oh! speak gently to them, for they have no mother!

Speak gently to that young girl, with whose name many-tongued rumor begins to sport. Has she fallen into error? Do not cast her off forever. Do not let your virtuous frown frighten her into ruin.—Are you quite *sure* thatrumor speaks *truly* of her? And are *you* without sin? If so, speak gently, kindly, pityingly to her: perchance you may win her back within those strict bounds of propriety, which *you* have never overstepped!

Speak gently to that old, white-haired man. He is almost alone in the world, and his earth-pillow is waiting for him with its cold, unwaking rest. Cheer his worn and weary heart, then, with gentle words of kindness, and reverence his white locks, white, perchance, with sorrow, as well as age!

Speak gently to that palefaced lad, toiling wearily by your side through the long day. Help him, encourage him, give him assistance if he needs it; it may cost you but little trouble, but to him, it may be of incalculable benefit.

O, there is much need of kindness in this cold world, and let us remember then, as we go down life's pathway with our fellow-pilgrims, to speak kindly—speak gently to all. L.

For The Crisis.

Letter from Br. M. Grant.

BOSTON, Sept. 7th, 1855.

Dear Br. Merriam:—For the benefit of those who are interested to know the state of things in this city and vicinity, I would say that our meetings are becoming more and more interesting, prayer meetings are more fully attended, several are under conviction, one has risen for prayers, and two were baptized last Lord's day.—Our Brn. are feeling satisfied that nothing is accomplished in these times without untiring effort.

We are convinced that the effort for the salvation of sinners has been *too feeble* of late, and that if we would be *free* in the service of the Lord, we *must do* something to benefit our fellow men.

I am satisfied that nothing will do us more good at the present time, than earnest, selfsacrificing effort to save the people around us from falling into the hands of man's great enemy, who, knowing his time is short, is making every exertion to lead men to perdition. Let me call on my preaching Brn. to make *renewed effort* to get people to join the praying army that will soon be victorious, and receive the kingdom under the whole heaven, where there will be eternal peace.

If there was ever cause for earnest labor in the vineyard of the Lord, it is at this time when so many feel inclined to go to sleep. May the good and chief Shepherd help us to feed His flock, teaching them to "exhort one another, and so much the more as we see the day approaching."

What is done *must be done quickly*.—No time now for repose, while the enemy is so active.

"Up, Oh! up! thou drowsy soldier,"

Let us show to the world that we consider eternal life of *some* value.

Break the strong fetters the foe hath bound about thee; arise in the strength of the Lord, put on the christian armor, and once more be valiant for the truth and its Author.

"Strike! let every nerve and sinew
Tell on ages, tell for God."

Be *strong* in the Lord, and in the power of His might. M. GRANT.

We cut the following interesting article from the "Christian Observer," a Presbyterian paper published in Philadelphia.—The article was written by Daniel Nihill, an Episcopal Clergyman in England.

Is Sebastopol Armageddon?

THE PLACE SPOKEN OF IN REV. 16: 16.

Sir:—This question has lately been raised. On Prophecy unfulfilled, or only in course of fulfilment, it becomes us to propound our opinions with diffidence; but assuredly this does not preclude the exercise of humble and devout inquiry. In this view, permit me to throw out for consideration the following hints:—

Commentators, writing before the present war, have, I believe, generally drawn their conclusions or explanation of the word from its first syllable. Ar, signifying a mountain, but this has thrown no real light upon the text. There is, however, another Hebrew word having the same sound, (Ar) though formed from a different letter. This Ar signifies a city; joining it to the word Mageddon, which in Hebrew signifies pre-eminent, or illustrious, we get Armageddon, the ILLUSTRIOUS CITY. Now Sebastopol is compounded of two Greek words, which together signify the same thing, the AUGUST or ILLUSTRIOUS CITY. This, as far as I know, is in substance, the discovery suggested by the present extraordinary siege. The co-incidence is at least curious, but the point admits of further elucidation. St. John wrote in Greek, and if he had not in the passage under consideration forsaken the Greek for the Hebrew, that passage would have run thus in our translation:—"And he gathered them together into a place called in the Greek tongue, SEBASTOPOL."

But this would have been too plain for prophecy, which employs enigmatical devices for the purpose of presenting truth, as it were looming in a mist, to the eye of faith, while it conceals the precise event fore-shadowed from certain knowledge until the proper period for its development. In this instance, the enigma consists in substituting the Hebrew word Armageddon, for the plain name of the place Sebastopol. It deserves remark that had St. John used the Greek word Sebastopol, this too might have equally hidden his meaning up to the time when the Russians gained fraudulent possession of the Crimea, but no longer. The Tartar name of the place was Aktiar. Dr. Clark in his travels, published in 1810, alluding to this change in the designation of the city says:—"We reached the great bay of Actiar, upon which place the Russians, in the time of Catherine the II, bestowed the fantastic name of Sebastopol." At that time, this new name was fantastic; but it may enhance our reverence for divine inspiration to reflect, that not only was it foreseen that the place of gathering should ages after be called in human pride, by a fantastic name, but that it should, in a short period, by the course of Providence, vindicate its title to be considered really illustrious. For, what can be better entitled to such a term, than that very place on which the eyes of the world are now fixed? The two greatest nations of Europe putting forth, and as yet vainly, their mightiest resources to take it. And the immense Empire of Russia, so obstinately and beyond all calculation, defending it. It is truly the illustrious city, the Sebastopol, the Armageddon, call it which we will.

Learned interpreters of prophecy, (Mr. Elliot for instance,) some years ago, brought down from totally independent considerations, our present chronological position to the outpouring of the sixth vial, under that vial the Battle of Armageddon takes place; so that we ought NOW to be LOOKING OUT for Armageddon; and if we ask, where it is? SEBASTOPOL, wonderfully answers the question. It is very remarkable that there is a VALLEY in the Crimea, in the neighborhood of Sebastopol, known by the name of the VALLEY OF JEHOSHAPHAT. The prophet Joel, speaking of the restoration of the Jews, an event which the Christian world now looks for as near, describes the GATHERING OF NATIONS TO THE VALLEY OF JEHOSHAPHAT. The whole passage (Joel 3d,) is worthy of deep consideration, and of close comparison with other scriptures. Your readers can refer to it; and some of them may be surprised to learn that Dr. Clark describes a colony of Karite Jews, in that part of the Crimea, about the valley of Jehoshaphat, as remarkable for their purity, integrity, and truth, connect this with the fact that the Lord is to vindicate his people the Jews, at the Valley of Jehoshaphat.

In Rev. 16 chap., the gathering to Armageddon, is to be by THREE unclean spirits like frogs, coming out of the mouth of the Dragon, the Beast, and the False Prophet. It would corroborate the identity of Sebastopol and Armageddon, if the

present gathering round Sebastopol can be traced to the sort of instigation thus intimated. The Dragon is unquestionably, as explained in the Apocalypse, "that Old Serpent the Devil." Something characteristic of Satan we ought therefore to find in one of the chief actors in this contest. (Now this is the precise character of him who is now acknowledged by the whole world to be the chief actor in this contest. The Emperor of the French, NAPOLEON THE III, it was his cunning subtlety, that planned the war, and it is by his IRON WILL it is still carried on, and it is not a little remarkable that the ancient armorial bearings of the Franks or French were THREE FROGS. The armorial shield of Clovis, the first Christian King of France, contained three *fleur de lis*, and THREE FROGS) Although these three gatherers, correspond remarkably, with THREE of the chief actors in the drama, the gathering is not limited to them, but extends to the kings of the earth, which may easily be understood on the well known principle that a contest once begun, commonly implicates and draws in various other parties, besides those interested in the original cause of the quarrel. The plot thickens, and thus, England, though not directly instigated, yet, in some insidious way acted upon, has been early and deeply engaged. Her motives are in themselves high and honorable, but, nevertheless she is actually involved in a struggle which has sprung from the instigation of the Spirit of Evil.

That Austria, Prussia, and other German powers can stand much longer aloof, is highly improbable. Sardinia is already pledged. Attempts are assiduously made to enlist other nations, and ere long we may see the kings of the old Roman earth generally gathered to the battle of Aamageddon. The word *gathered*, seems to have its own significancy, as if the nations did not voluntarily rush into war, but were by mysterious influences, as though "with a hook in their nose, and a bridle in their lips," FORCED (doubtless, for the punishment of sin,) into the deadly strife. Russia did not wish for war, but sought only through diplomatic craft and intimidation, for aggrandizement. The policy of the Emperor of France was for various reasons, pacific, but he could not help being dragged in. England has been notoriously taunted, with her reluctance to engage. Turkey deprecated war above every thing. Austria and Prussia have not yet come in. On all sides, every nerve was strained for peace, but the word was spoken, and gathered they must be to Armageddon.

It is the habit not only of men of the world and of the political press, but even of many serious Christians, to turn away from prophecy, as if it were given by Revelation not for any real use, but only to be regarded as unintelligible mystery. This habit conduces to the Divine purpose of causing prophecy to be fulfilled by unconscious nations, but it does not discharge the sincere believer from the duty of calm investigation. The Prophet Daniel says in speaking of these last scenes, "none of the wicked shall understand, but the wise shall understand." Dan. 12: 10. Singly, each point to which I have adverted, may justly be thought inconclusive. The question is, what weight is due to the accumulation of the whole? I repeat, that I only throw out hints to aid us in feeling our way, but, whatever diffidence should in the present state of things accompany our consideration of the subject, it cannot be otherwise than profitable if, in thinking of the sixth vial we imbibe the lesson emphatically introduced amid the description of its woes:—"Behold, I come as a thief; Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."—"And he gathered them into a place called in the Hebrew tongue, Armageddon."

I am, sir, your obd't servant,

DANIEL NIHILL, Rector
Of Fitzy, Shrewsbury.

Jan. 19, 1855.

—

In corroboration of the statement contained in the above letter, I extract the following from a work published in London last year, entitled, "Turkey, Russia, The Black Sea, and Circassia," by Capt. Spencer, Author of Travels in Europe, Turkey, &c.:—

"Sebastopol, like Odessa, was a miserable Tartar village little more than 60 years ago. About that time, a Frenchman who happened to be travelling in the Crimea, was struck with the natural advantages of a position which he at once saw, if properly fortified, might be made one of the first naval stations in the world. On his return to St. Petersburg, his observations to that effect happening to reach the ears of the Empress Catherine, engineers were despatched to the Crimea, whose report confirming that of the stranger, works were instantly commenced; but whether through intention or neglect, the name of the author of so valuable a suggestion, never transpired; and from that time, this famous stronghold of the Russians in the Black Sea has continued to increase in strength and importance.—The principle harbor, called the Roads, stretching inland to a length of four miles, is so capacious, and the anchorage so good, that the fleets of nations might ride in it, safe from every wind; and such is the great depth of water, that a man-of-war of the largest size can lie within a cable's length of the shore.

Besides this, there are five other small bays, branching off in various directions, equally commodious; and singular enough, the great harbor, together with the small bays, are all lined by a continuation of capes, strong and easily defended, as if formed by the hand of nature, especially for a naval station.

Perhaps there is no part of the Crimea so interesting for its antiquities, as the neighborhood of Sebastopol. The bay is that described by Strabo as the Ctenus; and the Tartars called the little town they inhabited here previous to the arrival of the Russians Atkiah, (ancient,) when Catherine II., gave it the pompous title of Sebastopol, i. e., (The Illustrious.")

A. F. P.

SUDDEN RESTORATION TO SIGHT. A letter from James City Co., Va., says that Mrs. Martha Richardson, several years ago had a paralytic stroke, which caused the total blindness of the left eye. Last summer she was prostrated by lightning, and upon recovering, found her sight entirely restored. The occurrence suggests to the writer the probable efficiency of electricity in cases of blindness.

☞ Should any wish to procure the Tract from which the extract on our last page is taken, they can obtain it by sending to the Office of the Crisis, or to the Author, H. L. Hastings Peace Dale, R. I. Price $3 per hundred, 5 cts single.

☞ The article we publish to-day on Armageddon, will be found highly interesting.

For The Crisis.

The Glorious Gift.

The gifts of God with lavish hand
Are poured upon us here,
Rich blessings, too, He kindly gives,
Our drooping hearts to cheer;
But there's a gift laid up in store,
It's for the good and meek,
Who strive their sins to overcome,
And for the blessing seek.

In the great resurrection morn,
To which we stand so near,
When all our sorrows shall be gone,
A glorious robe we'll wear;
Ah! never then, shall earthly shades
Their darkness round us fling,
To shroud in gloom our sacred joy,
While round His throne we sing.

Never, no never, then, shall we
In secret places weep
O'er blighted hopes, and cruel wrongs—
The dupes of foul deceit.
Oh, happy hour! Oh, precious boon!
We ever long for thee;
When shall we feel thy mighty power,
Oh IMMORTALITY?

A. M. STARK.

GREEN RIVER, Vt.

Prospectus.

We the subscribers, being informed that Br Hiram Munger contemplates issuing a sketch of his life, and of the many interesting circumstances connected with his religious experience and labors, especially in connection with Camp-meetings, of which he has attended more than *one hundred*.—We would therefore say that we are acquainted with Br Munger, and have heard him relate some of the circumstances of his life and experience, and we believe that the work will be one of deep interest to every reader, and one which we trust will advance the interests of the cause of God, and we would cordially commend it to the favorable notice of our friends.

D. T. Taylor.
W. S. Campbell.
F. H. Berick.
M. Grant.
Ira Morgan.
S. G. Mathewson.
W. Sutherland.
W. Sheldon.
E. Crowell.
P. B. Morgan.
L. S. Luddington.
H. L. Hastings.
Edwin Burnham.
Z. Campbell.

—

The above work is now being prepared, and will be published in a neatly bound 12 mo. volume of about 200 pages. Price, 50 cts. per copy. It will be issued as soon as pledges are received to warrant the undertaking. Let those who desire it send their names with the number of copies they will agree to take, to the author, immediately.

Direct to Hiram Munger,
Chickopee Falls, Mass.

HERALD and REFORMER please copy.

Awful Ravages of the Fever in Virginia. A despatch received from Baltimore, yesterday, states that the steamer from Norfolk brings awful tidings. There were sixty-four deaths from fever in that city on Monday. The Herald gives the names of 85 who died on Sunday. The boat brought a large number of persons who had fled from the city, many of whom have sought a temporary shelter in the rotunda of the Exchange. A committee of citizens of Norfolk has gone to Washington to ask the President's permission to remove the remainder of the inhabitants to Fort Monroe. The fever is said to be abating at Portsmouth, the deaths averaging ten daily. On Saturday, in Norfolk, there were 50 deaths. Six doctors are sick with the fever. An order has been sent to New Orleans for twenty more nurses for Portsmouth.

The citizens of New Haven have contributed the sum of $1025 for the relief of the sick and destitute in the cities of Norfolk, Portsmouth and Gosport.

At Portsmouth the graves in the cemeteries are so hastily and imperfectly dug, that when the coffin is placed in, the top is sometimes within a foot of the surface of the ground. Several highly respectable citizens have been interred in this careless manner. The evil is said to be owing to the great number of deaths—the short time allowed for digging graves—and the scant force employed for that purpose. High prices are offered for the services of grave diggers, and nurses are wanted at $10 per day.

Some Curious Facts. The undertakers have so many of their workmen down with the fever, and such a great demand for coffins, that they were most reluctantly compelled to turn off orders, and females are seen, going about asking, in God's name, where a coffin was to be obtained. Up to this time six physicians have been carried off by the pestilence.

On Sunday morning, the fly known as the "plague fly," appeared in Norfolk. It is a flat insect, with black back and red belly, and has very large wings. In Portsmouth they were so thick in the streets as to annoy persons walking, and induced them to place a covering over their faces. The appearance of this fly is generally considered a good omen, as it is supposed to devour the malaria.

The City Council of Norfolk have appointed a committee to superintend the digging of trenches at "Potter's Field," in which to bury the dead, as the mortality is becoming too great to admit of burying them in the usual manner.

The Mayor of Norfolk has issued an order for the impressing of all vehicles for the use of physicians. Several stables have been made use of in accordance with the proclamation.

We learn that the epidemic has extended to animals, and dogs and cats are found lying about dead, with unmistakable evidences of the "plague," such as bleeding from the nose and mouth, &c.

From California. An Indian war was raging in Northern California and Southern Oregon.

Seventy-five Americans had been murdered on the Klamath. Thirteen Indians had been caught and hung.

The Indians had also attacked the miners on the Upper Sacramento. Seven Americans were wounded and fifty Indians killed.

At Ranchora, a party of Mexican robbers attacked the settlers, killing eight men and one woman, including a Mr French, robbing the latter of $7000. The woman's name was Diamond. The robbers were pursued by a party under Sheriff Phoenix. A fight ensued, in which the sheriff and three of the robbers were killed.—Nine of the outlaws were afterwards hung by Lynch law.

At Ringold, El Dorado county, Jeremiah V. Crane shot a Miss Newman who had refused to marry him. She was still living, but in a critical state.

Two smart shocks of an earthquake were felt at Santa Barbara on the 1st of August.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ATLANTIC.

THE WAR. *The Bombardment of Sweaborg. Dantzic, Aug. 17.* Before entering into the details of the bombardment of Sweaborg it may be advisable to give your readers a brief description of the place itself, in order to render the following explanations fully intelligible. Sweaborg, according to recent authorities, is a very important Russian fortress, in the Gulf of Finland, three miles south-east of Helsingfors.

The fortifications extend over six islands, or rather rocks, called Lango, Lilla Savarto, West Savarto, East Savarto, Targo, and Gustafsvard; the last five are connected by bridges, and occupy a space of about 1,200 by 650 yards. Vargo is the capital, the strongest fortress, and also the central one. The works are of granite, and as massive as the foundations on which they stand, being, for the most part, constructions out of the solid rock. Sweaborg is said to mount 810 cannon; has casements for from 6,000 to 7,000 small arms; and barracks for a garrison of 12,000 men. On the 7th of August at 7 30 A. M. signal was made from the flag-ship, "Outward and lee ward most ships weigh."

The fleet, consisting of nine British line-of-battle ships, thirteen steam frigates and sloops, sixteen mortar vessels, and an equal number of gun-boats, sailed from Nargen, and, after a pleasant run of five hours, anchored at a distance of about 5000 yards from the fortress of Sweaborg. In the course of the same evening, the French joined, and immediately commenced throwing up a mortar battery on the island of Lango, situate some 2000 yards to the north of the cluster of five islands which form the principal part of the fortress of Sweaborg. During the 8th both fleets were busily employed preparing for action, the mortar vessels were towed into position, about 3700 yards from the fortress, with 400 fathoms each of cable to "haul and veer on," as circumstances might require. This arrangement proved of the greatest advantage. The line-of-battle ships remained in the same order they had first anchored in.

The steamers Magicienne, Vulture, and Euryalus, took up a position in rear of the mortar vessels, for the purpose of being ready to give them and the gunboats any assistance they might require. The Lightning and Locust were ordered to hold themselves in readiness to tow out any gun or mortar vessels that might be injured, or otherwise rendered incapable of remaining any longer under fire; in fact, every possible arrangement having been made, which prudence and foresight could suggest, the signal from the flagship at 7.15 on the morning of the 9th, "Gun and mortar vessels open fire with shell." At 7.30 a. m. the first mortar was fired and taken up along the whole line, the gunboats running into within 3000 yards, and getting their range.

The enemy returned our fire very briskly with red-hot shot and shell, but, although their range was good, the damage inflicted was comparatively trifling, owing, principally, to the excellent handling of the gunboats and mortar vessels, the former being continually on the move, and the latter hauling or veering on their 400 fathom cable, as soon as they found the Russian shot falling too close to be pleasant. At 10 20 the first Russian magazine exploded, and a fire broke out in the arsenal. About noon a second magazine exploded, and 12 15 a most terrific explosion took place, followed by a succession of minor ones. The force of this was so immense that a battery of guns *en barbette* was literally blown to pieces by it. At 12.40 more magazines exploded, at this time the dockyards, arsenals, barracks, all the government buildings, storehouses, &c., were burning furiously. The sight was most grandly imposing.

The yards and poops of the line-of-battle ships were crowded with the excited "tars," who cheered vociferously after every explosion, as only British sailors know how to cheer. To add to this frightful din, the liners Cornwallis and Hastings, and steam frigate Amphion, opened their broadsides at the same moment; and, as if to crown the whole, the Arrogant, Cossack and Cruiser, chimed in with this bloody chorus, by commencing a heavy fire, with good effect, on a large body of troops which they chanced to espy on a small island to the eastward of the fortress.

The cannonade continued, with little abatement, up to eight o'clock, p. m., when the gunboat recall was hoisted. Several of the mortar vessels were also found to be injured from the quick and incessant firing, and had to be brought out to undergo repairs; those, however, which were not damaged, still kept up their fire, in conjunction with the French mortar battery, until 10 30 p. m., at which hour the rocket boats from the fleet went in and kept up their part of the performance until daylight. The scene during the night was grand beyond description; the whole of Sweaborg appeared one mass of flame, the rockets and shells adding not not a little to the awful splendor of the fiery landscape.

At 5 30 A. M. on the 10th the fire again opened from our whole line, and continued throughout the day, at the end of which little appeared left to be done; all the mortars, French and English, were more or less injured. Some idea, however, of the service rendered by these vessels may be gathered from the fact that during the two days' bombardment not less than 1000 tons of iron were thrown into a space of about half a mile in diameter, and that upwards of 100 tons of powder were expended. This, incredible as it may appear, applies only to the English mortar vessels, and does not include the quantity (which was equally large in proportion), used by our gallant allies on that occasion.

On Friday night, the 10th instant, the rocket boats again went in and played with great effect. On Saturday no firing took place, and Sunday was a day of rest. On that day everything was in quiet and repose; even the mighty deep bowed in reverence to a holy influence, and was still. The tolling of the bells at Helsingfors was distinctly to be heard; the dull and plaintive sounds, mingled with the strains of martial music from our men of war, came floating over the calm waters, and offered a strange, but soothing contrast to the noise, turmoil, and excitement of the two preceding days. On Monday morning, the 13th inst., the two fleets got under way, and returned the same day to Nargen.—[Times Correspondent.

Operations against Berdiansk. A despatch from Sir E. Lyons contains the report of Capt. Osborne, of H. M. S. Vesuvius, dated July 25, giving an account of his bombardment of Berdiansk. This is an important and flourishing town at the mouth of the river Berda, on the north shore of the Sea of Azof. It is a modern town, and has grown up in the course of ten years to have a population of 10,000. It is the best roadstead in the Sea of Azof. Capt. Osborne's report is as follows:

"Since my last letter I have fully succeeded in destroying, by means of submarine explosions, the Russian steamers which long ago were sunk in Berdiansk bay; and the gallant officer adds that as the enemy had left the houses of the Western suburbs of Berdiansk, both of which had twice fired upon our people whilst peaceably and unguardedly employed, I considered it right that such a dishonorable course from a town which had been spared under the plea of being defenceless should be severely punished, and the more so, as Berdiansk had been treated with leniency on the occasion of our former visit.

I therefore, on the 22d of July, caused to be destroyed the western suburb, which had screened their riflemen; and I succeeded in destroying and setting fire to no less than ten granaries filled with wheat, each granary averaging about 200 tons in quantity; and also several flour mills which have been employed night and day grinding for the use of the Russians.

The Church and the major part of the town I spared, although nearly every house we searched contained grain in large quantities, and the whole place might be considered as little less than a general granary."

The Interior of Sebastopol. A letter from Odessa, dated the 6th instant, and published in the Ost Deutsche Post of Vienna, says: "Accounts from Sebastopol state that the bridge established across the harbor was inaugurated on the 2d, in the presence of Generals Gortschakoff and Osten Sacken, and all the military authorities. It is expected that the construction of this bridge will afford considerable facilities in the defensive operations of the garrison. It is defended at either end by the powerful batteries of Nicholaieff and Michaloff, which not only protect each other, but can bring their guns to bear also on the Careening Bay and the Karabelnaia. Thirty-five thousand men are constantly employed on the fortifications of this important point, which would be the centre of operations in the event of its being found necessary to abandon the Karabelnaia to the allies. General Todleben has completely recovered from his wounds."

A Floating Factory for the Army. Messrs. W. and T. Smith of Newcastle, are fitting up, and will have ready for sea next week, a powerful iron screw steamer, named the Chasseur, to be employed as a floating factory for the army.—She will leave the Tyne for Balaklava, which will be her station. She is two-decked, and her middle deck is a workshop furnished with drilling machines, punching and shearing machines, and shaping and slotting machines. She has also several smiths' forges fitted up, a cupola with fan blasts for metal and brass founding, and two circular saw benches, and has also on board a complete set of mining tools and apparatus for sinking wells. Besides the marine engine, which will drive part of the machinery, she has a 10-horse portable engine. The artisans she takes out with her are engine fitters, shoemakers, coopers, brass finishers, blacksmiths, house-carpenters, and iron and brass founders. A party of miners she takes out will be employed, when necessary, in sinking wells for the army.

The Morning Post says, we have more than ever occasion to believe that the Russian forces in the Crimea are suffering intensely from want of food and necessary supplies, and that this, combined with other causes, assures their speedy expulsion from Sebastopol and the south of the Crimea.

The *Invalide Russe* reports the proceedings of the allied vessels in the Black Sea. They are said to be employed in cannonading and destroying vessels.

Spain. The sale by public auction of the national property commenced at the Town Hall of Madrid on the 10th. It was attended by a great number of persons, and the competition was so keen that several lots were knocked down for double the upset price. A letter of the 11th, received in advance of the regular mail, says:—"Energetic measures are being taken for seizing the property of the clergy, in spite of the passive resistance of the bishops and other ecclesiastical authorities.

Turkey. Colonel Calandrelli, who distinguished himself in the defence of Rome against the French, was fortifying Erzeroum.

Kars, which was more closely blockaded by the Russian army, required a prompt succour. The Russians, who had crossed the Soghanli mountains, had occupied the valley of Chintchai. The Turks were prepared to make a stout defence at Kars; but regular troops were wanting. The European consuls were preparing to leave Erzeroum. Ten thousand French were assembled in the camp at Maslak, and it was expected that altogether 50,000 French troops would be collected, partly at Maslak and partly at the Sweet Waters, while 16 squadrons of French cavalry would occupy the barracks at Daoud Pacha.

Advices from Trebizond, of the 7th of August, state that the postal communications between Kars and Erzeroum are interrupted. The Russians had advanced as far as Kiuprikoi, on the road to Erzeroum. Ten thousand Bashi-bazouks had arrived to Erzeroum.

Omar Pacha goes to the Crimea, it is said, to select the best troops for an expedition to relieve Kars.

Russia. A letter from St. Petersburg, dated the 26th ult. and published in the Constitutionel, says—"Prince Gortschakoff has received full powers to destroy the remains of the Russian fleet in the bay of Sebastopol, on the day on which the garrison may be forced to retire to the north. It is hoped that before that day shall arrive, all objects belonging to the State and to private persons can be removed to Nicolaieff. This proves that no illusions are entertained as to the fate of the southern part of Sebastopol; that part is indeed already represented in Russian letters to be only a heap of ruins."

An imperial ukase orders the embodiment of the militia in eleven provinces, commencing on the 1st October, and finishing on the 1st November, and in the proportion of 23 to a thousand souls.

Odessa. Letters from Odessa bring news extending up to the 7th of August. Large detachments of troops had been marched from the north to Ismail, in consequence of intelligence which Prince Gortschakoff is said to have received respecting an intention on the part of the allies to land 50,000 men in the neighborhood of that fortress, who, by marching along the coast, under the protection of the fleet, would be enabled to cut off the communication of the Crimea with the main land. In order to avoid this eventuality all disposable troops will be sent to Bessarabia.

Miscellaneous. The Milan Gazette announces, under date of Rome, the 9th, that the elevation of M. Lucien Bonaparte, son of Prince de Canino, to the dignity of Cardinal, at the next Consistory in September, was very probable. His eldest brother, Joseph, had returned from Paris to Rome.

Accounts from Alexandria state that the waters of the Nile have risen two fathoms higher this year than last, and this is considered an augury of an abundant harvest.

Cholera continues to spread in the Lombardo-Venetian provinces.

Following the example of the Neapolitan government, the government of Rome has introduced the bastinado into the penal code.

After three months incessant labor, the Russians have replaced the great bell in the tower of San Juan, on the Kremlin, which our readers perhaps recollect, on being tolled for the late czar, fell and broke through no less than three seperate stories of vaults, killing five persons on the spot. The bell is said to be the largest in the world, weighing no less than 80,000 pounds.

Visit of the Queen of England to France. Extraordinary festivities marked the visit of her Majesty to France.

50,000 French troops were encamped on the heights of Boulogne, and the Emperor Napoleon had come on the previous evening to give a personal reception to the Queen. On landing, the royal party were loudly cheered.

Magnificent preparations had been made for the reception of the Queen in Paris, nearly every house being decorated. Along the route, about 100,000 men, half of the regular army and half of the national guards, lined the way, and the concourse of people assembled is estimated at 800,000. The sun had set and it was nearly dark before the royal party made their appearance; when her Majesty was greeted enthusiastically and bowed her acknowledgments to the multitude.

At a quarter to nine the cortege arrived at St Cloud, announced by salvos of artillery. Her Majesty the Empress stood at the foot of the staircase, to receive the Queen, and after dinner their Majesties retired to rest. That evening St. Cloud, Boulogne, as also the whole of Paris, were splendidly illuminated.

Letter from Syria.

MOUNT LEBANON, July 23, 1855.

The Druses are a peculiar people, warlike and bold in their spirit, and in religion neither Mahommedans nor Christians, though assimilated to the latter more than the former. Of late years they have shown a growing favor to American missionaries, whom they invite to establish Christian schools in their villages, and even desire the missionaries to locate one of their number in *Deirnel Kamar*, their capital town. Still, they are hot tempered, impulsive, impatient of insult and injury, whether real or imagined, and quick to avenge it. Some weeks since, a terrible illustration of this spirit was given in a village about twenty miles south of Beirut, where an individual indulged his malice towards another by burning one of his olive trees. At once the friends of the respective parties flew to arms, or rather flew themselves, since their *iron* arms seem as inseparable from their backs as their *fleshy*; and in the melee following not less than eighteen men on both sides were laid corpses on the ground. Then they made peace, shook hands, and were friends again. This is a sad picture of savage and half-civilized life; but after all, in what respect is war any better, when waged on the most stupendous scale by fleets and armies, and conducted by the most civilized and Christian nations of the earth? How differs the *morality* of Sebastopol from that of the Druses fighting around the burnt olive?

Being in Smyrna a few days the last winter, a missionary living in the Jewish quarter of the city, which is quite in the outskirts, and in the line of communication with the mountains, asked me to look down from the balcony of his house, where we were seated, into the narrow street below, where I saw half a dozen men well armed, and clothed in embroidered red dresses, with silver ornaments around their ancles, and in single file following their leader. The missionary then remarked they were a notorious band of mountain robbers, which the government had not the force or courage to arrest. They do not murder, however, so much as plunder, though they can give a hand to either, as circumstances may require.

The bandits frequent the city, and learn what citizens are wealthy, and where they go and come, either for business or pleasure, and watching their movements, seize upon them when they are unsuspecting and without guards, and drag them off to the mountains. Having the power of life and death over their victims, they send information to their families of the present condition of their friends, and on what conditions they can see them again; and being known to be utterly desperate and inhuman, they alarm the fears of wretched wives and children the prisoners have left behind, to whom they are obliged by their savage masters to write letters entreating them not to refuse the messengers as they value the prisoners' lives, nor follow them, but give them the sums which their captors compel them to name.—Correspondence of the Traveller.

EUROPEAN RUMORS. *New York, Sept. 8.*—The Tribune says that Madame Bodisco, the widow of the late Minister to Washington from Russia, who arrived here in the Atlantic, is direct from St. Petersburgh. She says the extent of the damage done by the Allies at Sweaborgh was the burning of a large pile of steam-boat wood.

The Times has news from a private source to the effect that Russia having failed to obtain a loan in Europe, she has it in contemplation to raise one in the United States, on a plan similar to the recent loans in France. This rumor, it is said, had reached the English and French Governments.

On the other hand, the Times learns from an American lady direct from St. Petersburgh (Mrs. Bodisco) that there was no financial or commercial caisis in Russia; that money is abendant, and business as brisk as ever; no fears were entertained of the capture of Sebastopol. A large reserve force was awaiting orders at St Petersburgh, and there was no difficulty in obtaining recruits or supplies of provisions and money.

Appointments.

By divine permission, I will preach at
Richmond, Me., Sept. 13, eve.; where Br. Umberhind may appoint.
Bowdoinham, Sept. 14, eve.
Portland, Sept. 16.
Portsmouth, N. H., Sept. 18 and 19, eve.
Should any of the above appointments interfere with other appointments, Brn. will please write me at Gadiner, Me.

[illegible]

TENT MEETING.

I purpose to hold a Tent Meeting near Br. Stoddard's in Roxbury, Ct., three miles from Hotchkissville, on Sept. 22d and 23. We hope that the Brn. and Srs. in the neighboring towns will come up and worship with us.

In behalf of the [illegible]

S. B. MUNN.

Providence permitting, I will preach at
Pleasant Valley, Sept. 30.
Plymouth Hollow, Oct. [illegible]

S. B. MUNN.

CAMP MEETING.

The Lord willing, there will be a Camp Meeting in Carmel, Me., near Carmel village, to commence on the 18th day of Sept., in the evening, and continue over the Sabbath.

We request the Brn. to make arrangements to be on the ground early on the 18th, in order to erect tents for the accommodation of the Brn. and others who may attend.

As there will be no boarding tent on the camp ground, we especially request all to bring what bedding, tents and provisions they can conveniently. Provision will be made in the tents for the Brn who may come from a distance. There will be teams at the Depot to convey all who may need such help, to the ground.

We earnestly invite all who differ from us in faith, to attend and give us a candid hearing.

We desire all to come, as we entertain no sectarian opinions; and we hope our ministering Brn. from the west will not neglect to attend, should an opportunity offer. We desire that whatsoever we may do or say may be for the glory of God and the salvation of mankind. "Come over and help us" in the name of the Lord. Amen.

In behalf of the Brn.,

JOHN BILLINGS,
GEORGE W. BROWN,
SAMUEL BRAGG,
HENRY PERKINS.

AUGUST 29th, 1855.

Br. Edwin Burnham will preach at Salem on Sunday, Sept. 16.

By Divine permission I will preach at
Manchester, N. H., Sept. 14,
Concord, N. H., Sept. 15,
Croydon, N. H., Sunday, Sept. 16.

In relation to the above appointments on Sundays, there was a mistake as previously arranged in the Crisis.

W. SHELDON.

GROVE MEETING, IN SOUTH HAWLEY.

There will be a Grove Meeting in South Hawley in a beautiful grove, (directly opposite the tavern of Levi Holden,) to commence Thursday, Sept. 20th, and continue over the Sabbath. Should the weather be unfavorable for meeting in the grove, a large and convenient Hall will be furnished free of expense. Brn coming from a distance, can find board, lodging and horse-keeping at much reduced prices at the tavern, and a free table spread for the worthy poor.

Brn. R. V. Lyon and Wm. Sheldon are expected to attend the meeting; and other preaching Brn. are invited to attend, as the Lord may direct, who can preach to us the Gospel as preached by Abraham—and the kingdom as preached by Prophets, Apostles, and Jesus; and the things noted in the Scriptures of truth relative to these subjects.

C. M. RICE, for the Brn.

WEST HAWLEY, Aug. 23, 1855.

NOTICE.

There will be, if the Lord permit, a Grove Meeting held at Casco, Me., to commence Friday, Sept. 14th, at 10 o'clock A. M., and continue over the Sabbath.

For the Brn. JESSE PARTRIDGE.

Brn. R. R. York, L. L. Howard, and J. Partridge will be present.

N. B. It is the request of the friends at Casco, that Br. F. H. Berick, or J. Couch would be present.

VERNON, Aug. 12, 1855.

Providence permitting, there will be a Camp Meeting in Vernon, Vt., on the old ground, to commence on Monday, Sept. 17, and continue over the Sabbath. Brn and Srs. from the East and West, North and South, prepare for this gathering, and let your prayers be continually ascending to our heavenly Father for the prosperity of this meeting, that every thing may be conducted with an eye to His glory.

There will be a boarding tent on the ground, and horse keeping near by.

In behalf of the church, J. FROST.

Notices.

The Gospel Vindicator; or Bible Truth Defender: being a variety of popular fables scripturally exploded; viz: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office.

W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre paid. tf W. SHELDON.

The Seven Seals, with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br. S. B. Munn's P. O. address is Hotchkissville, Ct.

I am requested to attend the Vernon Camp Meeting, and shall make my arrangements so as to comply.

ISAAC ADRIAN.

Elder Miles Grant's P. O. Address is Boston, Mass. Telegraphic dispatches directed to 167 Hanover St., Boston.

Br. J. Hemenway's P. O. Address is Worcester, Mass.

NOTICE. Friends may address me at Sturbridge, Mass., for a short time.

W. SHELDON.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

W. J. Lambert, S. H. Langley, M Burrell, A Bush, S Marvin, A Boothby, F Burnham, C Haskins, C [illegible], T Warren, A S Sheldon, A. Smith, H. Packard, P. Marshall, all paid to No. 26.

Miscellaneous.—S Wiggin 13, A D [illegible] 13, Mrs Doell 13, Chas. [illegible] 13, T [illegible] 13, [illegible] Fletcher 53, M Hobart $3, A W [illegible] $2 [illegible] on account. C [illegible] $1.

For The Crisis.

Ruth.

Famine was in the land,
Where once smiled peace and plenty graciously,
Now hunger, want, and woe, starvation, death,
With dreadful surety in each other's track
Keep pace, and onward move. Morning, noon, night
Their blessings bring, of light, and warmth, and dew,
But bring no bread to cheer the hearts of men.
Israel, the chosen, and the promised heir
To blessed lands where milk and honey flow,
Is groaning 'neath the chastisements of God.

And now Elimelech his home deserts,
And goes to sojourn with his wife and sons
On Moab's fertile plains; to seek a home
Mid strangers, and with aliens from the love
Of Him who rules the hosts of Israel.
Their cherished Ephrata is left behind—
Cursed, yet loved—God-smitten, yet adored.
But Moab, soon, too soon, alas! becomes
The burying place of all the joys which round
Naomi's heart entwined. Elimelech,
And both her sons, partner and pledges sweet
Of all her care and love—sleep in their graves!
Oh who shall heal that torn and bleeding heart,
Throbbing with grief and pain?

Orpah and Ruth,
The chosen of her cherished ones, remain,
With filial love and sympathy to cheer
The widowed mourner to whose sorrows keen
Their stricken hearts respond so faithfully.
But God once more remembers Israel,
Blessing the land with bread, abundantly;
Naomi bears the joyful tidings, and
With eager haste prepares to trace once more
The way so sadly travelled years before,
When from the land she now would see again,
Starvation led her forth with both her sons,
And him on whose strong arm for strength she leaned.
But now, alas! widowed and childless, she
Returns alone! And yet, not all alone—
For Ruth and Orpah to their mother cling
Obediently, and plead to cheer her way
Across the plains, e'en to Judea's hills,
And find with her a peaceful, hallowed home
Among the chosen of the Lord of lords;
But list—the mother speaks. "Go! each return
Her father's house to share. Gently may God
In future deal with you, as ye with me
And with the dead have dealt." But they reply—
"Surely, our mother, we will go with thee,
Nor tarry here, while thou, alone, thy way
In weariness and grief shall trace."

Again,
With earnestness, Naomi seeks to change
Their course. And while the weeping Orpah turns
Away—and gazes on the verdant vales
And silver streams of her own native land,
They lure her back again, and she departs.
But Ruth—fond, loving, sacrificing Ruth,
Her station keeps, and to Naomi's side
More closely clings. "Entreat me not to leave
Thee, O my mother! for, where'er thou goest,
I, too, will go; and where thou lodgest, lodge;
Thy people shall be my people; thy God
My God; and where thou diest, I will die,
And there will I be buried."

Sacred love!
How sweetly didst thou rule in that pure heart,
Distilling comfort for that mother's woe,
E'en when that heart itself was well nigh broke!
O sacred Love! thy springs still flow, to bless
The sad and sorrowing ones of earth's domain,
Who, in thy gushing fulness often find
An earnest of that living stream which flows
From out the Eternal Throne, as crystal, clear!
The love of Ruth has won the mother's heart,
And lovingly discoursing by the way,
They come to Ephrata.

An April sun
Its ripening influence sheds on golden fields
Of waving grain for harvest waiting. Forth
The reapers pass, to gather in the fruits
Of patient industry and cheerful toil.
"Is this Naomi, whom we greet?" they ask,
"O call me not Naomi," she replies,
"But Mara, since the Lord so bitterly
Hath dealt with me, and I return alone
With Ruth, the wife of my dead Chilion.
Then cease to call me more, Naomi, friends,
As God hath laid His hand so heavily
On me, and changed my joys to bitterness?"

And now among the reapers in the field
Pure-hearted Ruth gleaneth the scatt'ring sheaves;
Love animates her fragile form, and aids
To daily bear the precious burthen home.
At morn, or eve, the faithful gleaner goes
From home, from toil, alike with cheerful setp.
Not unrewarded shalt thou go, sweet Ruth!
For God hath chosen thee, and thou shalt dwell
Among the noble of the land. Thy name
Shall last, as each successive age, the tale
Of thine unwavering love and faithfulness
Shall tell.

And in thy "line" that Blessed One
From heaven shall come, to save the lost among
The people of thy choice, e'en Mary's Son;
The long expected heir to David's throne,
Whose Kingdom is eternal, and whose reign
Of peace, on earth ere long begins. Behold!
Then shall thy recompence, eternal joy
And immortality, be given!

Boston, Sept. 1. M.

For The Crisis.

Letter from Br. D. C. Hart.

Williamansett, Mass., July 31, 1855.

To the flock of God, scattered abroad: I can say that I am living in the midst of trials and persecutions. The Scriptures teach us that "all who will live godly in Christ Jesus, shall suffer persecution."— But what glorious promises are in reserve for us poor, despised pilgrims! We shall not always suffer thus. Our blessed Master will soon appear in the clouds of heaven; then will he reward every man according to the deeds done in the body, whether they be good, or whether they be evil.

It does my heart good to know we are almost home. Let us, Brn. and Srs, be found of Him in peace, without spot, and blameless. Let us trust in the word of the Lord. He says, "whatsoever ye shall ask the Father in my name, ye shall receive." And let us not draw back unto perdition, as many have; but let us run with patience the race set before us, and not look back; remembering Lot's wife; and soon, if faithful, we shall "shout our suffering o'er."

From your Br. in affliction,

D. C. Hart.

"The Three Worlds; Or, Earth's Past, Present, and Future."

This is the title of a Tract from the pen of Br. H. L. Hastings, so interesting and instructive, that for the benefit of our Readers we transfer it to the columns of the Crisis.

The past, the present, and the future.— These are the three all-embracing divisions of events and things, through which human imagination and human research pursue their course. The past—dim, shadowy, and obscure; the present—restless, changeful, and inconstant; and the future—vast, portentous, and uncertain; these furnish a field for the widest wanderings of those thoughts that roam throughout eternity—for the farthest stretch of human imaginations.

But whether we inquire concerning the past, the present, or the future, we find ourselves surrounded by numberless perplexities. History is brief in its extent, meagre in its details, and often contradictory in its declarations. Opinion, as it regards the present condition of earthly affairs, is vague, various, and conflicting. And the veil of futurity hangs its gloomy folds over the obscure, the mysterious, the unknown hereafter.

Surrounded then, as we are, by uncertainty and anxiety, longing for a more definite apprehension of human history and of human destiny, we invoke external aids to assist us in pursuing the object of our desires. Navigating this stormy and tempestuous sea, we desire a chart to inform us of our locality, and look forth for some guiding star to direct our course. Groping in a dark and devious pathway, we seek anxiously for some lamp which shall illuminate our footsteps, and conduct us to a peaceful termination of our weary journey.

That chart is granted us! That star we can see! That lamp is placed within our hand! It is the Word of God—the transcript of the divine will and mind—the certified and attested copy of the things "noted in" those awful "Scriptures of Truth" which mortal eye has never gazed upon, and upon which the hand of mortal was never laid. By this, alone, we thread the mazes of the intricate past.— By this we correctly estimate the inconstant present. By this, too, we behold as through a glass the dim and shadowy future, revealed in bold and striking outline, thrilling us by its terror, cheering us by its beauty, or entrancing us with its sublime and resplendent majesty.

The Word of God, in its historical records, its declarations, and its prophetic delineations, brings to our view *three worlds*, with which human destiny has been, is, and is to be connected. These worlds, existing in successive and consecutive chronological periods, distinctly separated from each other by unmistakable periods and processes of transition, are termed "*The World that then was*," "*The Heavens and Earth that now are*," and "*The World to come*," or "*The new Heavens and the new Earth.*" To sketch briefly, these worlds in their origin, progress and course, is the object of the present writing.

What occurred prior to "*the beginning*," an account of which we find in the opening pages of Divine revelation, it is neither important or possible for us to ascertain. Beyond that landmark, eternity expands its vast extent. There we may conjecture, but we cannot affirm. The silent depths of the eternal Past are unfathomed and unfathomable.

"*In the beginning, God created the heavens and earth.*" This is the sublime announcement of the world's origin.— "*He spake, and it was* DONE. *He commanded and it stood fast.*" At His word a flood of light burst in upon the heaving mass, that lay formless and unfurnished beneath the overshadowing wings of night. His mandate gathered the waters together, shut up the sea with doors, made the cloud the garment thereof, and the darkness its swaddling band. He established His decree upon it, saying, "*Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed.*" His word established the earth in strength, and robed it in verdure and beauty, while trees of God's own planting stood, in all the magnificence of Paradise, on every hand.— Above, the stars and planets were marshalled at his call; by day, a flood of glory, and by night, a still, calm radiance fell softly on the new made world. At His voice, earth teemed with life. The noble forests and the verdant fields were peopled with hosts of living ones. Gay birds, of beauteous wing and melodious note, were waving their sun-lit pinions and trilling their gushing songs; and the blue and silent waters of the mighty deep were swarming with ten thousand things of life and joy, from the mighty leviathan to the smallest creature that played and gamboled amid the ripplings of the sparkling waters.

And when the mighty work was accomplished, and a new province, created for the glory of God's name, was added to His vast dominion—when the seal of perfection was set upon it all, then God created its ruler and lord. Moulded of clay, formed in the image of God, enlivened by the breath of the Almighty, and receiving at His hands the sceptre of universal dominion, he became the ruler over all the world. The gay phantom of universal dominion so often pursued by mad ambition, was here a sober reality. To Adam were committed the reins of government. Earth was his dominion, and all its multitudinous inhabitants were his peaceful and rejoicing subjects.

"*And the Lord God saw* EVERY THING *that was made, and, behold, it was* VERY GOOD." Our ideas of good are relative, not absolute. To the savage, his hut is good; it affords him shelter from the storm. To the peasant, his cottage is good; it is his joy-lit home. To the hunted Christian, the cave is good; it is a hiding place from foes. To the warrior, his castle is good; it is a tower of strength. To the king, a palace is good; it is the repository of regal magnificence. To the Hebrew, the temple was good; for a day in its courts was better than a thousand. But what must that be, when the infinite God, dwelling in the heavenly abodes of light and glory, could look with approval upon it, and pronounce it "very good."

How pure such a world must be—how holy, how full of peace and love; how sweet the rich beauty of its landscapes, and how perfect the character of all its inhabitants, ere God, beholding all, could pronounce it "*very good.*" It was very good. The earth was good, as it expanded in firmness and beauty—the abode of the creatures of God. The sea was good as it glittered in the sunbeams, or rippled like a flood of molten gold beneath the breathing of the evening zephyr and the shining of the setting sun. The sun was good, as it declared the glory of the Lord, and went forth in its diurnal splendor to illuminate the world. The moon was good, as it walked in its brightness, mellowing all around with its silver light, and shedding a softened glory through the starlit heavens. The animate creation were good, as they dwelt in peaceful companionship, yielding obedience to their common Lord. Adam was good, as he stood erect in all the majesty of manhood imaging forth in his noble countenance the glory of his Creator. Every thing was *good*, and at the conclusion of Creation's week, God's Sabbath—earth's first day of solemn rest—sat like a crown of light upon the wondrous week, hallowing, calming, and sanctifying all around.

Thus was earth created, and, as if this was not enough to reveal the fulness of Divine beneficence, away in the eastward, amid the spice-laden trees and flowery fields of Eden, beneath the first beams of the rising sun, God planted a beauteous garden.

We have heard of the royal gardens of antiquity; we have seen the gardens of the rich, where wealth, and art, and taste, and pride united to lavish all their beauties on some little spot of earth. But what are these gardens with their stately trees, with their gorgeous flowers, with their sparkling waters and their verdant banks, compared with that beauteous work of God? On that virgin soil grew "every tree that was pleasant to the sight, and good for food." How stately were the palms of Paradise! How beauteous the orange-laded groves! How rich the pending fruits! How gay and glorious the flowers! How sweet the floating fragrance of the sighing zephyr! How soft the murmur of the passing breeze!— How brilliant the gushing music of the fair-winged birds! How fair the Tree of Life, with its monthly fruits and its healing leaves! How bright the waters of that crystal river, that spread perpetual beauty on its verdant banks, and rolled its divided waters to the far off regions of Havilah, Ethiopia, and Assyria! Ah! those were happy days, when this garden stood like a gem of unfading beauty upon the peaceful bosom of the world that then was.

We have tried to imagine some of the glories of that world. Shall we dwell upon its ruin? Shall we speak of the entrance of sin; of the consequent guilt, and shame, and condemnation; of the sorrow and remorse of those erring ones who go forth in tears from that fair abode; of the dazzling glare of the flaming sword, and of the majestic glory of the guardian cherubim? Shall we mark the disorder that reigned from that fatal hour when Jehovah said, "*Cursed is the ground for thy sake?*" The fields of Paradise a tangled mass of thorns and thistles—the flowers fading, the leaves drooping, the beauty fleeting, the strength decaying; the beasts howling, and roaming far and near in their thirst for blood; the winds wailing and moaning amid the upturned trees: dark masses of clouds rolling angrily about the sky, and all nature giving signs of commotion and unrest. Shall we follow man through his life of toil, and misery, and anguish, and woe, and guilt, and sin, and fear, and trembling, and infirmity, and sickness, and old age, until finally he sinks into the darkness of a dishonored grave? Alas! the picture is too dreary for our lengthened contemplation, and we cannot forbear a sigh as we behold the fair image of God reduced by sin and death to corruption and to dust. "By one man sin entered into the world, and death by sin, and so death passed upon all."

The subsequent history of "the world that then was" is brief, but sad in the extreme. The first-born of earth was a murderer, and the second was a martyr. Generation succeeded generation, and degeneracy and sin marked the protracted periods of their misspent lives. A few holy men stood forth as lights shining in a dark place, holding forth the truth of God; but they were like the oasis in the desert, the island in the sea, or the faint glimmering of a single star amid the blackening rage of the midnight tempest. Of one of these, it is recorded that he walked with God for many years, and after predicting the Advent of the Lord, with ten thousand of His holy ones, he passed gently away from earth, unharmed and unhindered by the hand of Death, and the simple record of his departure was, "*God took him.*" But the common character and the common lot of mankind were widely different. The prevailing tendency of human character and of human purpose from the beginning, was from good to bad, and from bad to worse.— There were men of might, and honor, and renown, before whom men crouched in terror, or bowed in suppliance, but the penetrating glance of the all-seeing One beheld "*that the wickedness of man was great in the earth, and every imagination of his heart was only evil every day.*"— The earth was corrupt—all flesh had corrupted its way, and the earth was filled with violence. This was the result of man's revolt—this the return for the divine indulgence which had lengthened out his hour of probation. Throughout the world sin had spread like some loathsome pestilence, and scarcely an individual had escaped its polluting power.

Amid this world-wide transgression, one person was "*found righteous*"—one man was "*just and perfect in all his ways*"—one man walked with God, and notwithstanding the surrounding impiety, found grace in the eyes of the Lord. He alone was found worthy to escape the things that were coming on the earth. He was selected as the only proper medium for the communication of the Divine will and the Divine warnings to mankind. In his ear the mysterious whisperings of the Eternal Spirit could find audience. His obedient heart would heed them and obey them.— Accordingly he was warned of approaching danger. His eye, anointed by the Holy Ghost, foresaw the aproaching deluge; and moved with fear, he not only warned others and preached faithfully to the world, but he prepared an Ark for the saving of himself and house. Thus he he condemned the world. Thus he was justified before God, and became heir of the righteousness which is by faith.

But the same spirit of disobedience which invoked the righteous indignation of God upon that race, closed their ears against the warnings of the Almighty, and sealed their eyes to the denunciations of approaching and impending danger.— Hence the hours that might, well filled with penitence, have averted the dread calamity, were employed in filling up the cup of sins to its brim, and in heaping up iniquity before Jehovah, thus treasuring up wrath against the day of wrath and revelation of the righteous judgment of God.

Swiftly the appointed day sped on.— Men pursued their ceaseless round of business, sin and pleasure, forgetting that they were wearing out the last brief moments of divine forbearance and of human probation, and thus braving the vengeance of the Almighty.

Let us sit down within the Ark. The family of Noah are there, and the animate creation have their representatives. The door is closed by an invisible hand, and now we wait the departure of the last hours of human probation and impiety.— How solemn that last week! The dying hour of a single sinner, or the execution of one criminal, is enough to chill the stoutest heart. But what emotions swell within us as we mark the solemn march of probation's departing hours, and await the execution of a guilty world! How dread the suspense! how breathless the anxiety!

The world goes on as usual. The farmer is in his field, the merchant in his shop, the drunkard at his cups, the reveler at his revelry, and the sinner at his sin. Violence and strife and iniquity roll on in resistless current, the world is given up to destruction, and yet fears no danger. What a scene! to-night a world's feast, to-morrow a world's funeral! To-night a world's revel, to-morrow a world's ruin! To-night a world's exultation, to-morrow a world's execution! To-night a world's debauch, to morrow a world's destruction!

The last day dawns. The laborer goes to his toil, the tradesman pursues his calling, the murderer marks his victim, the robber watches for the unwary, the harlot gads about in gay attire, the drunkard cracks his maudlin joke about Noah's Ark, little children join in mockery of the man of God, men shake their heads and say, We are safe enough, and Noah will feel different to-morrow. But hark! The swelling echoes of the distant thunder.— See! swift as the eagle's flight, vast inky clouds roll up the sky. Earth rocks like a storm-tossed vessel beneath the blackened heavens, and on every hand the ground swells and yawns beneath our feet. Who can depict the scene? The floodgates of heaven are opened—the foundations of earth are broken up—the deep rolls up its floods—the waves roar—the winds howl—the clouds gather—the rains descend—the lightnings blaze—the thunders bellow—sinners wail—joy perishes—hope expires—and all above, beneath, and around, is one wild scene of confusion, darkness, anguish and dismay.

What a funeral! The funeral of a godless world! The wide earth was their burial place—the rushing wave their winding-sheet—the swelling thunders their funeral knell—the hanging clouds their gloomy pall—and the mourners—who are they? Were they not those eight lonely survivors who surveyed in safety the terrific scene? Were they not the angels who once shouted for joy over that now ruined earth? Aye! and was there not sadness in the very heavens, and did it not repent the Lord that he had made man upon the earth?

What a night succeeded that fearful day! No sun, no moon, no stars; no peace, no joy, no hope; but one dread scene of alternate blackness and brightness, of gleaming lightnings, and of booming thunders, of falling torrents and of rushing waves. How different from the previous night! What a change from the music, mirth and blasphemy which were then wide as the world, to the awful roar of deep calling unto deep and thunder answering thunder. So suddenly were they cut off! so fearfully did the storm break in upon their carnal slumbers! Shall I anticipate? Shall I drop a warning in the careless reader's ear? Hear it:—"*As it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and destroyed them all, so also shall the coming of the Son of Man be.*"

That flood closed the history of that dispensation and of that world. This is distinctly affirmed by the Apostle who declares that "*The* WORLD *that then was, being overflowed by water,* PERISHED."— 2 Pet. 3: 6. The history of that world is a sad one, as we have seen. Good at first, evil at last. Created by God for man's happiness—cursed by God for man's transgression—and destroyed by God for man's ungodliness. Alas, that we should be constrained to say that it furnished but too true an index of human character—always progressive towards ruin, always advancing, but advancing to destruction.

A year passed away, and on the towering summit of Mount Ararat, from the door of a strange and weather-beaten structure, there came forth (with no scoffer to deride or insult them) a solitary family, to stand upon the bosom of a new world. Every thing around was strange. Nothing familiar was visible. Paradise and every thing else which reminded man of the days of human innocence and primeval happiness, had been "pushed by the horned flood" into the watery depths, or buried amid the ruins of some upturned mountain; while the marine remains scattered every where around, gave evidence that the highest summits once lay beneath the level wave, and the whole wide landscape was but a memorial of God's disapprobation of sin and iniquity.

There was a new earth, but not such an one as that whose beauty called forth the anthems of the morning stars and the shouts of the Sons of God. *That* was a comely structure, *this* a disordered ruin. That was hallowed by God's blessing, this was stricken by His curse. That was the peaceful home created for the abode of the happy and the blest, this the dilapidated habitation which God's mercy had spared from utter and eternal ruin, and which His love permitted man to inhabit as the scene of new mercies and of a continued probation. That world was good, this evil. That full of bliss, this, alas, destined to be full of woe. But still it was a rest after the tossings on the waves. It was a home for those who deserved no better, and who had no other—it was a place where God could bless man with summer, winter, seed-time, harvest, food, raiment, grace, mercy, peace, and truth; and where man might honor God by faith, hope, love, obedience, self-denial, and unchanging fidelity; and so seek for glory, and honor, and immortality, and eternal life in the world to come. This was the theatre of man's extended probation.

The rainbow had spanned the heavens with its arch of glory, a new covenant had been made with the race, the oath of God was pledged that the waters of Noah should no more cover the earth, and immediately the race commenced anew their course of sin. Let us proceed to sketch the course of empires and events which go to fill up the history of this present world.

(To be Continued.)

For The Crisis

Letter from Br. J. A. Packard.

Brimfield, Mass., July 27th, '55.

"*Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves.*" *Matt.* 7: 15.

In comparing small things with great, the Savior compared the false prophets, or teachers, to a wolf in sheep's clothing. "Beware," said he, "of false prophets, who come to you in sheep's clothing; but inwardly they are ravening wolves."— Hypocrisy consists in acting a part, or character, not our own.

There are hypocrites in all professions, and a great deal of hypocrisy in the world. Men of low degree are vanity, and men of high degree are a lie. Both of them together, laid in the balance of sincerity, would be found wanting.

Of all hypocrites, the false teacher of religion is the most dangerous.

He it is that scatters firebrands, arrows and death. True Christians are honest themselves in their professions of piety, and unsuspecting of others; they do not mistrust. This exposes them to the schemes of hypocrites. Sometimes, also, the true teacher is absent from his charge. Of this circumstance the false teacher will avail himself. Satan is never asleep, or absent. It is his business to sow tares; he selects his time, "when men sleep;" he selects his agents, his own children; he assists them in disguising themselves, and sends them forth to their destructive work. Armed with the whole armor of Satan, the false teacher approaches the children of God. He begins by cant; talks some Gospel truths; insinuates and flatters until he has gained confidence, (made them believe he is a very good man,) then he addresses himself to his task in good earnest. Young converts and the artless old professors are beguiled from the simplicity of the Gospel; the weak in the faith are perplexed and turned out of the way; the rest have their confidence weakened, their peace destroyed, and their souls put in danger. His object is to scatter, tear and destroy, and secure the *fleece* for a prey. Some are satisfied with the fleece, and suffer the sheep to live; but this enemy of God and His people comes also to tear and devour.— Wolves are now abroad in sheep's clothing. Let the flock of Christ beware.— Let the false teachers also beware; the Chief Shepherd will soon appear, and cut them in sunder, and appoint them their portion with the hypocrites.

Mark: says Christ, "by their fruits ye shall know them."

Fruits are the conduct of a man; his actions are the language of his heart. If the flock would wait awhile before they suffer themselves to act, they would know that "an evil tree cannot bring forth good fruit."

Let the following marks be attended to in passing judgment.

1. The false teacher goes to the flock of Christ, and labors not to convert sinners from their evil ways.

2. The false teacher endeavors to persuade Christians to leave the fold, to give up the great and soul-stirring truths, instead of helping them to grow in grace and in knowledge, and rejoicing in their prosperity as did Barnabas.

3. The false teacher speaks evil against the true teachers of the Gospel, instead of regarding them as co-workers with the Lord.

May the Lord save the little flock in this trying hour, and bring them to His Heavenly Kingdom. Amen.

Yours in hope,

J. A. Packard.

For The Crisis.

Letter from Br P. S. W. Dego.

I have often inquired with myself since I became a believer in the power of faith to heal the sick, what could I do without the promises? When I took my pocket Bible to go on foot, and warn the world of a coming judgment, at the same time laboring, as did Paul, with my own hands, often suffering a privation of the ordinary comforts of life, being in little over a year reduced from sound health to sickness and pain, when every other resource failed, there was a great Physician that had power to heal. I have been at the point of death—my limbs cold—no medicine at hand; but the Lord was, and His power healed me instantly.

Although tried, and tempted, and often embarassed, I have no disposition to complain; for I expect soon to be delivered.

O Brn. and Srs., let us be of good cheer; for land is nearing, A few more days will end our conflicts here. Let us search the Scriptures for ourselves—discharge our duty in the fear of God, and hold out to the end.

It is my prayer that these few remarks may comfort and encourage some one; and may God keep us by H's power unto salvation in the Kingdom of God.

Your Br. looking for that *blessed hope*,

Peter S. W. Dego.

For The Crisis.

Letter from Br. L. Mills.

Lanesville, Ct., 1855.

Br. Merriam:—I am cheered on my pilgrimage by perusing the columns of the Crisis, which seems full of that spirit of love and meekness which characterized the Son of God.

Some of the beloved Pilgrims are sick at heart through disappointment in not meeting the blessed Savior ere this; but let them remember that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

It is indeed a trying time to the child of God, but it is cheering to know that He is near in every time of trouble. Yes, indeed He is: He led the children of Israel safe out of Egypt, and He will lead us, if we follow His commands, safe into the promised land.

Yours, hoping for immortality at the coming of Christ.

L. Mills.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, SEPTEMBER 22, 1855. VOLUME 2.—NUMBER 6.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address, so that in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

A Voice of Warning from the Four Winds.

We extract the following from a Tract written by Br. D. T. Taylor, in which our Readers can but feel a deep interest.

"*Men's hearts failing them for fear, and for looking after those things which are coming on the earth.*" Luke 21 : 26.

Ever since the great Reformation, three centuries ago, when the light of heaven so glorious flashed upon her pathway, enabling her to discover the huge Antichrist, and to discern for the first time for centuries, her true position in the history of the age, as being far advanced towards its consummation, the Church of God on earth has earnestly sought to penetrate the Divine mind and purposes, as revealed in His Holy Word, with reference to her destiny in time's future, and her approach to the solemn period of the end of the world. And not without manifold success has she pursued her anxious inquiries on this momentous subject, scattering the light among the nations until the great voice that begun its warnings with Wickliff "the morning star of the reformation, and Luther, its rising sun," gathering strength with advancing centuries, and sustained by the sure prophetic word, and countless magnificent signs and unmistakable tokens of the end, has now burst upon the ears of the weary Church and careless, proud world, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings," proclaiming the rapid approach of a vast crisis in the destiny of human society—the imminence of the millennial era—aye, the epoch of the establishment of the everlasting Kingdom of God on earth.

John Wickliff, the intrepid Protestant of the fourteenth century, believed that century to be "The last age of the World," and scattered far and wide his faith in a tract bearing such title. Martin Luther at first supposed the end would come ere he had finished his translation of the prophecy of Daniel. A little farther on, he expresses his belief that that day which he so earnestly desired to see, was not over twenty years in the future—then deprecating the interval as being fifty years; and finally, but a little while before his death with a more studied mind brought to the subject, he, fixing his eye upon the middle of the nineteenth century, exclaimed, "I am persuaded that verily the day of judgment is not far off; yea, will not be absent three hundred years longer. The voice will soon be heard, 'behold the Bridegroom cometh!'" (Table Talk, Ch. 1.)

Melancthon, too, observed in connection with the statement of His belief, that the world would stand but six thousand years, the belief also of Luther, Latimer, and nearly all the reformers, that this aged world in his day was "not far from its end." Bishop Latimer, recognizing as past, the grand Pauline obstacle that hindered the Advent, viz., the coming of the Man of Sin, 2d Thess. ch. 2, also said:—"The day is not far off: paradventure it may come in my days, old as I am, or in my children's days." And he testified to the universality of this expectation, in adding that "all the learned men whom without doubt, God has sent into the world in these last days, to give the world warning, do gather out of Sacred Scriptures that the last day cannot be far off." Sermon on the second Sun. in Adv.

So taught Bishop Bale, Fox, the Martyrologist, and more [illegible], Joseph Mede and William Twiss, who with the great body of reformers held that Christ would come at the seventh trumpet's sounding. Flacius, believed that the Papacy would perish by the personal presence of Christ, in the year 1866. Dr. Goodwin, in 1673 wrote, "We are to consider that we now live in the extremity of times, and we are at the verge, and as it were within the whirl of that great mystery of Christ's kingdom, which will as a gulf, swallow up all time; and so the nearer we are unto it, the greater and more sudden changes will Christ make, now hastening to make a full end of all." Dr. Gill, in the middle of the last century, taught that the Lord would come within 150 years, at the very furthest. John Wesley and Albert Bengal, supposed the millennium would commence as early as 1836. Samuel Rutherford, of the seventeenth century, used to say, "the blast of the last trumpet is now hard at hand." John Fletcher, of Madely wrote, "If these things (i. e. the scenes of the judgment,) happen not to us, but to our children—as they most certainly will before the third generation is swept away—is it not our business to prepare ourselves for them?" (Letter on Proph. 1775.)

Lord Napier, in a work on the prophecies, circulated throughout Europe, maintained that the judgment would set and the books be opened at some time between the years 1688 and 1700. The almost universal reception of his views among Protestants showed how little the Church had yet dreamed of a temporal millennium previous to the time of Dr. Whitby, who first originated that doctrine in the opening of the last century. The Mathers', also Spaulding, lifted their voices in warning, and pronounced the end imminent, the last one observing, "the time has come to look for the final destruction of Antichrist, for the battle of that great day of God Almighty, and for the natural signs and omens of His Second Advent." (Lectures, p. 24.)

William Cowper, Charles Wesley, Dr. Watts, and Robert Pollock, as did the great Milton, all either sweetly or solemnly sung of the approaching epoch of the restitution of the globe. Edward Irving, too, as this century opened, proclaimed throughout all Great Britian, with extraordinary eloquence, the coming catastrophe. Robert Hall, says Dr. Duffield, died regretting he had not preached the doctrine of Christ's personal reign, and Bishop Heber wrote:—

"The world is grown old and her pleasures are past;
The world is grown old and her form may not last;
The world has grown old and trembles for fear;
For sorrows abound, and the judgment is near."

So taught the reformers and elder divines. The honored names of all who sustain such views, time would fail us to mention.

But more especially does it remain for the nineteenth century, the most remarkable century of all, to present its galaxy of noble witnesses to the truth of God now proclaiming so clearly the near approach of the consummation. All hearts are intensely stirred, and every voice utters a cry of alarm. The Protestant, the Romanist, the Republican, the Despot, the man of the world, the man of God, the Pre-millennialist, the Post-millennialist, the religious and secular press, the Spiritualist, the Mahommedan, the Jew, all men everywhere, of every name and rank, vie with each other in heralding the swift advent of the world's grand crisis. What that crisis is—what its results will be—men disagree in relation to; but that it will come, nay, that it is almost here, and will be a momentous one, all readily affirm, and with united voices both Church and world cry aloud, "It hasteth greatly!" We believe that crisis to be the visible coming of the Lord Jesus Christ to judgment, and to His kingdom. We believe, therefore we speak—we write.

The PRESS teems with thrilling testimonies, presented in the most imposing language possible to be used. The Christian Statesman of Washington, says that, "The black clouds of despotism still lower with fearful import over the destinies of Europe, and threaten to break in thunderbolts of war and revolution," while the Hartford Courant uses similar language, and adds, "We cannot predict whether all these flashes of light are to herald in the dawn of a better day—a bright day of sunny liberty, or whether they are a meteoric glare to usher in a long, dark night of loathsome tyranny."

The British Banner, 1853, ominously observes, "The present is a time of darkness and great perplexity, a period in which wars and rumors of wars are agitating and alarming the hearts of more than half of mankind. Since the astounding years of the French Revolution, no events of so significant and momentous a character have occurred in the civilized world, as those that are now passing, like the tempest driven clouds over the heads of the wondering nations."

The New York Evangelist said in 1748, "Had the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year we have seen the beginning of the end."

The London Times said in 1848, "The foundations of the great political deep seem breaking up. The whole earth is shaken;" and a western paper strikingly observed:—"The world is making huge efforts to die."

The Living Age, says, "We stand at a great starting point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence; *all faces gather blackness and men's hearts fail them for fear of what is coming on the earth.*"

The Alliance and Visitor, truly remarks, that, "the events or Europe have followed each other in quick and startling succession. The events of centuries have been crowded into a year. The amazing rapidity has astonished the human race.—The hand of God should be recognized in these remarkable events."

The Reflector, says, "We can hardly begin to measure the results of these great events in Europe. It is indeed startling to pause and consider it. The Almighty appears to be *driving assunder the nations*, is causing *the everlasting hills to bow*—they seem to be on the verge of crumbling."

The New York Tribune, affirms, "The eastern sky is red with the portents of a general conflagration. * * The crisis visibly approaches. * * It cannot be doubted that the moment for the war to swell into more gigantic and terrible proportions, and to wrap all Europe in its flames, is now close at hand."

The New York Herald, says, "We are certainly on the threshold of great events." The New York Times supposes those events to be a "free millennial future for the world," while one of the European correspondents of the former journal styles those events "*The great battle of Armageddon,*" and the Sabbath Recorder, also says, "A moral and political earthquake is maturing, and the heaving of the earth shows the elements are in motion. It is the preparation and commencement of the great battle of Armageddon, the breaking up of absolute powers, and the undermining of Anti-christian predominance."

The New Orleans Delta, declares, "That the great fight will be fought, that the world-battle is as inevitable as to-morrow, is no dream of dyspepsia or threat of a lunatic: it is evident to any one who will take the trouble to open his eyes and look around him."

The London Episcopal Recorder, says, "The events of the times do indeed seem to call as if with providential voice, for special effort, and prayer and watchfulness. 'There is,' it has been remarked 'an undefinable impression abroad upon all spirits, of a coming crisis, and a better day.' Thus for instance, if we look to Rome: *Rome not to be converted*, revives as if with dying energy, and begins to dictate laws, and multiply her hostile positions, only to be destroyed by the brightness of another advent. Her mightiest paroxysms of seemingly recruiting strength will probably be that which immediately precedes her last and dying agonies. If we contemplate the nations; 'the nations are angry' and prepared for war upon a scale of grandeur hitherto unknown: the hearts of men fail them, when they anticipate the results of the next general, and probably conclusive outbreak. All things seem to travel onward to a general crisis and a new era."

The Christian Luminary, candidly says, "This truly is an age of wonders, changes and revolutions. No thinking man can open his eyes upon the great events which are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking; signs are seen in the heavens and on earth, which plainly teach us the fact that the coming of the Son of Man draweth nigh."

The Boston Traveler, in an article headed, "The shaking of the nations," says, "These events are a fulfilment of prophecy, uttered many hundred years ago; distinct enough to be understood by all who have lived to see them. They are so astounding as to seem more like the visions of the night, than the sober realities of the day. There is not a throne that has not been shaken. That the work of overturning in the earth, of which the ancient sang, is commenced in very deed, it seems impossible to doubt."

The Scientific Mechanic, of 1847, said that "No man now living has ever witnessed, nor has any historian recorded, so interesting a position of the world and the nations thereof, as is presented at the present time. Some old-fashioned people, who give credence to a certain old fashioned book, have supposed that a time would come when the earth should have become 'old as a garment,' and should be changed. Men are looking upon the present convulsed state of the world as portending great political reforms; but in view of certain facts which cannot be disputed, we think it reasonable that faithful christians should look for something even more important. The world is now just about 6,000 years old, &c. Viewing the fact in connection with the unprecedented tempests, inundations, earthquakes, and famines, which have occurred within the last two years, and the present extraordinary perplexity and commotion among the nations, we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press. It is well to be ready for whatever event may occur."

The Christian Review. A writer says, "I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record. * * A silent, rapid, irresistible preparation has been making—making perhaps for a sudden, subversive, and universal change—What will it be? The battle of Armageddon? The Millennium? The new heavens and earth? Perhaps all of these, preceded by the coming of the Son of Man in the clouds of heaven. Nothing in the prophecies withholds His coming, that I have seen. The events we expect to precede that advent, may follow it. The character of the second, as was the first advent, may have been mistaken. Nothing withholds the revelation of this great period, but the long suffering of Messiah, if I have read Peter, and Daniel, and John aright."

The Toronto Christian Observer, solemnly says, Upon the whole we see occasion enough for humiliation, in place of exultation; and instead of the announcement of 'the good time coming,' we hear a solemn voice coming up through all the din and bustle of the age's enterprise, the shriek of its crime and misery, the chaunt of its pompous devotion, and the rant of its philosophy,' 'When the Son of Man cometh, shall He find faith on the earth?'"

The Christian Chronicle. Over the signature of 'ZETA," is found the following. "Depend upon it, dear reader, we live in eventful times. Prophecy is now in such a state of fulfilment, that the future history of the world, should it long continue, must be uninspired. There is, perhaps, no important prediction, the accomplishment of which could delay the Savior's Advent for a single hour. The last page of Revelation is now open before us, and we wait with an assured confidence, yet with the most intense anxiety for the accomplishment of what is there written—for the final event of time—for the great and terrible day of the Lord.—In the language of Bonar, 'we are living in an age of the world when every hill is passed up which the church had to climb, ere it came in full sight of the plain, along which shall come the Son of Man in His chariot of glory.' Standing upon our watch-tower, we are looking out amid the darkness of night for the first streaks of morn; with ears intent we are waiting to catch the first blast of the trumpet; with eyes uplifted we are gazing upon the gathering brightness; and with impatient longing our hearts cry out; Come, Lord Jesus, come quickly. In prospect of this solemn day, gird up your loins, and hold fast the beginning of your confidence steadfast to the end. With a holy impatience listen for the Midnight Cry. By your ceaseless and importunate pleadings, provoke the speedy coming of your Lord. Whatsoever your hands find to do, do it with all your might! Blessed be God, the day of trial, and toil, and suffering, and labor, is almost ended!"

The foregoing is but a specimen of the thrilling testimony with which the entire religious and secular press everywhere abounds.

(To be Continued.)

For The Crisis.

What is Truth? John 18: 38.

BY J. W. CRABTREE.

This is a question of Pilate's to our Savior, and a question of great importance to the disappointed ones. You will see by the preceding verses, the great question was, "art thou King of the Jews?" The reply of our Savior was, "to this end was I born,"&c., v. 37. The truth is, there has been war, commotion and misery ever since the fall of Adam. What has brought this turmoil and strife? Nothing but the pride of the human heart, and an ambitious desire to gain the ascendancy—to reach the crown and rule of this sin-cursed earth. But mid all this confusion and strife, the promise of God to David stands good. "The Lord hath sworn in truth unto David, He will not turn from it; of the fruit of thy body will I sit upon thy throne. Ps. 132, 11. To doubt that Christ will take the throne of His father David, and reign on it personally, would be to doubt His Messiahship, and deny the Lord of glory that bought us with His blood. The Messiah must take the throne of David and reign on it personally; and if Christ the Lord does not take it, He is not the Messiah, and we must look for another.

What is truth? It is truth that the time is at hand when Christ, the rightful heir, will take the throne of David and reign over the earth in righteousness. Then this blood-shed and distress of nations will have an end, and not until then. Therefore let us who believe these things are so, examine our selves, and see if we are in the faith, and see that we are not of those that draw back. It is truth that one of the prominent signs of the end will be coldness on the part of the professed Church—iniquity will abound and the love of many wax cold. And notwithstanding we hear from the press, the pulpit, and the Church at large, the declaration of a good time coming, that we are to have a thousand years millennium before the appearing of Christ and that the conversion of the world is nigh at hand, (and the writer heard this from the lips of one of our city divines, that this good time or thousand years commenced in the fall of 1852,) yet amid all this theorising and delusion, the language of our Br. Paul stands sure, and is "yea and amen" to them that believe. He says, "This know also, that in the last days perilous times shall come;" and were we to live as did he, we should cry aloud through the streets and lanes of our cities, "*woe, woe* to the rebellious and wicked—woe to the Sabbath breakers—woe to the Bible haters—woe to the Gospel hardened inhabitants of this land. Prepare to meet your God." And if we should do this, we should be called fanatics and maniacs. Indeed all the professed Church tell us that there never was a time when her progress was so great, and her membership was so large; we say a discerner of these times can see their spiritual declension. As for the progress, we doubt not it is truth; but we believe it to be a retrograde progress: and we believe that the language of our Br. Paul never had its application so fully as at the present time. 2 Tim. 3: 5, "Having a form of godliness, but denying the power thereof: from such turn away."

Where is that confidence and brotherly love that made all things common? And where has the spirit of self denial and of cross-bearing fled? Where is he that shakes his hands from the holding of bribes? I ask, where are they fled?—Are not these times of peril? Are not these the times that our Br. Paul has cited us to, where men should be "lovers of themselves more than lovers of God?" I think a true child of God can discern the times in which we live. We have seen the time when our chapels, school-houses, halls, &c., would not hold the believers in the immediate coming of the Lord.—But alas! alas! where have they fled?—Time would fail to tell the ways they have gone. Many an one has turned again to his merchandize and become overcharged with worldly care. One has bought him a piece of ground, another five yoke of oxen, and he must go to prove them; another has married him a wife and she must be pleased with the vanities of this world. But amid all this departing from the faith, and giving heed to seducing spirits, thank the God of heaven, there are some that mean, by the grace of God, to hold fast to the promises; for they are sure; and they are for those that endure to the end. The promise is to the little flock, not to the great mass. I am glad that the sound of the Lord's coming ever saluted my ear, and that I learned that Christ would set up a Kingdom on the earth, that the dead would be raised, and that the saints should possess the Kingdom forever, even forever and ever.

Feeling assured that God has called me to the word, and commanded me to sound the alarm, I feel determined, by His grace, never to cease crying aloud until I see Zion's King come with great glory.

Weeping and waiting children, take courage and lift up your heads, knowing your redemption draweth nigh.

Much love to the scattered saints.

J. W. CRABTREE.

BOSTON, Aug. 27th, 1855.

Pass it along.

BY ISAAC ADRIAN.

Oft have I heard it said, that this world is full of losses. It may be true with respect to almost every thing with which we have to do, but it is not true with respect to the foul tongue of slander. This car passes along, always gaining while running, and never looses when unloading.—"*Pass it along.*" This car full of poison, set on fire of hell, spreading death and ruin in its course. This scourge, more blasting in its influence than the cholera, yet "pass it along," whether you believe it or not, pass it along.

Hark! that fine, confidential whisper against the character of a virtuous man.—It passes along, still a confidential whisper till another, and another, till the whole community have all got a secret. You say you don't believe it, but you will use our influence to bear up the false report,

and pass it down the current. O what strange creatures are mankind! "I don't believe it," yet, with this protestation, there is a significant grin, or a shrug of the shoulders, which carries with it mysteriousness, so it passes along.

How many reputations have been lost by surmises! How many hearts have bled for whisperings! How many chaste bosoms have been wrung with grief by a single myterious hint; yet you will pass it on. The slander flies; you will keep it above the water by a wag of your tongue, when you might sink it forever. Oh destroy the passion for telling a tale, we pray you. Lisp not a word that will injure the character of your brother.

Yours in hope,

ISAAC ADRIAN.

[Selected.

The World's Crisis.

LOWELL, SEPT. 22, 1855.

Remarks on Zechariah. Continued.

CHAPTER 2.

Vs. 1, 2. "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."

This representation of the measurement of Jerusalem doubtless has reference to the fulfilment of the promise contained in the 16th v. of the preceeding ch., "and a line shall be stretched forth upon Jerusalem."

Vs. 3, 4. "And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

The Angel with whom the Prophet was conversing was met by another Angel who directed him to bear the joyful tidings to Zechariah, (then in his youth,) that Jerusalem should be inhabited, &c. This shows that the measurement of the city was a prelude to its being rebuilt. "As towns without walls for the multitude of men and cattle therein," i. e. the population would be so numerous that the inhabitants could not all be included within the walls, but would overflow the boundaries of the city, and dwell also in the snburbs. Says Josephus, "as the city grew more prosperous, it gradually crept beyond its old limits," so that there was, at least, a partial fulfilment of this prediction in relation to the city as recorded by the Jewish historian.

V. 5, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

This verse seems to reach to something beyond the Metropolis of the Jews.—There is doubtless a reference to that heavenly Jerusalem of which it is said, "and the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21: 23.

And again, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Is. 12: 6.

And again, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Is. 60: 19, 20.

The idea conveyed by, "a wall of fire round about," seems to be that although Jerusalem might be inhabited as towns without walls, yet the protection of God's shield would so defend them from all their enemies, that it would be like a wall of consuming fire to devour every invading foe; "for our God, (says the Apostle,) is a consuming fire." No expression could possibly convey a more perfect idea of security from every enemy, than the expression here used. And may not all Christians claim the pomise in a certain sense, that we shall be walled around by the strength of Jehovah's arm? that we shall be protected from every foe by the energy of an omnipotent hand? How infinitely safe to dwell in such a tower of strength, being guarded by infinite power and matchless love!

Vs. 6, 7. "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

The Prophet having been favored with a view of the prosperity and glory that were to be given to Jerusalem, is led to cry out under the operation of the Spirit, addressing himself to the Jews who were still in a scattered state, "ho, ho!" thus arresting their attention, and then calling on them to return from the land of their captivity; for Jerusalem shall triumph over all her deadly foes. The city shall teem with a population that shall overflow the walls and original boundaries, and dwell securely under the guardian care of Him whose banner over them will be love, and whose presence round about them will be like a wall of consuming fire to every foe.

V. 8. "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye."

It is somewhat difficult to come to a perfect understanding of this passage; the meaning, however, probably is, that after the exhibition of this glory to the eye of the Prophet, he is shown that whoever dares lay a finger on the people of Jehovah, as it were, touches the apple of His eye, and therefore the Prophet is sent to those nations, with the message contained in the 9th v., implying the destruction of those powers. There is something very striking in the expression, "he that toucheth you toucheth the apple of His eye." The eye is one of the most delicate and sensitive of all the bodily organs; and nothing can be more painful than the infliction of any blow or injury upon the apple of one's eye. It expresses, therefore, the extreme regard, the infinite love of God to His covenant people, even at that age of the world: how much more will the Lord regard the true Israel under the Gospel dispensation. Truly it were better that a millstone were hanged about one's neck, and that he were drowned in the midst of the sea, than that he should offend one of these little ones that believe on Christ. Providence permitted the heathen to gain an advantage over the Hebrew nation in consequence of their sins; but in doing it they treasured up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God.

V. 9. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."

The shaking of God's hand implies the putting forth of His power; as when it is said of Jesus, "thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." There may be a primary reference to the partial victories which the Jews subsequently obtained over their enemies, e. g. in the time of Esther: but the perfect fulfilment of this prediction is doubtless reserved for the great day, when a complete, ultimate and everlasting triumph will be obtained by the people of God over all their foes.

V. 10. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

By a figure of speech the term daughter of Zion is made to signify the inhabitants of Zion. They are commanded to rejoice in prospect of enjoying the presence and favor and protection of God.—As the atmosphere imparts health and vigor and animation to the entire physical frame, so does the presence and Spirit of the living God infuse health and moral energy into the soul. The presence of God is the joy, the strength, nay the very life of our spiritual natures. Whenever, therefore, we enjoy the presence of God, we have reason to sing and rejoice, nay, to shout aloud for joy; for we are thereby filled with joy unspeakable and full of glory.

Vs. 11–13. "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

It is interesting to trace through all the delineations of the Prophet's, occasional gleams of light that shine out from the events portrayed; and to learn that the prophetic descriptions, in many instances, shadow forth great and sublime events of another and more glorious dispensation.—It is cheering to see how the Lord had His all-penetrating eye on the future, and these, as it were, sudden and unexpected flashes of light dart forth from the scenes presented like the electric spark from the bosom of the cloud. Thus in the writings of Haggai the Temple is made to represent the glories of a future dispensation, and the final demolition of all earthly governments is presented in connection with the *building* of that Temple, as it was also by our Savior connected with the *destruction* of the same Temple; so in this case Zechariah connects with the rebuilding of the *city* of Jerusalem the glories of the heavenly Jerusalem, and opens an avenue to that immortal world in which God will dwell with His people. The time when many nations shall be joined to the Lord could not have been prior to the Gospel dispensation, and the fact that God would dwell in the midst of Zion, reminds one of the expression of John in relation to the New Jerusalem: "Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God." Rev. 21: 3 "And thou shalt know that the Lord of hosts hath sent me unto thee." The redemption of the promises, the perfect fulfilment of the predictions of God by the mouth of His Prophet would demonstrate the truthfulness of the Prophet's mission. The word of man may fail, the Oracle of the heathen are a lie; but God's word is truth; it "will not return to Him void; but will accomplish that which He pleases, and prosper in the thing whereto He sent it;" and when the accomplishment is perfect, the veracity of God and the commission of those who proclaim it are established.

(To be Continued.)

For The Crisis.

Letter from Br. E. Burnham.

NEWBURYPORT, Sept. 13th, 1855.

Br. Merriam:—I have just returned from the sitting of our Committee, which was appointed at Wilbraham to inquire into the best method of promoting christian union among ourselves, by the conduct, and relations of the several papers published within our pale. Well, we had a pleasant time. We that were together looked the matter over in several shades, and at last came with one accord to the conclusion that the "time is not yet" for the fusion of the three papers in one. Perhaps our Father in Heaven will never so order. But we will pray, and wait, and see. It will be very difficult to fix on a location which will satisfy all; and more difficult to fix on some other matters. Perhaps, at present, at least, we can do more good to all the scattered family to remain as we are. One thing, however, I rejoice in; the Brn of all the paper connection, resolve to hereafter pursue our way in peace, and cease striving one with another. Amen. The Lord direct us all.

I intreat the Lord for grace that we may awake to the full importance of our work. We are coming up to a most fearful moment. We shall know at length that God is true! Some things may be unaccountable and strange to us, but we will not cast away, therefore, our confidence in God. We know that He requireth of us holiness of life, and activity in His cause.

We know that as He *was* so we should *be* in this world. I adore Him for the grace granted me to become one of His, although most unworthy. I pray for His Spirit to rest upon me in His blessed work, that I may, in humility and meekness, do something toward feeding His sheep and lambs.

I am yet "looking for that blessed hope," and waiting for the consummation. I cannot question that the great and glorious event for which, for several years, we have been endeavoring to prepare ourselves, is impending. I cannot confess a doubt on this point. There have been several points of interest before us since the commencement of the Advent movement, but none to me possessing such sweet and cheering interest as this. I do not object to the investigation and discussion of other subjects connected with Christian truth, but I do contend, and have for more than ten years contended, that this should be made distinctly prominent.—Every age of the world, and every edition of the Church has had its prominent question, and truth of particular interest.—With Adam, it was the tree of knowledge. With Noah, the flood. With Abraham, the land promised. With captive Israel in Egypt, the promised deliverance. With Israel in Palestine, the promised protection of the Lord. With John the Baptist, and his disciples, the manifestation of the Messiah. With the pre-passion Church, the personal sayings and actions of the Redeemer. With the post-passion Church the absence of the Lord. With the Apostolic and primitive edition of the Church, the resurrection of the Savior, and the atonement. With Luther and friends, the importance of ecclesiastical reformation, both in doctrine and manners. With us, I repeat again, and again, it should be, *Behold He cometh quickly!*

This is most certainly the hour when the solemn and awful announcement is due, both to the anxious people of God, and to the slumbering nations of the earth. This is the period of the apocalyptic Angel's flying message, "Fear God and give glory to him, for the hour of his judgment is come. It must be so. The testimony of Scripture, to this end, is plain, simple, positive. The four universal empires, symbolized by the metallic colossus presented in the 2d ch. of Daniel, that were to fill up the largest portion of human history, have arisen and passed away. The decem-regal division of the fourth empire which was to precede the kingdom of Messiah, has been accomplished. The politico-ecclesiastical organization mentioned in Daniel 7th, which was to oppress the people of God 1260 symbolical days, has wrought its bloody and abominable work. The 2300 symbolical days of Dan. 8th, are drawing very near to their close. The prophetical delineation contained in Dan. 11th, is almost filled out in actual history. The events and signs referred to by our Lord, as recorded by the faithful Evangelists, as occurring to fill up Gentile history, are nearly all past, and passing. The moral and social picture, sketched by the inspired pen of apostolical perception, is now being fully, and strangely justified. And the wonderful, and complete historical illustration of the mixed apocalyptical visions, speaks to the soul of every candid Bible student in startling tones, "Prepare for mighty changes!" So far as I am concerned, as one in the matter, I have to say, I long, I sigh, I pant, I pray for the blessed one "to come quickly." Because I have been disappointed, and mistaken in the evidence upon which I have built my expectations of His coming at particular points of time, my spirit does not faint, nor do I love Him or His appearing less. In relation to the definite time of the event I have to remark, that there is so much uncertainty connected with human chronology, upon which we are dependent, that I am induced to believe we shall be under the necessity of understanding the words of our Master, "Ye know not when the time is" (Mark 13.) in a more extended, and absolute form than we have been, some of us, wont to. I think the Lord made this remark, and its kindred remarks, because He saw that at this late date we should be involved in strange chronological uncertainty. I would not be so presumptuous as to assert that our heavenly Father will never shed more light on the prophetic periods, and chronology; no, He will do what seemeth Him good. Nor does it seem good to me to say, "the phrophetic periods are of no use." Surely when the anxious mariner has been periled on the ocean for more than twenty-five or twenty eight hundred miles, sailing from our coast in a direction for London, he knows he is almost there, although he may not be able to determine the precise number of miles yet to be sailed over. So the Church must know that out of the 2300 days-symbolical—appointed for Gentile history, during which she cannot triumph, she has spent more than 1850 since the new dispensation began, and reckon from what reasonable point she may, for their date, several hundred of them had passed when it did begin; and thus she must conclude her journey almost ended.

I have believed that the end would occur in 1854. It seemed that the argument to that effect was indeed conclusive. And it seemed to me that the arguments brought to prove to the contrary were not only far form being conclusive, or consistent with themselves, but they were put forth in a spirit very unlike the meekness, and gentleness of Christ. I think so still. I am fain to adopt the language of a learned and prominent minister of one of the popular denominations among us, who remarked, "That is the best argument ever produced for Millerism," when speaking of the '54 argument. But "the argument has failed." Yes, it certainly has. We were wrong, mistaken, disappointed, sadly, some of us. '43 has failed, '44 has failed, '47 has failed, '54 has failed, and all other set times have failed up to this hour. And I deeply regret, before God and man, several unhappy manifestations which have attended these failures. But I cannot condemn myself, or my brethren. We did the best we knew, and I think the best we could, under the circumstances in which we were placed. I must believe the general "Advent movement," from the labors of Joseph Wolf in Asia, to our own presnet time, is of God. But many things connected with it are, and have been, human, to say nothing worse. We have all been too dogmatical on time—even the most modest of us, I think. We shall doubtless learn wisdom.

Let us still continue to "search for wisdom as for hidden treasures," "and lift up our voice for understanding as for fine gold;" and in due time the knowledge of "the holy" will be given unto us. I believe God loveth His people, and will not forsake His saints. He knoweth them who are His. And those who are His I choose for my company, in joy and in sorrow. I cannot be circumscribed in my christian sympathy.

My policy is to welcome to my pulpit every man that *can preach—who will preach*—who sustains a character *fit to preach*, and who *does preach* what he *believes* to be *truth*, even should he differ in sentiment from me ever so much. Again, my policy is to associate with all who give me evidence that they love God, of every clan, clique, party, sect, or denomination; and yet in a sectarian sense be free from them all. And I beg permission to say, this course I shall positively pursue until the Master comes, or I sink in death. I take this course not out of "will perverse," but under a sense of duty before God. I do believe the people of God are one, wherever they are scattered, and that all sectarianism is evil, and only evil, and that continually.

And yet I believe in the "order of God's house."

I have not changed my mind on that subject for more than eleven years—since 1844. I believe in all the order of the New Testament—that it should exist in the Church of God. That the Church should have her pastors, deacons, elders, &c., as circumstances may require. Nor can a single case be referred to where I, in my labors, have ever infringed such order. I believe every church should regulate its own affairs; and in all my labors I ever conform to the instituted order, present existing, in any given church.—But there may be *superfluous order* introduced with the best intentions. To err is human.

This is a common, and wide spread error. The wisdom of man is often foolishness with God.

I would seek what is the teaching of "the Word," in this matter, in all particulars.

Is it not high time in all things to cease leaning to our own understanding, and seek more eagerly for the wisdom that is from above? The wisdom that is pure, gentle, easy to be entreated! full of mercy and good fruits! "Shall the sword devour forever?" Have we not all seen enough of war? O my Br., shall we not cease to press those minute points which divide without profit, and consider the more weighty matters of the heavenly law? Your whole soul responds, yes.—This spirit God has enabled you from the beginning to manifest. So may all do, more and more. Amen.

EDWIN BURNHAM.

For the Crisis.

Report of the Paper Committee.

According to appointment, the Committee met in Boston, Sept. 12th, and had a free interchange of conversation relative to the union of the Crisis, Christian Reformer, and Prophetic Messenger.

All of our deliberations were characterized by a remarkably kind and Christian feeling, and a strong desire to do what can be done to cultivate the *charity*, without which, we are "nothing," as said Paul in his letter to the Corinthian Brn.

We were *all* satisfied that were it *practicable, one paper for the whole Church would be better than many*, so far as *financial* matters are concerned; but when we came to consider the *location* of the paper, we found a difference of opinion.

We saw that a paper located in the East, would not meet the wants of the far West where the Messenger is now published; because appointments at the West, could not be conveniently inserted in an Eastern paper; and as a large number of our Brn. are in New England, it would not be convenient for them to have a paper published midway between Boston and Moline Ill., where the Prophetic Messenger is now located.

It was also found, that there were *local* interests connected with the Reformer, and Crisis, that could not well be changed at this time.

Consequently, after a careful and friendly investigation of the whole matter, it was unanimously decided, that it is *impracticable* to unite the papers at *present*, if ever. But we were also most *heartily agreed*, that the most *perfect friendship* should exist between the different papers, so that *appointments* may be *cheerfully* given in all the papers whenever convenient.

We were satisfied that the *common* principles of christianity *absolutely demand* that we be at perfect peace among ourselves, doing *all* in our power to help each other onward in the way to the everlasting Kingdom; which is, as we believe, *very soon* to be set up, and to stand forever.

While we denounce sectarian feeling in others, we feel conscious, that we should "avoid the very *appearance* of the evil" among ourselves. We are satisfied that those who are looking for the Savior's return "are subject to like passions as other men," and hence need to set a double watch against all the evils in which others have made shipwreck.

We have never heard of *one* who was *too* free from sectarian feeling, or who had *too much christian charity*: but we have *often* seen a *great* want of it among those even who are expecting *soon* to see "the King in His beauty."

We recollect, that the disciples on a certain occasion found one that was casting out devils in the name of the Lord, and they rebuked him, and forbid him "because," said they, "he followeth not *us*."

"Jesus said forbid him not." Let us be careful lest we get the disapprobation of our Master in the same way; remembering, that, "In *every* nation he that feareth God, and worketh righteousness, is accepted with him."

And still farther, let us remember that the tares and wheat are to grow *together* until the *harvest*, and we think the harvest has not yet commenced.

Let us then "love as brethren, be pitiful, courteous and kind, for soon we shall reap if we faint not."

The Committee of the *Crisis urgently request*, that not a single unkind word appear in its columns from the pen of *any* one; and that we do *all* in our power to make the paper as good and useful as possible.

We hope that *all* the readers of the Crisis will do what they can in furnishing good matter for publication, and also aid in scattering the paper in all directions.

We pray the Lord to give us all, the true missionary spirit, so that where we have freely *received*, we may freely *give*.

Remember, "If we sow sparingly, we shall reap sparingly; and if we sow *bountifully*, we shall *reap bountifully*."

M. GRANT, SEC'Y.

BOSTON, Sept. 14th, 1855.

The following remarks by a Correspondent of the Christian Observer, in relation to the memoir of Leila Ada, a young Jewish convert, will be read with interest.

Dear Br S:—A thousand thanks for sending us the memoir of Lelia Ada.—Our family have felt deeply interested in its perusal. It was just in harvest time when we received it, but one of the girls volunteered to read for the rest of us, while seated around the table at meals; and thus we literally devoured a chapter at a meal, with much mental gusto, and disposed of the whole in little less than a week. Would not ours be a happy world, if all its inhabitants were actuated by the same principles and feelings as Leila, when a Christian? But the appearance on earth of such mortal angels has heretofore been, truly, "few, and far between." She certainly possessed some intellectual and moral traits of character, which rendered her rather superior to the common run of mortals, even among the "good sort of people." One was that noble liberality and strength of mind, which lifted her above the influence of prejudice, while examining the grounds and evidences of the Christian religion.—We all know the great strength of the prejudice of education, how it hoodwinks its victims, and keeps them within the precints of any false system in which they may have been reared; and it is quite as strong in the Jewish system as any other, yet so great was her desire to walk in the light of pure truth, that she resolved to examine the New Testament carefully, in connection with the Old, and thus could not fail to be convinced of the truth of the Christian system.

And then, when she was enabled, by a lively appropriating faith, to receive Jesus as her own Savior, how ardent and supreme was her love to Him! How it entirely governed all her feelings, and all her actions, and filled her whole soul with heavenly light and happiness! She possessed all the qualifications of the most eminent Christian Martyr, and I think we would be presumptuous to deny her the martyr's crown, for the persecutions she suffered were truly severe, and who can say that they did not hasten her early exit from this world of sin and sorrow?

But short as was her shining Christian course, she has not lived in vain. The heavenly spirit she displayed, and the bright Christian example she set, are calculated to be useful. If her Jewish Brn. will read her story, they can see how an

and pass it down the current. O what strange creatures are mankind! "I don't believe it," yet, with this protestation, there is a significant grin, or a shrug of the shoulders, which carries with it mysteriousness, so it passes along.

How many reputations have been lost by surmises! How many hearts have bled for whisperings! How many chaste bosoms have been wrung with grief by a single myterious hint; yet you will pass it on. The slander flies; you will keep it above the water by a wag of your tongue, when you might sink it forever. Oh destroy the passion for telling a tale, we pray you. Lisp not a word that will injure the character of your brother.

Yours in hope,

ISAAC ADRIAN.

[Selected.

The World's Crisis.

LOWELL, SEPT. 22, 1855.

Remarks on Zechariah. Continued.

CHAPTER 2.

Vs. 1, 2. "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof."

This representation of the measurement of Jerusalem doubtless has reference to the fulfilment of the promise contained in the 16th v. of the preceeding ch., "and a line shall be stretched forth upon Jerusalem."

Vs. 3, 4. "And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

The Angel with whom the Prophet was conversing was met by another Angel who directed him to bear the joyful tidings to Zechariah, (then in his youth,) that Jerusalem should be inhabited, &c. This shows that the measurement of the city was a prelude to its being rebuilt. "As towns without walls for the multitude of men and cattle therein," i. e. the population would be so numerous that the inhabitants could not all be included within the walls, but would overflow the boundaries of the city, and dwell also in the suburbs. Says Josephus, "as the city grew more prosperous, it gradually crept beyond its old limits," so that there was, at least, a partial fulfilment of this prediction in relation to the city as recorded by the Jewish historian.

V. 5, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

This verse seems to reach to something beyond the Metropolis of the Jews.—There is doubtless a reference to that heavenly Jerusalem of which it is said, "and the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21: 23.

And again, "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Is. 12: 6.

And again, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down, neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Is. 60: 19, 20.

The idea conveyed by, "a wall of fire round about," seems to be that although Jerusalem might be inhabited as towns without walls, yet the protection of God's shield would so defend them from all their enemies, that it would be like a wall of consuming fire to devour every invading foe; "for our God, (says the Apostle,) is a consuming fire." No expression could possibly convey a more perfect idea of security from every enemy, than the expression here used. And may not all Christians claim the pomise in a certain sense, that we shall be walled around by the strength of Jehovah's arm? that we shall be protected from every foe by the energy of an omnipotent hand? How infinitely safe to dwell in such a tower of strength, being guarded by infinite power and matchless love!

Vs. 6, 7. "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

The Prophet having been favored with a view of the prosperity and glory that were to be given to Jerusalem, is led to cry out under the operation of the Spirit, addressing himself to the Jews who were still in a scattered state, "ho, ho!" thus arresting their attention, and then calling on them to return from the land of their captivity; for Jerusalem shall triumph over all her deadly foes. The city shall teem with a population that shall overflow the walls and original boundaries, and dwell securely under the guardian care of Him whose banner over them will be love, and whose presence round about them will be like a wall of consuming fire to every foe.

V. 8. "For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye."

It is somewhat difficult to come to a perfect understanding of this passage; the meaning, however, probably is, that after the exhibition of this glory to the eye of the Prophet, he is shown that whoever dares lay a finger on the people of Jehovah, as it were, touches the apple of His eye, and therefore the Prophet is sent to those nations, with the message contained in the 9th v., implying the destruction of those powers. There is something very striking in the expression, "he that toucheth you toucheth the apple of His eye." The eye is one of the most delicate and sensitive of all the bodily organs; and nothing can be more painful than the infliction of any blow or injury upon the apple of one's eye. It expresses, therefore, the extreme regard, the infinite love of God to His covenant people, even at that age of the world: how much more will the Lord regard the true Israel under the Gospel dispensation. Truly it were better that a millstone were hanged about one's neck, and that he were drowned in the midst of the sea, than that he should offend one of these little ones that believe on Christ. Providence permitted the heathen to gain an advantage over the Hebrew nation in consequence of their sins; but in doing it they treasured up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God.

V. 9. "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."

The shaking of God's hand implies the putting forth of His power; as when it is said of Jesus, "thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." There may be a primary reference to the partial victories which the Jews subsequently obtained over their enemies, e. g. in the time of Esther: but the perfect fulfilment of this prediction is doubtless reserved for the great day, when a complete, ultimate and everlasting triumph will be obtained by the people of God over all their foes.

V. 10. "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

By a figure of speech the term daughter of Zion is made to signify the inhabitants of Zion. They are commanded to rejoice in prospect of enjoying the presence and favor and protection of God.—As the atmosphere imparts health and vigor and animation to the entire physical frame, so does the presence and Spirit of the living God infuse health and moral energy into the soul. The presence of God is the joy, the strength, nay the very life of our spiritual natures. Whenever, therefore, we enjoy the presence of God, we have reason to sing and rejoice, nay, to shout aloud for joy; for we are thereby filled with joy unspeakable and full of glory.

Vs. 11–13. "And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

It is interesting to trace through all the delineations of the Prophet's, occasional gleams of light that shine out from the events portrayed; and to learn that the prophetic descriptions, in many instances, shadow forth great and sublime events of another and more glorious dispensation.—It is cheering to see how the Lord had His all-penetrating eye on the future, and these, as it were, sudden and unexpected flashes of light dart forth from the scenes presented like the electric spark from the bosom of the cloud. Thus in the writings of Haggai the Temple is made to represent the glories of a future dispensation, and the final demolition of all earthly governments is presented in connection with the *building* of that Temple, as it was also by our Savior connected with the *destruction* of the same Temple; so in this case Zechariah connects with the rebuilding of the *city* of Jerusalem the glories of the heavenly Jerusalem, and opens an avenue to that immortal world in which God will dwell with His people. The time when many nations shall be joined to the Lord could not have been prior to the Gospel dispensation, and the fact that God would dwell in the midst of Zion, reminds one of the expression of John in relation to the New Jerusalem: "Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall be with them, and be their God." Rev. 21: 3. "And thou shalt know that the Lord of hosts hath sent me unto thee." The redemption of the promises, the perfect fulfilment of the predictions of God by the mouth of His Prophet would demonstrate the truthfulness of the Prophet's mission. The word of man may fail, the Oracle of the heathen are a lie; but God's word is truth; it "will not return to Him void; but will accomplish that which He pleases, and prosper in the thing whereto He sent it;" and when the accomplishment is perfect, the veracity of God and the commission of those who proclaim it are established.

(To be Continued.)

For The Crisis.

Letter from Br. E. Burnham.

NEWBURYPORT, Sept. 13th, 1855.

Br. Merriam:—I have just returned from the sitting of our Committee, which was appointed at Wilbraham to inquire into the best method of promoting christian union among ourselves, by the conduct, and relations of the several papers published within our pale. Well, we had a pleasant time. We that were together looked the matter over in several shades, and at last came with one accord to the conclusion that the "time is not yet" for the fusion of the three papers in one. Perhaps our Father in Heaven will never so order. But we will pray, and wait, and see. It will be very difficult to fix on a location which will satisfy all; and more difficult to fix on some other matters. Perhaps, at present, at least, we can do more good to all the scattered family to remain as we are. One thing, however, I rejoice in; the Brn. of all the paper connection, resolve to hereafter pursue our way in peace, and cease striving one with another. Amen. The Lord direct us all.

I intreat the Lord for grace that we may awake to the full importance of our work. We are coming up to a most fearful moment. We shall know at length that God is true! Some things may be unaccountable and strange to us, but we will not cast away, therefore, our confidence in God. We know that He requireth of us holiness of life, and activity in His cause.

We know that as He *was* so we should *be* in this world. I adore Him for the grace granted me to become one of His, although most unworthy. I pray for His Spirit to rest upon me in His blessed work, that I may, in humility and meekness, do something toward feeding His sheep and lambs.

I am yet "looking for that blessed hope," and waiting for the consummation. I cannot question that the great and glorious event for which, for several years, we have been endeavoring to prepare ourselves, is impending. I cannot confess a doubt on this point. There have been several points of interest before us since the commencement of the Advent movement, but none to me possessing such sweet and cheering interest as this. I do not object to the investigation and discussion of other subjects connected with Christian truth, but I do contend, and have for more than ten years contended, that this should be made distinctly prominent.—Every age of the world, and every edition of the Church has had its prominent question, and truth of particular interest.—With Adam, it was the tree of knowledge. With Noah, the flood. With Abraham, the land promised. With captive Israel in Egypt, the promised deliverance. With Israel in Palestine, the promised protection of the Lord. With John the Baptist, and his disciples, the manifestation of the Messiah. With the pre-passion Church, the personal sayings and actions of the Redeemer. With the post-passion Church the absence of the Lord. With the Apostolic and primitive edition of the Church, the resurrection of the Savior, and the atonement. With Luther and friends, the importance of ecclesiastical reformation, both in doctrine and manners. With us, I repeat again, and again, it should be, *Behold He cometh quickly!*

This is most certainly the hour when the solemn and awful announcement is due, both to the anxious people of God, and to the slumbering nations of the earth. This is the period of the apocalyptic Angel's flying message, "Fear God and give glory to him, for the hour of his judgment is come." It must be so. The testimony of Scripture, to this end, is plain, simple, positive. The four universal empires, symbolized by the metallic colossus presented in the 2d ch. of Daniel, that were to fill up the largest portion of human history, have arisen and passed away. The decem-regal division of the fourth empire which was to precede the kingdom of Messiah, has been accomplished. The politico-ecclesiastical organization mentioned in Daniel 7th, which was to oppress the people of God 1260 symbolical days, has wrought its bloody and abominable work. The 2300 symbolical days of Dan. 8th, are drawing very near to their close. The prophetical delineation contained in Dan. 11th, is almost filled out in actual history. The events and signs referred to by our Lord, as recorded by the faithful Evangelists, as occurring to fill up Gentile history, are nearly all past, and passing. The moral and social picture, sketched by the inspired pen of apostolical perception, is now being fully, and strangely justified. And the wonderful, and complete historical illustration of the mixed apocalyptical visions, speaks to the soul of every candid Bible student in startling tones, "Prepare for mighty changes!" So far as I am concerned, as one in the matter, I have to say, I long, I sigh, I pant, I pray for the blessed one "to come quickly." Because I have been disappointed, and mistaken in the evidence upon which I have built my expectations of His coming at particular points of time, my spirit does not faint, nor do I love Him or His appearing less. In relation to the definite time of the event I have to remark, that there is so much uncertainty connected with human chronology, upon which we are dependent, that I am induced to believe we shall be under the necessity of understanding the words of our Master, "Ye know not when the time is" (Mark 13.) in a more extended, and absolute form than we have been, some of us, wont to. I think the Lord made this remark, and its kindred remarks, because He saw that at this late date we should be involved in strange chronological uncertainty. I would not be so presumptuous as to assert that our heavenly Father will never shed more light on the prophetic periods, and chronology; no, He will do what seemeth Him good. Nor does it seem good to me to say, "the phrophetic periods are of no use." Surely when the anxious mariner has been periled on the ocean for more than twenty-five or twenty eight hundred miles, sailing from our coast in a direction for London, he knows he is almost there, although he may not be able to determine the precise number of miles yet to be sailed over. So the Church must know that out of the 2300 days-symbolical—appointed for Gentile history, during which she cannot triumph, she has spent more than 1850 since the new dispensation began, and reckon from what reasonable point she may, for their date, several hundred of them had passed when it did begin; and thus she must conclude her journey almost ended.

I have believed that the end would occur in 1854. It seemed that the argument to that effect was indeed conclusive. And it seemed to me that the arguments brought to prove to the contrary were not only far form being conclusive, or consistent with themselves, but they were put forth in a spirit very unlike the meekness, and gentleness of Christ. I think so still. I am fain to adopt the language of a learned and prominent minister of one of the popular denominations among us, who remarked, "That is the best argument ever produced for Millerism," when speaking of the '54 argument. But "the argument has failed." Yes, it certainly has. We were wrong, mistaken, disappointed, sadly, some of us. '43 has failed, '44 has failed, '47 has failed, '54 has failed, and all other set times have failed up to this hour. And I deeply regret, before God and man, several unhappy manifestations which have attended these failures. But I cannot condemn myself, or my brethren. We did the best we knew, and I think the best we could, under the circumstances in which we were placed. I must believe the general "Advent movement," from the labors of Joseph Wolf in Asia, to our own presnet time, is of God. But many things connected with it are, and have been, human, to say nothing worse. We have all been too dogmatical on time—even the most modest of us, I think. We shall doubtless learn wisdom.

Let us still continue to "search for wisdom as for hidden treasures," "and lift up our voice for understanding as for fine gold;" and in due time the knowledge of "the holy" will be given unto us. I believe God loveth His people, and will not forsake His saints. He knoweth them who are His. And those who are His I choose for my company, in joy and in sorrow. I cannot be circumscribed in my christian sympathy.

My policy is to welcome to my pulpit every man that *can preach—who will preach*—who sustains a character *fit to preach*, and who *does preach* what he *believes* to be *truth*, even should he differ in sentiment from me ever so much. Again, my policy is to associate with all who give me evidence that they love God, of every clan, clique, party, sect, or denomination; and yet in a sectarian sense be free from them all. And I beg permission to say, this course I shall positively pursue until the Master comes, or I sink in death. I take this course not out of "will perverse," but under a sense of duty before God. I do believe the people of God are one, wherever they are scattered, and that all sectarianism is evil, and only evil, and that continually.

And yet I believe in the "order of God's house."

I have not changed my mind on that subject for more than eleven years—since 1844. I believe in all the order of the New Testament—that it should exist in the Church of God. That the Church should have her pastors, deacons, elders, &c., as circumstances may require. Nor can a single case be referred to where I, in my labors, have ever infringed such order. I believe every church should regulate its own affairs; and in all my labors I ever conform to the instituted order, present existing, in any given church—But there may be *superfluous order* introduced with the best intentions. To err is human.

This is a common, and wide spread error. The wisdom of man is often foolishness with God.

I would seek what is the teaching of "the Word," in this matter, in all particulars.

Is it not high time in all things to cease leaning to our own understanding, and seek more eagerly for the wisdom that is from above? The wisdom that is pure, gentle, easy to be entreated! full of mercy and good fruits! "Shall the sword devour forever?" Have we not all seen enough of war? O my Br., shall we not cease to press those minute points which divide without profit, and consider the more weighty matters of the heavenly law? Your whole soul responds, yes.—This spirit God has enabled you from the beginning to manifest. So may all do, more and more. Amen.

EDWIN BURNHAM.

For the Crisis.

Report of the Paper Committee.

According to appointment, the Committee met in Boston, Sept. 12th, and had a free interchange of conversation relative to the union of the Crisis, Christian Reformer, and Prophetic Messenger.

All of our deliberations were characterized by a remarkably kind and Christian feeling, and a strong desire to do what can be done to cultivate the *charity*, without which, we are "nothing," as said Paul in his letter to the Corinthian Brn.

We were *all* satisfied that were it *practicable, one paper for the whole Church would be better than many*, so far as *financial* matters are concerned; but when we came to consider the *location* of the paper, we found a difference of opinion.

We saw that a paper located in the East, would not meet the wants of the far West where the Messenger is now published; because appointments at the West, could not be conveniently inserted in an Eastern paper; and as a large number of our Brn. are in New England, it would not be convenient for them to have a paper published midway between Boston and Moline Ill., where the Prophetic Messenger is now located.

It was also found, that there were *local* interests connected with the Reformer, and Crisis, that could not well be changed at this time.

Consequently, after a careful and friendly investigation of the whole matter, it was unanimously decided, that it is *impracticable* to unite the papers at *present*, if ever. But we were also most *heartily agreed*, that the most *perfect friendship* should exist between the different papers, so that *appointments* may be *cheerfully* given in all the papers whenever convenient.

We were satisfied that the *common* principles of christianity *absolutely demand* that we be at perfect peace among ourselves, doing *all* in our power to help each other onward in the way to the everlasting Kingdom; which is, as we believe, *very soon* to be set up, and to stand forever.

While we denounce sectarian feeling in others, we feel conscious, that we should "avoid the very *appearance* of the evil" among ourselves. We are satisfied that those who are looking for the Savior's return "are subject to like passions as other men," and hence need to set a double watch against all the evils in which others have made shipwreck.

We have never heard of *one* who was *too* free from sectarian feeling, or who had *too much christian charity*: but we have *often* seen a *great* want of it among those even who are expecting *soon* to see "the King in His beauty."

We recollect, that the disciples on a certain occasion found one that was casting out devils in the name of the Lord, and they rebuked him, and forbid him "because," said they, "he followeth not *us*."

"Jesus said forbid him not." Let us be careful lest we get the disapprobation of our Master in the same way; remembering, that, "In *every* nation he that feareth God, and worketh righteousness, is accepted with him."

And still farther, let us remember that the tares and wheat are to grow *together* until the *harvest*, and we think the harvest has not yet commenced.

Let us then "love as brethren, be pitiful, courteous and kind, for soon we shall reap if we faint not."

The Committee of the *Crisis urgently request*, that not a single unkind word appear in its columns from the pen of *any* one; and that we do *all* in our power to make the paper as good and useful as possible.

We hope that *all* the readers of the Crisis will do what they can in furnishing good matter for publication, and also aid in scattering the paper in all directions.

We pray the Lord to give us all, the true missionary spirit, so that where we have freely *received*, we may freely *give*.

Remember, "If we sow sparingly, we shall reap sparingly; and if we sow *bountifully*, we shall *reap bountifully*."

M. GRANT, SEC'Y.

BOSTON, Sept. 14th, 1855.

The following remarks by a Correspondent of the Christian Observer, in relation to the memoir of Leila Ada, a young Jewish convert, will be read with interest.

Dear Br. S:—A thousand thanks for sending us the memoir of Lelia Ada.—Our family have felt deeply interested in its perusal. It was just in harvest time when we received it, but one of the girls volunteered to read for the rest of us, while seated around the table at meals; and thus we literally devoured a chapter at a meal, with much mental gusto, and disposed of the whole in little less than a week. Would not ours be a happy world, if all its inhabitants were actuated by the same principles and feelings as Leila, when a Christian? But the appearance on earth of such mortal angels has heretofore been, truly, "few, and far between." She certainly possessed some intellectual and moral traits of character, which rendered her rather superior to the common run of mortals, even among the "good sort of people." One was that noble liberality and strength of mind, which lifted her above the influence of prejudice, while examining the grounds and evidences of the Christian religion.—We all know the great strength of the prejudice of education, how it hoodwinks its victims, and keeps them within the precints of any false system in which they may have been reared; and it is quite as strong in the Jewish system as any other, yet so great was her desire to walk in the light of pure truth, that she resolved to examine the New Testament carefully, in connection with the Old, and thus could not fail to be convinced of the truth of the Christian system.

And then, when she was enabled, by a lively appropriating faith, to receive Jesus as her own Savior, how ardent and supreme was her love to Him! How it entirely governed all her feelings, and all her actions, and filled her whole soul with heavenly light and happiness! She possessed all the qualifications of the most eminent Christian Martyr, and I think we would be presumptuous to deny her the martyr's crown, for the persecutions she suffered were truly severe, and who can say that they did not hasten her early exit from this world of sin and sorrow?

But short as was her shining Christian course, she has not lived in vain. The heavenly spirit she displayed, and the bright Christian example she set, are calculated to be useful. If her Jewish Brn. will read her story, they can see how an

humble, devoted child of Gospel grace can answer and refute their proud, self-sufficient Rabbis; and show them convincingly that Jesus of Nazareth, in His person, character, and offices, exactly fulfils the types and predictions which their own Scriptures use to point out the true Messiah. And surely her story ought to be highly useful wherever it is read or heard among the professed disciples of the Savior, in awakening a spirit of emulation, inciting them to follow her bright example, and attain her heavenly qualities. Her religion was not an inactive, superstitious principle, leading her to bury herself in unsocial solitude, but an active spirit of practical love for all her fellow creatures. Her supreme love to her God and Savior did not weaken, but purify and strengthen the good affections which form the social bond between relatives and friends. Witness the pure, ardent, and active love she constantly felt for her father, and her eager desires to diffuse light and true comfort into the blinded minds of her brethren and sisters of the Jewish race. And, Oh! may we all be enabled, *like her*, to follow the Savior's example in feeling the love of active benevolence for all our race, and in doing all the good we can, in the sphere where Providence has placed us, even to those who "revile and persecute us."

I remain yours in the best bonds,

———

For the Crisis.

Letter from Sr. A. E. Fox.

AURORA, KANE CO., ILL., Sept. 4, 1855.

Dear Br. Merriam:—Disappointments and persecutions are our lot here, but although cast down, we are not forsaken, bless the Lord, for they that are for us are more than they that are against us. Our blessed Savior, when here on earth, was despised and rejected of men, a man of sorrows, and acquainted with grief; when He was reviled, He reviled not again, but prayed for His murderers.

O Brn. and Srs., do we try to follow in the footsteps of our Master? Are we dead to the world, and alive to the cause of Christ? Do we contend earnestly for the faith once delivered to the saints?—There is a woe pronounced on all those that are at ease in Zion. When I look around me and realise how awfully blind the world is in regard to the fulfilment of prophecy, I am led to exclaim, how truly the prophet described the last days, when a sleepy Church would buy peace and safety, the days are prolonged, and every vision faileth! But hark! hear what the Lord says: "I will make this proverb to cease." The days are at hand, and the effect of every vision."

In Haggai 2 chap. 6 verse we read:—"I will shake the heavens and the earth, the sea and the dry land" Earthquakes in the land, and the movements of the water, show the near approach of the day of the Lord. Evidences accumulate around us—the earth is convulsed—it trembles to its centre—it is in its last pangs. Soon a nation will be brought forth in a day—the grave will yield up the sleepers—the saints from every clime will be gathered home. O happy day! I long to be there.

"Where peace shall wave her sceptre high,
And love's fair banner greet the eye."

The earth is corrupt, filled with violence, and ripened for destruction. The harvest truly is great, and the fields are white unto the harvest. The Lord has raised up servants that are willing to do the work but they must have bread for their families. Let the faithful servants of God be clothed and fed as God has prospered you, and great will be your reward. But if we let our gold and silver canker on our hands, the Lord will come as a swift witness against us at the judgment. The time is short, and there are many places where they have never heard the word preached. Blessed is that servant whom his Lord, when He cometh, shall find him giving meat in due season.

Dear Br. Merriam, I find the Crisis a great comfort to me. May the Lord sustain you in printing it, for we could not do without it. The Lord help us all to be diligent that we may be found blameless at His coming, is the prayer of your unworthy Sr. in Christ. A. E. Fox.

———

Say your Prayers in Fair Weather.

So spake a sea captain to one of his sailors who was much affrighted in a storm. The poor sailor had never been at sea before; and, feeling himself and all the crew to be in imminent danger, he betook himself to prayer. The captain differed from the sailor in this, that at that particular juncture it was necessary for all hands to be at work. The saying of the captain, and the circumstances surrounding him, made a deep and lasting impression upon the mind and heart of the sailor. The storm without, subsided, but that within his breast, still continued. "Say your prayers in fair weather," was never forgotten by him in his voyage through life. The hurried repetition of the Lord's Prayer was succeeded by repentance towards God and faith in the Lord Jesus Christ; and from that time forth the sailor prayed in fair as well as foul weather. He became a soldier of the Cross, and a preacher of the Gospel.

It so happened that on one occasion, whilst he was preaching, the captain entered his church. Immediately, the quondam sailor, looking towards him, exclaimed, "Say your prayers in fair weather"'— What a delightful and profitable train of thought was thus started, especially when the cause of the exclamation was explained by the preacher to the wondering audience! How suggestive of pious thought is that saying! The language of the disciples on the ship, in the Sea of Galilee, in the hinder part of which the Savior seemed to sleep, was, "Save Lord! we perish!" It has been and will be the language of thousands when exposed to dangers, by sea or by land, which threaten immediate death. If an epidemic prevails and hundreds or scores are carried off daily, the people are admonished to pray, and they heed the admonition. This is right, and yet it is proper also to say our prayers in fair weather. We are constantly in danger, and know not what a day or an hour may bring forth. The Savior, therefore, directs His disciples to "pray always." When engaged in lawful business we may pray for success. The husband and wife may pray for each other always, and so may parents for children, and brothers and sisters for themselves, the household and the neighborhood.

The Pastor should pray always for his flock, and his people should always pray for him. When we partake of God's bounties, we should pray to Him to feed our souls with the bread of life. When we clothe ourselves or our little ones, what prayer is so proper as this, that the Lord would clothe them and us with the robe of His righteousness? When we go out, or when we come in, what should prevent our prayers ti God, that He would go out and come in with us? We are commanded, in whatsoever we do, to do all to the glory of Him who created us and sustains us. We should be "diligent in business, fervent in spirit, serving the Lord," then our prayers will be heard and our alms, like those of the good Cornelius, will be had in rememberance in the sight of God. Let us not pray only in the storm but in fair weather also. And so let us observe the Savior's direction, "pray always," in the exercise of a living faith. [Selected.

EUROPEAN NEWS.

ARRIVAL OF THE AFRICA.

The Battle of Traktir Bridge. Gen. Pelissier calls the French loss 17 officers killed, 53 wounded; 172 men killed, 150 missing, 1160 wounded. Sardinian loss 350; Russian loss 3000 killed, 5000 wounded, including 1600 wounded prisoners in the hands of the French, and 200 in the hands of the Sardinians. The Turks were not engaged.

The Russian reports admit great losses and three Generals killed, and attribute the loss to the too great impetuosity of the right columns of attack. The Russian troops engaged had just arrived in the Crimea. Gortschakoff commanded in person from McKenzie's Heights.

The Duke Constantine was not present, although so stated.

The condition of the Russian dead showed that they had been subjected to a long march and some hardships, which partly confirms Napoleon's recent statement—that to his knowledge Russian resources are exhausted.

Sebastopol. On the night of the 27th, Marshal Gortschakoff telegraphs:—"Affairs unchanged, but the allied fire occasionally strong."

There is a report in London to-day (Friday) that Gen. Simpson is sick, and that Gen. Bentinck, the senior officer, has taken the command.

Letters say that no decisive operations will be undertaken until the allies have crossed the Tchernaya, occupied the heights of the right hand, and succeeded in separating the Russian forces on the Tchernaya and Belbeck Rivers. The reinforcements are collecting for this purpose. Meantime the allies expect the Russians to offer another battle near the cemetery.

The Russians daily expect the arrival of Gen. Paunutine with 9000 cavalry, 3000 infantry, and 160 guns.

The War in Asia. Omar Pacha definitely takes the command in Asia. He leaves on the 21st for Trebizond.

Osman Pacha is in command of the second division, and troops will be conveyed to Trebizond by English steamers.

There is no reliable news from Kars or Erzeroum.

The Baltic. Letters from Dantzic say that Russians lost 2000 men in Sweaborg.

The Russian paper "Nord" states that the loss was fifty killed, that 1300 guns still remain in position, and that the batteries are uninjured

Negotiations. Austrian papers make complaint that the assistance lent by the Western powers to the Sultan is fast changing into the occupation of Turkey

In reply to Austrian remonstrances, Great Britain is said to have stated that no questions of nationalities will be introduced in the present crisis, and a depot of Italian recruits, now at Novara, will be farther removed from the Austrian frontier.

Great Britain. The Kanzas steamer embarked 500 Highlanders from Liverpool for Malta. The British government are also embarking cavalry.

France. The state of the crops throughout France was satisfactory.

The harvest in Algeria was excellent.

Spain. A Paris rumor says we may expect from day to day to hear of the involuntary abdication of Queen Isabella, and important events in Spain. The Duke de Montpensier is openly agitating

Italy. The exportation of breadstuffs is prohibited from the Roman states.

In Naples political ferment continues. Many arrests were made.

India and China Bombay dates of July 30th are received The intelligence from India is important. A formidable insurrection has broken out in the centre of Bengal. The insurgents are the Santals and other tribes occupying the Rajmahal Hills—a bold and hardy race. They number from 30 to 50,000, acting in five parties; are armed with axes, poisoned arrows, and a few fire-arms. They have spread over the country for an extent of 100 miles, destroying everything European, and pretend they are led by their god in person. The few Europeans have entrenched themselves until assistance shall arrive. The insurrection was so little anticipated that there were not 1000 troops within 150 miles London papers have soothing editorials on the subject

Intelligence confirms the recent collision of the Russians with the Khan of Khiva, and the repulse of the latter.

An enormous butchery was perpetrated at Canton. One thousand persons were executed for sympathizing with the rebels. They were beheaded at the rate of 500 or 600 per day

The insurgents are losing ground in the North.

The Battle of Tchernaya On the morning of the 16th, the Russians, pouring down the steep sides of their position and favored by the mist, without cry or beat of drum, burst upon the Piedmontese position; driving in the outposts, they reached the Tchernaya, forded the narrow stream, and, notwithstanding a heavy fusilade from the Zouaves, rushed upon the allied camp They attacked two French regiments in front and flank with a desperate bayonet charge, and a hot contest ensued, in which Gen. D'Herbillon, with 10,000 men, had to sustain the attack of the Russians, who probably by this time had brought a much larger force into action.

Reinforcements, however, soon arrived, and a long and formidable combat ensued, in which the Russians were beaten on every point. Their artillery were silenced by the superiority of the allied fire, and they appear to have been on this occasion entirely outdone in the effective management of their favorite arm. Their greatest loss, no doubt, was from the deadly action of the enemy's cannon and rifles against their advancing columns. Descending a slope, they presented the fairest aim for the well-served artillery of an enemy, and the Minie and *carabine-a-tige*, with which the French are armed, must have done deadly execution upon them before they could reply with their interior weapons, or close, as they appear to have attempted, in hand-to-hand combat.

The superiority of position as well as of military skill to the part of the allies is proved by the great disproportion of loss on the two sides. While the Russians are officially declared to have suffered to the extent of 6,000 men, probably a fifth of those actually engaged, the French and Sardinians together compute their loss at only 1,200 men. No less than 900 prisoners had arrived at Constantinople when the packet left.—[London Times, 27th.

The Paris correspondent of the London Times, under date of Aug. 30, writes:

The despatch of Admiral Bruat seems to corroborate an opinion expressed in one of my letters, that the affair on the Tchernaya was less a battle, in the usual sense of the word, than an immense sortie; and, indeed, these are the expressions he uses. Another statement, too, is confirmed by him; it is that which relates to the want of supplies, the famine which menaces the enemy.

Disturbances had taken place at Angers, in France, the capital city of the department of Maine-et-Loire. The following account is given of the circumstances:

"The habitual quietude of this town (Angers) has just been disturbed by a wild attempt, which, however, owing to the prudent measures of repression adopted, was confined to only one quarter of the town. On Sunday afternoon the police had been informed that a manifestation would take place in the evening, and in consequence a strict watch was kept up everywhere. Up to midnight nothing took place to indicate that the information was correct, but at that hour three police agents, in making their rounds, learned that some men were assembling on the Mall. The agents proceeded quietly to the spot, and found that about 40 persons were there collected.

The agents, crying out loudly for assistance, at once rushed on the collected crowd, and, being aided by several other agents who happened to be near, the assemblage was put to flight, and seven of them taken prisoners. About the same time two attacks had been made a little way out of Angers, one on two Gendarmes who occupied the post of Traiaze, and the other at a place called Les Plaines, between Angers and the commune of Ardoisiceres In the first case one of the Gendarmes was taken prisoner by the rioters, the other contriving to escape In the second case not less than a thousand men had assembled, armed with muskets, pikes, axes, and sticks. These persons advanced, shouting and singing insurrectionary songs, and forced the peaceable inhabitants to quit their houses and proceed with them.

When they had arrived at the Madeleine they paused to combine their mode of attack, but the authorities had already adopted measures to baffle their designs. About two in the morning the troops and the Gendarmes, directed by the Prefect, and by General d'Angell, in command of the military division, had arrived at the extremity of the Faubourg Bressigny, and there the General gave orders to the troops to charge the crowd and disperse it. That was done with such resolution that a number of the rioters were made prisoners, and the rest fled in every direction. The two ringleaders, Chauvin and Guerin, were among the number of the persons taken into custody.

A cart, filled with ammunition, guns and swords, was seized and taken to the mairie. Some shots were interchanged in this affair, and M. Dubodan, substitute to the Procureur-General, was fired at with a pistol by one of the rioters, almost at arm's length, but missed. The prisoners were immediately taken to a place of security, and the attempt was thus brought completely to a close. It is impossible to conceive what madness could prompt any number of men to hazard their lives in an affair like this, in a town where there are plenty of troops, and where the population only wants to be allowed to live industriously and quietly."

The Courrier de Marseilles of the 29th inst. says:

"The quantity of war material daily conveyed to our port by the railway and the Rhone steamers is truly incredible. The quays of La Joliette are literally covered with mountains of bombs of every size, mortars, and enormous siege guns. Independently of the transports chartered for the purpose, every large steamer leaving with troops carries, on an average, 1000 tons of materiel. Gunpowder for the army in the East is daily received in large quantities. Since the beginning of the war 7,500,000 weight has been shipped in our port."

The British War in Gambia. Detailed accounts had been received in England, of the difficulties between the natives in Gambia, and the British authorities, of which we had a brief account by an arrival here a few days ago. The affair proves have been a serious and sanguinary one. The following account is from a private letter, dated Gambia, 8th of August:

"On the 16th of last month Governor O'Connor issued, or directed to be issued, a warrant for the apprehension of a Mandingo belonging to the town of Sabagee, for having sold as a slave one of the British subjects (a black) belonging to Gambia, and entrusted the execution of the warrant to Mr. Fenton, Queen's advocate at that settlement. Accordingly that gentleman, accompanied by twelve men of the 2nd West India Regiment, under command of Lieutenant Davis, of that corps, proceeded to Sabagee, a town which has been under British rule only within the last four years, and is about seven miles from Bathurst, the seat of government, and secured the person against whom the warrant had been issued.

Upon this the inhabitants armed themselves and turned out, insisting upon the release of the prisoner. Seeing such a formidable mob, Mr. Fenton deemed it expedient to give up the prisoner and retrace his steps. After marching a quarter of a mile his party was fired on. Lieutenant Davies then retreated a short distance further, when he suddenly wheeled round, and kept the enemy in check until he reached the outpost of Cape St. Mary's He lost two men, and was himself slightly wounded. Lieutenant Armstrong, 3d West India Regiment, who accompanied Mr Fenton, was shot in the arm and four times in the body. The arm (right) has since been amputated, and Mr Armstrong is going on well. Governor O'Connor, having been apprised of these proceedings, immediately (the same day) collected the disposable force under his command, viz, 130 soldiers of the 1st, 2d, and 3d West India Regiments, and about the same number of militia, with one brass 12 pound mortar and some rockets, and marched towards Sabagee. Within about four miles of the place there is a dense jungle, with a road running through the centre.

When Colonel O'Connor reached this pass he ordered a halt, and, suspecting that the rebels might be concealed, directed a few rockets to be thrown in. As he anticipated, they opened a very heavy fire in return. Seeing a very powerful body opposed to him, Colonel O'Connor deemed it expedient to retire. The troops were ordered to retreat, which they did, keeping up a smart fire until they reached Cape St. Mary's, the outstation already mentioned. The loss on this occasion was 23 killed and 53 wounded, of all ranks. Governor O Connor, feeling the insufficiency of his force, sent a request to the Governor of Goree, begging the assistance of some French troops. With their accustomed alacrity our allies immediately embarked on board the French brig-of-war Enteprenant, of 14 guns, Villeneuve commander, and within 12 hours were at the mouth of the river Gambia. On the 3d inst. 100 French soldiers, with a proportion of officers, were disembarked at Cape St. Mary's, and, having been joined by the remainder of Col. O'Connor's force, with 250 native auxiliaries, he marched again towards Sabagee, accompanied by three fieldpieces and one 24 pounder howitzer. The rebels met this force about half way, and were driven back into their town.

Colonel O'Connor ordered the stockade to be carried by assault. Accordingly the French formed the right attacking party, and carried the stockade at the point of the bayonet, ably seconded by the soldiers of the West India Regiments. The town was razed to the ground, and Sabagee no longer exists. The loss of the rebels is computed at 1,500 killed; our loss is 25 killed and 70 wounded.

China. The Pekin Gazette reports that the insurgents are losing ground in the North of China. The Overland Friend of China says:

"The amount of bloodshed at Canton during the last month has been sickening. When Shaou-king, the second city of the province, was vacated without fighting, a short time ago, a number of the inhabitants thought mercy would be shown to them if they gave themselves up. With equal reason might forbearance have been expected from the hungry wolf—they were taken to Canton in droves of five hundred, as many as ten thousand, it is said, being confined in the city at one time. Kept without food for several days, when the hour of examination, so called, arrived, eye-witnesses tell of the utmost callousness being exhibited, the condemned getting into the execution basket with even apparent satisfaction At the rate of seven and eight hundred a day for some time, the whole ten thousand, and thousands more, were soon got rid of. Several were skinned alive, and one higher criminal than the rest, was cut in 24 pieces, lingering dying. From the careless way in which the bodies are interred in heaps at eastward of the city, and the disgusting stench in the vicinity of the execution ground, it will not surprise us to hear of a plague carrying off its victims by thousands.

But with all these executions and their probable terrible consequences, there is no abatement of the rebellion, there is no instance of any of the leaders giving up the cause for promised rewards; in no case have the insurgents retired before, through want of food and amunition, all reasonable prospect of successful opposition had apparently gone. From Shaou-king-foo they marched north-west, with Hoe Alukh's band in company, forty thousand strong."

War News. A despatch from Gen. Simpson, dated August 26, states that the works of the allies were making satisfactory progress.

A telegraphic despatch received by the French Government from Gen. Pelissier, dated August 24, states that on the previous night the French carried a Russian ambuscade on the placis of the Malakoff works. Subsequently 500 Russians made a sortie to rebuke it, but were brilliantly repulsed with a loss of about 300 men. The work had been reversed and was now completely in the hands of the French.

A letter has been addressed by the Emperor of the French to Gen. Pellisier, congratulating the army upon their late success on the Tchernaya, in which he says—"Tell those brave soldiers, who for more than a year have undergone unheard of fatigues, that the termination of their trials is not far distant. Sebastopol, I hope, will soon fall beneath their blows, and even if the event should be delayed, the Russian army, I know, by information which appears, positively cannot again sustain the struggle in the Crimea through the winter.'

The last accounts from Odessa state that the Russians had launched several vessels which had been on the stocks at Nicolayoff An attack by Gen. Mourourcoff on Erzeroum appeared inevitable. The fortifications of the place are incomplete.

The allies have placed 150 new mortars in position before Sebastopol. The Russians have doubled the garrison of that place, and are preparing for a desperate defence. The allies expect the most favorable result from the bombardment A Belgian brig, the Rubis, has been pillaged at Salina.

The newspapers report an engagement which took place off Riga on the 10th ult. 17 Russian gunboats, as is said, came out of Riga and fought for two hours with Her Majesty's screw blockship Hawke, 60, and the screw corvette Desperate, 8. The result is said to have been indecisive.

Advices from Constantinople, of the 20th ult., announce that Omar Pacha and Hassein Pacha were to leave on the following day for Batoum, where the Sultan had given orders for the landing of 25 battalions, selected from the Turkish troops in the Crimea and on the Danube.

Miscellaneous. The summer in Austria has on the whole been unusually cold, but during the last few days the inhabitants of Vienna have suffered greatly from the heat. The thermometer has been as high as 117.50 Fahrenheit in the sun, and 97.25 Fahrenheit in the shade. The weather is the more oppressive as the nights are nearly as hot as the days.

The cholera is still ravaging the Algarves, in Portugal where it has made great havoc, particularly in Taviva and the neighboring townships.

Letters recently received from the Cape de Verde, Archipelago, state that the Islands of Fogo and Brave are almost decimated by the scourges of famine and cholera, the disease having been communicated by a Sardinian emigrant ship.

A Muratist proclamation is said to be extensively circulating in Sicily. It is added that one phrase used in it by Prince Murat is, "The hour is come for the people to rise. I will not impose myself upon them, but I declare myself ready to answer their call."

———

Extract from an English Correspondent of the Traveler.

"A few days since it was rumored that the Allies would withdraw from before Sebastopol, and commence operations elsewhere, but the actual preparations, making both here and in France, show that another winter on the Crimean hills, and in the trenches, is contemplated. A Russian authority writes with great clearness and force on the question—'Will Sebastopol be taken?' and determines positively in the negative. The possibility of taking has passed away. It might have been taken at first; "but after the Allies had remained some days in fatal inaction for them, the possibility of taking Sebastopol disappeared. The resources of the place, and the facilities for receiving re-inforcements are then enumerated; and finally, the present position and extent of the works and means of resistance are described; "concentrated batteries, and houses converted into block-houses"—"triple and crossed fires," and no end of means of defending the place to the last stone.

Hoping against hope, there are some who believe that now the allied governments will begin to make war in earnest. That the Polish flag will be seen before Sebastopol. That the words Italy and Hungary will be "whispered" as suggested by Mr. Roebuck; that the national spirit rather than the dynasties of Denmark and Sweden will be appealed to. But though things ought so to be, a dishonorable peace, or rather a fatal truce, rather than this, will be the resort of the Governments.

There is another rumor, almost too strange to be noted, but which the respectable and thoroughly liberal Liverpool Albion in some measure authenticates, as received from an independent and credible source, even that Austria really desires the establishment of a barrier against Russia in the establishment of an independent Poland. The Albion confesses:—

"That this disturbed our own belief too seriously to receive our credence on any proofs less conclusive than those furnished us. It may be said, and we ourselves have often said, that it would be hardly possible for Austria to relinquish her own grasp upon Poland, and yet retain it on Italy and Hungary But she may deem the danger of being liberal, for once in her history, in one portion of her plundered acquisitions, as a cheap purchase of imagined and momentary security elsewhere; and we are persuaded that such security is only imaginary, and will be but momentary. The fact, however, we have to deal with, is, that Austria is not unwilling to see that territorial diminution of the rule of Russia of which all our statesmen have hitherto expressed their disapproval Austria, wise in her generation, as she has ever been, despite her enormous crimes and follies collectively, sees that the time is approaching when Russia must be opposed in Poland, or when Poland can no longer be held by Russia. And shall England continue to keep her eyes shut to what even Austria begins to perceive? Shall we continue to shut our eyes to the disruption which must ensue in that quarter, and in numerous other quarters, be the issue of the struggle in the Crimea, what it may."

But the Albion gives no hint of what Austria asks of the Western Powers in order to this, if it be so. Austria is too cowardly, or too prudent, to move, unless with Prussia in the rear, and with France and England to protect on either flank Certain it is that Austria is uneasy, and old Radetsky fretting in Italy. The re-inforcements, whose march was denied only a few days since, are now known to be very considerable. Moreover, Lord John Russel and the Times, always opposed, just now by an evil coincidence, disparage Mazzini and his efforts. The Italian patriot first spoke on the general question in an eloquent letter to a friend, published last week; its tone was rather sad, but was worthy of himself, and its views in accord with those of Kossuth.

Again; the French Emperor is said to have remonstrated with the Pope on account of the abuses of his government, and advised its secularization, even as did Lord Minto in 1847-8! Apropos of this French Emperor. There is his loan, the second in the year, filled up in ten days, and not by capitalists. Three hundred thousand persons offering subscriptions, and those of the humble classes reaching $30,000,000, being one-third of the sum required. That there is the spirit of greed and of gambling in this, is certain, but what other elements this deponent sayeth not. The profane but expressive epithet, Almighty Dollar, is correct, but another will need to be coined for speedy use. It should seem that, if the Czar is not to dominate in Europe, an unbound Almighty Satan will reign universally, by virtue of loanmongers, and be everywhere worshipped in all Bourses, Wall street, or not, excepted, as the case may be. May the omen be averted, and out of evil and seeming evil, good be still educed, and the wrath and the cupidity of man be made to praise Him."

———

YELLOW FEVER—DEATH OF SEVEN DOCTORS. BALTIMORE, Sept. 11. At Norfolk on Sunday there were 40 deaths from the fever, and a considerable diminution in the number of new cases.

At Portsmouth on Sunday, there were six deaths.

Drs. Marshall and Fleaty of Baltimore, Dr. Craycroft of Philadelphia, Dr. Smith of Columbia, (Pa.) and Drs. Going and Marsh of Richmond, are dead. Dr. Balfour of Norfolk, is also dead.

The fever has broken out at Suffolk, 16 miles from Portsmouth, and the people are flying, panic-stricken.

We learn from conversation with a physician just returned from Norfolk and Portsmouth, leaving the latter place on Friday last, that the yellow fever is now raging to a fearful extent both among the white and the black population. One half of all who are attacked, die; the mortality among the negroes, however, is much the greatest, as they are "bad patients," refusing in many instances, to take medicine when attacked, generally expressing a wish to die, complaining of "misery in the head," or "misery in the shoulder."

The detail of suffering in individual cases, and in whole families, is almost too harrowing for publication. In some instances, the master, mistress, and servants are all sick at a time, and on attempting to separate the latter, they if possible, seek their mistress' sick room, often hiding under the bed in order that they may not be discovered by the physicians or nurses; many of the slaves are heard begging, as a last request, to be interred with their master or mistress, as the case may be—all being alike subject to attack and death. Of the Northern physicians from Philadelphia, seven have been attacked by the prevailing disease, and three have died—so in proportion with the rest of the inhabitants male and female, who have remained in these plague-stricken cities.

The pestilence has made orphans of a multitude of little ones—they are gathered into one building, and the Howard Association are doing for them all in their power; but that noble association have the well, the sick, the dying, and the dead to care for. Their hearts and hands are full. [N. Y. Com. Adv.

Dead fish have accumulated in Hughes' Quay, Baltimore harbor, in such quantities that it was feared their decomposition would cause disease in the neighborhood. A dozen scows and a steam tug were employed in removing them.

Appointments.

Br. J. Couch will preach at Concord, N. H., on Sunday, Sept. 23d.

GOFFSTOWN, Sept. 15, 1855.

Providence permitting, I will preach at Westford, Mass., Sunday, the last day of this month.

At Auburn, in Br. Robies' schoolhouse, Oct. 7th.

At Hillsborough, in Br. Barnes' schoolhouse, Oct. 14th.

At Danbury, in Br. S. Knowlton's schoolhouse, Oct. 21st.

BENJAMIN P. MANNING.

TENT MEETING.

I purpose to hold a Tent Meeting near Br. Stoddard's in Roxbury, Ct., three miles from Hotchkissville, on Sept. 22d and 23. We hope that the Brn. and Srs. in the neighboring towns will come up and worship with us.

In behalf of the Brn.,

S. B. MUNN.

Providence permitting, I will preach at Pleasant Valley, Sept. 30.
Plymouth Hollow, Oct. 7.

S. B MUNN.

CAMP MEETING.

The Lord willing, there will be a Camp Meeting in Carmel, Me, near Carmel village, to commence on the 18th day of Sept., in the evening, and continue over the Sabbath.

We request the Brn. to make arrangements to be on the ground early on the 18th, in order to erect tents for the accommodation of the Brn. and others who may attend.

As there will be no boarding tent on the camp ground, we especially request all to bring what bedding, tents and provisions they can conveniently. Provision will be made in the tents for the Brn. who may come from a distance. There will be teams at the Depot to convey all who may need such help to the ground.

We earnestly invite all who differ from us in faith, to attend and give us a candid hearing.

We desire all to come, as we entertain no sectarian opinions; and we hope our ministering Brn. from the west will not neglect to attend, should an opportunity offer. We desire that whatsoever we may do or say may be for the glory of God and the salvation of mankind.

"Come over and help us" in the name of the Lord. Amen.

In behalf of the Brn.,

JOHN BILLINGS,
GEORGE W. BROWN,
SAMUEL BRAGG,
HENRY PERKINS.

AUGUST 29th, 1855.

GROVE MEETING IN SOUTH HAWLEY.

There will be a Grove Meeting in South Hawley in a beautiful grove, (directly opposite the tavern of Levi Holden,) to commence Thursday, Sept. 20th, and continue over the Sabbath Should the weather be unfavorable for meeting in the grove, a large and convenient Hall will be furnished free of expense. Brn coming from a distance, can find board, lodging and horse-keeping at much reduced prices at the tavern, and a free table spread for the worthy poor.

Brn. R. V. Lyon and Wm. Sheldon are expected to attend the meeting; and other preaching Brn. are invited to attend, as the Lord may direct, who can preach to us the Gospel as preached by Abraham—and the kingdom as preached by Prophets, Apostles, and Jesus; and the things noted in the Scriptures of truth relative to these subjects.

C. M. RICE, for the Brn.

WEST HAWLEY, Aug. 23, 1855.

Notices.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Elder Miles Grant's P. O. Address is East Boston, Mass.

Br. S. B. Munn's P. O. address is Hotchkissville, Ct.

Br. J. Hemenway's P. O. Address is Worcester, Mass.

NOTICE. Friends may address me at Sturbridge, Mass., for a short time. W. SHELDON.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name. [illegible] T E Wood, S Weakey, [illegible] P Chaney, L Herrick, [illegible] S W Day, all paid to No. [illegible] Miscellaneous.—T English [illegible] 25 cts, C S Barnes for Poor [illegible] Poor 50 cts.

For The Crisis.

Look to God for Light.

By Orrin F. Allen.

Lone traveler, weary,
Is thy way dreary?
Does darkness brood around?
Can no true path be found
In the dark gloom of night?
Look up to God for light!

Art thou of wealth bereft?
Or are thy fond hopes cleft?
Does the cold world scorn thee?
Mourn not, despondingly,
Nor turn thou from the right;
Look up to God for light!

Is thy heart filled with grief?
Canst thou find no relief
From pain and sorrow?
Hope, for the morrow
May bring thee sweet delight;
Look up to God for light!

Is there danger swelling
Around thy humble dwelling?
Does the wild storm increase?
And dost thou wish for peace?
Then pray thou, in thy might;
Look up to God for light!

Would'st rightly guide thy life
Through these dark scenes of strife,
To an eternal home
Where sorrows never come,
But all is fair and bright?
Look up to God for light!

Yes, look to God for light,
When weary is thy flight,
And death's dark hour is near;
His love thy heart will cheer,
And beam upon thy sight,
Making bright day of night!

Windham, Vt.

For The Crisis.

I sigh for Home.

I'm weary of earth, and I sigh for home,
For a Pilgrim I long have been;
And sad is my heart while onward I roam,
Towards the Heavenly Land unseen.

I'm weary of earth and its glittering toys,
Its vanities, all, I despise,
My heart turns away to the unfading joys
Of my home, which in Paradise lies.

I'm weary of earth, 'tis death's dark domain,
His footprints all nature betrays;
I long for the hour when in beauty again,
Our Savior, death's victims shall raise.

I long for that day when the curse never more
Shall darken our Eden with gloom,
When the desert again, as in glad days of yore,
With the verdure of spring time shall bloom.

I sigh for that land where the tree never fades,
Where winter's chill winds never blow;
Where no tear ever falls, no sorrow invades,
Where life's waters unceasingly flow.

Where pilgrims no longer in loneliness roam
Through the wilderness, weary and sad,
But find in that heavenly Country, their home,
In unfading loveliness clad.

I sigh for that land where the sorrowing Bride
Now waiting in widowhood lone,
In her radiant crown and white robes, attired,
Shall sit down with her Lord, on His throne.

I'm weary of earth, for the Kingdom I sigh,
And oft falls the hot, burning tear;
With sorrowing heart I look upward, and cry
"Oh, quickly, dear Savior, appear!"

Marie.

"The Three Worlds; Or, Earth's Past, Present, and Future."

(Concluded.)

The first object of note is the unfinished Tower of Babel from which the bewildered hosts are retiring confused and dismayed. The families of man thus dispersed, establish their settlements in various quarters of the globe. A brief period developes their true and proper character, and nothing but a storm of fire and brimstone from heaven on the cities of the Plain is sufficient to strike terror to the hearts of offenders, and prevent the universal extension of disorder, sin and shame. The example of "the world that was" availed little towards the reformation of the race. The current of sin rolled on apace. Oppressive and mighty empires arose. We see the proud and cruel dynasty of the Pharaohs, (worthy prototype of American slaveholders and slave hunters) oppressing and pursuing the weak and the fearful, until finally amid the closing waves of the Red Sea their crimes were expiated, and their power and glory overwhelmed. We see the commencement of the Assyrian empire, founded by Nimrod, rising in strength and grandeur—heaping its gathered treasures within the ramparts and palaces of Nineveh, until at length its increasing and insulting impiety provoked the indignation of the Almighty, and beneath it the power of Assyria was broken forever.

Next upon the stage came Babylon—raging like a mighty lion, scattering and devouring the flock of God, ruling over all the earth, holding its court and displaying its glory upon the banks of the Euphrates, until God numbered the kingdom and finished it, and divided it, and gave it as the spoil and the reward of the Medes and Persians.

The Medo-Persian empire carried its conquests far and near. It was cruel, fierce, ravenous, in its character; despotic and oppressive in its administration, and continued until, smitten by the fierce onslaught of the Macedonian conqueror, its diadem was trampled in the dust.

The Grecian empire sped in its course of conquest to the far distant Indus, spreading the name and fame of the world's conqueror, Alexander, to the remotest lands, and to the remotest ages, until its divided governments, weakened by mutual conflicts, fell a prey to the mighty rulers of the West.

The Roman empire rose from the robber city on the Tiber to be the robber and the ruler of the world—oppressing with an iron hand—breaking in pieces other kingdoms—expanding in its full glory—then broken up and dismembered by external incursions and internal divisions—rearing its "Ten Kingdoms" like so many "horns" of cruelty upon the head of a ferocious beast, exalting the tripple crowned Pontiff to the temple of God, and running on through the years of many generations, a course of sin and blood and strife until the present day.

The Eastern empire maintained a struggling existence for many centuries until swallowed up by the great eastern Antichrist—the dominion reared by the ambitious fanaticism of the Prophet of Mecca, and perpetuated through periods of national vigor and conquest, of national pride and cruelty, of strength and security, to its present state of dotage and dependence, while the Papal Antichrist of the west arose, founded in priestly usurpation, up-built by iniquity, cemented by blood, sustained by cruelty, and crowned by crime—with its wide spread influence, its unlimited power, its unceasing impiety, its protracted war with Jehovah, with its bulls, its edicts, its decrees and its anathemas—with its filth, its corruption, its covetousness and its idolatries—with its tortures, its poisons, its engines of hellish cruelty and malignant hate—and wearing out the remnant of the flock of God, and making this world the theatre of crimes enormous beyond the power of human understanding, and marking with blood and agony no small portion of the history of the world.

The Asiatic nations with their huge and gory systems of idolatry, with their cruelty, oppression, and perfidy, the inhabitants of far distant China, the dwellers in the palm groves of Hindostan, the inhabiters of the islands of the sea, all these have sinned till their iniquities have risen before the Almighty and provoked his wrath. Shall we go further, and speak of the modern nations of Europe? Even now the cup of punishment is placed to their lips, the sword of vengeance gleams above their heads, and ere long prince and ruler, emperor and sultan, kaiser and autocrat must meet, in their exterminating destruction, the reward of national perjury, oppression, and perfidy.

Shall we follow the star of empire in its westward course? The groans of four millions in a bondage bitterer than that of Egypt, rise mournfully on our ears, and convince us that earth has nothing to expect from *man* but the most determined and invincible iniquity which he is capable of committing.

Oh, how sad the history of the present world! "*The whole world lieth in the wicked one*," and the refinement and politeness of the present age contrast strangely with the constant effort to bind heavier burdens on the weak, to rule with more relentless rigor the trembling sons of want, to fraudulently retain the hire of the suffering laborers, to fill up in common with all the nations of the earth the cup of human transgression, and to awake to judgment the vengeful ire of the Lord God Omnipotent.

Let us turn from this picture and contemplate the history of the elect disclosed in the records of inspiration.

Shall we commence with Abraham as he forsakes his father's house, as he wanders a pilgrim in many lands, as he builds his altar and erects his tent, as he talks with God and joyfully embraces the promises from His lips? Shall we follow his descendants in all their changeful histories? We see them journeying toward the realm of the Pharaohs, a famine-stricken company of "threescore and ten"—we hear their groans beneath the oppressor's iron hand—we behold them marching forth by hundreds of thousands, defended by that God whose angel of destruction had passed by their sprinkled doors—we hear their cries on the one bank of the Red Sea, and their shouts and songs on the other—we journey with them through the wilderness—we pass Mount Sinai with its robe of cloud and its crown of fire—we see the overthrow of the rebellious—we behold the sweltering carcases of the disobedient—we feed on the dropping manna—we drink from the smitten rock—we behold the flying hosts of Amalek—we see the heaped up Jordan stay its flow, the ramparts of Jericho fall, the rulers of the heathen flee, the usurping nations driven asunder, and finally, amid the vine-clad hills and verdaet vales of Palestine, amid the water-brooks and springs, the milk and honey, and surrounded by every privilege, they find at last the goodly promised land.

Here we might expect obedience. But alas! to the disgrace of humanity be it told, that the constant tendency of this favored people was to apostasy and sin.—Their history is a history of sin and punishment; of repentance and blessing; of revolt and judgment. The writings of the Prophets are thickly strown with reproofs, and are finally closed with the prediction of a threatened curse. The Judges ruled till the people rejected their Almighty King, and received instead a man who was given in anger and removed in wrath.

The reigns of David and Solomon were measurably prosperous, but still marked with guilt, which augmented with succeeding generations, causing them to mock God's messengers, despise His Prophets, and murder His children, until from the lips of an insulted God pealed forth the mandate, "Remove the diadem, take off the crown, abase him that is high, and exalt him that is low. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him." Ezek. 21: 26, 27. Thenceforth no king possessed the throne of David. The nation of God's choice became the portion of contending powers until well nigh destroyed.

At length, infinite wisdom and compassion manifested itself in one great effort to rescue men from ruin. The herald-angels sang the song of Peace o'er the plains of Bethlehem—the star walked on in its brightness to mark the spot where Jesus lay, and a Prince and a Savior was granted to the world. But said the chosen race, "This is the heir: let us kill him, that the inheritance may be ours." It was done. Upon a hill-top, strewn with skulls and bones, between two malefactors, beneath darkened skies, amid the tears of disciples, the mocking of Jews, the rocking of earth and the rending of graves, the Son of Man expired. Sinner, He died for you! Believer, He died for *you!*—Reader, He died for you!

Thus earth was moistened by the tears and crimsoned by the blood of the Son of God. But from His death came pardon, and from His resurrection came peace.—To His disciples He gave a message of salvation, bidding them to carry it to earth's remotest bounds, and then passed away from earthly shame to heavenly glory, awaiting at God's right hand the subjugation of his foes.

His Gospel has been preached. Beginning at Jerusalem, faithful men have published it in every land. They have thirsted in the desert and chilled upon the mountain; they have crossed the seas and penetrated the forests—they have parted with ease, and periled even life itself, bearing this blessed message to perdition-bound men. Some have heeded it. For a while it sped swiftly in its conquering flight; but at length it assumed the places and habiliments of human pride and power. Woeful were the succeeding ages. The Church fled to dens and caves, and her pathway was marked by the blood of the faithful, and lit by the martyr's faggot-fires. Thus the Church went on till the religion of Christ became the occasion of bloody conflicts, and the man of sin enthroned himself in God's own temple. The dawning light of the Reformation gave a ray of hope to the struggling Church, and by the movements of Divine Providence they have been for the most part delivered from their persecutors. But still they turn away from God. The spirit and the practice of holy men of old is rarely to be found. Garnished temples, gorgeous altars, broad phylncteries, and long prayers, are numerous; but faithful ministers, reprovers of wrong, pleaders for right, haters of evil, rebukers of oppression and sin, are very few indeed.

A sickly, hollow religion, is the religion of the day—an educated, polished, and attenuated religion—a polite and fashionable religion—a religion that cuts the rebukes of slavery out of Sunday-school books and Tract Society volumes. A religion whose ministers go to the communion table and break the consecrated bread to oppressors, to slave owners, and buyers and sellers, and breeders! And shall not God judge and visit upon such a Church? Shall not fearfulness surprise the hypocrites? Shall not the sinners in Zion be afraid?

Earth speeds on in her course of folly. She hastens to her goal—the goal of destruction. Already the premonitory throes of her final travail are coming upon her. The nations are awake! The ring of hammer and anvil are heard as they beat their plow shares into swords, and their pruning hooks into spears. Strength is infused into the weak. Men have gone forth to make the stirring proclamation, "prepare war among the gentiles!" The clouds gather. The thunders mutter.—The storm of wrath rolls up the sky. O Earth! *Earth!* EARTH! Thou hast drunk the blood of prophets, and hidden the ashes of saints, and borne the curse of God for long, long ages past. Thy final travail shall speedily come.

But while the world that now is moves onward in its mighty race, the inhabitants of it are, and are to be, mostly unconscious of the nearness of the impending catastrophe: not on account of lack of evidence, but on account of the lack of faith. Men are not necessarily in darkness, that that day should overtake them as a thief. The bursting buds of the forest trees are not more unmistakable indications of the approach of summer, than the signs of these times are of the speedy consummation of the present age. The child of God is warned to know by these unmistakable tokens that the kingdom of God is nigh at hand.

But what availeth warning? Did it save Jerusalem? Did it save Tyre?—Did it save Babylon? Did it save Egypt? Did it save the Antediluvians? Did it save the Sodomites? And will it save *this present generation*? Of what avail are signs in heaven above and in earth beneath? Of what avail are the mighty roarings of the sea and the waves thereof? Of what avail is the distress of nations and perplexity that pervades the world? Of what avail are the premonitory thunders that mutter in the distant heavens, and the premonitory shocks that jar the distant earth? Of what avail are those portentous clouds of darkness that overhang the nations, or those fierce lightnings that gleam in red fury above them? Will all these things be heeded by wicked men? Hark! "The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." And so, notwithstanding the amazing efforts put forth in this last hour of this dispensation—notwithstanding God has sent his messengers, rising up early and sending them—yet, "As it was in the days of Noah and as it was in the days of Lot, so also shall the coming of the Son of man be."

Alas that it must be so! But so it is. Men will dream on until God shuts the door, breaks up the foundations of the great abyss and opens the floodgates of heaven. Men will riot on till the angels gather the just from their midst and pour the fiery storm upon their heads. Men will say, "My Lord delayeth his coming," until his sign glares in the darkened sky, and all heaven is flooded with the glory of his presence. Men will jest and mock until all the tribes of the earth begin to mourn. Men will sleep in sin till the last trumpet wakes them, and refuse to pray till they pray to rocks and mountains! Ah, yes, and scoffers will enquire in mockery, where is the promise of His coming, until the heavens are kindling with nature's final fires.

The concluding period of the history of the world that now is, as sketched by inspiration, is dark, cheerless, and stormy. Iniquity abounds. Love waxes cold.—Evil men and seducers wax worse and worse. Men will not endure sound doctrine. Perilous times come. Men have a form of godliness, and deny the power thereof. Men, like Jannes and Jambres of old, resist the truth by their counterfeits and imitations. Scoffers walk after their own lusts. Evil servants smite their fellows. Faith is almost extinct in the earth. The Church is like the widow crying day and night. The world is secure and careless. The elements of strife are abroad. The whirlwind rises from the coasts of the earth. The unclean spirits gather the nations to battle. The kings of the earth assemble for fierce and final conflict.—Armageddon gleams with glittering armor, and *then* it swims with flowing blood.—The dispensation of God's mercy to this present world closes up. The night grows darker and darker, the clouds thicker and thicker, the storm fiercer and fiercer, the riot wilder and wilder, until the red blaze of the conflagration bursts along the darkened heavens, and the Son of God is revealed.

"But the heavens and earth, which are now, by the same word, are kept in store reserved unto fire against the day of judgment and perdition of ungodly men. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come, as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless, we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3.

Here is the conclusion of the history of the world that now is, as forewritten by the inspired penman. In the midst of earth's carnal and ungodly slumber the day of the Lord shall come. And oh! what a day! Silent, stealthy, thief-like it comes. That day, like the pillar of cloud, is light to Israel, and dark to Egypt.—Light to those weeping ones who will find that joy cometh in the morning. But that day of joy is the night of despair to a guilty world! What a day! How the thunders shall shake the departing heavens. How the flames shall melt the solid ground! How the works of man shall perish, and the joys of man depart! O, reader, will that day bring joy or sorrow to your heart?

Thus shall God purge the world of sin. Thus shall the works of man be burned up, ere the works of God can be displayed in the fulness of their perfection. So God shall wipe out the serpent's burning trail, and unbind the burdening curse from the bosom of a groaning earth.

But what is beyond? Is it non-existence? Is it a sea of lava? Is it a world ruin left floating a vast wreck in space, to show the danger of transgression and of sin? Ah no.

A glorious future is yet in reserve for this curse-burdened, groaning world. Yes, notwithstanding iniquity must come, and judgment must come, and fire must come, and ruin must come, yet that God who rolled back the surging waters of the deluge, and smiled benignly on the emerging earth, shall call forth "from the conflagrant mass, purged and refined," a fairer world; shall clothe it with a deeper verdure and, shall beautify it with the trees of God, shall garland it with Sharon's roses, shall roll crystal rivers through its wastes, and call forth sparkling fountains in its deserts, shall hang a brighter bow of promise in its heavens than Noah ever saw, shall bless it as He never blessed Eden of old; shall plant Jerusalem from above as a gem of unfading beauty upon its verdant bosom, and shall welcome His people to it as their resting place, the Paradise of God.

This was the blest landscape that lay before the eyes of the Apostle. And it was no phantom of his imagination, it was no dream of a disordered brain. Nay! "We, according to his promise, look for a NEW HEAVEN and a NEW EARTH."—Listen to that Prophet whose lips were enkindled by fire from the altar of God. "Behold I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." This is the imperishable "promise" that stands written in the Scriptures of Truth, and which is handed down for the consolation of the exiled flock of God. And then as we reach the last pages of divine revelation, we discern the same glowing scenes.—"Behold I create all things new!" peals forth sublimely from the eternal throne. The work is done. The rubbish and wreck of a former creation has passed away. The sea is no more. The palace of the King of kings descends—heaven and earth are filled with one glory—God dwells with men and wipes away their tears, and death, and sorrow, and crying, and pain, have disappeared forever. The gates of pearl are wide open. The streets of gold echo the tread of immortal hosts, the jasper walls resound with matchless melody, as the ransomed come with songs and everlasting joy upon their heads. The palms wave on high—the harpings swell amid the golden arches—the song of Moses rolls its rapturous melody around—and mingling with it, and rolling full and free its thunder notes as high as heaven, is heard the song, "Worthy the Lamb that was slain!" Reader, will you be there?

This the *third world*, and here the "third heaven" to which Paul in rapturous vision was caught away, shall bend lovingly to embrace an earth so fair. It is termed by the Savior "the Regeneration" *in* which the apostles shall be enthroned beside their Lord. Matt. 19: 28. It is an uncursed, a sorrowless, a tearless world. It is a world where righteousness dwells. Sin and pollution are eternally exiled from its holy borders, and naught shall mar the peace of the blessed, or cast gloom upon its beauteous face.

Friend, Three Worlds are before your mind as exhibited in the Word of God.—One of them is past. Another is now in being, but it "passeth away," its course is well nigh run, it waxeth old as doth a garment, and groaneth beneath the burden of the curse of God. It rolls on towards a fiery abyss—it is "reserved unto fire." Another is "the world to come whereof we speak." Heb. 2: 5. Choose now *your* world! Remember that Jesus died to redeem you from "*this present evil world*." Will you then cling to it? Will you choose it as your home? Will you have your treasure here? Will you seek earth's honors? Will you share its pleasures? Will you love its wealth? Have then the world! Riot on. Sin on. Forget God. Forget Christ. Forget Gethsemane. Forget Calvary. Forget the deluge. Forget the cities of the Plain. Forget alike God's mercies and his judgments until they burst upon you and then! "weeping and wailing and gnashing of teeth."

Christian, seeing *we* look for such things, let us be holy. Eternal glories are in prospect. Let us seek them. Cast off the world. Throw pleasure aside. Strive for an abundant entrance. Fight the good fight. Run the race. O, hasten to finish thy work. Weep over the perishing. Beseech men to be reconciled to God. Save *some*. *One* at least. *One* to sing eternally. One to dwell in Paradise restored. Delay not. The Judge is at the door.—May we escape the things that are coming on the earth, and meet at the judgment uncondemned. Amen.

It is interesting to find that the great subject of our Lord's coming and Kingdom is being discussed by some who have not been identified with us in our faith.

We cut the following from the "Christian Observer," a Presbyterian paper printed in Philadelphia.

The Destroyer of Anti-Christ.

The question is not whether Mr. Barnes is a millenarian or not; but, it is simply this: Is the exposition which Mr. Barnes has given us of 2 Thess. 2: 8, the correct one or not? If his exposition of the Greek words *Epiphaneia and parousia*, rendered *brightness* and *coming*, be not correct, will the Editor of the Christian Observer, or some of his numerous readers be so kind as to show us the fallacy of his reasoning, and the defect of his exegesis. If they cannot do it, let them candidly acknowledge the fact. We want honest criticism, such as Mr. Barnes has given us in his exposition of this passage, and not, the pious wishes or feelings of good men in the case. When we get the true meaning of the spirit in the passage, every one can make his own inferences.

Our design is not to impute to any one, any sentiment that he does not honestly hold to be the truth. All we say is, that Mr. Barnes' exposition of 2. Thess. 2: 8, is directly opposed to the spiritualizing theory, which teaches that the anti-christian power spoken of in this passage, is to be destroyed by the simple preaching of the word of God. Mr. B. says, the idea is, "that He (Christ) would *appear*, and that this anti-christian power would be destroyed by His appearing; that is, by *Himself*, when He shall return. The agency in doing it, would not be His brightness, but *Himself*. It would seem to follow from this, that however this enormous power of wickedness might be weakened by the truth, the final triumph over it would be reserved for the Son of man Himself, on His *second return* to our world." With this exposition, we cordially agree. Will any one make it plain that this is not the correct exposition of the passage? We forewarn him, that he has a herculean work before him.

Holding, as we do, that Br. B.'s exposition of this passage is the true one, we ask any unprejudiced man to say whether our inference from the passage is not legitimately drawn, viz., that anti-christ must exist during the millennial dispensation of the Church, and on to the end of time; or else our Lord must come *personally before* the millennium, and destroy anti-christ.

The reasoning is this:—

Anti-christ will be destroyed by Christ Himself, on His second return to our world:

But, our Lord will not return the second time till the end of the world:

Therefore, Anti-christ will exist till the end of the world.

This is a legitimate anti-millenarian inference. Or this;

Antichrist is to be destroyed by our Lord himself on His second return to our world;

But Antichrist cannot exist in the millennial dispensation of the Church; for then all shall know the Lord.

Therefore, our Lord will come *before* the millennium, and destroy Antichrist.

This is the millenarian view of the subject. Will some one be kind enough to show us that Mr. B.'s exposition is not correct, and that our inference is not legitamately drawn.

On 2d Thess. 1: 8, Olhausen says:—"When the *Anomos* (the wicked one, referring to the man of sin,) thinks he has attained to all in the possession of his universal monarchy, in which he has united all spiritual and worldly power in his own person—Christ will annihilate him by His appearance." "The combination *Epiphaneia tes parousias*, the brightness of His coming which is found here only, is, however, peculiar. Here the apparent tautology is to be explained so that *Epiphaneia*, (brightness,) denotes the *subjective*, *parousia*, (coming,) the *objective* aspect, that is, this *latter* expression puts forward the actuality of Christ's appearing, the *former* one the contemplation of it on the part of man, the consciousness of His presence."

Thus it appears that Mr. Barnes and Dr. Olshausen agree in their exposition of this passage.

William Ramsey.

Aug. 25, 1855.

The Child's Prayer of Faith.

Not long ago, says a traveler, I was on a journey in a mail-coach with a woman, who, after two years of complete blindness, had regained her eyesight by a successful operotion. Her heart was full of praise to the Lord, who had led her to think of the plan; she was overflowing with love and gratitude to him. It was touching to witness her anxiety to see her only child again, a boy of six years old; and she was constantly talking of her darling. Among other things, she told me this little anecdote of him.

"About seven or eight weeks ago, my husband and I were considering whether I should go to the hospital, and submit to the operation, or not. My husband, who gains very little by his cloth weaving, was afraid of the expense, and explained to me what a pity it would be if we found, after all, that the money had been spent in vain. I was very much troubled about it, and did not know what to do. One day I was sitting with my little boy, feeling very sad, and I was crying. All at once he got up and went away. After a little time he came back again, walked hastily up to me, and said, quite confidently, 'Mother, do go to T——. I have been out in the court-yard, and I prayed to the Savior—'Lord, make my mother see again!' And now I am sure it will be so. Oh, Mother, how glad I shall be when you come home again, able to see!' As soon as the boy said this, I felt sure that I must go!" [Selected.

"What! To hear that Madman.!"

A gentleman and his wife, one Sabbath morning, going to church in Glasgow, Scotland, met a friend, who spoke to them and inquired where they were going.—They said, to hear Dr. Chalmers. He said, What! to hear that madman?—They replied, if he would agree to go with them and hear Dr. Chalmers for once, and if, after that, he persisted in talking in such a manner of him, they would never dispute the matter with him again. He accompanied them, and, singular to relate, it happened that when Dr. Chalmers entered the pulpit that day, he gave out the text, "I am not mad most noble Festus, but speak forth the words of truth and soberness," and the gentleman, who, I rather think, was a medical man, became from that day a changed man, and a convert to evangelical Christianity. I had often heard this story without being able to authenticate it, till, on happening to mention it to my friend, Dr. Webb, he told me that he knew it to be *perfectly authentic*, and he knew who the party was. I was delighted with this confirmation of the story, as I think it one of the most interesting anecdotes in modern biography. [Selected.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, SEPTEMBER 29, 1855. VOLUME 2.—NUMBER 7.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - - -	$1,00
For a single copy 3 months, - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive The Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis. Lowell, Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

A Voice of Warning from the Four Winds.

(Continued.)

The Spiritualist, or modern necromancer, a creature of yesterday, but now world-renowned and counting his millions, sees, though with perverted vision, the hastening new era.

Andrew Jackson Davis, speaks for the general body in denominating spirit-rapology, "the great question of the age, which is destined to convulse and divide Protestantism.

"You may be assured of the truth of this approaching crisis. The world must recognize it, because it will be accompanied with war; for politics are inseparably connected, all over the world, with religious systems. Religion will develop reason; but politics will impel the masses to unsheathe the sword, and to stain the bosom of nature with blood. Friends of progress! be not discouraged; for the final crisis must come; then the strange interregnum.

"Protestantism, as now constructed, will first decay; because it is to be divided into two, the smallest party will go back into Catholicism; the other will go forward into Rationalism. And then, after a succession of eventful years, a political revolution will hurl the Catholic superstructure to the earth, and the prismatic bow of promise will span the heavens. The children of earth will then be comparatively free and happy! for the millennial epoch will have arrived" (Review of Bushnell, pp. 3, 187, 217, 221.) Such are their delusive hopes.

Charlotte Elizabeth, in 1842, wrote, "We shall soon need to exercise judgment in the discerning of spirits. The sixth vial, under which there can be no doubt that we now live, is marked by the going forth of the three unclean devils, of whose miracle-working power we are forewarned." *Principalities and powers, p.* 297. And Charles Beecher, referring the present, vast "pneumatic or spiritualmovement to the category of Rev. 16 : 14," says, "Claiming to be avant-couriers of millenial glory, yet denying, with few exceptions, 'that blessed hope and glorious appearing of our great God and Savior Jesus Christ, they incur the almost certain stigma of false Christs which should precede His coming." (Review of Spiritual Manifestations, p. 73.)

The Jew, whose creed everywhere is, "I believe with a perfect faith that the Messiah shall come," now hails with uplifted head the precursors of His coming. Rabbi Carrillon, of Jamaica Island, affirms that, "there is every reason to believe that the latter days are not far off; let us, therefore, be on the watch and in continual prayer." A European writer says, "Jews who never before thought of a Messiah, begin now to say, These are the days of travail which precede His coming." Mr. Bishop but exhibits the expectations of a vast majority of his nation in proclaiming everywhere the immediate appearing of the Lord. Joseph Wolffe—who with Mr. Bishop are converted Israelites—has preached the doctrine the world over.—Jewish Rabbis, both in England and America, maintain that if Messiah does not come at the end of 6000 years from creation, "The whole world will perish," for "in such case their whole law of types would fail, and the Word of God in their estimation prove untrue." Solomon Herschel, Rabbi of the chief synagogue of the Jews in London, says his people after a close investigation of the subject, think with him, that Messiah's Advent cannot be delayed beyond 1863. Mr. Bishop looks for Him previous to that time. Public journals in 1852, stated that there were then, ten thousand Jews in Jerusalem all anxiously expecting the Messiah. A striking coincidence indeed that the Jew looks for Messiah's *first* Advent, at the same time the Christian looks for His *second.*

The Political Statesman and Philosopher, is not blind to the great events now both passing and impending, though in many instances totally failing to apprehend their import.

Sir Robert Peel, in the British parliament in 1842, pronounced "the period which has elapsed since the French Revolution, one of the most memorable periods in the history of the world," and also said that "Every aspect of the present times viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Hon. R. I. Walker, of this country, styles the coming struggle "the last triumphant battle for the liberties of mankind," while the Hon. Bellamy Storer, of Cincinnati, who is a premillennialist, writes, that, "The hosts are gathering for the battle of the great day. The eastern and western Anti-christ are coming to their end, and none shall help them. What a scene upon the prophetic chart! Let us "he adds," "watch and pray lest we be weary in the good work." (Winthrop's Letters, p. 7.

Hon. William Thorp, of England, says, "The present concussions of the nations, the simultaneous shaking of the Ottoman and Papal empires, the reign and dominancy of infidelity, the extensive propagation of the Gospel beyond the limits of the western Roman empire, the state of feeling and excitement in the Jewish nation, the infidel indifference of the world, the death-like slumber of the Church, and the Midnight Cry that has recently been raised, and that is now ringing in the ears of an infidel world and a sleeping church; indicate that the 1260 years have nearly run out their course, and *when ye see these things know that the kingdom of God is at hand.* Of that day and that hour knoweth no man, but we may know with certainty by these things that it is fast approaching." (Literalist, Vol. 4. p. 92,)

Hon. Rufus Choate, in 1851, referring to the aspect of the times, said "what that aspect and state exactly is, how wholly unsettled, what shadows, clouds and darkness appear to rest upon it, you entirely appreciate. It has seemed to me as if the perogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheathe the sword for a conflict, in which blood shall flow, as in the apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of time shall sound out another hour, in which society itself shall be tried by fire and steel, whether it is of nature and nature's God or not."

Dr. Dick, the calm philosopher, on these national tumults, writes:—"What is to be the ultimate result, no one can tell. But we know that the Lord God Omnipotent reigneth, and that the present movements are so many links in the great chain of Providence, leading onward to the world's renovation, and to that period when the glory of the Lord shall be revealed, and all flesh see it together—when wars shall cease to the ends of the earth, and when there shall be nothing to hurt or destroy among all the tribes and families of the earth." (Letter, Boston Atlas, 1852.)

Louis Kossuth, ex-Governor of Hungary, and by birth and connection a member of the Lutheran Protestant Church, in tones of alarm that would well nigh wake the dead, says:—"A terrible crisis, a great and bloody revolution in Europe is unavoidable." He bids us "not to shut willingly our eyes before the finger of God pointing to the 'Mene, Tekel, Upharsin,' written with gigantic letters upon Europe's sky." "Peace, (he cries,) is impossible. There is coming an earthquake of impending war, a hurricane, the scent of which is already perceived in the very air; the events of Europe are pointed out by the finger of God. The alarm bell has rung. War is inevitable; no man in the world has the power to stop its progress. The temporal power of the Pope is about to fall down forever. It will probably fall in the next revolution which is already in the air pointed out by the finger of God. I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind.—The destiny of mankind has come to the turning point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic governments of Europe feel their approaching death; the decisive struggle is near. It will be the last in mankind's history. A great crisis in human affairs is instinctively and universally felt to be approaching.—Every man knows it; every man feels, every man sees it. A philosopher was once questioned, how he could prove the existence of God. "Why, (he replied,) by opening my eyes, God is seen every where; in the growth of the grass, and in the movement of the stars; in the warbling of the lark, and in the thunders of heaven." Even so I prove that the decisive struggle in mankind's destiny draws near. I appeal to the sight of your eyes, I appeal to the pulsations of your hearts, and to the judgment of your minds. *You know, you see, you feel, that the judgment is drawing near!*"

The Post Millennialist, with divines of the highest respectability and authority, though erroneously we think, viewing the Lord's personal Advent as yet far in the distant future, sees the new era of millennial blessedness but just before us, its herald not to be mistaken.

Dr. Bogie in 1839 said, "Reflect what mighty changes occurred in Europe in less than thirty years; what rapid revolutions have taken place within the last six years; changes which no one ten years ago could have imagined he would have lived to see. The next generation will behold more wonderful things, and may see the commencement of the thousand years." (Bogie's Crisis, p. 309.)

Professor Robinson, of this country, in like manner has said that "Before another half century shall have rolled away, there will be seen revolutions in the oriental mind, and the oriental world, of which no one now has even a foreboding. The time is short; the crisis rushes on. Let us awake, and be prepared!" (Elliot's Horæ, vol. 4, p. 269.)

Joseph Steele, of Vermont, in an article on the grand consummation of giving the kingdoms of this world to Christ, truthfully asys, "What question can be of greater practical importance to the Church of Jesus Christ at a time when so many signs proclaim the day near at hand? Already the millenarian sees it at the door." (Biblia Sacra, 1849.

Dr. Arnold, late of England, observed that "modern history appears to be not only a step in advance of ancient history, but the last step; it appears to bear marks of the fullness of time; as if there would be no future history beyond it. * * But without any presumptuous confidence, if there be any signs, however uncertain, that we are living in the latest period of the world's history, that no other races remain behind to perform what we have neglected, or to restore what we have ruined, then indeed the interest of modern history does become intense."

"My sense of the evils of the times that are coming and of the prospects to which I am bringing up my poor children is overwhelming; times are coming in which the devil will fight his best, and that in good earnest." (Modern History, p. 38.)

Professor George Bush says, "we have now actually arrived at the very borders of the period which is to be signalized by the winding up of the grand despotic drama that has for some ages been enacted in trans-atlantic Christendom." (Bush on Mill. p. 88.) Of the new era he says, "We cannot be far from the confines of that grand dispensation." (Hierophant, p. 27.) He has also said, "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Dr. George Cheever writes, "It is impossible to look upon a more sublime spectacle than that which rises to the mind of a spiritual observer at the present crisis. A voice like the archangel's trumpet is crying, '*Cast up, cast up the highway; gather out the stones; lift up a standard to the people*' Event rolls on after event. As the purposes of God are advancing nearer to their completion, ten-thousand significant events sweep onward in the train. The convergency of all things to the point, becomes more and more rapid. Meaning begins to appear in events before shrouded in mystery. An Omnipotent plan, it is manifest, is in operation, and the trains laid with divine wisdom are fast completing." (Dr. Grant's Nestorians, p. 360.

Dr. Grant in 1841 said, "If this be not the dawn of this millennial Sabbath, it is at least "*the preparation before the Sabbath,*" if we are to believe that the period of the seventh millenary is to be the Sabbath of the world, we should not forget that the Jewish Sabbath from which the analogy is drawn, had its preparation on the afternoon of the previous day, in which all the remaining labor of the week was finished, and that the season of sacred rest began with the setting sun. Upon this hypothesis we must conclude that the work of the world's conversion will be fully accomplished before the end of the present thousand years, now so nearly expired. Hence it is time for the preparation of the millennial Sabbath to begin.— * * * Without presuming to define the precise time when this eventful period will close, we are constrained to believe that it is now so near that many, perhaps very many now on the stage will share a part in the closing scenes." (Nestorians, p. 357.

Dr. Nathan Bangs says, "The signs of the times, which now appear in the political and religious horizon, seem to indicate the near approach of that day, when the kingdom of the Lord Jesus shall extend from the rivers even unto the ends of the earth, and he shall reign God over all blessed forever." Presenting the signs he again says, "Let us ask ourselves, whether we have not abundant reason for believing, that God is about to take to himself his great power and reign universal King in the earth:" then defining his millennial views he adds, "I believe the commencement of this happy period is *nigh even at the doors.*" (Adv. and Jour. 1849.)

Archdeacon Browne, of England, in 1835 said, "that the present vast missionary agency and judgment cry had its symbol in the flying angel of Revelation 14: 6, and that he was strongly impressed with the conviction that our lot had fallen under the solemn period emphatically designated in Daniel as 'the time of the end.'"

(Investigator, vol. 5, p. 41.) Thomas Williams in his "Cottage Bible, holds that "the seventh angel announces the millennium," and regards it as proximate. Dr. Spring, of New York, in his published lectures affirms that preparations are now making for the glorious millennial era, which he holds will be introduced by terrible judgments on the world. George S. Faber, also the late Dr. Cox, of England, with a host of other divines, fix the commencement of the millennial epoch in 1864–1866. Dr. Lyman Beecher everywhere affirms, "that the sixth vial is now being poured out, and near its conclusion; that the millennial day is near, even at the doors, that the Lord is soon to come; all men are in expectation of the coming of the Son of man."

Dr. Edward Beecher writes, "The point of prophetic chronology at which the world has now arrived, is the interval between the sounding of the sixth and seventh trumpets." Dr. Baird said in Rochester, 1852, that "No well-informed man can look upon the world as it is without coming to the conclusion that some great consummation is about to take place," while Henry Morris in 1842 asked, "Who does not see, that the knowledge of the Lord has begun to be spread over the whole earth, the spirit to be poured out, and that all things are ready for the great consummating moral change of this world, which is to follow, the sounding of the seventh trumpet?" (Modern Chiliasm Refuted, p. 55.)

Daniel Eddy, of Lowell, in 1848 said, "Time has grown old, six thousand years encircle its weary brow; and with inconceivable rapidity it rushes on to its eternal sepulchre. The great events connected with the winding up of all things are near. The earth wrapped in flame—the heavens bleached and pale with terror fleeting away—the great white throne—the book of remembrance—the saints everlasting rest— the sinner's fiery pillow, are but a step before us!" (Lectures, p. 78.—President Hitchcock, of Amherst, in his work on the new earth, declares that, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality!"

Mrs. H. B. Stowe exclaims, "O church of Christ, read the signs of the times! Is not this power the spirit of Him whose kingdom is yet to come, and whose will to be done on earth as it is in heaven?—*But who may abide the day of His appearing?* * * Christians, every time that you pray that the kingdom of Christ may come, can you forget that prophecy associates, in dread fellowship, the day of vengeance with the year of His Redeemed? (Uncle Tom's Cabin, Vol. 2. p. 322.)

Dr. Duff, of Scotland, has recently said, "Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if in response to the sighing of the whole creation groaning in uneasiness and pain through long by-gone ages, for the times of the restitution of all things—surely in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, '*How long, O Lord, how long?*' He who is seated on the throne on high is now indicating by no ordinary signs that He is to arise and assume His great power, and to manifest himself as really King and Governor among the nations. Surely in the language of one of old, the great Messiah is about to come forth from His royal chamber—about to put on the invisible robes of His imperial majesty, and to take up the unlimited sceptre which His Father had bequeathed to Him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot-wheels of the mighty Savior King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole.—Every nation has of late been upheaving from its ancient settled foundations; and there will be mightier upheavings still, and that right speedily—all preparing the way for the new heavens and the new earth, in which righteousness will forever dwell."

Dr. Choules, of New Bedford, cries exultingly, "The set time to favor Zion has arrived; the angel having the everlasting gospel to preach to all the nations, is on his flight, and his wing shall never tire. * * * It advances! and we see Messiah's kingdom coming on the earth; the nations are awaking through all the valley of death; ere long the living army shall spring up in countless multitudes, and the anthem shall break forth, rising to the heavens; as with the voice of many waters, and as the voice of mighty thunderings, resounding Hallelujah! Hallelujah. The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever!" (Hist. of Missions, vol. 2, p. 592)

Such are the testimonies of those who believe we have arrived at the very crisis of this world's affairs, and that the grand millennial age is but a hand's breadth of time in the future.

(To be Continued.)

For The Crisis.

Letter from Br. E. Burnham.

NEWBURYPORT, Sept. 14th, 1855.

Br. Merriam:—I write to say for your comfort and encouragement that the last No. of the Crisis is very much admired, and seems to be the "*model paper*" of what is wanted among us. We want something simple, plain, open, devotional, practical, free, dignified, true, and reasonable. Something giving "meat in due season." Such the last Crisis certainly is. Indeed, from the first, I have ever admired the sweet spirit of your paper. The only thing which I have seen to object to, or have heard objected to by others, is, in some of the numbers a disposition manifested by some of the writers to say too much on *small controverted* points. I do not mean *small* in an absolute sense, but in a comparative sense Such as the particulars of the parable in the 25th ch. of Matt. &c. But I doubt not you will remedy this point in due time.

I love to sit down and read a paper that makes me *feel* that the Lord is at hand! That stirs me up to *believe* God is true.—That makes earth look small, and the Kingdom look great. That regards man as comparatively nothing, and Christ the Alpha and Omega. O I love a paper that honors God, and does not seek the applause of men. And such a paper I doubt not you will strive to furnish us with.

Do not, my dear Br., let your mind become oppressed and discouraged by the contrary elements you may meet in the discharge of your duties. God will be with you to bless and keep you, and you may be assured also that you have our warmest sympathies in all that grieves you, and our joyful congratulations in all your prosperity

Permit me, while addressing you this hasty note, in this connection, to intreat my Brn. all abroad to stir themselves up to secure as many subscribers as possible for your paper, and be sure in all cases to adhere to the positive rule you have adopted to send in the money subscribed in advance.

Come, dear Brn., let us have *one* paper continued until the Master comes, free from debt! Let us have one anti-sectarian, independent paper that shall posses its own means of financial life! Let us all put to the work—prepare good wholesome articles for its columns—cheer up the heart of its Editor—make him feel that we love him, not with flattering words, but in deed and truth—and thus strive to help, edify, strengthen and save one another, and glorify our God.

Let me beseech you, my Br., in all cases keep to the rule you have adopted, "advance pay or no paper." That is the only way to keep out of debt. And the good book commands, "owe no man anything!" EDWIN BURNHAM.

For The Crisis.

Letter from Br. C. S. Barnes.

HILLSBOROUGH, Hillsborough Co., N. H. Sept. 8th, 1855.

Br. Merriam:—I consider the Crisis of great price to me on my journey through this wicked world. I think it is as much needed now as ever; and indeed, I do not know how I could be contented without it.

I am glad to see a few yet left who love as brethren; for by this we may know that we have passed from death unto life, because we love the brethren. "He that loveth not his brother, abideth in death."—(1st John, ch. 3d, v. 1.) "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God," &c.

It is over two years since I have been able to labor much, and I never expect to labor much more; but oh! how blessed it will be to be like our Lord, immortal; and never be subject to sickness, pain, or death.

"Fly swifter round, ye wheels of time,
And bring the welcome day."

It is with joy we hail the Crisis again, and the good news that comes with it from our Brn. and Srs. I can say with Sr. Mussey, I do bless the good Lord for this medium, through which we can communicate to each other our thoughts, our feel-

ings, and our views; and tell of our trials, and perils, and dangers; and comfort one another with these words; that Jesus is coming to raise the dead, and give us rest; and to exhort one another, and so much the more as we see the day approaching.

There are a few of us left here yet, who meet in a schoolhouse on Sundays, for the purpose of singing and praying, and trying to comfort and encourage each other, until He who is the believer's life shall appear. We praise the Lord for the hope we have that we shall then be made immortal, and appear with Him in glory; and that we shall stand ready to exclaim, 'Lo! this is our God; we have waited for Him, and He will save us." O, let us be glad and rejoice in the prospect of His salvation.

It is very seldom that we have any advent preaching in this vicinity, and we should be very glad to have any of our preaching Brn. who may be traveling this way, and can, conveniently, give us a call, and stay over the Sabbath, and as much longer as may be thought for the good of the cause.

Yours, in hope of soon seeing Jesus,

CYRUS S. BARNES.

P. S. If any one should conclude to come this way, inquire for what was formerly called the Barnes District, in the westerly part of Hillsborough, N. H. My P. O. address is East Washington, N. H.

C. S. BARNES.

The World's Crisis.

LOWELL, SEPT. 29, 1855.

The Cheshire Campmeeting.

The Campmeeting at Cheshire commenced on Monday, 10th inst., and continued one week. Brn. in the ministry present—J. Hemmenway, H. Pratt, M. Batchelor, C. Goodrich, Z. Campbell, H. Mc. Culluck, H. Pease, Z. Mayhew, S. Brazee, E. Tefft, H. Thayer, I. Blanchard.

The exercises commenced with a prayer meeting on Monday P. M.

Ev. Sermon by Br. H. Pratt, from John 18: 38. "Pilate saith unto him, what is truth?"

The design of his discourse was to show what is truth. The audience listened with profound attention.

Tuesday A. M. Br. Goodrich preached from Ps. 15: 1. "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

He endeavored to portray the character of such as would stand in the day of Christ's appearing.

P. M. Br. Pease preached from 1 Pet. 3: 15. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Ev. Br. Pratt preached from 1 Thess. 5: 21. "Prove all things; hold fast that which is good."

The Spirit of God rested upon the congregation.

Wednesday A. M. Sermon by Br. Mc. Culluck, from 1 Thess. 5: 3. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

P. M. Sermon by Br. Campbell from Is. 42: 2. "He shall not cry, nor lift up, nor cause his voice to be heard in the street."

Ev. Sermon by Br. Pratt. He continued the inquiry, "what is truth?" Shewed from the Scriptures that all men would either have *eternal life, or be destroyed.*

Thursday A. M. Sermon by Br. Batchelor from Hosea 6: 3. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Subject—the plan of redemption.

P. M. Sermon by Br. Hemmenway. Subject—the sect of the Nazarenes. His remarks were highly appropriate, and, we trust, good was done in the name of the holy Child Jesus.

Ev. Sermon by Br. Batchelor on the state of the dead. He showed that God's word was truth in relation to the death of Adam and his posterity; but that the Devil was a liar from the beginning.

Friday, A. M. Sermon by Br. Tefft, from Rev. 7: 1–3. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

P. M. Sermon by Br. Batchelor. He endeavored to prove from Scripture that Jesus Christ is the Son of God, and not God himself.

Ev. Sermon by Br. Hemmenway from Rev. 17: 16, 17. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Subject, the Catholic power.

He explained some of the symbols of Rev., such as the seven stars, seven golden candlesticks, &c., showing that the scenic representations of this book were not to be taken in a literal but figurative sense; and that whenever symbols occur in the Scriptures, they must be explained by comparing Scripture with Scripture.—When a series of prophetic events are presented in Scripture to occur in chronological order, we may, by ascertaining what portion of them has been fulfilled, find our position, and what is to transpire before the end.

He then proceeded to examine the symbols presented in the chapter from which his text was taken, and particularly the beast that is referred to in the 11th v.—"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." This he understood to be atheistical France. He spoke of the decree of the Holy Alliance that none of the Bonaparte family should reign on the throne of France, and the remarkable fact that the present Emperor of France had arisen from comparative obscurity to a position of power and glory that excited the wonder of the world. People may expect Napoleon to be overthrown, but when that catastrophe comes, it will be caused by the appearing of the King of glory.

Saturday, A. M. Sermon by Br. Goodrich from 1st John, 3: 3. "And every man that hath this hope in him, purifieth himself even as he is pure." An excellent text, and I was informed a good sermon, but I was unable to attend.

P. M. Sermon by Br. Hemmenway from 1st Tim. 4: 10. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those that believe."

This discourse was highly interesting and instructive in respect to the doctrines of the Bible, showing how Christ was the Savior of all men by redeeming them from the penalty of the Adamic law—how He saves believers from sin, and will bring to them eternal salvation at His second appearing by giving them immortality in the Kingdom of God. The view of the subject which he presented was striking from the fact that it entirely sweeps away the position occupied by the advocates of universal salvation in its highest sense, and that it beautifully illustrates the principle of the atonement, and the manner in which infants can be saved.

Ev. Sermon by Br. Pratt from Matt. 24: 3. "What shall be the sign of thy coming, and of the end of the world?"

1. He noticed and met objections that are frequently offered to prove that we cannot know the time of our Lord's coming, and shewed from the testimony of Scripture that the coming of Christ was the next *great event* in the prophetic chain.

2. He endeavored to show that Matt. 24th referred not only to the destruction of Jerusalem, but also to the Second Advent of our Lord.

3. That the events marked in Matt. 24th are all in the past with the exception of those immediately connected with Christ's personal appearing in the clouds of heaven.

4. That John's testimony in relation to the seven seals was in harmony with Matt. 24th.

5. That the Parable of the ten virgins (Matt. 25,) was fulfilled by the movements of the Church in 1844 and 1854. He closed with an earnest appeal to the sinner to make preparation for the coming judgment. Congregation large and attentive.

On Sunday morn we designed to have a love-feast, but in consequence of a heavy rain were obliged to repair to the tents. About the time appointed, however, for public exercises the storm subsided, and Br. Pratt preached from Dan. 12: 1. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered every one that shall be found written in the book."

He first inquired who Michael was, demonstrating from the Scriptures that it was the Son of God who was to rule over Israel, or stand up for the children of Daniel's people. He remarked that although we had made mistakes in endeavoring to ascertain when Michael would commence His reign, yet every effort had given us additional light.

In referring to the connection of the 70 weeks with the 2300 days, he made some very pertinent and striking remarks. As if addressing the Prophet, "Daniel," said he, "how did you know that was Gabriel who appeared to you in the vision of the 9th ch.? Why, I heard his name called aloud, and he *touched* me and set me upright." If the 2300 commenced, as he believed in B. C. 445, they would end in the spring of 1856.

He traced down cursorily the delineations of the 11th of Daniel and showed the clear development of the prophecy in the history of the world. Alluding to the "raiser of taxes," (v. 20,) and the "vile person," (v. 21,) he inquired, "why is God so particular here? Ah (said he,) it is because He is coming to an important point in the history of the world," viz. the first Advent of our Savior who was put to death under the Roman administration.

The king who should do according to his will, (v. 36,) he observed could not be either the Mohammedan or Catholic power, for both of those powers were to be partially broken prior to the end, but this king was to *prosper till the indignation be accomplished*. He brought very convincing arguments to shew that it referred of infidel France.

P. M. Sermon by Br. Hemmenway from Gal. 4: 22–31. He threw out many interesting and instructive thoughts in relation to the two Covenants shewing the superior excellence of the New Covenant over the old; the former granting but a small section of the earth for an inheritance, and the latter granting the entire globe; the former granting blessings of a temporal nature, the latter blessings of an immortal nature He remarked that the spiritual Jews, or heirs by faith, would possess the whole earth, and the son of the bond woman should not be heir with the son of the free woman; there could be no place therefore found for the literal Jew to step his foot upon the new earth.

The last evening we spent together was one of deep and thrilling interest; it was, as one Br. remarked, like the *house of God and the gate of heaven.* We talked much on our own experience and the dealings of God's hand with us; and more especially in relation to the circumstances under which we embraced the Advent faith. Two members of the Baptist Church were present, and were deeply interested; one of them took an active part and seemed to be much blessed.—There were present three colored Sisters from the state of New York, one of whom was baptized on Sunday morning. In the evening her daughter made some appropriate remarks expressing her great joy at the conversion of a Mother for whose salvation she had so fervently prayed. She had formerly been a member of a Presbyterian Church, but while identified with them she could not feel the freedom to call them Brn. and Srs. She afterward united with a Methodist Church, but still could not call them Brn. and Srs., but now said she, I can say *Brn. and Srs.*, and added, "I cannot compare it to any thing but a slave just stepping on to the soi of freedom."

We continued our meetings till a late hour, and it was difficult to break asunder from each others society, and take the parting hand, perhaps to see each others' faces no more until the Trump shall summon the elect to the mount of God. O may we all so live that no man take our crown—that no opposing influence shall bar us out from the presence of God in sweet and hallowed communion day by day—that our faith may be confirmed unto the end, and we obtain the blissful inheritance among the saints in light. O that heavenly land of rest from all our toil, blooming with Eden's bowers! radiant with eternal glory! vocal with the melodies chanted by immortal tongues!!—May we all be there.

The place of encampment was highly interesting for its romantic scenery and lofty elevation.

As I stood gazing at this towering eminence from a distance, I could but be reminded of the Mount of Sinai to which the children of Israel came, and from which they received the law. The clouds resting on the summits of the highlands reminded one of the cloud in which Sinai was enveloped.

But the lightnings were not playing around these mountains in terrific flashes, nor did the thunders cause the mount to quake; the fiery vengeance of the law was not there found, but the peace of God rested on the encampment—the soothing tones of the Gospel trumpet were heard in melting strains, and we hope the love of God and the tender solicitations of a Savior's grace which were there presented to the impenitent sinner, will be long remembered, and the seed sown take root in a good soil and bring forth some thirty, some sixty and some an hundred fold.—O that the public mind might be disabused in relation to the great, sublime, soul-stirring themes that cheer the heart of the Advent believer on his pilgrimage to glory. How blessed, bright, attractive the landscape in prospective! O there is no end to these contemplations. May the community in that section be aroused to an investigation of the word, understand the Scriptures, and be nurtured up in good doctrine and strengthened unto eternal life.

The meeting was characterized throughout by orderly and peaceable conduct on the part of the congregation notwithstanding many were of the Catholic persuasion. The people of the place had not enjoyed the privilege of listening to the advocacy of the Advent faith prior to the Campmeeting and therefore their minds were in a more favorable condition to hear with candor the preaching of the word, inasmuch as they had not rejected the light and hardened their hearts against it. The discorses delivered on the occasion were therefore listened to with deep and profound attention, and although there were very few individuals who had been interested in the subject, it is to be hoped the instruction received will be productive of good results. May the Spirit of good that pervaded the meeting still rest down upon that place, many souls be enlightened in the knowledge of divine truth and impenitent sinners be converted to the living God and wait for the consolation of Israel.

P. S. Being absent from most of the meetings, and also suffering from indisposition while present, the above report may possibly not be correct in every particular.

For the Crisis.

Light from the Law of Moses. Mal. 4: 4.

By BR. J. LYLE.

Dear Brethren:—I wish to speak to the scattered children of the way we have come thus far—it is a way of trial—but it leads to the celestial city.

There are several passages that seem to clearly set forth the Advent message which broke upon the world in thunder tones about a dozen years ago.

I will only refer to three places at present; Jer. 15: 21; Hab. 2: 1–4; Rev. 10 ch. Doubtless these inspired penmen represented the last development of the Church in her mortal state. Here is presented "the joy and rejoicing" of the friends of the heavenly Bridegroom, as they go forth to meet Him. Habakkuk intimates the disappointment of the virgins, and shows them the duty of standing upon the watch-tower until further orders are given from above, and the Revelator describes the prostrate church ceasing from her affliction of disappointed hopes, and doing *again* the very work that had brought her into such sadness.—"Thou must prophesy again" is the divine order to all who stand on the watch-tower waiting on the Lord to see, "what He shall say."

The book of Daniel contains a prophecy of the rise and fall of kingdoms until the coming of Jesus to reign on the earth. Prophetic time is connected with the vision, but it was sealed or "shut up" till the "Time of the end."

That the time of the end began about 1780, I believe. Can any one disprove it by fair scriptural and historical evidence?

Who can look back on the past 75 years, and read of the supernatural darkening of the sun and moon, having witnessed perhaps with his own eyes the falling stars, and deny that these are the very signs the Savior spoke of as indicating His speedy return to earth? And when we see the moral signs, answering the divine predictions of the last days, can we doubt that we are on the verge of the judgment? Then when we consider the mighty movement which has shaken all Christendom in relation to the contents of this very book of Daniel, are we not compelled to know that it is now unsealed? Every sign which was to occur within the time of the end has appeared, and the very next in order is the sign of the Savior coming with power and great glory.

The 10 ch. of Rev. brings the Advent movement of the time of the end to view; here the little book which had long been sealed, *is opened*, the subject of which it treats is the closing up of this world's probation. The message is prophetic time, it is good news to the friends of Jesus, yea, sweeter than the honey comb. But the vision tarries, this produces bitterness; the disappointed Church is brought low and becomes an object of ridicule to her enemies. But the prostrate Church is aroused once more by the divine command, "Thou must prophesy again." Yes, she must go through a second edition of the movement. Has anything like this taken place? Yea, verily. It has been repeated thus far to the very letter. Let us compare the movement of the past two years with that of 1843–4. Mr. Miller and his fellow watchmen held forth the word of prophetic time, thousands were moved by it, and the fruits of God's Holy Spirit attended their labors. The Lord was expected before that year ('43) would end; but when it closed the whole of the Jewish year was claimed, which extended to the spring of 1844. A few I believe had fixed their minds upon certain points during this period, (such as the pentecost) but all passed by, and the general conviction was that the prophetic numbers had run out and they expected the Lord daily. The argument they presented in favor of their position was, that the round numbers of Daniel had ended, but the definite point, the day, was contained in some of the types: thus they held on through the summer searching for light from the sure word; at last the "Tenth day of the seventh month" message went forth as on the wings of the wind. The whole Church united and came up to the point in Oct. of 1844 with one heart, as though their salvation depended upon it. It went by, the Bridegroom tarried; thus ended the first movement, and for years time was lost sight of. "They all slumbered and slept" on the subject of prophetic time.

Now let us look at the second movement. Two or three years ago, some of the watchmen saw light on the 1260 years; then it was proved that the 2300 days corresponded with the 1260, 1290 and 1335 years of Dan. It was proclaimed that, according to the evidence that Scripture and history afforded, the Lord would come in 1854, as those numbers could not be seen to extend beyond that year. The mistakes of the first arrangement were clearly shown; it was also shown that we had been in the tarrying time, and Scripture had made provision for one disappointment, and taught that the solemn message must be repeated.—All the arguments were shown to rest on a more solid foundation than the first, and to confirm our position we had the state of the nations before us, answering the Scripture testimony in every particular. Jesus was expected in 1854. It went by—then the Spring of '55 was claimed because the darkening of the sun allowed this extension. During all this time some have fixed their eyes upon certain points, (Passover, &c.,) but the Spring has passed, Summer has passed, and what is our position? We cannot avoid the conclusion that the round numbers of Daniel's prophecy are in the past, and if the definite day is ever known, it must be found in the types of the law of Moses. Will the Church come up to a point this fall in the same manner she did in '44? I think, as far as faith is concerned, she will; but alas, the number will be like the Israelites coming out of Egypt—but few will imitate Caleb and Joshua in going up to possess the goodly land.

Ques. But what type can the Church now have to unite upon as she did in '44?

Ans. The same as she did then, viz., The 10th day of the 7th month, or Feast of Tabernacles. It is the only unfulfilled type that has a bearing on the coming of Christ, and every argument that was based upon it eleven years ago, stands good for it this present Autumn.

But in order to receive the light of God's word on this subject, it is necessary for us to sit down with the Bible in hand, and patiently and prayerfully examine the three great type feasts of the law of Moses, viz., the Passover, Pentecost, and feast of Tabernacles I think every candid searcher after truth will see that the first two of these feasts have been strictly fulfilled in every particular, yea, to the very day shadowed forth in the type, and that the other feast must have its anti-type in the revelation of Jesus to judge the world. If so, the fall must be the season, just as certain as the former types were fulfilled to the very letter. I beg of every reader of the Crisis to examine the references here presented in connection with these three great feasts.

1. The Divine command to observe them. Ex. 23: 14; 34: 23; Lev. 23: 4; Deut. 16: 16, 17.

2. Passover references, Typical.

Ex. 23: 15; 34: 18, 25; Lev. 23: 10–15; Deut. 16: 1–9.

Anti-typical. Matt. 26: Mark 14: Luke 23; 24: 1.

3. Pentecost, or Feast of weeks references, Typical.

Ex. 23: 16; (first clause,) 34: 22; Lev. 23: 15–22; Deut. 16: 10; 26: 1–12.

Anti-typical. Matt. 27: 53; Ps. 68: 18; Eph. 4: 8; —see margin, (Ps. 133: Acts 2: this was the early rain which Jesus sent when He ascended—"He gave gifts to men,") Rev. 14: 1–5. These are the multitudes of captives whom Jesus released and led with Him on high.

4. Tenth day of the seventh month—or Feast of Tabernacles. Typical references: Lev. 23: 23–44. Deut. 16: 13–16; 31: 10–12. 2 Chron. 8: 12, 13.—Ezra 3: 1–7.

Antitypical: Matt. 13: 36–44—(this is the final ingathering.) Heb. 9th and 10th chapters: mark the 28th v. of the 9th ch.

Perhaps it will be needlees for me to present an argument to prove that the second Advent of our Savior will fulfil this type to the very day of the season of the year in which it occurs—space in this paper would forbid it—but I will remark that the same arguments presented in 1844 by such able minds as Br. A. Hale (see his letter to N. Whitney on this type) stand good as ever, and better than ever, for they apply to this fall with tenfold more harmony in regard to events which have since occurred.

I remark in conclusion that the Church were not disappointed in the full sense of the word until the fall of '44 passed away. Then commenced the tarrying time of Matt. 25. Nor can we truly say that we are disappointed to the degree that was experienced in the first part of this movement until we go over all the ground which certainly reaches a few weeks in the future. Will we be disappointed at the coming aniversary which is in the latter part of October next? O ye children of well tried faith, keep on the track, beware of seducers, you have the truth—sell it not. Look around you, see the indications of earth's dissolution everywhere—every event of the 6th seal is behind us but the rolling together of the heavens as a scroll!

The kings of the earth are being gathered to Armageddon—"Blessed is he that watcheth and keepeth his garments."

Oh may the prayer of Jesus prevail in our behalf in this hour of temptation.—"Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are."

JOHN LYLE.

NEWARK, Sept. 1855.

For The Crisis.

☞ Br. Merriam:—I want to call the attention of the Brn. and Srs. to the case of Br. J. W. Brittan, who has been sick with the Rheumatic fever for several weeks past, in Vt., and has just been able to return to his home at Westboro.

He is not able to go out to preach, nor in fact to do anything for the support of himself or family as yet.

I thought if the Brn. and Srs. knew of his distress, they would feel it a duty to administer to his wants.

Br. Brittan is too well known among Adventists to need any remarks on his Christian character. It is hoped that all who feel as though they could help him will do so. They may direct their favors to Eld. J. W. Brittan, Westboro, Mass.

In behalf of our afflicted Br.,

J M. SANDERSON.

SALEM, Sept. 23, 1855.

☞ I hope those who have a competence of this world's goods will administer to the necessities of our beloved Br. and his interesting family, according to their several ability. ED.

Different Sentiments.

It is well known that there are conflicting views at present existing among those who have been believers in the '54 time. Some articles appear in this paper from which individuals may dissent; but let patience have her perfect work. If the Lord should come within a few weeks or months, it will not harm us to be exhorted to prepare for that event; if there should be a longer delay, those who now believe the round numbers of Daniel's years are ended, and that the Midnight Cry has been given, will of course relinquish the idea. Let us strive and pray that the union of the Spirit may be preserved in the bonds of peace.

TENT MEETING.

☞ There will be a Tent Meeting held in Lanesville, Ct., to commence Friday, Oct. 12. Particulars next week.

The Seven Hills.

"But I will sing above all monuments,
Seven Roman hills, the world's seven wonderments.
* * * These seven hills which be now
Tombs of her greatness, which did threat the skies."

SPENCER.

Modern Rome can scarcely be said to rest upon the sevenhilled base of the ancient city; scarcely two-thirds of the space within the present walls are now inhabited, and the most thickly peopled district is comprised within what was anciently the open plain of Campus Martius.

On the other hand, the most populous part of the ancient Rome is now but a landscape; it would almost seem, indeed, as if the city had slipped off its seven hills into the plain beneath. A remarkable change too has taken place in the surface of the site itself; in the valleys the ground has been raised not less than fourteen or fifteen feet; this is strikingly observable in the Forum, where there has been a great rise above the ancient level, owing partly to the accumulation of soil and rubbish brought down by the rains, but chiefly, as there is reason to believe, to that occasioned by the demolition of ancient buildings, and the practice which prevailed of erecting new structures upon the prostrate ruins. The portico of the Pantheon, in the Campus Martius, was formerly ascended by seven steps, only two of which now remain above the surface; this is a trifling elevation when compared with the increase in the Forum and other parts of the ancient city, but it is remarkable as being almost entirely the gradual work of time and nature, unaided by the hostile attacks of the barbarians, or the domestic violence of the Romans themselves.

Dr. Burton recommends the traveller who wishes to survey the seven hills at one view, to ascend to the top of the Palazz Senatorio (or Palace of the Senator,) in the Capitol. "He will here command a prospect which surpasses in interest anything that the world can furnish.

The natural features of the country are themselves beautiful, and if nothing was known of the history of Rome, the ruins would still rivet his attention."

The Seven Hills are distinctly discernible, but their boundaries are not so marked now as they were formerly, owing to the accumulations of soil before mentioned in the valleys. From this spot the spectator will observe at once, that Rome does not now occupy exactly the same ground which it did formally; it has, in fact, travelled northward, and the Campus Martius, which, in the time of Augustus, was an open space, contains the most populous part of the modern city.

Of the Seven Hills, the Capitoline, the Verminal, and the Quirinal, are still partially occupied with modern buildings; the Equaline, the Coelian, and the Aventine are for the most part covered with gardens. Indeed the latter two seem rather to belong to a country deserted by its inhabitants than to form parts of the area enclosed within the walls of a city. The Aventine never was much built upon. Virgil has imparted to it a poetic interest, by placing in it the den of Cacus, a sort of human monster, who used to steal the cattle of the neighborhood, and whom it was one of the labors of Hercules to discover and punish. The cave, says a modern writer, "we are gravely informed, is still extant on the steep side of the Aventine, that overhangs the Tiber; and some of our active friends scrambled about in search of it among the thorns and brushwood that fringe its perpendicular bank, at the imminent peril of breaking their necks, and to the actual demolition of their clothes; but though they found holes in abundance, they never met with any that could contain a single ox, or that by any stretch of courtesy could be dignified with the name of cave, so that the abode of Cacus, as far as I know, remains undiscovered to this day."

The desolation of the Palatine is one of the most remarkable features of Rome.

"This mount" says Mr. Forsyth, which originally contained all the Romans, and was afterwards insufficient to accommodate one tyrant, is inhabited only by a few friars. I have gone over the whole hill, and not seen six human beings on a surface which was once crowded with the assembled orders of Rome and Italy.—Raphael's villa, the Farnesian summer house, Michael Angelo's aviaries, are all falling into the same desolation as the imperial palace, which fringes the mount with its broken arches."

[Selected.

For the Crisis.

☞ Br. Merriam:—Br. Charles Goodrich, on his way home from the Cheshire Camp Meeting, had the misfortune to lose his horse. As he is in indigent circumstances, having nothing to depend upon, if he labors in the vineyard, but the generosity of the Church, and many of his appointments lying off the route of public conveyance, if any of God's stewards feel it a duty and privilege to help him after a godly sort, they are informed that his P. O address is Pleasant Valley, Ct.

WM. I. RIPLEY.

PLEASANT VALLEY, CT, Sept. 21, 1855.

For The Crisis.

Watch.

BY WILLIAM SHEPHERD.

Wake, ye sleepers, and behold!
  Lo, the consummation's near;
See! the heavens now unfold
  Signs—that Christ will soon appear.

Mark! In regions of the East
  Glares the sword in battle dread,
Hastens fast the awful feast,
  When the birds of air are fed.

List! the booming cannon's roar,
  'Mid the lightning's vivid flash—
Lurid smoke-clouds upward soar—
  Shells are hurled with deadly crash!

See! the slain lie far and wide,
  Weltering in their purple gore;
Hosts are falling side by side,
  While the cry is still for more!

On the plains of Megiddo,
  When the angry nations meet,
Christ shall come and overthrow,
  Trampling them beneath His feet.

Heavens then shall quick depart,
  Rolled together like a scroll,
Noted in prophetic chart,
  While ten thousand thunders roll.

Up, then, up! ye drowsy ones!
  Faithful on the watch tower stand,
Panoply of God put on,
  Jesus' coming is at hand.

ELIZABETH CITY, N. J., Sept. 1855.

THE QUEEN'S VISIT. The great event of the season is over, the Queen's visit, which has kept all Paris on the "tip-toe" of excitement and expectation, is at last ended; and yesterday at mid-day, her Majesty made her exit from the French capital with a brilliancy and display that far exceeded that of her entrance. Again was the route which she was to follow through Paris to the railway station hung with flags and lined on either side by solid columns of French bayonets; again was the whole military force at the command of the Emperor in Paris, and all the dignitaries of the land, marshalled forth to honor her departure; and the magnificent state carriages drawn by six and eight horses, and preceded and followed by mounted bands of music, and companies of mounted guards with drawn swords, made a sight so brilliant and magnificent, that it would be difficult to excel it even in this country, where the wealth and resources of a great nation are at the command of one man.

But among the fetes given in her honor, the grand ball given her by the City of Paris at the Hotel-de-Ville last Thursday night, stands out in bold relief, and it must be long before she can lose the remembrance of that magnificent fete. The entertainments at the Hotel-de-Ville have lately become proverbial for their splendor, but the ball given to her Majesty of England far exceeds in beauty and magnificence all that was ever before witnessed there.

The exterior of the Hotel-de-Ville, which in itself is a fine palace, presented a scene of the most striking character; the whole facade was hung with flags of different courts, whilst below the windows were displayed shields of crimson velvet having the cipher of the Queen and that of the Emperor interlaced; from the summit of the centre tower floated in the breeze the broad standards of England and France; whilst below, in front of Henry IV's statue was erected a wide tent with blue draperies to receive the royal guests; the whole front was brilliantly lighted by jets of gas which threw forth a radiance bright as day, and eight gigantic pyramidal stands, placed two by two, presented a brilliant mass of colored lamps harmoniously blended; whilst opposite, at the extremity of the wide space in front of the building, were placed an equal number similarly disposed. But all this was nothing to the untold brilliancy and splendor that struck the eye of the beholder at every turn inside; the splendid suits of rooms at the Hotel-de Ville are said to be the finest in Europe; but on this occasion, all that gold and labor could do to turn them into an earthly paradise had been done; and wander where you would, you saw at every step some new wonder; and rich furniture and hangings of velvet and gold, and statutes, and fountains playing amidst masses of flowers that half concealed them, and filled the rooms with their sweet perfume, met the eye at every turn; the whole lighted by innumerable chandeliers of great beauty, and reflected by numberless mirrors. [Ex.

GUNPOWDER. The Rochester Union closes its account of the explosion of the powder mills of Messrs. Crombie and Harlow, near that city, previously announced by the telegraph, as follows:—

"The buildings destroyed were four in number, viz., two cylinder mills, corning house and press. They were situated a few rods apart, and heavy embankments of earth raised between them. There were probably four or five hundred kegs of powder in the building at the time of the explosion. These mills have exploded four times in the last eighteen months, and the new mill had only been in operation six weeks. The proprieters had procured the most approved machinery for safety, and employed none but the most experienced men, having hired some at the east, who had worked at powder making for 30 years. Yet with all these precautions their property has been swept away as by a single breath.

We understand the proprietors expected to close their mills in a few days, they being unable to procure saltpetre, not a sack of which article can be procured in the eastern cities.—The demand for Russia has caused it to advance in price one hundred and fifty per cent. in the last sixty days, and Russian agents in New York and Boston bought by sample all that will arrive this year from Calcutta.

It is said that there is but one powder making firm in the United States that has stock to run more than sixty days longer. They must close then, or sooner, and await the result of the eastern war, or bid against the Czar of all the Russias for that indispensable ingredient for powder, saltpetre.

Latest from Norfolk and Portsmouth. Baltimore, Sept. 23. The steamer from Norfolk brings us intelligence to noon on Saturday. The weather had been exceedingly unfavorable, and nothing can be more appalling than the present prospect of affairs.

Mr Ferguson, the President of the Howard Association, died on Saturday morning, and his death adds greatly to the despondency of the people. The physicians say that the disease has lost none of its malignity.

At Norfolk on Thursday there were forty interments, and on Friday twenty eight, while thirty orders for coffins had been left with undertakers up to ten o'clock on Saturday.

At Portsmouth, on Thursday there were twenty-two deaths, on Friday twenty-five, and on Saturday about thirty.

Acting Mayor Holliday was taken to the Hospital yesterday. It is estimated that there are now about 2,200 persons in Portsmouth, of whom 2000 are either convalescent or still sick.

Acclimated physicians and nurses are much needed, but the athorities hope no more will come from the North who have not had the fever, otherwise they will only furnish fresh victims.

Yellow Fever at the South. New Orleans, Sept. 21. The yellow fever is making terrible havoc at Natchez, Vicksburg and Waterproof. In the latter place nearly all the inhabitants are sick.

22d. The deaths by the fever at the Hospital for the past week were only forty-four, which is a gratifying reduction as compared with the previous six or eight weeks. We have alarming reports of the ravages of the fever in the towns on the river. The accounts from Memphis to-day represent the fever as raging there with much violence, and the citizens were leaving in great numbers.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE BALTIC.

The Danish Sound Dues. The following is the precise text of the Danish note addressed to the American Minister at Copenhagen, in reply to a communication in which notice is given of the intended cancelling of the treaty which existed between the United States and Denmark:

"Conformably to the wish which you expressed to me on the 14th of August, I have the honor of announcing to you that I received on the same day the communication containing the notice that the President of the United States had announced the termination of the treaty of amity, commerce and navigation which was first concluded on the 26th of April, 1826, between Denmark and the United States, for a space of ten years, and for 12 months after its being so notified. I sincerely share in your regret at seeing a treaty expire which has so long benefitted the inhabitants of the United States as well as the subjects of His Majesty; but I am charged to observe to you, that my government cannot admit the connexion which is established by the government of the United States between the suppression of the Sound dues and the treaty in question, which in reality regulates the rate at which the Sound dues are to be levied on American vessels, but of which the existence of the right on which that charge is founded is quite independent. As the government of the United States has assumed the initiative in the termination of the treaty, the government of the King my august master hopes that overtures will be made to it for concluding a new treaty, calculated to maintain the commercial relations which have hitherto so happily existed between the two nations, and to prevent the consequences, as disastrous as inevitable, of the definitive extinction of this treaty, a consequence which would cause the vessels of the United States in passing the Sound and the Belt to be treated as vessels of non-favored nations.

Accept, &c., 'SCHEELE.'"

Jerusalem. A letter from Jerusalem, of the 18th ult, in the Moniteur, says: "The civil discords which for several years have constantly desolated Palestine, lately assumed such a serious character as to call for the employment of force. Certain powerful sheiks of the cantons of Napolese and Hebron broke out in open revolt, and committed deplorable excesses. Fortunately, however, there was no *ensemble* in their movements. The mountaineers of Napolese were promptly pacified, and Kamil Pache was able to concentrate all his efforts against the sheik Abdurrahman-Amer, who kept Hebron, as it were, besieged. On leaving Hebron, Kiamil Pacha was to pass along the plains between Ghazza and Kamleh where considerable outrages have been committed and some blood shed. He will, it is said, reach Jerusalem in about a fortnight."

Miscellaneous. A society is being formed, under the name of Society of the Immaculate Conception of the Virgin, which, under the name and cloak of religion, has for its object to overthrow the existing institutions, and to establish such as will respect the rights of the church. The association will be extended into all Catholic countries.

Cholera is prevalent in many parts of Italy. So violent is the disease, especially at Cataneo, in Sicily, that there is a regular panic. Every one is escaping into the open country or woods, and trade is completely stagnant.

Progress of the Siege. A very heavy bombardment commenced on the 18th, and continued until the morning of the 20th of August, particularly by the English batteries, and was designed rather to act as a diversion in favor of the French working parties, than anything else. And this it proved to be, eminently; the French succeeding in doing in the course of a few hours what it would have cost successive days to have done under other circumstances, if indeed they could ever have done it. Their foremost parallel, which had begun at the two ends, could not be completed, owing to its near proximity to the Malakoff. As soon as a gabion was put up, a storm of projectiles was hurled against it and the working parties. This difficulty has now been surmounted, and the extremities are connected; and they have enlarged the trench so as to contain more men.

Constant and great activity was displayed in the work of preparation. Great numbers of mortars, particularly, were going forward into the batteries, French and English, and the impression prevailed in camp that in future bombardments these effective instruments of destruction were to be used much more freely than ever, it being found that a vertical fire is much more effective on such earthworks as the Russians have raised, than a horizontal fire. A number of old guns, also, had been sunk in the earth to be used for sending shells in all directions; and it was understood that all the old guns about the lines were thus to be used, and that even such as had been buried as useless were to be dug up and put to this use. Among other arms to be employed, two solid 68 pounders had recently been dragged to their positions by the sailors of the naval brigade, and one of them had been made to bear directly on the bridge across the creek, and on the mole head where the Russians land their provisions from the north side of the harbor. A trial of this gun on the bridge had proved perfectly successful, cutting the bridge in two and killing a number of soldiers who were crossing at the time.

The Allies continued to receive deserters in considerable numbers, particularly Poles. In the 5th Division, which had recently arrived in the Crimea, it is said that two-thirds of the men and officers are Poles, and an intimation has been received from an anonymous writer in Polish, whose letter was brought in by a Tartar, that the great mass of them would desert to the allies if there was a Polish Legion organized in the allied army.

Accounts from Algiers to the 30th of August indicate that the warlike preparations against Sebastopol are not confined to the land. The mail steamer from France arrived at Algiers on the 24th with two gunboats in tow, bound for Sebastopol. On the 26th a steam frigate arrived from Toulon, with one of the floating batteries, of which we have heard so much, in tow; and on the 29th both left for Sebastopol. On the 29th another steam-frigate arrived, towing another floating battery. Three of these terrible floating batteries are before this in the waters of the Crimea. "The Devastation," armed with 24 guns of the heaviest calabre; the "Tonnante" and the "Lave," each mounting 16 guns. These are propelled by steamers of light draught, and are supposed to be destined to enter the harbor of Sebastopol and co-operate with the batteries in the grand attack on the forts and fleet. Or it may be that they are to operate in the Danube.

On the great preparations of the last ten weeks the hopes of the besiegers are fixed, and the fire that will open when the time comes will be unexampled in the history of warfare.

The Struggles of Papacy.

When, at the close of the last year, Pope Pius Ninth, in the presence of the dignitaries of the Catholic Church, whom he had summoned to attend him at Rome, and with more than the usual pomp and circumstance which that church employs in its great ceremonials, promulgated the "glorious dogma" of the Immaculate Conception of the Virgin, the friends of Catholicism ostentatiously proclaimed that the church had gained new strength, that all dissensions were healed, that the progress of heretical opinion within the pale of the church had been checked, and that a career of greatness and glory was before her such as she had not seen since the days of Loyola.

But these expectations, whether well or ill-founded, have not yet begun to be realized. The adjustment of the old quarrel which had for centuries divided the Dominican and Franciscan orders, and upon which former popes had carefully avoided pronouncing any decision, seems to have been a desperate stroke of policy on the part of the present head of the Catholic Church. Alarmed at the indifference and laxity of discipline which prevailed in some quarters of his religious dominions, and the insubordination which had begun to manifest itself in others, the Holy Father hoped, by the declaration of this new dogma to infuse new life and vigor into the Church, and to bring back the recreant to a sense of duty. But so far from this end being accomplished, the Church of Rome was never probably in a more pitiable condition than at present. Hitherto she has been successful in resisting the attacks which have been made upon her doctrine and her dominion, and has evinced great recuperative power. But she has protected and strengthened herself by the unscrupulous use of spiritual and carnal resources, of which she cannot now avail herself. The inhuman and bloody acts by which she has attempted to put down heresy from the time of the Albigensian Crusade, she dare not repeat in the present age, the machinery of Jesuitism has lost its efficacy, the bulls and allocutions of the Pope have ceased to command respect, and even excommunication itself no longer bears dismay and terror in its train.

In Spain, hitherto regarded as the stronghold of Papacy, the country of Loyola the founder of the Jesuits, and Dominic the founder of the Inquisition, the only country of Europe where the influence of the great Reformation did not penetrate; the country whose conquests have added so greatly to the dominion and power of Catholicism in the new world—in Spain the allocutions of the Pope have recently been disregarded and despised, and the Pope was only saved from being burnt in effigy by the populace, by the laggard intervention of the civil authority. The Spanish Cortes seems to have undertaken in earnest the work of reforming the abuses of the church in that country. For years immense quantities of valuable lands have been held by monasteries and various ecclesiastical corporations, and the revenues of these lands have gone to enrich the immediate proprietors and support them in luxury, while the working priests have been subsisting on scanty incomes. These lands have now been "disamortized," by a law similar to the old English Statutes of Mortmain, which forbid the conveying of land to ecclesiastical bodies. They have also been sold by the government, who have undertaken to support the clergy by pensions. Some restraint has been imposed by the government on the ordination of priests, the authorities declaring that while they concede to the church the power of ordination they cannot consent to the making of such numbers "idle, useless, and miserable clergymen." These proceedings of the government have, of course, aroused a most strenuous opposition on the part of the Pope. He has remonstrated most earnestly through his Nuncio, M. Franchi, and he has issued his allocutions containing the most direful denunciations, but all to no purpose. Even in Spain his prestige is gone.

In Piedmont there has long been a quarrel between the Pope and the government. It originated shortly after the revolution of 1848. The liberal constitution, which was adopted about that time, was decidedly in conflict with the supremacy which had been maintained by the church, and the legislative authority proceeded to enact laws to carry out the provisions of the constitution, and consequently to restrain the papal authority and influence within the kingdom. The ecclesiastical censorship was abolished, and the press was made free, a movement which the Pope exerted himself strenuously to resist, and which the church has always resisted, because the free discussion of her doctrines and the questioning of her prerogatives which resulted from the removal of restrictions upon the press, is a more serious blow to her interests than any other influence than can be brought to bear against her. But this was but the first step on the part of the Piedmontese government towards diminishing the power of Rome. An act was soon afterwards passed abolishing the ecclesiastical courts, in which the Church had for a long period claimed to exercise exclusive jurisdiction of all matters whatever in which ecclesiastical personages were concerned. Another act was passed to relieve the Universities from Papal influence, by depriving the Priests of the supervision and control they had exercised over the theological teaching in those institutions; and in addition to this law it was subsequently enacted that no one should take holy orders who was not a graduate of one of these Universities. The Jesuits were expelled from the kingdom, the religious Association of St. Paul was suppressed, the revenue of the bishops and clergy of the island of Sardinia were regulated, and the suppression of the monasteries and convents completed the work of the reformer. To check the progress of liberal sentiments, which in their advancing career are sweeping away all the old abuses by which the Church has maintained her supremacy and increased her power, the Pope has directed all his exertions. But his allocutions have as little efficacy in Piedmont as in Spain, and his threats of excommunication are regarded as mere impotent ravings.

In his distress the Pope has called upon Austria to aid him. But Austria refuses to interfere in the quarrel; and it is rumored that she has not yet signed the Concordat recently entered into with Rome, because she has serious thoughts of suppressing the monasteries and confiscating the church property within her own borders. But even if she is influenced by no such considerations in refusing to take the part of Rome, her present relations to the German powers forbid her to adopt such a course. The policy of the Austrian government now seems to be to Germanize the Empire, by opening up communication between the German States and the most remote points of its territory, by establishing German schools and universities, and by the introduction of the German language and German habits and customs. But it will be difficult for Austria to carry out this policy if she sides with the ultra Catholic party. That party is by no means popular in Germany; and indeed the Catholic Church itself has now but an insecure footing in the German States.

The Pope, then, is in truly a pitiable condition. His best beloved daughters, the Goneril and Regan of his affections, have rebelled against him, and, like King Lear, he stands alone, "a poor, weak, infirm, despised old man." In Rome itself his power is upheld by foreign arms, and he is in a state of continual apprehension lest some popular outbreak should compel him once more to become a refugee. The policy of the ultra Catholic party has failed to infuse new vigor into the Church and to establish a more rigid discipline; but with the progress of liberal ideas of government and the increase of popular intelligence and independence of thought and action, the power and influence of Papacy seems to be passing away.

In this country the Catholics have been seriously alarmed at the Know Nothing movement; and at one time the Catholic leaders used all their influence to prevent the emigration of Catholics to this country. It is to be regretted that they did not continue their efforts in that direction; but recently we believe the apprehensions in regard to the safety of the church, which were excited by the Know Nothings, have been quieted, and Catholic emigration is no longer seriously discouraged, though the "Tablet," the organ of the Irish Catholics at Dublin, still trembles at the name of Know Nothing. But the Catholic religion has already gained a foothold here. It is the Catholic religion in its mildest form, to be sure. The Church of Rome never has dared to assert, still less to exercise, the most dangerous of its prerogatives in this country. But even in its mildest form, we regard Catholicism as a great evil, and as detrimental to the best interests of our country. The spirit of Catholicism is inimical to free institutions, to the general spread of intelligence, and to the advancement of the great body of the people. Catholic countries, it is true, have been renowned in arms and arts and literature, but popular liberty has never prevailed in Catholic countries, and the great mass of the people of those countries have been kept in ignorance and allowed no voice in public affairs. When the popular sentiment is aroused and the popular voice is heard, we find that Catholicism, as in Piedmont and Spain, is stripped of its worst features. Therefore it is that the Church of Rome detests a free government. Under such a government she knows she cannot maintain herself without adopting a most conciliating, and to her a most humiliating course. But she plants her standard even on the uncongenial soil of a Republic, and she is ever watchful for opportunities to strengthen her position and advance her interests. It becomes a Protestant people to exercise a like vigilance, and to see to it that the dangerous influence of Papacy is checked, if not subdued, in our free land.—[Boston Traveller.

The Danish Sound Dues. The Paris correspondent of the New York Tribune writes a length in relation to the present position of England and France in regard to the abrogation of the Danish Sound dues, and the effect of the notification by the American government of the termination of the treaty under which the tax is levied. A special Danish Commissioner had been in Paris some three weeks, endeavoring to arrange a treaty of alliance with France and England, by which Denmark should be protected in her unjust imposition upon the commerce of the world, the consideration being that she shall take an active part in the present war. What progress has been made in the negotiations the correspondent cannot state, but the following extract from his letter probably embodies what of information or conjecture there may be in the unofficial circles of Paris:

"The Danish government is determined not to submit to our demand, for to yield to the United States would be to give up the principle on which it bases its claim, and all nations would at once enjoy the same right. Denmark is deeply involved in debt to Russia, and France is holding out to her the idea that if she will join the alliance, the success of the allies will be proportionaly insured, and at the close of the war such a settlement will be made as will release Denmark from her ties to Russia. Without the Sound dues Denmark would soon be so completely insolvent that her independent existence as a nation would be in imminent peril. Do not these facts very clearly point out the probable termination of the negotiations which are now going on in the Cabinet of the French Minister of Foreign Affairs?

Russia, knowing that the sympathies of the United States are with her in the present contest, and anxious to embroil so powerful a nation in a quarrel with her enemies, will not only be willing but will rejoice to see her dependency (for such Denmark is) separate herself from her and join the Allies. Russia will then expect, by losing the neutrality of a small State, to gain the active co-operation of a powerful one; and to accomplish this the Russian Cabinet will bring to bear the whole force of its consummate diplomacy.

Neither France nor England desires a war with the United States, either on their own account or that of others, and if the Emperor of France (who now controls the government of both France and England) believed seriously that the United States would go to war against Denmark, as an ally of France and England, he would be the last man to enter into such an alliance. But it so happens that the Emperor of France believes—and I have the best evidence for making the assertion—that the United States is too weak in her President and Cabinet, too weak in her slavery dimensions, to boldly face the menaces which an alliance of this kind would offer her. He is instructed to believe by his faithful M. Sartiges at Washington, that in the face of a positive stand on the part of Denmark, which is in a very good position to defend vigorously the passage of her Sound and Belt, backed by the governments of both France and England, the unwarlike, conservative and timid Mr Marcy would yield upon some technicality which would be accepted as an equivalent for the point yielded.

The Emperor believes further (and I will be excused for saying that during a four years' residence in France I never yet met any Frenchmen, however intelligent, who could comprehend the institutions or the people of the United States), that the moment any serious calamity happens to the country, such as threatened war against the powerful nations of Western Europe, that that moment will be seized upon by the South to declare her independence of the policy and the dictation of the North, and that she will take immediate steps for secession and a dissolution of the Union. He does not believe that this event will occur, but he believes the fear of it will operate so forcibly upon the nerves of the feeble Government which is now in power at Washington that Denmark will obtain all she demands without arriving at such an extremity, and France and England will come off principal gainers by the operation, in the aid (which they will get from Denmark against Russia. The war once concluded, and the services of Denmark no longer required, it is quite probable that the Emperor of France might be among the first to declare the Sound Dues unjust and their payment by France a burden which she could not tolerate.

It is the decided sentiment of every American I have met that the United States should neither yield the position she has taken, agree to a Congress of Nations, nor take the initiative in the renewal of the treaty between the two countries. It is her right, *par excellence*, aside from any question which may exist between her and Denmark, to take the initiative in any steps for the abolition of the barbarous restraints to which the commerce of the world is subjected by ancient customs and prejudices; and on such an occasion as this she ought to assert her rights.—[Boston Journal.

☞ Extract from correspondence of Boston Journal:

MALTA, Aug. 20, 1855.

On every side the vast material for warfare bears witness to the gigantic struggle going on in the Crimea; it is hard to realize that one is yet so far from the scene of strife, and not within hearing of the cannon. Malta is the grand Mediterranean depot for coal and provisions; a sort of half way station where all must stop; hence war ships are incessantly steaming in and out; transports of every nation are lying in the harbor, and Zouaves and Redcoats chat in amicable groups on the various quays. An American clipper loaded with horses has just been towed out by a steam frigate; by the way, a French officer on board indignantly assured me it was needless to tow the Yankee, for once inadvertently unfurling her sails, she ran into her convoy and seriously damaged her. Most of the time, the number of the French troops in port is double or treble that of the garrison, and I have heard more than one resident express his anxiety lest Louis Napoleon should avail himself of the opportunity to prove treacherous to his allies, and wrest from them this important stronghold. He has long viewed with jealous eye the English preponderance in the Mediterranean, and his past career shows him equal to anything for his own advancement. But a few minutes ago a line of battle ship entered the harbor crowded with wounded soldiers. She passed so close, we could see the poor fellows lying and limping about the decks, with bandaged heads and limbs. The berths below probably held mere living torsos, too mutilated to bear much semblance to the human form divine. As if in mockery of this sad scene, a magnificent man-of-war, densely packed with troops destined for the Crimea, steamed out immediately after, decked in gala flags and streamers, with a fine band playing martial airs. Every moment these conscripts gaily shouted huzzas, which were replied to by the English soldiers on the ramparts.

The War in Asia. Intelligence from Asia Minor is reported to be more favorable to the Turks. According to a Turkish bulletin, the Russians advanced on the 4th of August against the entrenchments of Kars, and attacked a battery. An artillery fight ensued, which lasted two hours, and the Russians retired, leaving 100 dead. Allowing for exaggeration, it would seem that no general attack had been attempted.

Erzeroum is said to be completely relieved.

At Keipe Keni, a village on the road to Kars, a skirmish of Cavalry took place. Afterwards the Russians broke up from before Erzeroum and retired on Kars, across the Soghanli Range of Hills.

Letters say that Omar Pacha will not go to Kars, but will move on to Tiflis, with the two-fold object of menacing the communication of the Russians with Georgia, and cutting off their retreat—and also of presenting an opportunity to the Carcassian and other mountain Tribes to join him.

Appointments.

Providence permitting, Br. Couch will preach at

Portland, Me., on the 1st Sabbath in Oct.
Poland, Tuesday, Oct. 6, eve.
He will remain in that vicinity over the succeeding Sabbath, and preach as Br. Howard may appoint.

GOFFSTOWN, Sept. 15, 1855.

Providence permitting, I will preach at
Westford, Mass., Sunday, the last day of this month.
At Auburn, in Br. Robies' schoolhouse, Oct. 7th.
At Hillsborough, in Br. Barnes' schoolhouse, Oct. 14th.
At Danbury, in Br. S. Knowlton's schoolhouse, Oct. 21st.

BENJAMIN P. MANNING.

Providence permitting, I will preach at
Pleasant Valley, Sept. 30.
Plymouth Hollow, Oct. 7.

S. B MORR.

Notices.

The Gospel Vindicator, or Bible Truth Defender being a variety of popular fables scripturally exploded; viz: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Elder Miles Grant's P. O. Address is East Boston, Mass.

Br. S. B. Munn's P. O. address is Hotchkissville, Ct.

Br. J. Hemenway's P. O. Address is Worcester, Mass.

NOTICE. Friends may address me at Sturbridge, Mass., for a short time.

W. SHELDON.

Cash Receipts.

Each individual has paid to the No. of the Adv. new series appended to his name.

J P Gilfey, D Dole, N [illegible] Worcester [illegible], J Terry, S Smith, J Smith, all paid to [illegible] 26.

Miscellaneous. E W Tefft 19, M A Cotton 32, P Horn 32, Z Mayhew 13, L Wood 32, [illegible] Allen 33, A Cudworth $1, H Pratt $1, W Sheperd for Poor $1, J W Ireland 26 [illegible] Smith for Poor $1.

For The Crisis.

Christain Soldier.

I'm called to be a soldier,
My Captain leads the way;
He wins in every battle,
And never lost the day;
The foe is fierce and mighty,
And spreads his terrors wide;
But our advancing army
Bears on him like a tide.
Chorus——Fight for the kingdom,
Fight for the kingdom,
Fight for the kingdom,
We're sure to win the day.

Our Captain is Messiah,
Great David's greater Son!
We're fighting our last battle——
Soon fighting will be done.
Our foe is the old Dragon,
Whose mouth cast out a flood
Against the man-child Jesus,
And martyrs of our God.
Fight for, &c.

The Kingdom is the Savior's,
By God's blest will conveyed;
The olden kingdoms have become
Decrepit and decayed.
Their Ruler knows his time is short,
He trembles for his doom,
When all his host of every clime,
Shall rush into the tomb!
Fight for, &c.

In vision, lo, the word of God
Leads forth an army strong,
On horses, rushing forth to war
With a victorious song;
No foe can face this valliant host,
Their victory is decreed;
The beast no more, on Eden's shore,
Shall crush the woman's seed.
Fight for, &c.

Our fighting once all over,
We'll lay our armor down;
Then march into the city,
And each receive a crown.
Then blessings from our Captain,
And greetings from each friend.
We'll shout our conflicts over——
Then tears will have an end.
Fight for, &c.

B. Matthias.

For The Crisis.

The World's Crisis.

By William Shepherd.

Thrones, principalities and powers,
Not based upon eternal truth,
Shall' in a few, short, fleeting hours,
Fall like a thing of little worth;
And in the greatness of His might,
The Lord shall then maintain His right.

Kings, princes, dukes and prelates, all,
With wicked rulers of this world,
Shall, as a fragile vessel, fall—
And tyrants from their thrones be hurled;
When wrong at last shall cease to be,
And right her glorious triumph see.

Great Babylon of ancient fame,
With towering temples, grand and fair,
Shall soon have neither place or name—
And fearful is her doom to bear;
'Mid thunders of the Judgment Day,
She'll sink—a wreck—and pass away!

Now mark! The conflict dread is nigh,
The awful Armageddon day;
The armies of the earth and sky—
Behold! they meet in dread array!
Death, Satan, and his host, now fall,
Lo! Jesus triumphs over all!

Then soldier, haste thee to the fray,
And gird thy heavenly armor on;
Let no vain fears thy heart dismay,
Through faith in God we overcome;
The Cross of Jesus all who bear,
Shall soon a crown of victory, wear.

Elizabeth City, N. J., Aug., 1855.

For The Crisis.

Letter from Br. Abraham Flavell.

Newark, N. J., Sept. 12, 1855.

Dear Br. Merriam:—After passing through a severe trial of faith—arraigned up to the Judgment as I was on prophetic time, with a blooming hope of immortality, and my hands stretched out to grasp the mighty prize—to have such high-toned feelings brought down by disappointment to a calm and patient resignation to the divine will, is a work which no power can accomplish but His who said to the troubled waves, "Be still!"

But we have an Almighty Friend whose promises meet all the trying circumstances to which humanity is subject.

We must not consider the trials into which we have been brought by the providence of God, as though some strange thing had happened unto us; it has been the experience of the Church throughout her history, and especially so, in connection with any great change through which she was about to pass.

It seems to be a part of the divine plan that God should bring His people through such a state of moral training as will enable them to trust in Him under all circumstances; in the valley or on the mountain, in sickness or health, in poverty or riches. As the eagle, when the time comes to teach her young ones to fly, tears their nest to pieces and spreads forth her wings beneath her fluttering family, so God deals with His Church. He takes every human prop from beneath their feet, and leaves them either to rest on the Divine promise, or fall.

The great danger when brought into such trying circumstances, is, the want of faith in God's providence in the past, and also a failure to rely on His guidance in the trying hour.

In whatever light we view the past movement, it bears the marks of its heavenly origin. The Virgins went forth with their Bibles in hand, devouring the contents of the "little book," their message spread far and wide, until all Christendom trembled before the solemn proclamation of the Judgment. The power of God attended the message in a very remarkable manner. The Spirit was given just in proportion as men and women believed it; its enemies were composed of all classes and grades of the wicked, from the lowest state of human depravity to the proud Pharisee standing on his dignity, pretending to have the keys of knowledge. We might trace the divinity of the message in the judgments which have fallen on its opposers, and the numerous signs that accompanied its proclamation.

But we pass on to notice the failure of the first message; the last point looked to was the fall of 1844. The Bridegroom tarried and the virgins experienced a bitter disappointment, the enemies of the truth had a complete triumph, the pulpit and the press preached the funeral sermon of Millerism, and the virgins themselves could hardly believe it possible for the message to have a resurrection.

But the time arrives when the Church has to "prophesy again," and the solemn message is brought to life. The cry is made and all the virgins arise and trim their lamps. Some trim for light to overthrow the message, and others for light to sustain it: but all are engaged in another close investigation of the Bible. But the time on which the cry was based runs out and does not bring the event expected.

This constitutes, in my opinion, the last trial of God's people; and it is now, as it was in the former message; where the trial of His people commenced, the trial of their opposers ended.

The question now is, do those periods on which the cry was based carry us to the end, or coming of Christ? I have always believed so, but I am now forced to change my views. If the periods carry us to the revelation of Christ, how could any say "our lamps are gone out" before that event comes?

Some perhaps will say we do not understand the periods. I am bold to say if we do not understand them, that they never will be understood. If the 70 weeks is a key to the 2300 days, they must unavoidably end in the spring or summer; and I am well convinced that they all ended this last spring or summer. But is the definite point of time marked in the Bible for the Savior to come? I think it is, as the law contained a shadow of good things to come, and our Lord says: "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

The law contained three great feasts in the year, when all their males were commanded to appear before the Lord; Ex. 23: 16, 17. Ex. 34: 22, 23. Deut. 16: 16.

Two of these feasts have been fulfilled in a most remarkable manner. Our Lord was slain on the very day and hour that the lamb in the type was killed, and He rose from the dead on the "day after the sabbath," the very day the first ripe sheaf was waved. Lev. 23: 11. The types contained in the law for the passover have been strictly fulfilled.

The next is the feast of Penticost: between those two feasts was the reaping time. At the end of seven weeks they were to bring an offering of the best of all their fruits and present them to the priest, this was called the feast of general first fruits; and I have thought for many years that this was a type of the general resurrection, and it is only since the passing of the time that I have seen the light on this passage.

The first ripe fruit of the barley harvest was fulfilled in the resurrection of Christ—there was nothing visionary about the fulfilment, it was substantial fruit both in the type and the antitype.

But was the first of all the fruits to be fulfilled in like manner? namely, in a literal resurrection, and an offering of them to the high priest? Has this had a fulfilment? I believe it has. In Matt. 27: 52, 53, we have an account of "many bodies of the saints which slept, arose and came out of their graves *after* his resurrection and appeared unto many." Rom. 8: 29, 30. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.—Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

In this passage Christ is "the first born among many brethren;" this agrees with Matt. "many bodies of the saints," &c., and also with Heb. 12: 22–24. "But ye are come—to the general assembly and church of the first born," &c. Thus Christ is the first born among many brethren. Eph. 4: 8–11. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"

This reads in the margin, "he led a multitude of captives." See also Rev. 14: 1–5.

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

Mark the 4th verse:—"These are the first fruits unto God and the Lamb."—This was a literal resurrection, and an offering of the first fruits unto our High Priest, fulfilling the type.

From the above Scriptures we learn that the Bride is now with Christ, and we have more proof of this by the parable of the 25th of Matt. Both the Syriac and Douay version render the first verse—"went out to meet the Bridegroom *and the Bride*." In the 45th Ps. there is more evidence on this point.

From the above and other evidences with which I will not enlarge this article, I come to the decided conclusion that all that is required in the law of types, both in the feast of the passover, and the feast of Pentecost, has been fulfilled. Here are two of the greatest and most important events in the history of the Church fulfilled in accordance with the types, of two out of the three great feasts of the year, when all the males were called together.

It is worthy of notice that all these three great feasts have to do with the harvest; at the passover, the first ripe sheaf, at the pentecost, the first of all the fruits of the field, and at the feast of Tabernacles, the ingathering of all the harvest from the field, the two first have been fulfilled, but the last yet remains to be fulfilled.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In the seventh month, we have the types of the blowing of trumpets, the freedom of all bond-men, restitution of all forfeited land, the high Priest coming out of the most holy place to bless the people after the atonement was made, the gathering of all the harvest from the field, and all *unfulfilled*.

There is no truth more self-evident than this; that the 2300 days—admitting they commence with the 70 weeks, must end in the Spring or Summer; and that the unfulfilled types are all in the seventh month, which forbids the ending of those days and types at the same time in the year.

This arrangement leaves room for some to say "Our lamps are gone out," from the fact that the cry was based on the prophetic periods.

There is another point which favors the fulfilment of the fall types, viz., the year being changed at the coming of Israel out of Egypt. Ex. 12: 1, 2. In Coverdale, it reads, "The Lord said unto Moses and Aaron, in the land of Egypt, This month shall be with you the first month, and in it ye shall begin the months of the year." This leaves no room to doubt that the year was changed at the coming out of Egypt. In the books of Moses there is another year referred to in several places, and no intimation of its introduction. It ends at the feast of Tabernacles. See Ex. 23: 16; 34: 22; Deut. 31: 10.

The question is, which of those years was the original; one is spoken of as being introduced, or as having a commencement at the coming out of Egypt, the other is merely referred to as having existed previous to that time. The only just conclusion we can arrive at in the matter is, that the fall-year was the original one, and like the covenant made with Abraham before the law was given, we went back again both to the covenant for its final fulfilment, and to the current year in which it was made.

With all the intelligence engaged in the movement of 1843–4, when their reckoning had run out in the spring of '44, they all rallied on the types of the seventh month, evidently showing that they looked more to the types than to the periods for the exact point of deliverance.

According to Rev. 10: 11, we have to go over the same ground again. So far the present movement answers to the former as face to face in a glass. Shall we fill up the last point? I can only speak for one. After all my disappointments I have not the shadow of a doubt that both those movements on time were of God. They had the heavenly seal stamped upon them, and I believe Jesus will come at the same place between the tenth and twenty-third of the seventh month this fall. The first day of the month will be the 9th of October, the tenth day will be on the 19th, and the twenty-third will be about the first of November. I believe the solemn hour for which we have long looked has at last come. How few are ready for such a change! May the very God of peace sanctify His waiting Church, and prepare her for the solemn events that are just at the door.

Abraham Flavell.

For The Crisis.

Letter from Br. Edwin Burnham.

Newburyport, Sept. 17, 1855

Br. Merriam:—Several of my friends in the Lord, in various parts of the land, have solicited me to write to them personally, and tell them where I am, what I am doing, and what about "the cause," so far as I know. Now, to write so many letters will take too much time and cost too much labor; so I have concluded to write a pretty long letter to you, for the Crisis, and thus I shall help you fill up your paper, (with not very interesting matter, I allow,) and speak to all that desire it, at once; and speak more, and plainer too; and so "kill several birds with one stone." Moments, you know, are valuable, and as to the labor of writing, I never did like it. Perhaps I, and others, ought to take up the cross oftener in this department. Sometimes I think it is a pity that many more persons do not write, and sometimes I wish a good many would *think* longer, before they write at all. And so I have written a number of articles heretofore, which I thought, at first, would do; but when I had let them lay till they got cold, they looked so mean I cast them into the fire. Some of us love to preach, and can do it easily; but we do not seem to have the gift of writing to much account. Nevertheless, let all write who have anything good to write.

Well, what shall I say? You wish to know where I am. Here, in the same spot where I have been, part of the time at least, for several years—old Newburyport, on the banks of the lovely Merrimack river; and here I think it likely I shall make a home for the present. It does not make much difference where we are, if we are only good.

I think this is rather a pretty place.—To be sure, the people are rather stiff, here. They all seem to have particular churches to go to, and they go to them.—They seem to have particular ministers to love, and they love them. They seem to think they must keep on believing pretty much as they always have believed; and act, and think, and feel about as "the old people did," in religious matters. But it is a moral, temperate, orderly, quiet, clean, literary, benevolent city. I love Newburyport. It suits my taste. But you know my taste is not like that of others. My friends say I am odd from every one else. I conclude the reason is, every one else is odd from me.

There is an Advent Church here, containing some good people. I used to preach for them some in former times; but I do not nowadays—I have said and done so many naughty things in the "time" movement. Poor me. Why are we men? Why did not the Lord make us Angels? and then we should not do wrong. O yes, part of them sinned and fell when put on probation. Well, what a world!

What am I doing? Why I am endeavoring to serve the Lord with all of my soul, body, and spirit. I pray part of the time, sing some, read the Bible and other good books as much as my weak eyes will permit; and the rest of the time do what I have to do for the care of the family, and travel round and preach the word as a door may open, among any "class or clan." Well, it is blessed to serve the Lord. His way is pleasant, His yoke is easy, His burden is light, His commandments are not grievous. O let us praise His condescension, to make known to His feeble creatures His holy will, and devote ourselves entirely to His service as a whole thank-offering.

You wish to know about my tour west. I never think it worth while to present a journal of my travels and adventures, in a public paper. I think sometimes when I read ministerial journals, *we like to appear*. But some of you gave money for the mission, and you have a right to know how it was used. I will tell you in brief.

I was gone from home more than three months; traveled several thousand miles in New York, Ohio, Michigan, Indiana, Illinais, Missouri, Iowa and Wisconsin; preached many times in places where there were Advent Brn., and an "Advent cause;" and many times in new places, where they did not know much about the Advent truth.

I baptized several, saw many moved by the truth, some of whom I hoped would continue in the right way. Part of the time I was sick, but most of it well—part of the time homesick, but most of it happy. Sometimes I worked as hard as I well could, and at other times fear I was too slack. I had money enough, with what I received on the journey, and some left to give to others. I am glad I went—glad I did some little good—sorry I did not do more—glad I did not do any worse than I did, and glad I am in New England again.

I love New England, with its mountains, hills, rivers, woodlands, groves, fields, and diversified scenery generally—its cultivation, literature and religion. But I long for that better country. That land of the blest and the free. That home of the weary Pilgrim. O blessed land! There will the scalding tears of sorrow no more fall, or the riven, anxious heart be sad.—There the changeless glory will be alike for all, and all shall be eternally glad.—There shall be all the gathered ones forever with Him who loved and loves them, and whom they love. The labor there is done, and rest, unending rest, is given.—No more then the eye is pained with grievous seeing, or the ear with hateful hearing. The jarring sound confused, from the ruthless battle field, then is hushed, and the horrid sight of garments rolled in blood oppresses no more the soul. There

"Peace shall wave her sceptre high,
And Love's fair banner greet the eye,"

while endless ages roll. Then "the fruit of the earth shall be excellent and comely; and the branch of the Lord shall be beautiful and glorious" for the nations of the saved. Come, heavenly state, immortal splendor, come! O "come and reign, Jesus, on thy throne!" Come and deliver groaning creation. Come and give joyful liberty to the sighing bondman; open the prison doors to the wasting captives, and fill the children of want with plenty.

In the West, there is a field for immense labor, while time shall last. But men are wanted there who are not afraid of trifles. To do much, they must be men full of faith, and the Holy Spirit; who can endure cold, heat, wet, dry, mud, dust, long journeys, and the want of many conveniences peculiar to a longer settled country. But there are noble souls in the West; those who will do almost anything human nature can do, for the good of Zion. I thank the Lord that there are men who are moved to enter and cultivate that mighty field. May the blessing of the Lord be upon Mansfield, Howell, Morgan, Chapman, Fen, Calkins, Pratt, Campbell, and others there. Some families in the West I shall always remember with the deepest affection. How kind they were to me! Such was the case with Br. Mansfield's of Laporte Co., Ill., and also Br. Butts', and Amos Wells', Br. Scott's of Hancock Co., Br. G. W. Ruggles' of Rock Island Co., Br. Twombly's of Brown Co., and many others.

I stopped, on my way home, several days with Br. John Howell. He is settled down in Dunham, Mc. Henry Co., Ill.—What a good time we did have together. He has a fine moral field to cultivate, and the people love him. He told me to tell you all that he is getting to be quite "an age to come" man. Well, so we keep thinking—some think one way, and some another. I wish I could know just what is right, I would think *that way*, with all my soul. I wish Br. Howell would write some such good articles for the Crisis as he used to do. Come, John, put to, and help.

You wish to know what about "the cause?" Well, the cause is of God, and it will stand. Do you believe it? To be sure, we have had several breakings up since we embarked in this enterprise; but the Master is yet on board, and the ship shall not be engulfed in the wave.—Some have gone to their farms, some to their merchandize, some to politics, some to foolishness, some to sectarianism, and some to fanaticism; and grieved the spirit, and wounded the truth to many, and brought shame and condemnation to themselves. But the Lord has a people left who yet keep the word of His patience, who know how to be "not slothful in business, fervent in the Spirit, serving the Lord." I feel encouraged. There is all abroad, with the candid and the true ones, a desire and effort for the "unity of the Spirit in the bonds of peace." The Editors of the several papers are now standing in a better relation to each other, I think, than they have done for sometime before this. Good. To be sure, some have gone out from us into divers and strange notions, and think we are very naughty, and foolish virgins, and all that. Poor human nature! But the Lord is Judge in Zion. Men and women never seem to me so supremely foolish, and ridiculous, as when they imagine they are peculiar favorites of heaven, and possess an uncommon share of the "great power of God," and look upon others as a great way behind and below themselves. How different this spirit from that which dictated the following:—"Let each esteem others better than themselves." O yes, "blessed are the meek—Seek meekness—In lowliness of mind—Submit yourselves one to another—Easy to be entreated—Be kindly affectioned one to another—Be courteous." Such is the doctrine of the word.

But I must draw to a close. I love you all very much. I am striving to be good, so that I may live with you in the kingdom. I beseech you to be humble, meek, simple, holy, and diligent. Do not try to "make a show" in the world, for the world passeth away, and the fashion thereof perisheth. Confess all open errors and mistakes, like any honest person Do not palm off any human blunders on to the Almighty. Remember "God is not a man that He should lie, or the son of man that He should repent." He will not be trifled with. "Holy and reverend is His name—God is not mocked—Let God be true, and every man a liar." Let us tremble before Him. Let us not speak of Him as an equal. Let us tread softly before Him. "He is of one mind, and who can turn Him." Let us exalt the name of the Lord; let us exalt Him in the highest, and praise His name together. "O come, let us worship and bow down; let us kneel before the Lord our Maker."

Edwin Burnham.

For The Crisis.

Letter from Br. Edwin Burham.

Newburyport, Sept. 18th, '55.

Br. Merriam:—It seems to me that we ought to make more of a stir, among ourselves, about that book, called "The voice of the Church," prepared by Br. D. T. Taylor, and published by Br. H. L. Hastings. Are our Brn. aware that it is one of the very best works ever published on the "Advent question?" It contains a vast amount of matter, for the size of it, in the shape of history, poetry, devotional expressions, and theology, blended. The arrangement of it is in fine taste for general reading, and particularly so for the student.

When no one was found to incur the financial responsibility of publishing it, Br. Hastings came forward, and took it on his own soul, for the good of the cause.

Br. Taylor has never received one cent for all his labor, in the matter, and Horace is under some heavy responsibilities for it. We know the men. They are men of God. Neither of them have ever given us an unkind word during all the "late movement," and thus have they made it manifest, to us, that they possess the meekness of Christ.

Let us all turn and help by taking one book each.

Edwin Burnham.

The three poisons. A physician of New England of facetious disposition, having several friends one day at his house, said to the company, "Gentlemen, will you help yourselves; here are wine, brandy and arsenic—all are poisons; some slower in their operation than others, but equally sure, take your choice."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS SATURDAY, OCTOBER 6, 1855. VOLUME 2.—NUMBER 8.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

A Voice of Warning from the Four Winds.

(Concluded.)

The *Pre-millennialist and Adventist* in solemn and stirring tones everywhere announces the swift approaching judgment and kingdom of God heralded by unmistaken signs and fearful inflictions of wrath on the anti-christian nations, and ushered in by the personal coming of the Son of Man, followed by His everlasting reign over the renovated world.

Macauley, the talented essayist and historian; a member of the British parliament, in 1831 thus wrote; "The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be othodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of parliament have written in defense of it—who expect, 'that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'" (Essays on the Jews, p. 668.)

Among English writers of this century who hold such views are Alexander Dallas, A. M., Dr. Joseph Wolffe, the converted Jew, Henry Melville, Dr. Alexander Keith, Edward Irving, Hon. T. Erskine, Mr. Burgh, Edward Monroe, Bishop Van Mildert, of Durham, Mr. Fry, Mr. Girdlestone, Mourant Brock, A. M., Ridley H. Herschell, pastor of a church of converted Jews in London, Hon. G. T. Noel, Mr. Hoare, William Hooper, Hugh Mc. Neil, A. M., Mr. Marsh, John Cox, Viscount Manderville, Mr. Hawtrey, William Rodgers, A. M., Joseph Tyso, William Dalton, the Maitlands, H. M. Villiers, Edward Auriol, William Pym, A. M., C. J. Goodhart, J. W. Brooks, Mr. Madden, Mr. Sirr, T. R. Birks, Mr. Begg, W. R. Freemantle, Thomas Hill, Edward Bickersteth, J. H. Stewart, Henry Woodward, A. M., Dr. George Croly, William Wogan, Esq., George Duke of Manchester, F. E. Paget, Mr. Lillingstone, Mr. Freree, Frederick Fysh, A. M., Matthew Habershon, Esq., T. P. Platt, Dr J. A. McCaul, Granville Penn, Dr. Hales, Edward Gillson, B. A., Mr. East, John B. Sumner Bishop of Chester, Charlotte Elizabeth, and Dr. Ebenezer Elliott, whose immense Apocalyptic Commentary which advocates pre-millennialism has, in its fourth edition, received the approval of Sir James Stephen, the two Bishops of Winchester and Calcutta, Sir Lancelott Shadwell vice chancellor of England, and the Archbishop of Canterbury.

In Scotland, George Gilfillan, Dr. Candlish, William Cunninghame, Esq., author of a score of works on prophecy, the lamented Dr. Chalmers, William Anderson, W. H. Hewitson, who with Dr. Kalley and Gonsalves, was missionary at Madeeia, James Scott, Andrew and Horatius Bonar, and Dr. John Cumming, the great pulpit orator and brilliant author at London.—The London Quarterly Journal of Prophecy, edited by the Bonars, and the Scottish National Church, both advocate the doctrine of Christ's speedy personal Advent.

On the Continent, Dr. Capadose, of Amsterdam, Hengstenburg the commentator, also Prof. L. Gaussen, of Geneva, with many others are pre-millennialists, as also the entire Christian body of Jansenists in Paris, and Molokaners in Russia.

Mourant Brock, of England, in a sermon on Glorification (see p. 11) says, "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries that in Wirtemburg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second Advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication entitled 'The Millenium,' the writer says that he understands in America about three hundred ministers of the Word are thus preaching the Gospel of the kingdom; whilst in this country, he adds, about seven hundred of the Church of England are raising the same cry."

In the United States, Mr. William Miller, Dr. David Nelson, Elon Galusha, R. C. Shimeall, Edward Winthrop, A. M., Prof. N. N. Whiting, Elisha Putnam, Lorenzo Dow, Charles K. Imbrie, Thomas Wickes, Wm. King, of Utica, also Mr. Dickson, J. S. C. Abbott, A. B. Chapin, Edwin Burnham, Dr. Stephen W. Tyng, Dr. George Duffield, Henry Mooer, Dr. Thomas, D. Campbell, Josiah Litch, William Ramsay, Mr. Lillie, Henry D. Ward, Nathan Lord, president of Dartmouth College, Mr. Lord of Montpelier, John K. Lord, Mr. Lebagh, H. F. Hill, F. G. Brown, Charles Beecher, J. V. Himes, Bishop Chase, Prof. Weethee, Dr. R. Hutchinson, Bishop McIllvaine, Bishop Henshaw, George Storrs, Bishop Hopkins, and a host of others too numerous to mention, have all assisted in sounding this solemn cry, "Behold the Bridegroom cometh." Seven periodicals are devoted to this work, and the most noted of these, viz., David Lord's Theological and Literary Journal, is read by nearly five thousand clergymen, and many others, of the various Christian denominations in this country. And the language of every pre-millennialist is with Dr. Elliott that "our present position is but a *short distance* from the end of the now existing dispensation," or as David Lord says, "Christ is within a *brief period* to come from heaven in person!"

The foregoing is a thrilling, and all-important "warning from the four winds," to every son and daughter of Adam, to flee the last great and mighty storm which is now gathering over our heads. Yet, while it is a solemn warning, which should fall in thunder tones on the ears of a careless world, it is a sure harbinger of redemption to the saint—a voice of consolation to the weary pilgrim, wafted on the breeze of heaven, from all parts of the earth, bringing the glad tidings, that just beyond the gathering storm, is the long desired, peaceful Kingdom of our Lord.

In the language of Bonar, we say:—"Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man; we long for the setting up of the righteous throne. Oh, what a world will this be, when man's *will* as well as man's *rule* shall be exchanged for Christ's rule and will; when God's "will shall be done on earth even as it is done in heaven!"

It is our joy to think that this kingdom is near; and that there are no centuries of sin and wrong still in reserve either for the Church or for the earth. Its *nearness* is our consolation. The hope that it will come, cheers us; but the thought that it is *coming soon* cheers us more. For both faith and hope are fed by the thought of *nearness.* We do not fret at delay, nor grow faint and disconsolate. Yet in some respects our feelings are not unlike those thus described by one of other days;

* * * "So tedious is this day,
As is the night before some festival
To an impatient child that hath new robes,
And may not wear them."

Our bridal robes are ready, and we long to put them on. Our priestly-royal raiment is also ready, and we desire to exchage for it these weeds of poverty, and shame, and widowhood. Yet 'in patience possess we our souls.'

We are on the daily look-out for a kingdom, lifting up our heads knowing that our redemption draweth nigh. It will not tarry. The signs of its approach are multiplying. The shadows are still passing and repassing along the grey cliffs, but their increasing rapidity of movement shows a momentous change at hand.—Kingdoms are still rising as well as falling, but the deep force of the vibrations—the brevity as well as the abrupt oscillation—betoken a crisis. At this crisis the world's movements are brought to a stand. Then touched by a Divine hand, they recommence. A better order of rule begins."

Again, in the language of Baxter:—"Hasten, O my Savior, the time of thy return; send forth thy angels, and let that dreadful, joyful trumpet sound; delay not, lest earth should grow like hell, and lest thy church by division be crumbled all to dust; delay not, lest the grave should boast of victory, and having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. O hasten that great resurrection day when thy command shall go forth and none shall disobey; when the sea and earth shall yield up their hostages, and all that sleep shall awake, and the dead in Christ shall first arise; when the seed that thou sowedst corruptible shall come forth incorruptible; and the graves that received but rottenness, and retained but dust, shall return thee glorious stars and suns. Return, O Lord, how long! O let thy kingdom come. Thy desolate Bride saith, Come! For thy Spirit within her saith, Come! The whole creation saith, Come, waiting to be delivered from the bondage of corruption. Thyself hath said, Surely I come. Amen; EVEN SO, COME, LORD JESUS."

Kind reader, our design in compiling this testimony is to call your serious attention to this subject of a coming world's caisis. Some great event is just at hand. Two hundred witnesses herein proclaim its imminence.

Do you *discern the signs of the times?* Do you know what this crisis is? And are you prepared for it? This is the question of questions. If it should be a long dark night of loathsome tyranny with bloody persecutions and faggot fires as some fear, are you ready for the martyr's cruel fate—for a martyr's crown? If it should be the battle of the great day of God Almighty, are you equipped for your work in the terrible strife? And do you know what will follow that awful battle? If it should be the temporal millennium and the conversion of the world as many fondly hope, are you prepared with a pure heart and clean hands to enter into the work of the Lord? And if it should be the new heavens and new earth—Paradise restored—are you sanctified by the blood of Christ and made by Him meet for a place therein? But if that mysterious crisis should bring from heaven in flaming fire the Son of God to judgment and to his kingdom as Adventists announce, are you ready to stand before Christ's solemn tribunal in that great day? Will you think of these things?

Are you a Christian? Do you search the Scriptures concerning these things?—Others have and think they can decide correctly on this coming crisis. Have you? And are you not mistaken about its nature? Think, look again. It *may* be the judgment. If so are you in the line of your duty? Prove your own self. Have you faith in Christ? Do you *love His appearing?* Do you *watch and pray always?* Have you done your duty to your family — to the church — to the world? Are you *clear from the blood of all men?* Can you not save one more of the unprepared—win one more sinner from everlasting burnings? Try. The Master cometh with the crowns. Let no one take yours.

Are you unconverted to Christ? What shall I say to you? Will it avail to say anything? Shall I succeed where others have so often failed? One more appeal, sinner. Wrath is coming. Jehovah says it. We who have watched every sign, think that wrath is nigh—very nigh. Do you know it is not nigh? O dare you trust yourself to meet your slighted Lord unsaved, and in your sins? What will He say to thee, poor soul? But perhaps you answer. He may not come yet and I will wait and see what this crisis is?—Alas, do not peril thy soul in such a risk! Do not thus insult thy Savior! Better be ready fifty years too soon than be one minute too late. Come to life's waters.—Come now, for thou hast no promise of a morrow. The last lingering notes of the silver trumpet of the Gospel are falling on thy ears. The woe-trumpet's dreadful blast, trembles on the lips of the Angel! Hasten to Christ, repent, believe, be saved. Be quick, for that day hasteth greatly!—Haste, sinner, haste! Hasten to thy only refuge! Tarry not lest thou be consumed. PREPARE TO MEET THY GOD!

For The Crisis.

The Use and Abuse of the Tongue.

BY PARKER TANDY.

The tongue, though a little member, boasteth great things. No one member of all the human frame has so much importance attached to it as the tongue. The Holy Scriptures take great notice of the tongue, and well they may; for it is the representative of the man. It is out of the abundance of the heart the mouth speaks. The tongue is the glory of the man, if he only make a right use of it.—Let us hear what King David says on this important subject.

"O Lord, thou hast turned for me my mourning into joy; thou hast put off my sackcloth, and girded me with gladness; (why?) to the end that my *glory* (that is, my tongue,) may sing praises to thee, and not be silent." Again, the sweet singer of Israel says:—"Awake, up my *glory,* awake, psaltery and harp." Again:—"O God, my heart is fixed; I will sing and give praise, even with my *glory.*"

The tongue was made, no doubt, especially to honor and glorify God; and when it answers this very important end, it is emphatically the *glory* of the man. But when a man perverts the use of his tongue by engaging in vain, wicked, and trifling conversation, such as jesting, blackguarding, tattling, lying, profaning the name of God, &c., his tongue has become his shame.

The tongue is said to be a fire. "Even so the tongue is a little member, and boasteth great things—Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; such is the tongue among our members (when left to loose reins,) that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.—For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly member, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, who are made in the similitude of God.—Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

The ancients had a curious fancy, that the hedge of the teeth was made close in order to repress evil speech. Agreeably to this, a French adage says, "That is a good set of teeth which keeps in the tongue."

Are there not tongues that work deceitfully, that had rather lie than to speak the honest truth, regardless of the consequences? God forbid that there should be any such *in all the Advent ranks.*

What does Inspiration say on this point? "Thy tongue deviseth mischief like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than righteousness. Thou lovest all devouring words, O thou deceitful tongue! God shall likewise destroy thee forever; He shall take thee away, and pluck thee out of thy dwelling place; and root thee out of the land of the living. The righteous also shall see, and fear, and shall laugh at him; and shall say, Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness." O my God! how many there are of this class!

There are no outward sins *so easily* committed as the sins of the tongue. So we may readily see the indispensable necessity of setting a double watch over our tongues. Many people say things in pure friendship, which are misrepresented by evil persons and turned to wrong account, and thus do much harm.

Others say things in jest, not meaning any harm, and it is taken in earnest, and made a bone of contention; many real friends have been severed in this way.—Much evil is done through envy, malice, jealousy and revenge. But a much better way is, to let our yea, be yea; and our nay be nay; for whatsoever is more than these cometh of evil.

How important to keep the tongue from evil, and the lips from guile. By a single word the fortune of many years may be ruined forever! By a single word the good name of a saint may be destroyed! By only *one single word* of the unruly member, originating from an evil heart, the soul may incur the penalty of death! What does Christ say about idle words? "O generation of vipers! how can ye being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of his heart bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things." "But I say unto you, *that every idle word that men shall speak, they shall give account thereof in the day of Judgment.*" "For by thy *words* thou shalt be *justified,* and by thy *words* thou shalt be *condemned!*" There are, probably, more offences given by an improper use of the tongue, than in any other way. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." But be assured, the man who does not bridle his tongue, is not a christian. For says the Apostle, "If any man among you, seemeth to be religious and bridleth not his tongue, this man's religion is vain." "Words that are fitly spoken, are like apples of gold, set in pictures of silver." But on the other hand, words that are improperly spoken, are like sharp arrows; or as Solomon says; "Like the piercing of a sword." "But the tongue of the wise is health." "Truth shall be established forever; but a lying tongue is but for a moment." "Deceit is in the heart of them that imagine evil; but to the counsellors of peace, there is joy."

A man may say, my tongue is my own, I will use it as I please. It is true that God has in great kindness given us a tongue; but he has not given us any liberty whatever to use it for unholy purposes. The wise man says; "Rejoice, O young man, in the days of thy youth; and let thy heart cheer thee, in the days of thy youth; but know thou, that for all these things, God will bring thee into judgment!" There is probably no gift in nature, that is calculated to confer a greater blessing on man, than that of the tongue, if it be only employed to the glory of God. And there is no natural gift that can bring a greater curse, than a tongue employed for evil purposes.

In conclusion permit me to say with the Poet,

"Let us resolve before the Lord;
Now will I watch my tongue,
Lest I let slip one sinful word,
And do my neighbor wrong.

And if I'm e'er constrained to stay
With men of lives profane,
I'll set a double watch that day,
Nor let my talk be vain.

I'll scarce allow my lips to speak
The pious thoughts I feel,
Lest scoffers should occasion take,
To mock my holy zeal.

Yet, if some proper hour appear,
I'll not be overawed,
But let the scoffing sinner hear,
That I can speak for God."

Yes, "Let every one, that knoweth the name of Christ, depart from iniquity;" and by well doing let us "Sanctify the Lord God in our hearts; that we may be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear."—Amen. PARKER TANDY.

GOSHEN, Sept. 18, 1855.

For The Crisis.

A Varied Reverie.

BY EDWIN BURNHAM.

Well, what a strange, confused, changing, varied, fading, groaning, sighing, dying, weeping, sorrowing, smiling, laughing, joyful, driving, listless, solemn, ridiculous, foolish, wise, good, bad, blessed, cursed, important and unimportant world this is! How peculiar was the beginning of it!—Angels waited, wondered, looked—all heaven was expecting—and the great "I Am" gave the fiat, and lo, instantly "it was done;" the Eternal One gave the commandment, and behold, "it stood fast!" Creation existed. One week passed, and heaven was garnished with its orbicular lamps, earth diversified with enchanting scenery, Paradise located in holy wisdom's chosen place, man walked abroad in the image of his God, animated nature all began to move, established order promised universal harmony, Jehovah was pleased, and approvingly pronounced His general benediction—"Behold, it is all very good!" Thousands of years have passed away.—What sights I see! what sounds I hear! Whence comes this loud, commingled cry of anguish? this groan of the dying? this wail of the bereaved? this sigh of the stricken? this complaint of the fallen? this prayer of the oppressed? this entreaty of the prisoner? this call of the needy? this lament of the broken-hearted? this sound of confused noise from the battle-field, rendered horribly sickening by general carnage, and garments "rolled in blood?" this fearfully blasphemous imprecation of the wicked, and piteous expostulation of the holy? O sin! what woe has followed, is following, and shall follow in thy train! Why were thy devastating flood-gates lifted? why did the Almighty permit thee? Hush, my presumptuous spirit—be quiet in the dust.—"Shall not the Judge of all the earth do right?"

"He knoweth the end from the beginning—Justice and judgment are the habitation of His throne—He giveth not account of any of his matters—Who by searching can find out God?"

The sun, moon and stars fill the heavens with beauty, and bless the earth with light and heat; the clouds distill refreshing showers to cheer the vales and plains; the breezes waft reviving influences from different points; the rivers roll in majestic grandeur to the mighty ocean; the seasons alternate in wonted harmony; animation teams through heaven, earth and sea, from invisible minuteness to amazing magnitude of organization; whirlwinds play; hurricanes rave; lightnings dance; thunders bellow; earthquakes jar; oceans roar; seas rage; floods overwhelm; fires devour; storms dismay; pestilences destroy; volcanoes overflow; startling phenomena affright; planets roll in their orbit; days, nights, times, seasons—earth, heaven, sea—creation—all declare Jehovah's work, and wisdom: "but lo these are but parts of His ways, and the thunder of His power who can understand?"

Whence this soft, melodious, cheerful enchanting song I hear? this celestial music divine? this harping of the cherubim? O heaven designs good for man! A Savior is born which is Christ the Lord. Go pay Him homage, shepherds—wise men—Angels! Sing, O ye heavens, and be joyful O earth! life, light and love come streaming from the gracious throne. Now man shall live. Lo Jesus dies—the sinner's hope! O my stupid soul, arise and praise thy God. O for such love to sing

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS. SATURDAY, OCTOBER 6, 1855. | VOLUME 2.—NUMBER 8.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - - -	$1,00
For a single copy 3 months, - - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel undes obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

A Voice of Warning from the Four Winds.

(Concluded.)

The *Pre-millennialist and Adventist* in solemn and stirring tones everywhere announces the swift approaching judgment and kingdom of God heralded by unmistaken signs and fearful inflictions of wrath on the anti-christian nations, and ushered in by the personal coming of the Son of Man, followed by His everlasting reign over the renovated world.

Macauley, the talented essayist and historian; a member of the British parliament, in 1831 thus wrote; "The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be othodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits, both of the Scottish and of the English church. Noblemen and members of parliament have written in defense of it—who expect, 'that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'" (Essays on the Jews, p. 668.)

Among English writers of this century who hold such views are Alexander Dallas, A. M., Dr. Joseph Wolffe, the converted Jew, Henry Melville, Dr. Alexander Keith, Edward Irving, Hon. T. Erskine, Mr. Burgh, Edward Monroe, Bishop Van Mildert, of Durham, Mr. Fry, Mr. Girdlestone, Mourant Brock, A. M., Ridley H. Herschell, pastor of a church of converted Jews in London, Hon. G. T. Noel, Mr. Hoare, William Hooper, Hugh Mc. Neil, A. M., Mr. Marsh, John Cox, Viscount Manderville, Mr. Hawtrey, William Rodgers, A. M., Joseph Tyso, William Dalton, the Maitlands, H. M. Villiers, Edward Auriol, William Pym, A. M., C. J. Goodhart, J. W. Brooks, Mr. Madden, Mr. Sirr, T. R. Birks, Mr. Begg, W. R. Freemantle, Thomas Hill, Edward Bickersteth, J. H. Stewart, Henry Woodward, A. M., Dr. George Croly, William Wogan, Esq., George Duke of Manchester, F. E. Paget, Mr. Lillingstone, Mr. Freree, Frederick Fysh, A. M., Matthew Habershon, Esq., T. P. Platt, Dr J. A. McCaul, Granville Penn, Dr. Hales, Edward Gillson, B. A., Mr. East, John B. Sumner Bishop of Chester, Charlotte Elizabeth, and Dr. Ebenezer Elliott, whose immense Apocalyptic Commentary which advocates pre-millennialism has, in its fourth edition, received the approval of Sir James Stephen, the two Bishops of Winchester and Calcutta, Sir Lancelott Shadwell vice chancellor of England, and the Archbishop of Canterbury.

In Scotland, George Gilfillan, Dr. Candlish, William Cunninghame, Esq., author of a score of works on prophecy, the lamented Dr. Chalmers, William Anderson, W. H. Hewitson, who with Dr. Kalley and Gonsalves, was missionary at Madeeia, James Scott, Andrew and Horatius Bonar, and Dr. John Cumming, the great pulpit orator and brilliant author at London.—The London Quarterly Journal of Prophecy, edited by the Bonars, and the Scottish National Church, both advocate the doctrine of Christ's speedy personal Advent.

On the Continent, Dr. Capadose, of Amsterdam, Hengstenburg the commentator, also Prof. L. Gaussen, of Geneva, with many others are pre-millennialists, as also the entire Christian body of Jansenists in Paris, and Molokaners in Russia.

Mourant Brock, of England, in a sermon on Glorification (see p. 11) says, "It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. I was lately told by one of our German missionaries that in Wirtemburg there is a Christian colony of several hundreds, one of the chief features of which is the looking for the second Advent. And a Christian minister from near the shores of the Caspian Sea has told me, that there is the same daily expectation among his nation. They constantly speak of it as 'the day of consolation.' In a little publication entitled 'The Millenium,' the writer says that he understands in America about three hundred ministers of the Word are thus preaching the Gospel of the kingdom; whilst in this country, he adds, about seven hundred of the Church of England are raising the same cry."

In the United States, Mr. William Miller, Dr. David Nelson, Elon Galusha, R. C. Shimeall, Edward Winthrop, A. M., Prof. N. N. Whiting, Elisha Putnam, Lorenzo Dow, Charles K. Imbrie, Thomas Wickes, Wm. King, of Utica, also Mr. Dickson, J. S. C. Abbott, A. B. Chapin, Edwin Burnham, Dr. Stephen W. Tyng, Dr. George Duffield, Henry Mooer, Dr. Thomas, D. Campbell, Josiah Litch, William Ramsay, Mr. Lillie, Henry D. Ward, Nathan Lord, president of Dartmouth College, Mr. Lord of Montpelier, John K. Lord, Mr. Lebagh, H. F. Hill, F. G. Brown, Charles Beecher, J. V. Himes, Bishop Chase, Prof. Weethee, Dr. R. Hutchinson, Bishop McIllvaine, Bishop Henshaw, George Storrs, Bishop Hopkins, and a host of others too numerous to mention, have all assisted in sounding this solemn cry, "Behold the Bridegroom cometh." Seven periodicals are devoted to this work, and the most noted of these, viz., David Lord's Theological and Literary Journal, is read by nearly five thousand clergymen, and many others, of the various Christian denominations in this country. And the language of every pre-millennialist is with Dr. Elliott that "our present position is but a *short distance* from the end of the now existing dispensation," or as David Lord says, "Christ is within a *brief period* to come from heaven in person!"

The foregoing is a thrilling, and all-important "warning from the four winds," to every son and daughter of Adam, to flee the last great and mighty storm which is now gathering over our heads. Yet, while it is a solemn warning, which should fall in thunder tones on the ears of a careless world, it is a sure harbinger of redemption to the saint—a voice of consolation to the weary pilgrim, wafted on the breeze of heaven, from all parts of the earth, bringing the glad tidings, that just beyond the gathering storm, is the long desired, peaceful Kingdom of our Lord.

In the language of Bonar, we say:—"Weary of man's rule, we long for God's. Sick at heart with this world's scenes of evil—man spoiling man; man enslaving man; man wounding man; man defrauding man; man treading upon man; we long for the setting up of the righteous throne. Oh, what a world will this be, when man's *will* as well as man's *rule* shall be exchanged for Christ's rule and will; when God's "will shall be done on earth even as it is done in heaven!"

It is our joy to think that this kingdom is near; and that there are no centuries of sin and wrong still in reserve either for the Church or for the earth. Its *nearness* is our consolation. The hope that it will come, cheers us; but the thought that it is *coming soon* cheers us more. For both faith and hope are fed by the thought of *nearness*. We do not fret at delay, nor grow faint and disconsolate. Yet in some respects our feelings are not unlike those thus described by one of other days;

> • • • "So tedious is this day,
> As is the night before some festival
> To an impatient child that hath new robes,
> And may not wear them."

Our bridal robes are ready, and we long to put them on. Our priestly-royal raiment is also ready, and we desire to exchange for it these weeds of poverty, and shame, and widowhood. Yet 'in patience possess we our souls.'

We are on the daily look-out for a kingdom, lifting up our heads knowing that our redemption draweth nigh. It will not tarry. The signs of its approach are multiplying. The shadows are still passing and repassing along the grey cliffs, but their increasing rapidity of movement shows a momentous change at hand.—Kingdoms are still rising as well as falling, but the deep force of the vibrations—the brevity as well as the abrupt oscillation—betoken a crisis. At this crisis the world's movements are brought to a stand. Then touched by a Divine hand, they recommence. A better order of rule begins."

Again, in the language of Baxter:—"Hasten, O my Savior, the time of thy return; send forth thy angels, and let that dreadful, joyful trumpet sound; delay not, lest earth should grow like hell, and lest thy church by division be crumbled all to dust; delay not, lest the grave should boast of victory, and having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. O hasten that great resurrection day when thy command shall go forth and none shall disobey; when the sea and earth shall yield up their hostages, and all that sleep shall awake, and the dead in Christ shall first arise; when the seed that thou sowedst corruptible shall come forth incorruptible; and the graves that received but rottenness, and retained but dust, shall return thee glorious stars and suns. Return, O Lord, how long! O let thy kingdom come. Thy desolate Bride saith, Come! For thy Spirit within her saith, Come! The whole creation saith, Come, waiting to be delivered from the bondage of corruption. Thyself hath said, Surely I come. Amen; EVEN SO, COME, LORD JESUS."

Kind reader, our design in compiling this testimony is to call your serious attention to this subject of a coming world's caisis. Some great event is just at hand. Two hundred witnesses herein proclaim its imminence.

Do you *discern the signs of the times?* Do you know what this crisis is? And are you prepared for it? This is the question of questions. If it should be a long dark night of loathsome tyranny with bloody persecutions and faggot fires as some fear, are you ready for the martyr's cruel fate—for a martyr's crown? If it should be the battle of the great day of God Almighty, are you equipped for your work in the terrible strife? And do you know what will follow that awful battle? If it should be the temporal millennium and the conversion of the world as many fondly hope, are you prepared with a pure heart and clean hands to enter into the work of the Lord? And if it should be the new heavens and new earth—Paradise restored—are you sanctified by the blood of Christ and made by Him meet for a place therein? But if that mysterious crisis should bring from heaven in flaming fire the Son of God to judgment and to his kingdom as Adventists announce, are you ready to stand before Christ's solemn tribunal in that great day? Will you think of these things?

Are you a Christian? Do you search the Scriptures concerning these things?—Others have and think they can decide correctly on this coming crisis. Have you? And are you not mistaken about its nature? Think, look again. It *may* be the judgment. If so are you in the line of your duty? Prove your own self. Have you faith in Christ? Do you *love His appearing?* Do you *watch and pray always?* Have you done your duty to your family—to the church—to the world? Are you *clear from the blood of all men?* Can you not save one more of the unprepared—win one more sinner from everlasting burnings? Try. The Master cometh with the crowns. Let no one take yours.

Are you unconverted to Christ? What shall I say to you? Will it avail to say anything? Shall I succeed where others have so often failed? One more appeal, sinner. Wrath is coming. Jehovah says it. We who have watched every sign, think that wrath is nigh—very nigh. Do you know it is not nigh? O dare you trust yourself to meet your slighted Lord unsaved, and in your sins? What will He say to thee, poor soul? But perhaps you answer. He may not come yet and I will wait and see what this crisis is?—Alas, do not peril thy soul in such a risk! Do not thus insult thy Savior! Better be ready fifty years too soon than be one minute too late. Come to life's waters.—Come now, for thou hast no promise of a morrow. The last lingering notes of the silver trumpet of the Gospel are falling on thy ears. The woe-trumpet's dreadful blast, trembles on the lips of the Angel! Hasten to Christ, repent, believe, be saved. Be quick, for that day hasteth greatly!—Haste, sinner, haste! Hasten to thy only refuge! Tarry not lest thou be consumed. PREPARE TO MEET THY GOD!

For The Crisis.

The Use and Abuse of the Tongue.

BY PARKER TANDY.

The tongue, though a little member, boasteth great things. No one member of all the human frame has so much importance attached to it as the tongue. The Holy Scriptures take great notice of the tongue, and well they may; for it is the representative of the man. It is out of the abundance of the heart the mouth speaks. The tongue is the glory of the man, if he only make a right use of it.—Let us hear what King David says on this important subject.

"O Lord, thou hast turned for me my mourning into joy; thou hast put off my sackcloth, and girded me with gladness; (why?) to the end that my *glory* (that is, my tongue,) may sing praises to thee, and not be silent." Again, the sweet singer of Israel says:—"Awake, up my *glory*, awake, psaltery and harp." Again:—"O God, my heart is fixed; I will sing and give praise, even with my *glory*."

The tongue was made, no doubt, especially to honor and glorify God; and when it answers this very important end, it is emphatically the *glory* of the man. But when a man perverts the use of his tongue by engaging in vain, wicked, and trifling conversation, such as jesting, blackguarding, tattling, lying, profaning the name of God, &c., his tongue has become his shame.

The tongue is said to be a fire. "Even so the tongue is a little member, and boasteth great things—Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; such is the tongue among our members (when left to loose reins,) that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.—For every kind of beasts, and of birds, and of serpents, and of things in the sea is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly member, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, who are made in the similitude of God.—Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

The ancients had a curious fancy, that the hedge of the teeth was made close in order to repress evil speech. Agreeably to this, a French adage says, "That is a good set of teeth which keeps in the tongue."

Are there not tongues that work deceitfully, that had rather lie than to speak the honest truth, regardless of the consequences? God forbid that there should be any such *in all the Advent ranks.*

What does Inspiration say on this point? "Thy tongue deviseth mischief like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than righteousness. Thou lovest all devouring words, O thou deceitful tongue! God shall likewise destroy thee forever; He shall take thee away, and pluck thee out of thy dwelling place; and root thee out of the land of the living. The righteous also shall see, and fear, and shall laugh at him; and shall say, Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness." O my God! how many there are of this class!

There are no outward sins *so easily* committed as the sins of the tongue. So we may readily see the indispensable necessity of setting a double watch over our tongues. Many people say things in pure friendship, which are misrepresented by evil persons and turned to wrong account, and thus do much harm.

Others say things in jest, not meaning any harm, and it is taken in earnest, and made a bone of contention; many real friends have been severed in this way.—Much evil is done through envy, malice, jealousy and revenge. But a much better way is, to let our yea, be yea; and our nay be nay; for whatsoever is more than these cometh of evil.

How important to keep the tongue from evil, and the lips from guile. By a single word the fortune of many years may be ruined forever! By a single word the good name of a saint may be destroyed! By only *one single word* of the unruly member, originating from an evil heart, the soul may incur the penalty of death! What does Christ say about idle words? "O generation of vipers! how can ye being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of his heart bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things." "But I say unto you, *that every idle word that men shall speak, they shall give account thereof in the day of Judgment.*" "For by thy *words* thou shalt be *justified*, and by thy *words* thou shalt be *condemned!*" There are, probably, more offences given by an improper use of the tongue, than in any other way. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." But be assured, the man who does not bridle his tongue, is not a christian. For says the Apostle, "If any man among you, seemeth to be religious and bridleth not his tongue, this man's religion is vain." "Words that are fitly spoken, are like apples of gold, set in pictures of silver." But on the other hand, words that are improperly spoken, are like sharp arrows; or as Solomon says; "Like the piercing of a sword." "But the tongue of the wise is health." "Truth shall be established forever; but a lying tongue is but for a moment." "Deceit is in the heart of them that imagine evil; but to the counsellors of peace, there is joy."

A man may say, my tongue is my own, I will use it as I please. It is true that God has in great kindness given us a tongue; but he has not given us any liberty whatever to use it for unholy purposes. The wise man says; "Rejoice, O young man, in the days of thy youth; and let thy heart cheer thee, in the days of thy youth; but know thou, that for all these things, God will bring thee into judgment!" There is probably no gift in nature, that is calculated to confer a greater blessing on man, than that of the tongue, if it be only employed to the glory of God. And there is no natural gift that can bring a greater curse, than a tongue employed for evil purposes.

In conclusion permit me to say with the Poet,

> "Let us resolve before the Lord;
> Now will I watch my tongue,
> Lest I let slip one sinful word,
> And do my neighbor wrong.
>
> And if I'm e'er constrained to stay
> With men of lives profane,
> I'll set a double watch that day,
> Nor let my talk be vain.
>
> I'll scarce allow my lips to speak
> The pious thoughts I feel,
> Lest scoffers should occasion take,
> To mock my holy zeal.
>
> Yet, if some proper hour appear,
> I'll not be overawed,
> But let the scoffing sinner hear,
> That I can speak for God."

Yes, "Let every one, that knoweth the name of Christ, depart from iniquity;" and by well doing let us "Sanctify the Lord God in our hearts; that we may be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear."—Amen. PARKER TANDY.

GOSHEN, Sept. 18, 1855.

For The Crisis.

A Varied Reverie.

BY EDWIN BURNHAM.

Well, what a strange, confused, changing, varied, fading, groaning, sighing, dying, weeping, sorrowing, smiling, laughing, joyful, driving, listless, solemn, ridiculous, foolish, wise, good, bad, blessed, cursed, important and unimportant world this is! How peculiar was the beginning of it!—Angels waited, wondered, looked—all heaven was expecting—and the great "I Am" gave the fiat, and lo, instantly "it was done;" the Eternal One gave the commandment, and behold, "it stood fast!" Creation existed. One week passed, and heaven was garnished with its orbicular lamps, earth diversified with enchanting scenery, Paradise located in holy wisdom's chosen place, man walked abroad in the image of his God, animated nature all began to move, established order promised universal harmony, Jehovah was pleased, and approvingly pronounced His general benediction—"Behold, it is all very good!" Thousands of years have passed away.—What sights I see! what sounds I hear! Whence comes this loud, commingled cry of anguish? this groan of the dying? this wail of the bereaved? this sigh of the stricken? this complaint of the fallen? this prayer of the oppressed? this entreaty of the prisoner? this call of the needy? this lament of the broken-hearted? this sound of confused noise from the battle-field, rendered horribly sickening by general carnage, and garments "rolled in blood?" this fearfully blasphemous imprecation of the wicked, and piteous expostulation of the holy? O sin! what woe has followed, is following, and shall follow in thy train! Why were thy devastating flood-gates lifted? why did the Almighty permit thee? Hush, my presumptuous spirit—be quiet in the dust.—"Shall not the Judge of all the earth do right?"

"He knoweth the end from the beginning—Justice and judgment are the habitation of His throne—He giveth not account of any of his matters—Who by searching can find out God?"

The sun, moon and stars fill the heavens with beauty, and bless the earth with light and heat; the clouds distill refreshing showers to cheer the vales and plains; the breezes waft reviving influences from different points; the rivers roll in majestic grandeur to the mighty ocean; the seasons alternate in wonted harmony; animation teams through heaven, earth and sea, from invisible minuteness to amazing magnitude of organization; whirlwinds play; hurricanes rave; lightnings dance; thunders bellow; earthquakes jar; oceans roar; seas rage; floods overwhelm; fires devour; storms dismay; pestilences destroy; volcanoes overflow; startling phenomena affright; planets roll in their orbit; days, nights, times, seasons—earth, heaven, sea—creation—all declare Jehovah's work, and wisdom: "but lo these are but parts of His ways, and the thunder of His power who can understand?"

Whence this soft, melodious, cheerful enchanting song I hear? this celestial music divine? this harping of the cherubim? O heaven designs good for man! A Savior is born which is Christ the Lord. Go pay Him homage, shepherds—wise men—Angels! Sing, O ye heavens, and be joyful O earth! life, light and love come streaming from the gracious throne. Now man shall live. Lo Jesus dies—the sinner's hope! O my [illegible] soul, arise and praise thy God. O for [illegible]

"let rocks and hills their lasting silence break." Let nature all adore.

Hark, hear that joyful shouting! how loud those peals of gladness! Is it the morn of Jubilee? Has it come at last?—Start from your heavy slumbers, ye patriarchs, prophets, wise men, and martyrs of our God! Now comes your glory, and your song. Gather, O gather, ye scattered, broken, mangled, bleeding, wasted, sighing, chosen family of the kingdom!—Now comes your rest. The dream of earth is finished. O daughter of Zion, divorce that long worn habit of sackcloth and ashes, and robe thee in eternal beauty. Thy King is come! Hail Him welcome to His throne! Come, heaven-invited guests, come to the marriage supper of the Lamb! How glorious the vision that spell-binds my soul! The adorable Redeemer rides, in flaming grandeur, the Apocalyptic war-horse, to drive asunder the opposing nations—thousands of thousands of seraphic attendants acclaim his triumphant march—uprising saints immortal pour unmeasured hallelujahs at his feet—the New Jerusalem reveals its shining ramparts—Creation sings again her primal song—the thrones of earth are not—the Son of David reigns—and Zion eternally is glad. Haste, Lord, to fill the whole earth with thy glory. Amen, and amen. EDWIN BURNHAM.

NEWBURYPORT, Sept., '55.

The World's Crisis.

LOWELL, OCT. 6, 1855.

Tracts.

We have now published entire the tract entitled, "A Voice of Warning from the four winds." Through mistake of the printer it was introduced as being written "for the Crisis," but it was printed by Br. W. Pratt, and may be obtained by applying to Eld. H. L. Hastings, Peace Dale, R. I. Price 5 cts single. $3,00 per hundred.

It is to be hoped our Brn. will enter with spirit and energy into the work of distributing tracts. Much light and instruction may thus be communicated to our fellow men at a trifling expense.

Those who were engaged in the anti-slavery enterprise, some years since, found it required the living voice of the Preacher to stir the masses, and create a sudden and powerful interest on the subject. But one convert made by deliberately poring over the subject in the closet, and weighing carefully the arguments pro and con, was worth more than ten that became interested by the thrilling appeals of an orator. Study and retirement is more favorable for the investigation of truth, than places of excitement. The institution of the ministry is the great instrumentality in the hands of God for the enlightenment and conversion of the sinner; but the press is a most able coadjutor in the work. Through this medium truth is presented not merely to be glanced at with the mind's eye, but scrutinized, analysed, weighed deliberately, and thus embraced or rejected as the balance of testimony may seem to require. When thus the judgment becomes convinced, and the mind settled, it is not afterward easily thrown from its balance.

In reprinting the tracts which have recently appeared in the columns of the Crisis, I have designed to supply the Readers with interesting matter, and also to enable them to form a just estimate of the value of the works; so that if they would do good they may furnish the same in the form of tracts. Let us all "labor while the day lasts; for soon the night cometh when no man can work."

For the Crisis.

Still a few more thoughts gathered from the Sacred Oracles on the subject of Sacrifice.

BY SR. B. MATHEWSON.

There is danger, of *even good men* who *usually* possess a sacrificing spirit, *sometimes* withholding more than is meet—thus it was with David, on one occasion of his numbering Israel. I am aware the idea has obtained very generally, that he sinned in numbering Israel. But is it not more probable that his sin consisted in not numbering them according to the law of God? that is, *offering a sacrifice* on the occasion. Ex. 30: 12. "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them."

It is apparent such sacrifice was binding according to the law of God; and this is expressly said to be, *to prevent any plague* among them. It is plain inference therefore that his crime was withholding what was due the Lord.

As soon as penitential emotions took possession of his heart, he evinced *positive determination* to make a sacrifice of that which cost him something—though king Araunah pressed him to accept the sacrifice as a present. David refused with ardor—saying, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver." 2 Sam. 24: 24. And thus the plague was stayed.

Another evidence he did not sin in barely numbering Israel is, that God had previously *commanded Moses to number* them—when they were in the wilderness of Sinai—again just prior to their entering the promised land, Num. 1: 1; and 19: 26, 63. Joshua, Jehoram and Solomon also numbered Israel apparently, to divine acceptance. David himself had a few years before numbered them with impunity. 2 Sam. 18: 1. I think this sufficient to prove he did not call down the *vengeance of heaven by numbering* them—but by withholding from God.

Would it not be well for us to inquire whether we have withholden any thing from God, when a cloud intercepts a free communion of our souls with Him?

Notwithstanding this little cloud of parsimony obscures some radiance that beams on the *generally* sacrificing character of this godly man—penitence soon produces a reaction on his mind similar to that of other good men that have been overtaken in a fault—like an obstruction thrown across the deep full river—hindering a momentary overflow, only to prepare a greater rush and deeper flow! A little dam of temptation could not long confine the deep benevolence of a soul like David's—contrition so deepened and widened his liberality for God—he immediately conceived the noble design of building Him a house—for which he receives the high encomium of Heaven. "And the Lord said unto David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart." 1 Kings 8: 18.

Yet on account of his being encompassed with wars, he was not by Jehovah deemed a proper man to build the house of God. 1 Kings 5: 3. But God appreciated his motive, and promised his noble design should be executed by his son!

It appears that David discarded the idea of dwelling in a permanent and spacious house, when the Ark of God dwelled within curtains! 2 Sam. 7: 2; and he immediately made preparations for building a house where the *beauty and glory* of the Lord might be manifest!—that His name might be glorified among those nations that worshiped other gods—when they saw His superior beauty and power manifested as it was within these spacious walls even to their eternal senses! Says David, "let Him be known among the heathen," &c.

When *time* and the *enemies of the Lord* had impaired this noble structure—these godly Kings of Judah—manifested their devotion to God and their spirit of sacrificing by repairing it; and indeed this duty was considered of so much importance, that no labor or sacrifice was considered too great. It also inspired the liveliest strains of devotion. "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem:" Ez. 6: 27. It appears to have been the most prominent work of those kings to repair and beautify the house of the Lord. It was the prerogative of the king to ordain pecuniary means—by desiring voluntary contributions from the people—the business of the Priests to oversee and cause this work to be accomplished. So we see all the family of God shared in this laborious sacrifice, 2 Kings chap. 12. And is it thus now? should the entire family of God be engaged *now* in making additions and repairs to this temple? The Apostle affirms that the Most High does not dwell now in temples made with hands! Let us inquire then what *is* the place of His rest? Does God now recognize a temple on the earth?

Paul answers this question in a number of places in language most conclusive; two or three will serve our purpose.—"Know ye not that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6: 16.

If we closely observe the teachings of the New Testament, we shall see God *now requires* the same spirit of sacrifice, and laborious effort on the part of His children to beautify, repair, and make such additions to His temple as they are capable of.

Inspiration has settled the question beyond controversy, that the children of God are *now* His temple, where He delights in manifesting the glorious graces of His Spirit!

The question *now* arises *how* are we to repair, beautify and make additions to this temple?

Ans. "As we have opportunity let us *do good* unto all men, especially unto them who are of the household of faith." Gal. 6: 10. By *doing good*, we understand the putting forth active exertion with the motive to benefit. By an adherence to the first clause of this text, we pave the way for making additions to God's temple! Who does not know, that kind words and acts have often been the first inducement to win the sinner from the natural forest to a voluntary hewing and squaring by God's instrument that is sharper than any two-edged sword? and thus prepared he is added to the house of God! The Captain of our salvation has commanded us to let our light shine *in such a manner* before men that they may behold our good works! How can we place our good works before their eyesight more effectually than by addressing them with kind words and in real acts of beneficence? Will not such deportment be likely to make them *feel* there is a divine excellency in the religion of Jesus Christ, cause them "to glorify our Father which is in heaven?"

It is a source of deep regret, that promising trees which would afford a beautiful addition to this temple, are suffered to remain in the natural forest by the shade, human nature has cast over that part of the building now standing as a light and sign to the world. I allude to the disagreeable and somewhat irritable manner of some professed Christians who seldom wear a pleasant aspect and cheerful mien! they manifest no real delight in the service of God; thereby causing youth and the inexperienced to imbibe false notions of Christianity, like the little lad, who did not wish to go to heaven if grandpa was going, fearing a continuation of that disagreeable fault-finding manner.

They manifest, (though unintentionally perhaps,) a spirit of ingratitude. We seldom hear them giving thanks—but instead, uttering a kind of complaint on account of lack of temporal or spiritual benefits—they constantly desire an addition to their stock, but seldom return to give glory to God! The Giver of all good will have a grateful acknowledgment of the blessings He confers on His children, or He will cease to bestow them. Let such commence immediately to offer the sacrifice of praise and thanksgiving for what they already enjoy, and perhaps, ere long, they may be compelled to bear a similar testimony to that of a sister sometime since, who stated in childlike simplicity "she did not *pray* as much as some for want of opportunity—the Lord was so bountiful, *it took her all the time to thank* the Lord for the mercies He bestowed on her." *A grateful spirit and sanctified good nature* then will not only *beautify* God's temple, but pave the way for additions. Every embellishment, or addition we make, will cost a sacrifice. There are different kinds of sacrifices mentioned in scripture—but sacrifice always implies cost! either mental or physical. The fruit of our lips is recognized as a sacrifice, Heb. 13: 15; Hosea 19: 2; and many can attest the truth of its being a costly one, especially when they first commenced witnessing for God and His truth before their fellow men! This is a very important sacrifice, and one that conduces much to the beauty and glory of the house of God. Whoever therefore withholds this sacrifice, is highly culpable and must expect the *blight and mildew* of heaven upon themselves, because in thus doing they rob God. I think I have shown in a previous article the necessity of every one sacrificing something for God. In the light of scripture our salvation makes it necessary thus to do. Look where we will and we find those who sacrifice little or nothing for God and His cause, know but little or nothing of His grace! Therefore heads of families should properly instruct each member in this important duty, and render each capable of doing something for God. Let the first capabilities of childlike inocence be made to understand this essential duty!

Will not a recollection of the poor widow—the favorable reception of her farthing—the enconiums passed on her sacrificing conduct by the Master—forbid our excusing ourselves with a plea of inability?—Is it not a mistaken idea of kindness and benevolence for religious teachers to say, A and B should do *nothing*? they are not able, &c. Did Christ or His Apostles do thus? Does the Bible contain a rebuke, caution, or example relative to the poor being excused from sacrificing to God? I have never found anything of the kind in the law or Gospel. But the *law, Gospel, and common sense* teach us to give according to our ability. Acts 11: 29.—Where one has only a cup of cold water, a box of costly perfumery is not exacted or expected, of course. Says Paul:—"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."—2 Cor. 8: 12. Does Paul in giving a standing order for Church contributions excuse the poor? Nay, he says, "Let every one of you lay by," &c. 1 Cor. 16: 1. Has there not been a mistake among Christian Churches in not rightly appreciating the sacrifice of the poor?—Jesus set us the example of estimating a farthing highly when given by the poor with the real spirit of sacrifice! Let every one, old and young, rich and poor, be encouraged to make a sacrifice of such things as they have, for God, for the lasting benefit it will confer on their own souls. Is it not obvious that THAT in which we take an active part will be more *indelibly* written on the memory, and excite a livelier interest in the subject? We have understood ere this, the commandment to do good unto all, but especially goodness is required towards those who are of the household of faith. This is understood to imply repairing and beautifying the Holy Edifice, or Church of God.

Let us for a moment consider the *kind* of ornaments that grace this temple.—Paul mentions nine in one catalogue, (Gal. 5: 22, 23,) which are of importance, viz., Love, joy, peace, long-suffering, Gentleness, goodness, faith, meekness and temperance.

Let us look with care into the Gospel mirror, and see whether *all* these are in their place. If not, let us interest ourselves immediately to see how many we can replace, both upon ourselves, and that part of the building contiguous to ourselves, and finally, as far as we can possibly have an influence.

Love is the first ornament mentioned by the Apostle, and should ever occupy a conspicuous place. It will operate like an inventive genius—imparting skill and method in arranging these ornaments. I witnessed a circumstance a short time since, proving the utility of love where there was a lack of knowledge. A young mother, possessing very little knowledge of medicine or physiology, saw her dear child apparently near its dissolution. I was pleased and instructed to see her *love* give such an impetus to her small stock of knowledge as to make the little sufferer comparatively comfortable, and finally result in his recovery. *Love* should always be the motive power of the Christain. It is altogether the safest propelling power—we should let it actuate our every endeavor in repairing and decorating the Temple with the brilliant graces of the Spirit.

When the Gospel mirror discovers a lack of these precious gems on a part of the house not occupied by ourselves, we should be careful to abide by the golden rule of our Master. E. g., should we see one lack patience, let us approach him with that faithful tenderness we should desire if in his stead. This may be a costly sacrifice, but must not be omitted unless we expect the Bridegroom to consider us a detractor of His beauty, for which He is very jealous. It should be a ravishing thought with those who are incapable of building, that they are capable of ornamenting so grand an edifice as the Temple of God!! It would appear impossible that we should become so poor as not to be able to serve in this employment.

I am aware these jewels may have a kind of latent existence which calls for the most faithful burnishing! For the modus operandi of this work, I would refer to 2d Pet. 1: 13, and 3: 1, that is, putting each other in remembrance of the necessity of having all these ornaments glisten resplendently! Beloved Pilgrims, who will be the most active in this part of the work so necessary to the glory of God's house? I entreat you, never indulge a temptation to withhold this sacrifice—the Master calls for it—the Spirit and Bride call for it—do not then withhold it as you value the glory of God's house! *Expedition* in this work is very necessary, for the great examination day is just upon us—when every part of the building will pass the closest scrutiny of the Judge—then every man's work will be made manifest.

Yours in the hope of the Gospel,
B. MATHEWSON.

NEW HARTFORD, CT., Sept. 27, 1855.

For The Crisis.

Letter from Br. J. W. Crabtree.

BOSTON, Sept. 28, 1855.

Br. Merriam:—I value the Crisis much. It has been a source of comfort and intelligence to me. I am satisfied that it is one of God's heralds to this lost world, and also a vehicle of comfort and edification to the Brn scattered abroad, who yet wait for their Lord. And I pray God it may continue until our absent Lord shall come.

I am glad in God to see the spirit of union its writers have manifested in the last two numbers; for where there is union, there is love and strength. I love the truth as it is in Christ, but I must say I do not love contention when it makes division; for there is no division in the body of Christ. Neither do I love to see contention upon doctrinal points, and the love and fellowship of the Gospel left out. I think that in all cases where our Lord preached the words of truth, and His message was not received, He left them and removed to another city; and upon one occasion He could not do many mighty works on account of their unbelief. His directions to His disciples were that when their peace did not abide, they should leave their instruction and testimony, and remove to another city. And are not these directions binding in relation to those who bear the present truths of the Lord's speedy coming? We can only do our duty and the will of God, and leave the results with Him; for we know that Paul may plant, and Apollos water, but God gives the increase. And we may be comforted with the promise of our Lord, that those that labor shall receive wages, even eternal life in that kingdom where sighing and sorrow shall have fled away—where death shall never enter—where God's people shall be at rest from their labors and trials. Then shall the sleeping millions arise and sing, "O death! where is thy sting? O grave! where is thy victory?" The weary pilgrim sighs, "O come!" and many a sad heart would gladly join with God's servant upon the isle, and exclaim, "even so, come, Lord Jesus. Amen."

In this time of trial all we can do is to hope on—pray on—and fill up these moments to the glory of God. Let us serve Him with a pure motive, and a true heart, and when He who is to come shall appear, He will save us with an eternal salvation. But let us patiently wait till deliverance comes.

J. W. CRABTREE.

For The Crisis.

"A word to Women—Cause of disobedient Children."

In a late number of the Crisis, we find an article with the above caption referring to the irreverence and disobedience of children.

That this is the case we are very far from attempting to deny, but the cause to which the writer attributes it, viz. the conduct of mothers, is matter of question.

In the first place, man claims to be master of his own household from the authority of God's word. He requires of his wife and children, reverence and obedience. Here we wish to inquire if there is no duty enjoined on man? Is there no responsibility resting on him? Is he under no obligation to his wife and children? As a husband, is he not to respect his wife as the weaker vessel? and as such to aid her in whatever she has need, especially in the discipline of his children? Or, has the custom of leaving women to take care of themselves and families become so prevalant, that men are exempt from any care or concern about them? Do the Scriptures no longer require that man should render to his wife due benevolence, and love her as Christ loved the Church and gave himself for it, that he might present it to himself a glorious Church? I ask, where is the husband treating his wife with due respect, ruling well his house, that is not reverenced and obeyed as is fit in the Lord? It is very natural for children to treat their Mother as the Father does his Wife. Is the Church under obligations to reverence and obey Christ? And for what? Because He first loved her, and gave himself for her that He might present her spotless to himself, that her beauty and glory might be manifest; and she be to Him a crown.—And does she not live under His influence? and is she not nourished and cherished by it? And is there not a union existing between Christ and the Church that should characterize the efforts of parents, especially in the education of their children? If this were the case, and Fathers ruled *well* their own household, all might be benefited by their example; and we trust the state of society would be exceedingly improved; and Mothers be saved from the stigma of being the principal cause of the alarming state of society; and have less reason to "fret and scold," as the writer observes, which does no good. How many feeble women are left all day without any one to help them to care for the little ones, or aid in other important duties; and this almost from year to year. Their strength is overtaxed; they have but little or no time for the intellectual culture of their children; hence the unfavorable state of society, which without some remedy must grow worse and worse. H. O.

For The Crisis.

Letter from Sr. M. A. Cotton.

PITTSFIELD, Mass., Oct. 1st, '55.

Dear Br. Merriam:—I have felt impressed for a few days to write a letter for the Crisis, and have prayed for wisdom to guide me. If the Lord would have me write, it will feed some one; and if not, I have no desire to. I never felt so exceedingly small as I have of late.—The more I see of the world, its pride, vanity, its professed wisdom; the more I seek to be guided by that wisdom which comes from above—to have my mind adorned with Paul's ornaments, instead of the accomplishments of the fashionable. Those only are truly wise who fear the Lord. Men seek the wisdom of this world, to obtain honor of men. But christians seek the wisdom of God, and consequently obtain the honor of God.

Where are we in this world's history? Oh, where are we? Just upon the verge of time! When I see men contending for worldly honors, my heart yearns after them; for I see what is coming—God have mercy!

Oh my Brn. and Srs., *do* be faithful a little longer—hold up your heads—fear not the frowns of an ungodly world but pity them—pray for them—Although they think you fools, take it all joyfully, remembering you are no better than your Master. Read over occasionally His sufferings. And if you have not the privilege of meeting with those of like *precious faith, read yonr Master's sermon.* Strive to follow His example, obey His commandments; and soon, oh soon, you will be gathered into that blissful, peaceful kingdom, to go no more out forever.

Your Sr. seeking for immortality in Christ. MARION A. COTTON.

For the Crisis.

Letter from Sr. S. J. Ingraham.

LOWELL, Sept. 25, 1855.

A few weeks since I was called in Providence to visit my Father who was then lying very ill. With a disconsolate heart I returned home; for I feared the disease would prove fatal. Alas, my fears were soon realized, and my beloved Father now slumbers in the dust. I am deeply afflicted, but trust I feel a childlike submission to my Heavenly Father's will.

How many hours, seated by my Father's side, have I spent in reading the Crisis: but those seasons are passed away never to return.

Should this letter meet the eye of my Brothers and Sisters, let me say to them, exhibit the same kindness to others as did our dear Father to us, and all around. Love the Lord; keep His commandments; be not ashamed of the words of Jesus; but bear the cross, that when He comes, you may "have right to the tree of life, and may enter in through the gates into the city. God grant that we may be an unbroken family in the Kingdom of heaven.

I desire the prayers of the Church that this affliction may work for my good by driving me to the throne of grace. I am resolved to strive with all my powers to gain that heavenly land where

"Sickness and sorrow, pain and death,
Are felt and feared no more."

Brn. and Srs., be of good cheer; "our God will come," and at the appointed time we shall realize the consummation of the blessed Hope. Let us all be in readiness for the joyful event.

"Give joy or grief, give ease or pain,
Take health or friends away,
But let me find them all again,
In that Eternal Day."

S. J. INGRAHAM.

CHRIST IS MINE. A gentleman took a friend to the roof of his house to show him the extent of his possessions. Waving his hand about, "There," said he, "is my estate." Pointing to a great distance on one side, "Do you see that farm?—Well, that is mine." Pointing again to the other side, "Do you see that house? That also belongs to me." In turn, his friend asked, "Do you see that little village out yonder? Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" Why she can say, CHRIST IS MINE."

Selected for The Crisis.

The Blind Girl.

"Shall I see in heaven?" said a fair blind girl;
"Will the streets of gold, and the gates of pearl,
Be unfolded there to my wonderng sight?
Will my home in heaven, dear mother, be light?

Shall I see in heaven? will my Savior's face
Meet my unveiled eyes in that glorious place?
And the shining ones with their harps of gold,
The ransomed of earth, shall I there behold?

Shall I see in heaven? will my mother there
Be known by her child in that world so fair?
Amid the bright forms of the countless blest,
Shall I see you, dear mother, and know you the best?"

"O yes, darling child, no dimness of sight
O'ercloudeth the eye in that land of light;
The darkness of earth will have vanished away,
There shineth forever the brightness of day."

Selected For The World's Crisis.

Family Worship.

What can be more beautifully appropriate than the worship of God in families?

Here is a little company of human beings joined together in the most intimate connection—dwelling under one roof, fed at one table, supplied with the necessaries of life from sources of income that are common to them all, feeling themselves to have altogether common interests, common wants, and common exposures. It is granted that they all ought to worship God; is it not appropriate that they should worship Him together? Each of them ought to thank God for his daily food, and daily to ask God for the needed supply.—But the family take their food together.—It is supplied from a common store, and spread upon a common table, and the daily gatherings around that table are the recognized symbol of their close intimacy. Is there any other scene which ought to be sanctified with prayer, if not that where a family most frequently look in each other's faces—where the responsible providers distribute the liberal provision—where parental love lavishes itself upon its objects—and where the children not only have their bodies nurtured, but their minds and manners cultivated?

A prayerless family meal is a most unchristian, a most ungodly thing, and seldom does that graceless spirit whose plainest name is *fashion*, show her impiety more planly than when, at a social entertainment, she whispers that, as the family table would be too narrow for so numerous a company, so the family custom of giving thanks at table is too homely for so splendid an occasion: just as if the larger and costlier provision did not need the divine blessing, and did not call for thanks, as much as the ordinary meal; and just as if an unblest meal, partaken by a numerous company scattered through the ample spaces of a parlor, were any more Christian than the same thing at an ordinary table.

Nor is it only at table that families should worship. Sheltered by one roof, the family have laid them down in peace and slept, and awoke in safety, because the Lord hath sustained them. Coming from their several chambers, they meet and exchange their affectionate salutations, glad to feel, "*We are all here.*" It is a common protection they have shared. They have *together* been kept from the assassin, from the fire, from "the pestilence that walketh in darkness." Should not they kneel together, and give thanks to their heavenly Guardian? They are going forth too to duties, and to dangers, and they need a common guidance; shall they not ask it together? And at the close of the day, have they not equal reasons for united prayer and thanksgiving? They have all been led and kept by one Providence, and they all need to commit themselves to one divine Guardian. On both occasions it is appropriate, besides the prayer, to read the divine word together, and to unite, if they are able, in sacred song.

There will of course be mornings when all have not come from their chambers in the glow and the joy of health; there will be evenings when the family will sadly gather, returning from a new grave. Thenceforth, at the table and at the fireside, there will be "one vacant chair."—All families must have these days of sorrow. To whom shall they tell it? On whose friendly strength shall they lay it? There is no such other place for a bereaved family to soothe and comfort themselves as their family altar. Is it the father that is gone? Nowhere else will they find such comfort as kneeling, in their tears, at the family altar, and pouring out their prayers from their broken hearts, through the channel perhaps of a feebler and softer voice than that to whose manly tones they were accustomed.

Or has one of the little ones been taken? The table must henceforth lack the light of his happy face—the house will no more ring to his merry laugh; but there is no sweeter memory, when you see the white hands laid together on the still breast, than that you had seen them folded on the edge of the table at the giving of thanks, or on the chair by your side at the daily worship.

In joy and sorrow, amid all the varieties of domestic experience, they who live together may most appropriately and beneficially worship together.

Baxter's Estimate of Affliction.—Richard Baxter prosecuted his manifold labors as an author and preacher, under the constant embarrassment of bodily weakness and disease. His comment upon the case of the man whom the Savior healed at the pool of Bethesda, is not less affecting than singular.

"How great a mercy was it, to live thirty eight years under God's wholesome discipline. O my God, I thank thee for the like discipline of fifty-eight years; how safe a life is this, in comparison with full prosperity and pleasure!"

PARTICULAR NOTICE.

☞ In regard to the finances of the Wilbraham Camp Meeting, I have received a collection of about $2,40, from New Britain, and one more dollar pledged. I have sold $3,00 worth of knives given by Br. Grant; and have taken a counterfeit three dollar bill. About $25,00 deficit still remains, and if my Advent Brn. do not feel it their duty to help me out of this difficulty, I shall have to bear it. I thought I had enough to bear at the meeting. Every one knows that prudence and economy were used to reduce the expenses of that meeting to about $70. The lack was on the boarding tent: from the whole number of boarders there were between 50 and 60 free ones, there being 44 preachers, some of whom had families. On Saturday and Sunday it was rainy, and hundreds were prevented from coming, or we should have taken up much more in our collections.

Now the shortest way would be for the ministering Brn. to make the statement to their several congregations, and take up a collection. In this way the burden would not be felt. But if the Brn. who are well off do not feel willing to help me out of this trouble, just keep still as you have done, and you will not be troubled with another notice of the kind, if I do not get a dollar more.

Hiram Munger.

Chicopee Falls, Oct. 1st, 1855.

NOTICE.

☞ PLEASE ATTEND TO THIS. All persons owing for the Hymn Book, will please send the amount as soon as they can; and let it be done at once. The bill for paper, also the printer's and binder's bills, must be paid. Besides, I owe one hundred dollars, borrowed money, invested in the above work.

Will friends help me at once?

My P. O. address for two weeks, if spared, will be in the care of H. W. Pray, 201, Hight St., Providence, R. I.

S. S. Brewer.

The Journal of Commerce of yesterday contains a letter from the Mayor of Norfolk, written on Sept. 18, from which the following is an extract:—

"Our friends, who had means, have all left us, and forgotten us in our deep distress, but God has raised up friends for us abroad; the good Samaritans from abroad have looked piteously upon us, and have placed at the disposal of the Howard Association more than $100,000 up to this time, and have thereby saved us from a great deal of suffering; without this aid we must have perished. The expenses of the Association must have been very great; averaging $2,500 or $3,000 a day. The need of the Association has not ceased, and cannot till the disease ceases. We had hoped that the fever for the last few days was on the decrease; but our hopes are gone. The disease is raging with equal violence as heretofore; not at the hospitals, for no one will go there, unless some stranger who has no home. But the suffering and misery in private houses is beyond description.

We have no papers published among us.—Both editors of the Beacon, Cunningham and Gateswood, dead. All hands at the Herald and Argus Offices, also News and Courier, down sick. Several of our valuable people have lately died. Wm. D. Delany, Esq., our late worthy and estimable Mayor, breathed his last this morning. Between now and frost, a space of 60 days at least, unless a kind Providence should interpose and arrest the disease, I fear that the greater part of the remaining population, about 5000, will be swept off

Norfolk is the most complete wreck you ever saw, or could imagine. 2000 or 2500 of the population have been swept off, and while the obscene and profligate that filled our lanes and alleys, have been removed like Autumn leaves, the very stamina and bone of our society, the mechanics, merchants, physicians, lawyers, ministers, all are gone. And still they fall."

The Fever. New Orleans, Sept. 26. There were 43 deaths at Vicksburg during the week ending yesterday, out of 170 cases. At Canton there are many deaths daily, and at many other points on the river the fever is raging with more or less violence.

☞ A fearful accident occured at Albany on Sunday, 23d. A bridge leading from State st. to a pier in the river while a hundred persons were upon it, on the occasion of a fire, suddenly fell and the crowd were thrown 20 feet into the water, or upon some logs, &c., together with the ruins of the bridge. A few persons were injured, but none seriously. A bridge in the same place fell fifteen years ago, and no less than twenty lives were lost. [Boston Transcript.

How Long the War has Lasted. The war in Europe is already two years old. The Russian ambassador left Constantinople on the 22d of May, 1853, and on the 14th of June the English and French fleets received orders to anchor in Besika bay. On the 26th of June, the emperor of Russia ordered his army to occupy the principalities. On the 14th of September two French and English war steamers, from the fleet at Besika bay, went to Constantinople.—On the 27th the Porte declared war against Russia and invited the English and French fleets to Constantinople. On the 2d of November the emperor of Russia declared war against Turkey. The French declaration of war was made on the month of March, 1853.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE AMERICA.

On Saturday, the 8th inst., being a twelve month since the landing in the Crimea, and 316 days since the opening of the siege, the allied batteries made a final and victorious assault on the Malakoff Tower. The assault was preceded by a terrific bombardment, and a dispatch from Gortschakoff, permitted to transpire at Berlin, says:—"Our works suffered much. Precisely at noon of the 8th the whole disposable force of the besieging armies moved forward in a fourfold attack. The extreme right of the French attack was directed against the Little Redan, which they carried, but had to abandon from a fierce charge of the Russians. The second and principal assault of the French was against the Malakoff, which, after six repulses, they carried by storm, and decided the fate of the day. A third attack, made by the British against the Great Redan, completely failed,—for although they succeeded in gaining a temporary possession of the salient angle of the works, they were speedily driven back, and the British loss is numbered at 2000 killed and wounded. The fourth portion of the assault was made by the French, under Gen. Desalles, against the Central Battery, but they also failed."

The other events of the siege are embraced in the following official despatches:—

Capture of the Malakoff. Crimea, Sep. 8—11 P. M. [From Gen. Simpson.] The allied forces attacked the defences of Sebastopol this day, at 12 o'clock. The assault on the Malakoff has been successful, and the work is in possession of the French. The attack of the English against the Redan did not succeed.

Six hundred and fifty soldiers and twenty seven officers were taken prisoners in the Malakoff.

Evacuation of the Southern Side [Report from Gen. Simpson.] Sebastopol is in possession of the allies. The enemy during the night and this morning evacuated the south side, exploding their magazines and setting fire to the whole of the town. All the men of-war were burnt during the night, with the exception of three steamers, which are plying about the harbor, and the bridge communicating with the north side is broken down. Our casualties are great. During the night the Russians have sunk the remaining line-of-battle ships in Sebastopol harbor.

Branchier Redoubt, Sept 9—3 A M.—[From Gen. Pellissier.] Karabelnaia and the south of Sebastopol no longer exist. The enemy, perceiving our solid occupation of the Malakoff, decided upon evacuating the place, after having destroyed and blown up by mines nearly all the defences. Having passed the night with most of my troops, I can assure you that everything in the Karabelnaia is blown up, and from what I could see the same must be the case in our left line of attack.

Crimea, Sept. 10—11 P. M. (Subsequent from Gen. Pelissier.) I inspected to-day Sebastopol, and its lines of defence. The mind cannot form an exact picture of our victory, the full extent of which can only be understood by an inspection of the place itself. The multiplicity of the works of defence, and the material means applied thereto, exceed by far anything hitherto seen in the history of war.

The London Post says:—The English loss in the assault on the Redan was 500 to 600 killed and 1400 wounded, including 141 officers.

The Paris Moniteur says:—To the morning of the 11th 4500 were wounded, including 240 officers, who had gone to the ambulances. Dead not ascertained, but probably short of 2000.

The Paris correspondent of the London Times writes that five French generals were killed, besides ten superior officers. It is also affirmed that Generals McMahon and Trocheau had died of wounds, and that Gen. Bosquet was either killed or wounded.

Gen. Pelissier is created a Marshal of France.

France and England. Paris was illuminated on account of the news from Sebastopol.

A grand national Te Deum was celebrated by the Emperor at the Church of Notre Dame.

Queen Victoria sends an address of thanks to her army, and directs Gen. Simpson to congratulate Marshal Pelissier on his brave victory.

Throughout France and England the rejoicing is immense.

Armistice and Capitulation. Paris correspondence says:—Gen Pelissier telegraphed for instructions in case Gortschakoff should ask to capitulate, and the reply reported is that the Russians must surrender at discretion, lay down their arms, and give up all the fortified places in the Crimea, including Odessa, with all the munitions of war, and without doing any previous damage thereto. But Gortschakoff has not yet asked for terms.

France. An attempt was made on the Emperor, by a man named Belleonani, who fired two pistols at a carriage supposed to contain the Emperor, but only contained some of the ladies in waiting on the Empress. The attempt was made at the door of the Italian Opera. The assassin was arrested, and being considered insane, was sent to an asylum.

Russia. The telegraph from St. Petersburg says the Czar intends leaving on the 13th for Moscow and Warsaw, attended by Count Nesselrode, and it is thought will arrange an interview with the King of Prussia.

The allies are still supposed to be meditating an attack on Revel.

There is no news from Asia. The Russians interrupt communications.

Latest by Telegraph from London to the Agent of the Associated Press. London 11 A M. Paris correspondence says it is reported that 25,000 men have embarked at Balaklava for the north of Sebastopol; also that the Russians are in full retreat towards Perekop.

The Paris Debats has an editorial, discussing whether Sebastopol is tenable by the allies while the Russians are masters of all the forts on the north side, and fronting the sea. The Debats asserts that it is quite tenable, the possession of ports Cherzourg and Balaklava superseding the necessity of entering the harbor.

The Baltic. A despatch from Dantzic of the 14th, says;—"The blockade ships are expected to be ordered home on Monday next.

London. 11 A. M. It is rumored at the clubs to day that the allies found 1200 guns within the lines of Sebastopol, also that the Russians were falling back on Backschairi, but French rumors say that Gortschakoff will certainly hold the north side to the last extremity. Also, that the allied Admirals have sent a despatch saying it is not expedient to enter the harbor of Sebastopol until Fort Constantine is silenced. Probably the allies would attack.

The War in the East. The spectacle presented by this bloody conflict, in proportion as it proceeds, becomes more and more sad and revolting. It has been said that as the ages roll on, as mankind become more and more civilised, war is gradually divested of its horrors, and that even the invention of new and more destructive engines of death has the effect of making the actual carnage less. The history of events in the Crimea for the last year, unfortunately for those who take this view, does not show that war has become less wasteful of human life, or that men have become more reluctant to pursue war to its bloodiest extremities. A long interval of peace had led those who hoped well for the human race to imagine that the day of such conflicts as devastated Europe in the early years of the present century would never return. The instinct of brutal ferocity, it was thought, had been weeded out of the human heart, at least to such a degree that the peacefully-disposed would always be able to hold in check the fiercer spirits who panted for war. The events of the last year have broken up this delusion. All the horrors of the time when wars were prosecuted for ends of conquest have come back upon us. Man is still, in spite of the boasts of civilization, a beast of prey. At Sebastopol, tigers and wolves have been springing at each others throats, and tearing each other in pieces. They are just so far tamed as to obey their keepers who hold them in leashes, and lead them up to the horrid combat.—[New York Evening Post.

Spain and the Pope. There has been no little fault found with some persons in this country, for asserting that the Roman Church and Pontiff meddled with Governments and politics in other countries.

Any reader can judge of this matter for himself, after perusing the following

The Spanish Ministry has lately published an important exposition addressed to the Queen, of the relations subsisting between Spain and the Romish government, together with the correspondence which has been carried on between the two governments since December last. The exposition begins with the remark, that the allocution of the Pope, in the secret consistory of the 26th of July, with respect to the ecclesiastical affairs of Spain, obliges the government to manifest to the nation, on whose side have been prudence and moderation, and on whose side aggression.

The Ministers say:

Your Majesty's Government desires that even the confidential charges and instructions (documents which it is not customary to publish) should see the public light on this solemn occasion.

Its impartiality will thus be notorious, and the admonition of His Holiness, unjust in its substance and violent in its form, will receive the most complete reply.

The Government does not recognize, as no independent Government has ever recognized, the right which the Holy See seeks to arrogate to itself of declaring null the laws made by your Majesty with the consent of the Cortes; of appreciating falsely the state of our country, establishing a sort of divorce between your Majesty and the nation and the Government; or of placing in doubt the legitimacy of the acquisitions of the estates which were ecclesiastical, alienated in virtue of civil laws to which the Holy See itself had already given its assent and approbation.

What are the Sound Dues? As these dues may possibly give rise to a serious dispute between the United States and Denmark, it will be interesting to know what they are. The "Sound" is a narrow strait lying between the Island of Zetland, belonging to the Danes, and the Swedish coast, and gives entrance to the Baltic sea. The fortress of Cronburg Castle commands the passage, and extracts a payment from all vessels entering the Baltic; the ships of Denmark herself have to pay, as well as foreign tonnage. The origin of this exaction is, that in ancient times Denmark undertook to build and sustain certain light-houses along the coast, for which the Hansetowns agreed to pay toll.

England, France Holland and Sweden pay a duty of one per cent. on every cargo entering the Baltic. Other countries, including the United States, pay one and a quarter per cent.; even Danish ships are taxed to this rate. In the year 1826, a treaty recognizing this duty was concluded between the United States and Denmark. This treaty, however, according to one of its stipulations, may be dissolved by either of the parties, provided they give one year's notice of their intention.

During the Presidency of John Tyler, our Government determined to put a forcible end to the imposition. Mr. Upshur, then Secretary of State, fitted out a fleet of merchantmen and vessels of war, under Commodore Stewart, which he designed should force its way into the Baltic, and thus at once rid the United States of the Sound duties. Mr. Upshur's sudden death, however, by the explosision of a cannon, just as the fleet was ready to start, delayed the exhibition, and it was finally abandoned. Other attempts were made to abolish this tax. While Denmark was at war with Schles-wig-Holstein, Mr. Flenniken, the United States Minister, offered on the part of his government to pay Denmark $250,000 for a ten years' suspension of the dues; his death prevented the proposal coming to a head.

Finally, on the 12th of April last, the United States notified the Danish Government of their intention to cease paying the Sound duties, and the stipulation of the treaty will accordingly expire next spring. Should no amicable arrangement of the question be arrived at in the meanwhile, we may then expect to see our vessels passing the Sound under warlike convoy. A serious conflict will then most possibly arise.

The Danes are much alarmed upon this subject, and fear the United States will seize upon their West India possessions, the Islands of St. Thomas and St. Croix. They are believed to be soliciting the good offices of the French Government.

The Sound Dues. Berlin, Sept. 5. The question of the Sound-dues, raised by the United States, promises to be exceedingly annoying to the Prussian Government. The convention concluded between Prussia and Denmark on the 26th May, 1846, expired on the 1st July, 1851, and it merely required due notice to put an end to its stipulations. Nevertheless, and notwithstanding the complaints from the commercial interests, there has never been any great anxiety to get rid of these Dues. The payment, it is true, is exceedingly burdensome and unpopular; but as Russia, foreseeing that Denmark would one day be hers, has always been in favor of their continuance, that has been sufficient for all sound-thinking men here to uphold them as salutary and necessary. Now, however, it is easy to foresee that the United States will refuse to pay the Dues after the 14th April of next year; and therefore, that from the moment when any one of the states whom Denmark has been taxing refuses payment for the future, the others will scarcely be able to submit to it in the face of public opinion.

The blow which Russia has received, in the capture of a portion of the most formidable stronghold in the southern part of her dominions, will be felt to be a heavy one. But we must not deceive ourselves by assuming that the fall of the southern side of Sebastopol will terminate the war. Russia, doubtless, will be stunned and staggered by the blow; but it will not prove fatal

She will sufficiently recover from its effects to renew her warfare with the Western Powers.—For that we must be prepared. She must be punished yet more severly before she will be brought to her knees to sue humbly and imploringly for peace. The allied forces must therefore vigorously follow up the advantages they have gained. The Czar must be met and vanquished in other parts of his dominions, as well as in the Crimea. The latter lies, indeed, at the extremity of his empire. The war must be brought, in earnest, nearer to the heart of his dominions. It must be brought close to St. Petersburg, if not to the very palace of that city. There is no reason why it should not be carried to Cronstadt. It ought to have been carried thither before this time. Let it be so now—Better late than never. When the Czar hears the roar of our cannon in the imperial residence in St. Petersburg, and sees Cronstadt in ashes, then, and not till then, will he be fain to prostrate himself at the feet of France and Great Britian, and gladly and gratefully accept of whatever terms of peace they may be pleased to propose to him.—[London Advertiser.

The Piedmonts of Turin states from Venice that the number of persons arrested in that city and province for political motives during the month of August last was 414.

The Battles. We have given the accounts of the sanguinary battles in the Crimea. No event since the day of the battle of Waterloo, has produced such undisguised expressions of satisfaction throughout the British empire. In every town and city of any importance, there are bonfires, illuminations and public rejoicings at the news of the extermination of the southern part of Sebastopol, after an attack and loss unparalleled in history, and after a defence which has scarcely a likeness in the annals of war, with the whole issue of the great consequences before them

Size of the Russian Fleet Destroyed at Sebastopol. According to the Courier des Etats Unis, the Russian flag counted at Sebastopol, in the month of September, 1854 17 ships, 5 of 120 guns, the remainder of 84 guns; four frigates of 60 guns; four corvettes or brigs; twelve steamships; and eighty-two ships of inferior rank; in all 108 ships, carrying 2,200 guns. This colossal armament was destroyed by the Russians themselves, to prevent it from falling into the hands of their enemies.

Affairs of Italy.

The following extract will be found interesting, although written some time since:

Turin, Monday, June 25, 1855.

The intelligence from all parts of Italy clearly indicates that the despotic Governments of the Peninsula grows daily more nervous as the protracted events of the war threaten to involve all Europe in the struggle. At Rome an attempt has been made on the life of Cardinal Antonelli, the Pope's chief adviser. It appears a band of the secret societies of Italy had long since sworn vengeance against the Cardinal, and a few days since they put this threat in practice. One Defelice tried to stab Antonelli coming out of the Vatican, but made a vain effort, and was arrested and is now going to be tried by the Sacred Consulta, a sort of inquisition, which still exists in Rome. No doubt he will lose his life. The affair has created a great stir in Rome, and proves the powers that be are not safe from the hand of the assassin. It is a very painful state of things, brought about by the ignorant Governments of Southern Italy.

The Government of Naples is so much alarmed by the progress of the war, and the sympathy which the people express for the Western Powers, that it is now forbidden to speak on the subject, and the police have orders to punish all who report events of the Crimea, by flogging in the first instance, and then they are to be tried as for a State offence. This is an advance, if it be put in practice, on the worst features of the Neapolitan Government. Meanwhile, the Court and the King sympathize with Russia, and his Majesty supplies the Czar with sulphur to make his powder.

It is said that the Italian despotic Sovereigns, fearing for the safety of their thrones, will form a grand army-league, like the Kings and Princes of Germany. Austria and Naples are to be the head of this Union, and it is proposed that in case of revolution all are to join and help each other. But the French, who have still a force in the Roman States, are opposed to this, and will not allow any such contract. So there is again material for a rupture. Altogether things look very threatening and revolutionary. I don't think we shall have a permanent power in Europe for many a day to come.—[Correspondence of the New York Daily Times.

Obituary.

Died in Falmouth, Me., Sept. 20th, Stephen Henry, son of Br. Eben C and Sr. Sarah Field, aged one year and seven months.

This is the fifth child that has been torn from the fond embrace of this dear, afflicted family by the cruel hand of death. But they have been so often called to mourn, they sorrow not as those who have no hope; for they rejoice in the sweet promise that "their work shall yet be rewarded," and their children "shall come again from the land of the enemy." May the blessed hope of the Gospel continue to cheer these afflicted friends till they reach that land where "there shall be no more death."

R. R. York.

Yarmouth, Me., Sept. 4, 1855.

Died in Sandisfield, Sept. 17th, M. Grant, aged 17 months, infant son of Br. Lyman Waters.

The bereaved parents were intending to have started for their home in Penn the day the little one sickened; but death, our enemy, has robbed them of their pleasant little son, and far from their home they have laid him down to sleep. Yet they have the promise, "The children of thy servants shall continue," and in the morning of the resurrection, he will come forth to die no more.

"Blessed are the pure in heart, for they shall see God."

"Oh sorrow not, ye stricken ones,
As those who have no hope in God,
For the beloved—who has gone
To rest beneath the quiet sod.

But fling away your doubts and fears,
Cling to the promise of the word;
Believe—for Jesus soon will come,
Then he you loved will be restored."

N. M. Henry.

Blandford, Mass., Sept. 23, 1855.

Lewellyn Eugene, youngest son of William and Mariah Lyman, died April 15th, 1855, aged nine years, five months, and twenty-six days. He died in the faith of soon entering the Kingdom

The following lines were written by his brother, G. A. Lyman.

A bright-eyed boy with golden hair,
In waving curls around his brow,
With beaming smiles had promised fair,
When he to manhood's prime should grow,
To be his parents' hope and joy:
But death has claimed that bright-eyed boy!

So have I seen at dawn of day,
A blossom on its parent tree,
All bright with dew-drops, fade away,
When wild winds sang a symphony;
But in a better land than ours,
Shall bloom again these fading flowers.

Appointments.

By divine permission Eld. C. Goodrich will preach

At Charlemont, Sunday Oct. 7th.

He will commence a series of meetings

At Cheshire, Mass., Wednesday Oct. 10th, to continue over the following Sabbath.

He will preach

At Savoy, Monday and Tuesday evenings, Oct. 15th and 16th.

If the Lord will, I will preach at
Brunswick, Me., Oct. 7th.
West Falmouth, Oct. 21.
South Windham, Oct. 28.

R. R. York.

If the Lord permit, a Conference will be held at Brunswick, Maine, to commence Thursday, Oct. 18th, at 7 o'clock in the evening, and continue over the Sabbath. It is expected that Brn. R. R. York and L. L. Howard will attend.

Jesse Partridge.

Providence permitting, Br. Couch will preach at

Portland, Me., on the 1st Sabbath in Oct.

Poland, Tuesday, Oct. 6, eve.

He will remain in that vicinity over the succeeding Sabbath, and preach as Br. Howard may appoint.

[illegible] Georgetown, Sept. 15, 1855.

Providence permitting, I will preach at

At Auburn, in Br. Robie's schoolhouse, Oct. 7th.

At Hillsborough, in Br. Barnes' schoolhouse, Oct. 14th.

At Danbury, in Br. S. Knowlton's schoolhouse, Oct. 21st.

Benjamin P. Manning.

Providence permitting, I will preach at Plymouth Hollow, Oct. 7.

S. B Munn.

Notices.

Providence permitting, we purpose to hold a protracted meeting at Bridgeport, in the Advent Chapel, to commence Oct. 26th, and continue over Sunday. We hope all the Brn. and Srs. that can, will come and attend this meeting with us.

In behalf of the Church of God in Bridgeport, Ct., Oct. 1st, 1855.

S. B. Munn.

NEW HAMPSHIRE CONFERENCE.

The undersigned, appointed a committee at the last N. H. Conference holden at London Ridge, Sept. 1854, "to call the next N. H. Conference at such time and place" as they might deem proper, would give notice that there will be a State Conference of Adventists, to convene at Lake Village, Thursday, Oct. 18, at 10 o'clock A. M., and continue over the Sabbath.

It is hoped that the Brn. will come together at this meeting with the "fruit of the Spirit;" and the happy result be similar to that which attended the late Camp meeting at Wilbraham, where ministering Brn. of different views were brought together in love, after a long time of absence.

It is also hoped that ministering Brn from all parts of the State will try to be present; and although we have been in some measure separated in our labors for a few years past, yet it is hoped that all party feeling on both sides, and ALL sides, will be laid aside, and we once more come together, not for strife and debate, but for mutual assistance and the general good of the cause of Christ.

We must all very soon give an account of our stewardship.

The Brn. at Lake Village are few in number, yet they are disposed to do what they can to entertain the Conference, although they will not be able to take care of many horses; but arrangements will be made to keep horses on reasonable terms.

Let there be a general rally, and all who attend, both ministers and laymen, be willing to make some sacrifice to save souls from death.

T. M. Preble.
John Morse.
James Morrill.

Sept. 30, 1855.

TENT MEETING.

A Tent Meeting will be holden in Lanesville Ct, (near Br. Cogswill's,) to commence on Friday, Oct. 12, and continue over the Sabbath.

Br. S. B. Munn and others are expected to preach the word. We hope all who can, will meet with us, and that they will come breathing out the prayer of faith that God may be glorified, and a rich blessing be poured upon those that may assemble for His worship.

In behalf of the Brn.,

L. Mills.

Lanesville, Ct., Sept. 24, 1855.

NOTICE.

Providence permitting, Br. J. G. Bennett will preach at the Hall of J. F. Burrows, in Vernon, Vt., on Sunday, Oct. 14th, at 10 o'clock, and will give the household meat in due season, preparatory to meeting the Bridegroom.

Come, Brn. and Srs., from Northfield, Hinsdale, Brattleborough and Guilford, and all who can from other towns—come and get your strength renewed—get every spot from your garments, and all on board ready for the judgment which is swiftly approaching. O Brn., is it so? It is! O let us make a full consecration of all we have and are—rid ourselves of the blood of souls, and be prepared to stand before the Son of man. It is no time to linger—"up, get you out of this place," and hasten, for our eternal all depends upon keeping our lamps trimmed and burning. Come, Lord Jesus. Amen

In behalf of the Church.

In love, I. Frost.

Vernon, Vt., Oct. 1st, 1855.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. Sheldon.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre paid. tf W. Sheldon.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. Sheldon

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and by A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Elder Miles Grant's P. O. Address is East Boston, Mass.

Br. S. B. Munn's P. O. address is Hotchkissville, Ct.

Br. J. Hemenway's P. O. Address is Worcester, Mass.

Notice. Friends may address me at Sturbridge, Mass., for a short time.

W. S[illegible]

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

T Leavitt, 33, H Stevens, 33, [illegible] J Porter, 33, A. Raith, 33, [illegible] C Balch, 26, J. [illegible] Ride, 33, W [illegible] T. J. Dudley, 33, [illegible] 26, M [illegible] Humphries, 34.

Lines addressed to Mrs. Caroline Brown, on the death of two Children.

Here, side by side our loved ones lie;
Our hearts are sad—we mourn—we sigh,
O Lord, thy kingdom soon restore,
When death's sad works shall be no more.

We long to have the monster slain,
We long to have Messiah reign;
We long to clasp each lovely one,
Where pain and sorrow never come!

How oft are we reminded
That death has still the power
To take away our loved ones
In an unguarded hour.

And you, with other mourners,
Must meekly bear a part;
And murmur not at trials,
Although they break your heart.

Your little Irville's left you,
Your lovely, only boy;
Yet, bear this night of sorrow—
The MORNING bringeth JOY!

You'll listen for his foot-step,
You'll think you hear his call,
While still and calm he sleepeth,
Within death's silent hall.

The little robes of childhood
Which once your darling wore,
In all their graceful beauty,
Will deck his limbs no more.

But see! the Conqueror cometh
To triumph o'er the grave,
And bring us back the loved ones
For whom our hearts so crave.

Then, Mother, cease thy weeping,
And bid thy grief depart;
The Morn of Resurrection
Full soon will cheer thy heart!

MARION A. COTTON.

PITTSFIELD, Mass., Aug. 2d, 1855.

For The Crisis.

The Earth grows Old.

The Earth, like a garment is growing old;
Vegetation decays 'neath the soil,
A withering blight nips the fruit on the vine,
And the laborer mourns o'er his toil.

The Earth, like a garment is growing old,
The nations are gathering for war,
Anguish, and fear, and sufferings untold,
Are felt in our land, everywhere.

The Earth, like a garment is waxing old,
But rank grow the thistle and thorn,
And the weary Pilgrim on every side,
Is met with derision and scorn.

He can bear it all—for the Earth grows old,
His Lord cannot tarry long;
"I shall soon overcome!" in rapture he cries,
"I shall join in the victor's song!"

A. M. WOODWARD.

NORTH ADAMS.

For The Crisis.

Roxbury Tent Meeting.

Dear Br. Merriam:—Agreeably to appointment we met in Roxbury to hold a Tent Meeting, on Saturday the 22d inst. When I arrived, found some gathered in the saw mill, (as the tent was not up,) listening to a discourse from Br. Bassett of Bridgeport. His text was 2 Peter 1: 20. "Knowing this first, that no prophecy of the Scripture is of any private interpretation." His discourse was comforting to the saints, gathered from Litchfield, Waterbury and New Milford.

In the evening, with the help of the Lord, I preached from John 18: 38.—"What is truth?" Had the aid of the Spirit of Truth, while discoursing on the subject.

Sunday morning—had an old fashioned love-feast in which we broke the loaf.—The feeling of those that spoke on this occasion accorded with the language of Br. Denny of Waterbury. "I have prayed as did Job, "hide me in the grave." But I am not ready to die yet; for I believe the Lord will come this fall. We could all say, come, Lord Jesus, we hope it will be so; but can see no conclusive evidence.

Next in order, we had preaching by Br. Munn from Prov. 3. 6. "In all thy ways acknowledge him, and he shall direct thy paths. Most of us, if not all, were satisfied that God had directed our paths, in the movements of the Advent Church.

P. M. Preaching by Br. Munn from Rev. 11: 18. He gave the chronology of the text, spoke of the two first woes, shewed their fulfillment in the past. After preaching, we administered the emblems of a crucified Savior.

Between the close of the afternoon service and preaching in the evening, we had a prayer meeting where we began to see the fruits of our labor. Backsliders were aroused—sinners moved and the Church in some of her members was quickened.

Ev. Br. Basset talked on the last part of the 11th of Daniel. He spoke one hour; then I in my weakness, yet made strong by the Spirit, talked an hour from 2 Pet. 1: 14. Had liberty in speaking, feeling that the Church needed coarse food; but that which would cause them to grow, if received at the close of the meeting.

My heart was made sad to part with those whom I loved in the Lord; but we must part for a while, soon to meet on Beulah's happy shore. O blessed thought!

Monday. Passed sweetly at Br. Stoddard's and Munn's.

Monday eve. Had what Br. Munger calls a "digging out time." Most of the Church were in a low state; but we betook ourselves to prayer, and ere we left our knees, the Lord heard our supplications. When the meeting closed our hearts were all gladdened to see the unity of feeling that was manifest.

Upon the whole, it was the best little meeting I ever attended. I believe God was glorified; and certain it is, our souls were blessed. Truly we were richly repaid for all our labors.

O Brn., let us not get weary in well doing. Comfort the saint—alarm the sinner—induce the backslider to return—and all with the spirit and words of Jesus. Amen.

Your Br. G. A. BARKER.

For The Crisis.

Letter from Br. William Shepherd.

ELIZABETH CITY, N. J.,
Sept. 24, 1855.

Dear Br. Merriam:—I send you enclosed——to aid in furnishing the Crisis to some of the Lord's "hidden ones," who live "as having nothing, and yet possessing all things"—the poor of this world, rich in faith, and heirs of God's eternal kingdom which He hath promised to them that love Him. Jesus says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal. For where your treasure is, there will your heart be also."

Again:—"Sell that ye have, and give alms; provide yourselves bags which wax not old; a treasure in the heavens that faileth not." Luke 12: 33.

Does it not seem that this instruction of our Lord was most emphatically intended for the Church just a little while preceding His return? Look at the connection: it is when she is under the similitude of men that wait for their Lord, when he will return from the wedding. If this be so, do the words of Jesus have that practical bearing upon us which they ought? Do we at all times live as though we were taking heed to beware of covetousness, believing in our hearts that "a man's life consisteth not in the abundance of the things which he possesseth?"

"Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." And why will they seek to enter and shall not be able? for the very simplest reason possible; because they will not obey Jesus' teachings. Here is where so many will come short; seeking to save their lives, yet through disobedience will lose them, rejecting the counsel of God against themselves, like some of old; not giving heed to the Savior's instructions.

O may God arouse the Church to such an active, practical, working, holy, and determined "going forth" as shall fully meet the demands of His dear Son, that when He cometh she may be hailed with the happy plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Yes, God help us to stand in a waiting position; and if found in that attitude, we shall be found with but little baggage to encumber us."

In the words of the Apostle, let us "lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," &c.

Dear Br. there certainly is meaning in this "going forth" of the virgins which I never saw till now; it brings us to the *edge of the wilderness* typified by the Ismelites in one of their last encampments at Etham, just previous to their deliverance. (See Ex. 13: 20.) Consequently, it brings us to that critical state of things which should most emphatically try our faith. O let us look to it, then, that we have no desire to return as did the Israelites; but that we trust in the living God and press forward toward the mark, for the prize of our high calling in Christ Jesus, having our conversation as becometh His glorious Gospel, that we "come behind in no gift, waiting for the coming of our Lord Jesus Christ."

O let there be such a "going forth" that the Church may be filled with all the heavenly fruits of righteousness to the praise and glory of God. Let their be such a going forth" that she will be mighty in the Scriptures, and filled with joy, peace and the Holy Ghost. Such a going forth as will render her a living epistle known and read of all men, potent through God to the pulling down the strong holds of Satan, Such a going forth as will cause wicked men and devil's to fear and tremble, and will warn and alarm the world of the impending crisis—the Judgment day—and peradventure lead some poor sinners, at least, to gospel repentance that they may be saved in that day. Such a going forth as will leave nothing undone that should be done; bringing the Church to that divine description, "Beautiful as Tirzah, comely as Jerusalem, terrible as an army with banners," which shall enable her with holy boldness to claim the promises of God and win His constant approval. In a word, a going forth which shall place her in a position to enjoy blessings present, and realize in future all that is contained in that glorious benediction of the Apostle Paul, namely, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Let there be such a going forth as this—that God may be glorified—His truth extolled—His Son honored—the Gospel made effectual—saints refreshed and quickened—sinners brought to repentance and reformation—the world warned. O may the God of Abraham help us. Amen.

And now, Peace be with the Brn., and love with faith, from God the Father and the Lord Jesus Christ.

The grace of our Lord Jesus Christ be with thy spirit, Amen.

Your Br. in Christ waiting for His return from heaven.

WILLIAM SHEPHERD.

For The Crisis.

Sings of The Times.

BY ISAAC ADRIAN.

There are but few living expositors of the sacred page, who do not assign the present epoch for the outpouring of the last apocalyptic vial, although they may differ in regard to final results. If it be true that the seventh Angel is about pouring his vial of accumulated wrath into the air, those now living must witness scenes of terror and slaughter, such as no former age has ever beheld.

If thine eyes can discern the contents of that Holy Book, then count the number of the awful phenomena which are to follow the outpouring of this seventh vial, and see each phenomenon dyed in the blood of the millions of the apostate nations. That consumptive power marked by divine precision, as the blasphemous harlot, and traced in historic record by the long trail of human bones and martyr's blood, is now to receive its exterminating blow. If indeed the last outpouring is already in the air, we stand upon the threshold of a mighty drama such as no age has ever witnessed, or the imagination of man ever conceived.

It would not be a difficult task to find in the present state of the world a plausible indication to say the least, that these events are about to sweep in awful grandeur over a doomed world. The presence of universal discontent, the absence of all harmonious action in the moral and political world, the evidence of distraction in every social relation, and the upheavings of humanity in every department are powerful manifestations in favor of this prophetic picture. The world is being moved from its very foundation, while every law of nature seems loosed from its ancient moorings and driven by every furious wind over the raging billows of chance. What power is sufficient to quell the night tempest or turn this universal chaos into harmony and order? *None but the Almighty.* O Sovreign of the universe, is there one drop of mercy left for this poor world, or hast thou turned thy face away and doomed all things to death? Thanks to His name who has secured His Church from this last cup of wrath. They long ere this had drank their cup of woe, poured out by kings leagued with the harlot power, and now the scene must change. The outside world are subjects of this last catastrophe, and now must drink their cup down to the very dregs, and wring them out. They must drink, and fall, and rise no more.—Lo streams of blood already run like rivers—peace has fled the earth—the counsels of the nations call her name in vain—the fields groan with the burden of the dead, and shrieks of dying agony are wafted up to heaven on every breeze, while panting warriors strain their bloodshot eyes for other victims of their rage.

Does not the day of God roll on? will not the proclimation, ere the lapse of many months, go forth to all the fowls of heaven to come and eat the supper of my God?

Dear Br., the last, the awful hour is coming; these thoughts are not the result of heated imagination, but have their foundation in sober truth. Oh may we be ready to stand when He appeareth.

Yours with respect, ISAAC ADRIAN.

Faith—An Incident.

In a pleasant town not far from Boston, surrounded by all that wealth of purse and true excellence of character could purchase, there dwelt a family whose sky of serenity was once suddenly broken by a cloud of unexpected darkness, gathering from a little spot to a large portentou gloom, spreading itself over their whole dwelling, and threatening to involve for awhile every object near and dear to them in its obscurity.

The beloved head of this family, the pious servant of his great Master, the faithful steward over much and many, was called upon to bear a sore and heavy burden. For disease in an appalling shape had fastened its grasp upon his victim, and now death, or the deep stroke of a surgeon's knife, were alternatives that met the anxious inquiry of the meek sufferer.

Acutely sensitive, of a peculiarly nervous organization, and not susceptible to the influence of ether, a thought of submitting to the operation for removing a tumor of the carbuncle species, was one of dread and terror; but the day, the hour, had come, when to delay longer with any safety had become impossible. The physician, a fellow-laborer in the vineyard with his patient, and a kinsman also, with all earnestness besought Mr. J——to yield to his advice. He had not to point to the Balm in Gilead, nor to the Physician *there*, for a spiritual communion was in existence beyond the need of words. It was with this earth's probation that he had to do, and he strove to cheer his drooping friend by calling to mind the devout man who was chosen by the Lord as a subject for still greater evils than that before them. "I know that to die, would be gain for me," said Mr. J——, "but *now*—just now, my family, my children, do so require my presence, I would live; and yet that dread alternative!" It was evening, and he stated his intention of submitting on the morrow, but the physician, true to his conviction, expressed a necessity for the performance of the operation that very night!

The patient could not be lulled to insensibility by ether, nor drugged by opiates; and in the full consciousness of all he was to meet, like the martyr holding his hand in the flame, ten o'clock came to bring with it the surgeons and the assembled family, who, by his request, were to be near him, while, in the strong light of the Sun of Righteousness, there stood his gentle wife to hold in her own hand a light by which the operators might see to pierce and probe the wound upon a side whereon her trust had loved to lean so long.

The purpose of this relation is to show how beautiful and how sure a thing is *faith*.

Mr. J——was a Christian—a man every way calculated to render Christianity attractive. His suavity of manner won toward him persons of various ages in life. I once heard a gay young man say that he should desire no higher pleasure than to be in such society a week; and his younger sister assured me I should admire him, "For," said she, "he has a poem on his lips for every subject one can suggest, and like Sophocles, he ought to be surnamed the Bee, from the sweetness of his verses!"

And now, through that trying hour, was he supported by his *faith*. It did not benumb his senses, neither did it check one emotion of his heart. But it raised him above the sharpness of his physical trial, and with his spiritual eye steadily fixed upon his Divine Master, whose image he had striven to reflect in his own life, he felt that the words of the Savior had been uttered unto him, as to the blind man, "Thy faith hath saved thee."

[Selected.

An Immediate Answer.

While pastor of the church at H——, I became acquainted with a case of *spiritual depression* of the most painful interest.

Mrs. W——was a member of the Presbyterian Church, and for years maintained an eminent Christian character. Her lovely spirit enchained the affections of a large circle of friends.

Gradually there arose over her the clouds of doubt as to the reality of her conversion, which with slow but certain progress spread despondency over her heart, till at length she sunk into despair. Every smile of the Savior's face seemed to be hidden, every ray of hope blotted out. At first she suffered in melancholy silence; but declining health soon gave evidence of her soul's anguish. Her pastor visited her frequently, but without any apparent result. Many kind friends conversed with her, seeking to encourage her with a relation of their own experience, but nothing seemed to meet her case.—Still the worm gnawed at her heart, thick darkness shrouded her soul, and, at last, she was laid upon her couch, weary and heart-broken, to die.

One night about midnight I was awakened by a knock at my door, and learned that Mrs W——was not expected to live till morning, and wished to see me. I hastily went with the messenger, and found her surrounded by her anxious weeping family. Her face was fearfully calm, but the sunken cheek and the strangely staring eye showed the ravages of her heart-sickness.

I spoke to her in a cheerful tone, but it brought no smile to the white cheek. I spoke of Calvary, but she wept not.—Opening the Bible, I tried to draw from that ever-flowing fountain of consolation, the most cheering words of comfort and of promise. I asked her if she could believe them; she said, "Certainly I believe them, but they do not meet my case." I said to her, "Shall I pray with you?" She replied, "You may, if you wish." I knelt with that afflicted family, and in the silence of that midnight-hour we poured out our hearts for her to Him who is touched with the feeling of our infirmities. As I prayed a trembling hand was laid upon mine, and when I arose a sweet smile illumined her face as, waving her hand, she said, "*It's all gone, it's all gone*," and then the gushing tears choked her utterance.

In *prayer* that night of gloom was dispelled. By prayer the sunlight of a Savior's face returned, and the fountain of bitter waters which was wasting the heart was broken up, and poured itself forth in joyous tears.

Then there was joy in that household. Health returned, when the heart's wound was healed; and for years that once afflicted one continued one of the happiest Christians that I ever knew.

"Come, ye disconsolate, where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrow that heaven cannot heal."

J. S. K. [Selected.

For The Crisis.

Letter from Br. E. W. Watson.

Brethren and Sisters:—I can say, for one, I am resolved, come what may, to serve the Lord with all my heart—to forsake the world, the pleasures and luxuries of this life—to set my heart on things above, and to live daily more devoted to my Heavenly Father.

I long for that day to dawn when the earth shall be cleansed by fire from its pollution and curse, and the saints enter into that rest that remaineth for the people of God; O Brn. and Srs., let us all so live that when our Lord shall appear, we may have it said to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?—When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 34–40.

May we all come up on higher ground as we see the day approaching, and manifest by our lives that we are the children of God. While in this world of sin and sorrow, let us look to Him who is ever ready to extend a helping hand and lead us onward to the Kingdom of God.

Yours truly in Christ,

ELHANAN W. WATSON.

For The Crisis.

Letter from Br. G. Dillabaugh.

Br. Merriam:—I see by the Crisis of the 8th inst., that you have numbered me in the category of the *ministering* Brn. who attended the Wilbraham Camp Meeting. This is a mistake; I am not filling that office. I never have *assumed the title of minister*, or Teacher of public assemblies. My seat is with the lowest; a hearer, and not an instructor. Freely I have received the truth, and most cheerfully I converse, upon every suitable occasion, with both saint and sinner, on Israel's hope, for which Paul was bound in chains. The ever blessed and soul-stirring truths concerning the *soon* coming of Messiah, and His glorious reign on David's throne, together with the necessary preparation to meet that event, is my whole theme. O, I love it; the truth is precious to me.—But it is *truth* I love to listen to; I have *searched* my Bible for myself, and I think I understand the Gospel as it was preached to Abraham, by the Prophets, Jesus and His Apostles. But I am far from believing that *all* who assume the title of "Minister" do preach the Gospel, and I will not except Second Advent Ministers, either. Indeed, I think that some might be better employed in making tents, or engaged in some other honest calling, than in the work of the Ministry.

Why such diversity of opinions now? When disciples were made to Christ under the Apostles' preaching, *they all believed the same things, and spake the same things*; and so it would be now, if men would first learn to be scribes well instructed unto the kingdom, and capable of rightly dividing the word of TRUTH.

But let these remarks suffice on this point.

I am happy to state that I was highly pleased with the spirit of *union* that seemed to characterize the meeting, as there were representatives from almost *all* classes of Second Advent believers. Indeed, the friends I met with at that meeting, seemed to manifest the Spirit of my Master, and they were a praying people.

O may the God of Israel impart sustaining grace to each one in these days of peril, to war the good warfare, fight the good fight of faith, and finally obtain Eternal Life in the kingdom soon to come.

G. DILLABAUGH.

Be Firm.

Let the winds blow, and the waves of society beat and frown about you, if they will; but keep your soul in rectitude, and it will be firm as a rock. Plant yourself upon principle and bid defiance to misfortune. If gossip, with her poisoned tongue, meddle with your good name—if her disciples, who infest every town and hamlet, make your disgrace the burden of their song, heed them not. It is their bread and their meat to slander. Treat their idle words as you would treat the hissing of a serpent, or the buzzing of many insects. Carry yourself erect; and by the serenity of your countenance, and the purity of your life, give the lie to all who would berate and belittle you. Why cower and tremble in the presence of the rich? Why

"Crook the pliant hinges of the knee,
That thrift may follow fawning."

Why care for the frowns of an artificial society? No! no! friend, fear them not—fear them not! Build up your character with holy principles; and if your path be strown with flowers, let it be beautiful with light of a divine life; and you will leave behind you a noble example, which will be to the world a perrenial flower, whose leaves will be a healing to the nations, and its fragrance the panacea of the soul. [Selected.

HOW TO DESTROY A CHURCH. Refrain from attending conferences, prayer-meetings, church-meetings, and concerts of prayer. Read religious publications but little, and the Bible no more. Be irregular in your attendance on public worship on the Sabbath, and regularly engaged in every (lawful?) way to make money on week days. Enter your closet with an unburdened heart, and retire confused by the rush of worldly thoughts through your mind. Converse not with your family on religion, or with any others. Pray not with your family. Those professors who observe these rules will do more to destroy the Church than Fourierites, Jews, Universalists, and Deists. If you disbelieve this, read Rev. 3: 16; Judges 5: 23; 1 Cor. 5: 58.

PRAYER. *Prayer—prayer—prayer*—the first, second, and third elements of the Christain life, should open, prolong, and conclude each day. The first act of the soul in early morning should be a draught at the heavenly fountain. It will sweeten the taste for the day. If you can have but ten minutes with God at that fresh, tranquil, and tender season, make sure of those minutes. They are of more value than much fine gold. But if you tarry long so sweetly at the throne, you will come out of the closet as the high priest of Israel came from the awful ministry at the altar of incense, suffused all over with the heavenly fragrance of that communion.

THE SCRIPTURES. "There are no songs," says Milton, "comparable to the songs of Zion: no orations equal to those of the prophets, and no politics like those which the scriptures teach."

Selected.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET (UP STAIRS)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, OCTOBER 13, 1855. VOLUME 2.—NUMBER .9

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

The Day of Judgment.

BY B. P. HILDRETH.

The most startling description, of the most solemn events recorded in Scripture, after having been frequently and constantly presented and pressed on the minds of sinners, to awaken and convince them of their danger, when rejected, become like seed sown by the way-side, being speedily devoured by the fowls of the air. Such after a while become so hardened that they are less likely to take a solemn view of their own lost state, than those whose privileges have been less abundant; and become not only opposers, but revilers and despisers both of those who would labor untiringly to save them, and of the word of truth, which they have so long reluctantly been forced to hear from the lips of the faithful. But there is a class whose conscience is not seared as with a hot iron. To most of the readers of the Crisis, the subject of the day of Judgment soon to come, is as familiar as the light of the sun. It is set forth as prominent, and as clearly and frequently revealed as any other, both in the Old and New Testaments. It is called indiscriminately, the *day of Judgment, the day of the Lord, the great day*, and frequently, *that day*; as if all must be familiar with the Scriptural declarations connecting the great day of God Almighty. When it is connected with the characters of saints or sinners, it is, with reference to the latter, called the day of vengeance, the day of perdition of ungodly men; with reference to the former, the day of redemption, the perfect day, &c., and as there is a class who I trust have not yet passed the Rubicon, whose eyes may fall on these lines, I have thought that a presentation of the most remarkable texts so abundant in the Bible, in reference to the Judgment, and kindred subjects, might not be wholly unprofitable; and if it should strike some poor careless sinner with surprise and lead him to repentence, my labor will be amply rewarded. To me no word nor subject, (excepting redemption,) ever struck the mind with so much awe and solemnity, as that of the day of Judgment; for in it, every son and daughter of Adam must 'appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done; whether it be good or bad.' 2 Cor. 5: 10.

The subject is fraught with the most tremendous consequences to every soul out of Christ, and he who neglects it, runs the greatest conceivable hazard, and exposes himself to instant destruction. Who, [illegible] soul in the most intimate communion with God, is prepared to hear that irrevocable voice out of heaven, "IT IS DONE." The terrors of the last trumpet fall on an astonished world; the fearful morning breaks in livid light, but to discover the hideousness and deformity of the lost.—O what shall a man give in exchange for his soul? Who can abide the day of the Lord? "For behold, the day cometh that shall burn as an oven; and all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. This is not an unmeaning strain of declamation, designed to frighten from one sinful pursuit to another; but it is inspired truth, calculated to alarm the conscience, and lead the sinner to flee from the wrath to come, by forsaking sin, and taking hold of the promises of God.

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 50: 22.

Not only the most notorious offenders will be doomed to lie down in sorrow, but those who forget the goodness and mercy of Him who created them. Not only so, but every idle word that men shall speak, they shall give account thereof in the day of judgment. "The Lord knoweth how to reserve the unjust to the day of Judgment, to be punished." 2 Pet. 2: 9.—(Alas! for that day is great, so that none is like it.) Jer. 30. 7. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire; taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of His power, when He shall come to be glorified in his saints, and to be admired in all them that believe, in that day." 2 Thess. 1: 7—10. The times of ignorance God winked at; but now commandeth all men everywhere, to repent. "Because He hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 30, 31.

Some will hail that long-expected day with rapture, and lift up their heads with joy that the time of their redemption is come.

"It is finished;" said the bleeding, agonizing Savior on the cross, when He gave His life a ransom for many. What is it, says the sinner, that is finished? It was the work, the unparalled work of redemption. He suffered the pains and penalties due to man for sin, and opened a door of hope to every soul who will repent and believe the Gospel; for those who come to God must believe that He is, (i. e., exists,) and that He is the rewarder of all them that diligently seek Him. Light is sown for the righteous, and he enjoys it in the approving smiles of a Savior's countenance; and though outward troubles oppress, inward peace soothes, while grace reigns; and thus he pursues his course day after day, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body; according to the working whereby He is able to subdue all things unto himself."

But the wicked man, on the contrary, sustains a relation to God, which is of all things the most dreadful. He is unwilling to learn that God has power sufficient to search out all his wickedness; a determination to punish that wickedness, and sufficient justice to execute that determination. Self-willed and presumptous, he heeds no warning, but stumbles on till he meets "the day of wrath, and revelation of the righteous judgment of God." Rom. 2: 5. A fearful judgment enshrouds him, and he cannot escape. Vainly he calls on the mountains and rocks to hide him from the face and frown of the Judge!—His fate is decided, his sentence pronounced, "depart ye cursed, into everlasting fire, prepared for the devil and his angels."

Sinner, what shall it profit a man if he gain the whole world, and lose his own soul? Will you barter the love of God and the joys of heaven for the short lived pleasures of a dissolute life? Will you relinquish the blood of Christ and his righteousness for the pitiful pursuits of earth, and chase the phantom called happiness till that day shall overtake you as a thief? Says the Savior, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." What friend will be there to deplore your fate? What potent charm can turn aside the storm of inevitable ruin, then to be poured on your head? O sinner, be wise for yourself, and though you believe not me, believe the word which God has graciously given, that you may escape all these things which shall come to pass, and at last, stand in peace before the Son of Man.

For The Crisis.

Letter from Sr. M. C. Webster.

CONCORD, N. H., Sept. 29, 1855.

Dear Br. Merriam:—While contemplating the great, glorious subject of the second Advent of our Lord and Savior Jesus Christ, my heart seemed moved to pen a few thoughts relative to the same. A portion of the golden rule as given by our Savior in Matt. 7: 12, ("Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the Prophets,") has rested with some weight upon my mind for the last few days.

Having been a reader of the Crisis since it was first published in '53, I have ever delighted in reading the heartfelt communications written by our dear Brn. and Srs., scattered abroad; both the learned and the unlearned. On receiving each No., I have eagerly perused its pages, and have feasted on the glorious truths therein contained. I have often felt a desire within my heart to mingle with the scattered flock in speaking of the things pertaining to the kingdom of God through your valuable paper; but a consciousness of inability has in all past time prevented.

But while I think of the golden rule, as given by our great Pattern, and have a desire to acquiesce in all His righteous requirements, my former excuses, which I have ever felt were reasonable, have at length failed me. I now for the first time attempt writing for the Crisis.

I was identified with the Advent people in the great movement of '43 and '4, yea, I was with them in the heat of the battle; ready to face the enemy at every point. My heart is moved, mine eyes weep, when I take a retrospective view of the past.—Oh how was my entire being interested in the preaching of the Lord's coming in '43 and '4. With my Brn. and Srs., I journeyed east, west, north and south, to unite my feeble testimony with theirs in saying, "the Lord is coming! The Lord is coming!" How did we see the mighty fall, the stout-hearted bow; sinners trembled, saints rejoiced, the world was moved. I then believed, I still believe, that God, the mighty God of Jacob was in the work. With the light we then had, with evidence before us which was so conclusive that our enemies could not gainsay or resist it, we could not have been acquitted, without giving the note of warning. I do believe God's blessing attended His people during that mighty movement. I think I can now safely say, (while reviewing the past,) that I did believe without a doubt that the Lord would come on the tenth day of the seventh month, in the fall of '44. With faith unwavering, with a hope like an anchor, strong, we came up to the time.—Never shall I forget the day. I walked in the open field, with eyes uplifted, I gazed up into heaven, believing that in like manner as the Disciples saw their Lord ascend, and a cloud receive Him out of their sight, so He would come again, at that time. But alas! I, with thousands of others, was doomed to be sadly disappointed. The day passed—the sun set as usual—our Lord did not come! What a moment of trial was this to all who believed in heart that the Lord would be revealed on that day!

But to the sequel. How was the enemy of the souls of men then armed and equipped to slay and to destroy! What inroads were then made in the Advent ranks! Many made shipwreck of their faith, and were led to believe a lie, giving heed to seducing spirits, and doctrines of devils. But—GLORY TO GOD—in the midst of all this devastation and death, He had a people standing in awe, and sinning not; communing with their own hearts upon their beds, being still; not murmuring at the past, not desiring to go back into Egypt, notwithstanding they had been disappointed in the time of entering the promised land. This dear people still believed God—they still loved His word—and I verily believe that the faith of God's dear children in that hour of peculiar trial and temptation, was accounted unto them for righteousness. O! may I be permitted to say that I trust through the goodness or grace of God, alone, I was kept from denying my Lord and Master, or renouncing His holy word during this moment of peril. That which I could not understand, I felt a perfect willingness to leave with Him who saith, "What I do thou knowest not now, but thou shalt know hereafter." Here let me say that I never saw a moment during the entire trial after the passing of the time in '44, that I regretted having embraced the Advent faith. I felt a consciousness of having walked according to the best light we had. I never regretted any sacrifice that I was enabled to make. I truly felt the peace of God resting upon me in such a manner that I was often led to say, "all is well, all will work for good."

In the fall of '45, I, with my companion and son, removed to Savannah, Georgia. That has been my place of residence for the last nine years prior to the one just past. There I truly felt like one *alone*, and yet *not alone*. O here let me say, glory to God, I have found Him present everywhere. But in respect to persons, not a kindred spirit could I find in all that region, with whom I could freely converse on the glorious subject of the return of our Lord and Master to earth again. My words would seem to them like idle tales. The Advent doctrine had never been preached in that region.

Here the inquiry may properly be made, Did you not, at that time, after witnessing so sad a disappointment as to the time of the Lord's coming, and not fully understanding the past, and not being enabled to clearly contemplate the future, feel like giving it all up? and with your companion and son (who were not believers,) did you not feel like entering again into the world with that spirit and animation you were wont to do prior to receiving this truth?

The answer I cheerfully give. Oh! no. I have never seen a moment since I believed and was fully baptized into the spirit of the Second Advent of our Savior, that I could give it up. I had taken too long and steady a look, by the eye of faith, into that bright and better land, to be easily charmed back to earth again. If not deceived, I had tasted the good word of life, and the powers of the world to come, which did enable me by the grace of God, to behave and quiet myself as a weaned child. Let the glory be given to Him who hath saved me.

During my entire stay at the south, I never heard a real Advent sermon preached except when I was permitted to visit this my native land. And here let me assure you, that whenever I was let loose, I was at once seen running to my own company. It has ever been my privilege since I embraced the Advent faith, to let the world know that the sect everywhere spoken against, yea, the Advent people, are the people of my choice. The reason why they are the people of my choice, is this; because I believe that in the main, they advocate the great and sublime truths of the Gospel of the Son of God.

In the last great movement on the definite time of the Lord's coming, I was not personally engaged as in the former; being a resident at the south, where the doctrine was not promulgated. I did not enjoy the privilege of meeting with those believing in this time, till the fall of '55. But notwithstanding I was not in person with my Brn. believing thus, yet in heart, I was with them. I received the various publications sent me, viz., The Fulfilment of Prophecy, or a Prophetic History of the World; The Lord soon to Come, and The World's Crisis; all of which were welcome messengers to me, in that land of great drouth; especially the World's Crisis. On receiving that, I truly felt to thank God and take courage. The spirit of the paper seemed to me to be a sound within a sound; a tone within a tone. I have ever prized it as an advocate of truth, and I prize it still.

The evidences given in the various publications sent me, and the light that I was permitted to receive from other sources, seemed to my mind conclusive, that the time, yea, the set time to favor Zion would be the year 1854.

I received the evidence with joy unspeakable. My heart beat high, in anticipation of seeing Him, who is to me the one altogether lovely, and "the chiefest among ten thousands," with all my Father's children, at that point of time. Feeling grounded and settled that we had at length obtained the truth, and that this argument was a perfect *binder* to the great move of '43 and 4, I felt a desire in my heart to once again visit my native land where this great truth was being preached. I accordingly with mine only son, left my companion and home at the South, Aug. 5, '54, for this region. In a few days after leaving Savannah, that dreadful scourge—the yellow fever—made its appearance in that place. In a few weeks my dear husband, with many others, fell a prey to death. Oh! what a moment was this to me when the intelligence came that the partner of my sorrow and joys, the companion of my youth, was no more. God's grace seemed my only support in this moment of affliction and sorrow. His potent arm seemed to be underneath me, and I heard, as it were, a voice saying, "*be still, and know that I am God.*" My faith in the Lord's speedy coming was all to me at this moment. I felt that all who slept in Jesus, would soon be brought again from the land of the enemy.

As soon as practicable after the death of my husband, myself and son attended the Advent meetings. The first was at Exeter, N. H., the second at Manchester, where I trust my son sought and found the Lord; and in a few days he, with others, was baptized by my brother, J. Couch, in this place. I then felt that life had come out of death, and I could rejoice in the midst of affliction. I then realized that truly behind a frowning providence, God had been hiding His smiling face. We had now come up to the point of time when all eyes were directed to the tenth day of the seventh month, as being the time when the great High Priest would come out of the holy of holies to bless His waiting people. I verily believed these things were so. With step unwavering, with confidence firm, I, with my brethren and sisters, came up to this point. What a moment in our history was that! Another disappointment we thought could not come; having had, as we supposed, the going forth to meet the Bridegroom, the tarrying of the same, the sleeping and slumbering of the virgins; the Midnight Cry, the arousing from sleep and trimming of lamps, also the going out to meet the Bridegroom. The preaching of definite time in '44, we believed to be the *going forth*; the preaching of definite time in '54, we believed to be the *going out*; and as there is but one tarrying brought to view in the parable, it seemed conclusive (if the right application had been made) that the Bridegroom must appear at this time. But alas! we looked, we watched, we prayed, we wept,—our Lord did not come! Oh! what a mighty shock did we feel!

My dear brethren and sisters under whose observation these lines may fall, will know what I mean. Here, as in our former disappointment, the enemy stood, doubly armed, and equipped, with all his forces brought to bear upon the Advent ranks. And oh! sad to relate; desolation, division, and spiritual death, show the work of an enemy. But here let me say glory to God, notwithstanding all the disappointments and trials of the past, He still has a people saying in their hearts, "though He slay me yet will I trust in Him;" though sadly disappointed, yet not discouraged; though cast down, yet not destroyed; and that which they cannot fully understand, they leave for a hereafter to develop. If I ever felt called upon to praise God for grace sufficient for me, and strength equal to my day, it has been since the passing of the time. I have felt as in '44, that with the conclusive argument we had before us, we could not have been justified, without believing and proclaiming it to the world. I believe God has blessed His people in the work. I believe we had better be many times mistaken in seeking after truth, than not to seek at all. That we have been mistaken, and misapplied some Scriptures, seems too clear a case to need comment or remark; and yet I do not feel that God has condemned His honest children, notwithstanding their mistakes; for they have done the best they could.

While reviewing the past, and thinking on the evidences of the Lord's second Advent, I have been led to enquire what has failed us? I am at once constrained to say that not one jot or tittle of positive testimony as given in the word of God relative to Christ's coming, or the time of His coming, has failed us. The promise made by God to Abraham and his seed is as immutable as the pillars of heaven. The fulfilment of the promise made by our Saviour to his disciples, that if He went away, He would come again, is yet in the future, and will as certainly be fulfilled, as that He came the first time. The declaration made by the Angels as the disciples stood gazing up into heaven, ("This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,") is yet to be fulfilled. O! glory be given to the Most High; the foundation of God stands sure; the Bible is yet the book of books. What, then, has failed us? *Inferential evidence* and *human deductions* only have failed. I believe the great Advent movements in the main, has been under God's special direction; and that He has truly called out a people here to wait for his son from heaven. With this dear people I stand, or fall; with them let me suffer reproach, if reproach is their lot.—The real, literal and personal coming of the Savior, and the events connected with this coming, are interwoven with my whole being. Give it up I *cannot, I know not how*; I could as well have given it up when we had a definite point of time, as now. I really believe that we are still on the track of truth, and that the Lord is soon coming; for "signs there's no mistaking, proclaim Messiah near." But a little more remains to be done, and the times of the Gentiles will be fulfilled; the days as given by Daniel, will end and he will stand in his lot, with all whose names are written in the Lamb's book of life.—Here a thrill of joy seems to pass through my mind while I hear, as it were, a voice saying, we are almost there.

An item in my experience seems appropriately revived in my mind at this time. During my whole term of residence at the South, I was under the necessity of making some ten or twelve trips at sea, in all of which my sufferings were intense. But how was my heart cheered at different points, while my companion or son would come to me and say (as they were enabled to watch on the upper deck of the vessel) "we are almost there."

This intelligence would at once arouse me from my sick couch, and I would eagerly enquire, *where are we?* With animation of countenance the answer would at once be given: *we have arrived at such a point; such land is in sight;* the captain says, we are about so many miles from our destined port, and shall reach the harbor in about so many hours. This intelligence like an electric shock would arouse my entire being; I would at once make an effort to arise and adjust my garments, that with them, I might view the land, and know for myself that these things were so. If my first attempt to arise and prepare to go on deck failed, I would make the second, and so on until the work was accomplished. I would never give it up until mine eyes were permitted "view the landscape o'er," and know of a truth that we were nearing our desired haven. When once on deck and the fullest assurance was that we were almost there, my former sufferings were at once lost in the distance. So does the dear saint whose sufferings have been large and severe, (when the faithful Watcher's or Watchmen, who have really stood on the watch-tower, come to

them and say, "we are almost there," forget the same.

O! *Glory to God!* I believe the faithful ones have thus done, and that His dear children have aroused from their sick couches, have made a mighty effort to adjust their garments, and mount the upper deck, and there stand ready to enter the harbor. Yes, *glory to God*, I believe He now has a people in such a case as this. They have left the world; they have left a cold, formal church; they have left the mystical teachings of modern times, and stand upon the literal interpretation of God's word. The land promised to Abraham and His seed they can clearly see; they know its location, they know its boundaries, they also know its rightful heirs; and with steady faith and a firm grasp on God's eternal truth, they with one voice say "*we are almost there.*" *Glory to God*, dear brother, we are almost there. Your arduous toils and labors of love will soon be o'er. The different landmarks which we have passed are too prominent to be mistaken. That we are nearing the harbor is a fact too clear to admit of doubt by those who are standing above the mists and fogs of the present day. Oh! that we may adhere strictly to the teachings of our great Pilot, and yield the management of the ship entirely to Him, in the moment of peril and danger, is the sincere prayer of your sister, hoping for perfect redemption through Christ at His appearing and kingdom.

MIRIAM C. WEBSTER.

The World's Crisis.

LOWELL, OCT. 13, 1855.

"Hath the rain a father?" Job 38: 28.

On awaking one morning recently, and hearing the sound of rain pouring itself musically on the roofs of the buildings, I was at once reminded of the above saying of the Patriarch Job, and of the different passages in Psalms where the sweet singer of Israel speaks of the wonders of creating wisdom, the glory of creating power, and the riches of creating love. The Bible is indeed our standard of truth, and guide in relation to the character and government of God; but we may derive additional evidence of divine goodness and wisdom by contemplating on the works of God, and surveying the operations of His hand. O what an unfathomable depth of wonders on wonders untold! With what an ocean of intelligence is all creation replete! How glorious the plan—how sublime the movements of God's hand as exhibited in the natural universe around! If Job, David, Solomon and Isaiah contemplated on these exhibitions of divine skill in the sovereign Architect of the universe, can it be unworthy our attention to regard the operation of His hand in the works of creation and providence, as well as of grace? Nay; far otherwise; it is ennobling to the mind, and exalting to our devotional feelings to contemplate the wonders of creating love. As we study into the economy of nature, and behold the intelligent plan unfolding in all its complicated parts, and shewing that one great, designing mind must have arranged the entire system, it gives play, and energy, and expansion to the intellectual powers, and elevation to the spiritual feelings of the Christian's heart. It developes the love and faithfulness of God in providing for the wants of His creatures.

Human life depends much on vegetation for its support, and the vegetable tribes depend for their subsistence mainly on the nutritive principles contained in the soil that produces them. Now all the nutritive principles in the world could be of no possible use to vegetation without some solvent medium through which they may be introduced into and embodied in the organism of the plant. A vegetable has no power to grasp like an animal its prey, to masticate, or pulverize and appropriate the several ingredients of the soil to its own growth and development. Plants, being fixed and motionless, need some help to feed and nourish them, or they wither and die. Now the infinite wisdom of the divine being has contrived a plan by which their appropriate food which He has been careful to deposit in the earth, should be conveyed to them, and by the action of their vital organs become a constituent portion of their structure. This is accomplished by means of a *solvent principle* that dissolves the lime, soda, &c., found in the earth, and holds them in solution, as sugar or salt is held in water, and thus conveys the nutritive elements to the minute fibres of the plants through which they are introduced into the circulating juices, spread out in the leaves, exposed thus to the sun and atmosphere, and ultimately become incorporated in the body or fruit of the plant or tree. Let us now consider some of the difficulties attending the supply being given to vegetation through the medium of a solvent principle.

1st difficulty. Every agriculturalist must have observed how laborious is the work of watering a few garden vegetables by means of a watering pot, and dwellers in our cities know the labor and expense of watering a few streets by artificial means, what then would be the labor and expense of watering the entire earth?—What engine could have been devised by human skill to scatter the refreshing dews or copious showers over the islands and continents of the entire globe? and what reservoir could have been furnished by human art for an adequate supply?

When God undertakes, the means are not wanting; nor the power lacking for the accomplishment of any purpose He may choose to effect. The work of watering the earth must be done, if He has to create for this purpose a boundless ocean occupying some 3-4 of the globe, and unfathomable in its mighty depths.—The work must be done if He has to create an engine that will scale the loftiest mountains, that will bear on its bosom millions of tons of the precious burden, and move on its errand of mercy over the plains, the forests, and the hills, diffusing its fertilizing gifts all around. But O what agency is gigantic enough—what elements of nature are powerful enough for the accomplishment of the herculean task?—Human agency finds it hard to raise aloft a single ton's weight; what then must be the power that is capable of bearing into mid-heaven thousands, nay, millions of tons? Human agency could scarcely water an acre of soil, what stupendous machinery, what untiring enginery then shall water sufficiently the habitable globe?

Let us now look at the plan of the infinite intelligence. Through the action of the sun's rays upon the surface of the mighty deep, and the absorbent qualities of the atmosphere, a portion of the waters of the ocean is taken up into the air, and borne aloft in mid heaven, and thus we have an element acting as an engine of strength to accomplish this grand design.

2d Difficulty. As the waters of the ocean are so impregnated with salt as to be unsuitable for drinking, and destructive to vegetation, and as the clouds derive their supply mostly from the great deep, will not the rain destroy our springs, wells, &c., and likewise all the productions of the soil? It would seem this difficulty must be insuperable, but an Omniscient mind has forseen and met the difficulty.—In the process of separating the water into vapor, the saline particles are left behind, and the water is consequently *fresh.*

3d Difficulty. If the vapors are constantly ascending from every river, pond, lake, sea or ocean, will not the atmosphere be so filled with vapor that the entire heavens will be shrouded in darkness and gloom, and the sun be hidden from our view, not only in storms, but at all other times, and thus the world become a dreary abode for the residence of man?

This difficulty is obviated too by the fact that the ascending vapors are made invisible to the eye, and consequently do not obscure the sun.

4th Difficulty. The vapor is raised from the surface of the ocean, seas, &c., in an invisible state, but of what avail is *invisible vapor* in watering the thirsty earth?

To meet this, the Lord has so constituted the water, that its particles may be separated by caloric (latent heat,) to such an extent as to be rendered invisible to the eye; but when the vapors ascend to the upper regions of the atmosphere, the cold temperature which there prevails extracts again that caloric, and the vapors become visible in the formation of clouds.

5th Difficulty. God having provided an element broad as the earth, and powerful as the imagination can conceive, to bear its burden of blessings for the earth, we have an engine and the means of loading it; *but by what possible means shall it be unladen again?* How can the waters which are borne aloft to the aerial regions, overcome the power of this mighty engine, and descend to water and fertilize the earth?

The Lord is never at a loss to accomplish His purposes, however difficult and impossible it may appear to man. The clouds being formed, the Lord sends the winds of heaven, and propels them against the mountains, or against each other by counter currents, till one particle of vapor meeting another, and still another, &c., the cloud, or visible vapor is converted into water, which overcomes the resistance of the atmosphere, and falls to the earth. How admirable the plan; for the same principle of gravitation, causing the heavier bodies to take the lower place, by which the invisible vapor, being lighter than air, rises to the upper regions of the atmosphere, that same principle causes the rain drops which are heavier than air to descend to the earth! Thus marvellous are the works of God, and thus varied the operations of His hand. "In wisdom hast thou made them all."

6th Difficulty. We have now the mighty engine of the atmosphere created, and laden, and the means of discharging its burden; but what *power shall set in motion* the ponderous vehicle, so that it shall transport its burden to the ends of the earth? Can there be a self-moving power to inanimate matter? and can it direct itself into every portion of the globe?

This difficulty, also, our Heavenly Father has provided for. In some portions of the earth the atmosphere becomes heated and rarified so that it rises, and air from the colder regions rushes in to supply the vacuum. Thus the whole atmosphere is set in motion, and this great vehicle of blessings, as it were, marches and countermarches over the thirsty plains, pouring out its rich blessings—it wheels in circling eddies around the mountains—ascends all heights—traverses all lands—visits every island—and blesses the earth with a profusion of the rain of heaven.

7th Difficulty. The body of water held in suspension in mid air is immense. Let the clouds be condensed into water, and it would seem such a flood descending upon the earth *must inevitably dash to pieces* every tender plant, destroy the produce of the earth, and even the fabrications of man, for water is a heavy substance; and even when it rushes violently down the channels of our rivers, it foams and dashes, and often sweeps away the strongest barriers erected by man; what then mus be the force and violence of a rushing tide descending perpedicularly from the heights above!

This difficulty also is obviated; for such is the actual operation of these physical laws, that when each drop becomes of sufficient size to counterbalance the resistance of the air, it is of course at an equilibrium, neither rising nor falling—When more is accumulated, it begins gently to descend, the atmosphere resisting its motion all the way, until with almost the gentlenes of a falling feather, it lights upon vegetation so that not a leaf is injured, not the most delicate flower marred, scarcely an insect harmed.

8th Difficulty. When a heavy storm occurs, it would seem *it must cover large quantities of lands, and produce a flood of waters*, so that men and animals would be drowned, and vegetation destroyed.

This difficulty is also provided for.—The Lord has so constituted the elements of the earth that they absorb the descending rain as it falls. As it descends gradually there is sufficient opportunity in general, for "the earth to drink in the rain that falleth oft upon it," and thus the soil becomes saturated, and danger from this source removed.

9th Difficulty. If the water falls copiously upon the earth, and is absorbed by it, the earth, it would seem, *might become one vast quagmire*, and no solidity would remain in the ground upon which men and animals could move, or even stand.

But the Lord foresaw all these difficulties, and made ample provision for each, although some partial inconveniences may be suffered from this cause, as was the case last year at Balaklava. Some elements of the earth more easily commingle with water than others; but the Creator has so mixed and tempered the materials of the soil, that the rain is usually absorbed, and yet but little inconvenience suffered.

10th Difficulty. If the rain be poured in such abundance on the earth and penetrate into the soil below, it would seem the waters of the ocean must ultimately be drained, and disappear in the bowels of the earth.

To meet this difficulty the Creator endowed the water with a peculiar property by which it becomes a fluid and flows easily, and is therefore prepared to make its way on any descending ground back to the place whence it proceeded at first. Why water should flow, and any pulverized substance should not, it is impossible satisfactorily to determine. Who can tell what makes water flow? Is it because of its particles being so minute? why then do not other substances flow, and why should water be solid at a temperature of 33 degrees and flow at 34?

All the philosophers in the world cannot comprehend why a liquid should flow; but the great Designer of creation understood and executed the wondrous plan.

11th Difficulty. The surface of the earth is exceedingly uneven, and consequently the water will flow hither and thither according to the position of the soil, and it would appear *it must be obstructed in its course, and never find its way back to the ocean.*

But this last difficulty must be met if the Creator has to heave up the foundations of the earth to mountain height. From the summits of these highlands the earth has a gradual slope toward the ocean, so that streams rushing from the mountains, and uniting in their course with a multitude of streamlets and brooks, are formed into majestic rivers, and fall at length into the great reservoir which is again replenished, and prepared to furnish an exhaustless supply of the rain of heaven.

I cannot help digressing here, for a moment, to refer to the industrious course and persevering efforts of the exiled waters to gain their native home in the mighty deep. Day and night, with incessant motion, they journey on. Obstruction after obstruction meets them in their way; but with untiring industry they move on, sometimes with a slow and gentle motion, on account of the unfavorable passage; at other times rushing down the cararact with resistless force. But whatever obstructions the waters meet, or whatever channel they may have to run, their course is *onward*—they never tire nor stop to rest, till they are again at their home in the great deep. An excellent model for the Christian's imitation.

Thus we find how wonderfully God has arranged the economy of nature. System meets system—plan meets plan. The materials of earth are adapted to supply nutrition for the germinating plant—the water is adapted as a solvent principle to convey the nutriment to the fibres of its roots—the atmosphere is adapted to the work of conveying the waters of the ocean, &c., to the soil—the ocean is furnished with abundant supplies of the necessary element, and the sunbeams are adapted to act on air, water, earth, plant, flower and fruit.

How adorable the Being whose wisdom devised, whose power executed, whose hand still sustains the system of material things!!! Every object which meets the eye bespeaks the goodness, and power, and wisdom, and glory of God; and whoever loves the Maker can but feel an interest in the works of his Father's hand; and whoever carefully and preyerfully reflects on the wonders of creating wisdom and love, can but feel a veneration and awe at the sublimity and grandeur, as well as an admiration at the amazing displays of beneficent design in the creation of a material universe. Who then can believe without positive testimony of Scripture, that the stupendous fabric of nature teeming with untold and ineffable wonders, filled with the marvellous displays of divine goodness and infinite wisdom—I say who can believe that this stupendous fabric is to be taken down and destroyed, leaving a blank in the universe of God? That this mighty theatre of divine displays—the projection of an omniscient mind—the result of omnipotent power, prompted by boundless love, guided by unerring skill—should all be finally dashed and wrecked by the hand of its Sovereign Architect, and vanish away "like the baseless fabric of a vision," who can believe? Creation was originally like one vast mirror to reflect the glory of God. It stood forth as an everlasting embodiment of the wisdom, power and glory of its Author—a perfect, harmonious, amazing, incomprehensible system of *wonders on wonders.*—Every object shone with the lustre of the divine image. Nature was all radiant with the love, and grace, and beauty, and excellency of the Divine Architect. After the fall, sin brought devastation and woe, disorder and confusion into the works of God. The moral declension of man brought a physical declension upon the kingdom which was designed for his possession. But thanks be to God—everlasting honors to His reverend name—there is a promise of a restoration in the moral condition of man, and also a restoration of the physical condition of his residence. There is to bea regeneration not only of the *heart and of the entire man*, but also a regeneration of the heavens and earth when the Son of man shall sit upon the throne of His glory. Who can conceive, when the earth is restored to its pristine beauty, what charms, what loveliness, nay, what enchantment will sit on every object within those precints which are to be *filled with the glory of God?*

☞ Our paper is usually struck off on Wednesday morning, and fitted for the press on Teusday afternoon; so that in order to insure the insertion of notices, they ought, at the latest, to arrive about noon on Tuesday.

The following extract we take from a correspondent of the New York Times:

The Progress of Spiritualism.

The Spiritualists of New York have lately had a grand *frolic* on Long Island. Three hundred of the believers, of both sexes, were transported on three steamboats to Flushing, where, after receiving some material consolation in the shape of a good dinner, with its accessories, they yielded themselves to spiritual influences, and indulged in vagaries such as might well become a convocation of lunatics. The spirits were on hand in great numbers; for they are always ready to come when the faithful call them. Their method of manifesting their presence was not always in good taste; but then it is useless to dispute concerning the taste of spirits.—Some of these spirits exhibited pugnacious propensities, and there were several pretty severe rough-and-tumble contests between spiritual and material combatants. One young man is said to have resisted bravely; but at length the spirit suddenly tripped him up, and he was vanquished. In one instance these spirits were so ungallant as to attack a female; but, owing probably to the interference of the gentlemen, they were compelled to desist. Other spirits of milder and merrier proclivities, incited some of the company to dance; and jigs, rigadoons, fandangoes and spiritual polkas were the order of the day.—Those who could not dance contented themselves with contortions and intricate twistifications of body and features, and the whole scene must have somewhat resembled a Camanche powow.

After those things came the higher spiritual manifestations. Speeches were made on spiritual subjects by two or three learned professors, and by Mr Smith, the man of razor strop notoriety, who having sold all his strops and not being able to announce that he has "one more left," has taken to spiritualism, and turned medium. A very "nice young man," by the name of Ambler, somewhat famous in spiritual circles, then recited a poem under spiritual influence, the chief merits of which are said by the critic of the N. Y. Times to have been sound and gesticulation. After the poem, a circle was formed, composed of nearly seventy persons, and the "developed" mediums took their position inside.

Mr Smith, one of the "developed," had an imaginary letter to read, but was not equal to the task; several of the mediums attempted to read, but it was too much for them. At length the best developed medium in the country, Mr Randolph, achieved the airy document. It was from a person in the other world who had done a good many wicked things while in this, and warned those still here to behave themselves. The reading of this letter so exhausted Mr Randolph that he was fain to leave the circle and lie down on the ground and recover his strength. Some very ridiculous antics were then performed by the whole crowd, and the spiritualists returned to their homes.

Such is spiritualism, and such is the way in which some well-meaning persons are ready to believe that spirits inhabiting a higher and holier sphere manifest themselves when they revisit this earth. It is "the pity of it" that there *are* many well meaning persons who have become the victims of this monstrous delusion. If there were no honest but weak minded people whom the spiritualist leaders could seduce into their ranks, their occupation would soon be gone. But as long as there are such people, they can ply their trade of imposture and humbug with much profit. The profession of a "medium" is becoming to be a calling as generally recognized as that of a physician or lawyer. There are various grades of these mediums, who hold circles or give private sittings to order, at prices to suit the means of all classes of society. Spiritualist editors, authors, and orators are becoming numerous in various parts of the country, and pecuniarily many of them "make a good thing of it." They are spreading abroad their demoralising doctrines, ingeniously dovetailed with the worst features of socialism, and it must be confessed they are making fresh converts every day. In our own community spiritualism numbers more followers than appears on the surface. They have not yet become bold enough openly to avow their sentiments on this subject; but when they have gathered sufficient strength, we shall not be surprised to see a spiritualist party springing up among us, who will claim a voice in political as well as spiritual matters, and we shall have spiritualistic "circles," to choose our candidates for offices by spiritual dictation, as well as political conventions. The evil is a great and growing one, and it is the duty of the press and the pulpit and of individuals, as far as their influence extends, to raise a voice against it and use earnest efforts to put it down.

The two following articles we cut from the Christian Era, a Baptist paper published in this place:—

FALL OF SEBASTOPOL. This strong hold of Russian power, this guard of seas, and tower of defense has at last fallen into the hands of the allies. We have not believed it would be taken, and the intelligence of its fall somewhat surprised us. But what have the allies gained? About what Napoleon did when he marched his armies into Moscow, beneath the smoke and cinders of the incendiary. The Russian army has retired, and can retire—but will the allies dare follow?

That the allies have gained a glorious victory, that they have obtained immense advantages in certain respects is admitted. But what they have gained, Russia can afford to lose. The possession of Sepastipol is not of the same consequence and importance to her as to her foes, and the war is seemingly no nearer its end then when it commenced. The allies might as well attempt to conquer the deserts of Arabia, or put chains to the blue waves of the Mediterranean Sea, as to follow the Russian armies to their capital. The fall of Sebastopol will put a new face upon the war, will change the position of the parties, and develop the energies of both sides, but whether it will materially effect the great Empire of the North remains to be seen.

The Christian has an interest in this war. It has moral bearings. It is a war, long ago predicted, and involves the destruction of the Moslem power. Whichever way it terminates, it will open doors for the ingress of truth, and speed the day when Christ shall reign on earth.

KINDLE FIRES. Some people would put out all the fires of love, and extinguish every flame of brotherly feeling if they could have their way. They deal in denunciation and abuse of their brethren, who are more consistent than they are, and divide and distract, rather than heal.

Now we say kindle fires! Not the fires of hate and revenge; not the fires of ill feeling; not flames of discord between pastors and churches, but flames of love, and hope, and holiness.

We need warm fires kindled here in Lowell—fires of love which shall melt down cold icy mountains which rise between denominations, between individual churches of the same denomination, and between Christians of the same church.—Kindle fires, kindle fires of love and truth, of mercy and goodness, of love and glory. Kindle fires!

BIBLE AND NO BIBLE. Tell me where the Bible is, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is, and where it is not. Go to Italy—decay, degredation, suffering, meet you on every side Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air; you feel cramped by some invisible power; the people dare not speak aloud; they walk slowly; an armed soldiery is around their dwellings; the armed police take from the stranger his Bible, before he enters the territory. Ask for the Bible in the bookstores; it is not there, or it is in a form so large and extensive as to be beyond the reach of the common people. The preacher takes no text from the Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau, and Voltaire. But pass over the Alps into Switzerland and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast meets the eye! Men look with an air of independence; there are industry, neatness, instruction for children. Why this difference? There is no brighter sky—there are no fairer scenes of nature—but they have the Bible; and happy are the people who are in such a case, for it is righteousness that exalteth a nation.

WAAT IS GOD? In an early meeting of one of the committees of the Westminster Assembly, the subject of deliberation was to frame an answer to the question, "What is God?" Each man felt the unapproachable sublimity of the divine idea suggested by these words; but who could venture to give it expression in human language! All shrunk from the too sacred task in awe-struck, reverential fear. At length it was resolved, as an expression of the committee's deep humility, that the youngest member should make the first attempt. He consented; but begged the brethren first to unite with him in prayer for divine enlightenment. Then in slow, solemn accents, he thus began his prayer: "O God, thou art a spirit, infinite, eternal and unchangeable in thy being, wisdom, power, holiness, justice, goodness, and truth." When he ceased, the first sentence of his prayer was immediately written down and adopted, as the most perfect answer that could be conceived; as, indeed, in a very sacred sense, God's own answer, descriptive of himself. This individual, it is supposee, was George Gillespie.

The following is the origin of some of the principal dogmas of *the Romish Church*, which shows clearly that they are merely *human inventions, viz:*—

The use of Holy Water was introduced in the year	120
The practice of Penance,	157
Monks, Monasteries and Nunneries,	328
The Mass celebrated in Latin,	394
The doctrine of Extreme Unction,	558
The doctrine of Purgatory,	593
The Papal usurpation,	607
Kissing the Pope's toe, still practiced,	706
The doctrine of Image worship,	715
The Canonization of Saints,	993
The doctrine of Transubstantiation,	1000
The Baptism of Bells,	1000
The Celebacy of the Clergy,	1015
The doctrine of Indulgences,	1190
The doctrine of Dispensations,	1200
The Inquisition in	1204
Auricular Confession, &c.,	1215

—[Selected by Edwin Burnham.

DANGER. Rev. Richard Cecil said to one of his parishioners, who had previously asked for counsel, and whom he h[illegible] not seen for some time, "I underst[illegible] you are very dangerously situated." "I am not aware of it," was the reply. "I hear you are getting rich," said Mr C——; "take care, for it is the road by which the devil leads thousands to destruction."

For the Crisis.

Letter from Br. J. Weston.

LOWELL, Mass., Oct. 8th, 1855.

Dear Br. Merriam:—I have not for some months written for the Crisis, and some, where I have gone laboring, wish to know where I am. I am still looking for the Lord. I believe that God has been with us in the past, and that it was necessary for '54 to pass that the foolish virgins might have opportunity to say, "our lamps are gone out."

I have just returned from a five weeks tour in Vermont; and I find, though the love of some waxes cold, the most of them seem to be standing on the truth and waiting for the coming of the Savior.

The idea that the days have ended, gains no disciples where I went.

J. WESTON.

DR. FRANKLIN AND THOMAS PAINE.—When Paine was writing his infamous Age of Reason, he sent part of it to Franklin for his opinion respecting it. In the reply of the latter, he tells the skeptic, "That probably he (Paine) is indebted to his religious education for the very habits of virtue on which he prides himself;" and he closes by advising him to employ his talents on some other subject: "For," he adds, "among us, it is not necessary, as among the Hottentots, that a youth, to be raised into the company of *men*, should prove his manhood, *by beating* his mother;" concluding with the remark, "*If men are so wicked, even* WITH *religion, what would they be* WITHOUT IT?"

FATAL ACCIDENT ON THE BOSTON AND MAINE RAILWAY. This forenoon, between 8 and 9 o'clock, as the train from Haverhill to Boston was passing through Melrose it ran over a cow; the engine was thrown off, and Moses Abbott of George's Boston & Lawrence Express, and the messenger of Richardson's Boston & Haverhill Express were both killed. Eight passengers had legs broken. We have no further particulars. Mr Abbott was a faithful and popular business man and a worthy citizen; his untimely end will be deeply lamented by all who knew him.

For the World's Crisis.

Composed on the Death of George Alden Hurd.

ANSWER TO A LETTER FROM HIS SISTER.

When Jesus died a world to save,	John 3: 16
His soul lay dormant in the grave:	Is. 16: 10
And thus, behold the Prophet cries,	52: 10
His soul was made a sacrifice:	52: 12
Thus Lazarus lay, in death's cold chain,	John 11: 14
'Till Jesus bid him rise again.	11: 23
Jesus did weep where Lazarus lay,	John 11: 35
While bending o'er his sleeping clay;	11: 38
"Hadst thou been here," then Mary cried,	11: 31
"Surely my brother had not died."	11: 32
"The way, thro' me," said Christ, "is plain—	14: 6
Thy brother soon shall rise again."	11: 25
Great Advocate, thy all was given—	Matt. 26: 38
Tho' blest with God in yon bright heaven;	Prov. 1: 30
Thy pitying eye beheld our clay,	Ps. 103: 13
And saw us doomed to quick decay—	Gen. 2: 17
Yet thou didst come from yonder skies,	Prov. 8: 24
That in thy beauty we might rise.	Is. 55: 17
Saints, though unconscious in the grave,	Ec. 9: 10
Yet die in hope that they may live	Heb. 11:
To dwell with Abraham and his seed,	Gen 12: 3
Where serpents play and lions feed.	Is. 11: 78
There on that glorious fertile plain,	60: 13
Thy brother thou mayst see again.	Rev. 20: 12
No crowns to martyrs yet are given:	Rev. 6: 9, 10,
No man now dwells with God in heaven;	1 Tim. 6: 16
None are immortal till that day	Job 14: 11
When heaven and earth shall pass away.	14: 12
Faith then looks up to yonder skies,	Rev. 1: 7
And sees thy brother then arise.	Ps. 17: 15
All hail! that morn of glory bright	Is. 25: 9
Invites my ear, attracts my sight;	Job 19: 27
Brethren and kindred then we'll see,	John 5: 25
All robed in immortality.	1 Cor. 15: 52
Oh! the bright crowns saints will obtain,	2 Tim. 1: 4
Then will thy brother rise again.	1 Thes. 4: 16

S. ALDEN.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE PACIFIC.

The U. S. mail steamer arrived at New York on Wednesday morning, Oct. 3d, giving additional information from the grand battle-ground of the Crimea.

The loss of life has been fearful, particularly among officers.

The retreat of the Russians to Perekop was contradicted. It was expected they would be unable to hold the north of Sevastopol for want of provisions.

Nothing decisive was known in regard to the next move of the Allies.

Four thousand cannon, fifty thousand balls, and immense stores of gunpowder were taken possession of by the allies at Sevastopol.

The Czar Alexander in an address to his army, says: I rely confidently on your courage to repel all future attacks, and in a letter to the King of Prussia, states, he will accept no conditions of peace derogatory to Russia.

The Czar, in company with the three Grand Dukes, has signified his intention of proceeding to the Crimea.

The Turks still hold Kars, having repulsed the Russians on the 7th of August.

Rejoicings in England, Ireland and Scotland. The English papers abound with accounts of the rejoicings of the people all over the kingdom at the news of the downfall of Sebastopol. These were not confined to the large cities and military stations, but seem to have extended to the smaller towns and hamlets even. The news was telegraphed from London, in every direction, immediately on its receipt. But in many places it was thought to be too good to be true, and the rejoicings were withheld until the arrival of the London papers, or further confirmation was afforded. When this was obtained, the people everywhere seem to have run riot with joy; shouts filled the air, flags waved from private as well as public houses, cannon and small arms were fired, bells were rung, bonfires were made, and last of all, in several places the poor Czar was burned in effigy. We have some thirty different accounts now before us, chiefly additional to those referred to yesterday, of these rejoicings, in as many different towns of England, Scotland, and Ireland.

Railways in Turkey. The establishment of railways in Turkey will be more effectual, perhaps, than the armed protection of England and France, in opening that country to civil liberty and Christian civilization. A correspondent of the London Times writes as follows:

"The construction of a railroad from Constantinople to Belgrade has been decided on by the Sultan. The line will be granted by adjudication to a company. The period is not fixed. Mehemet Kepresli Pasha, President of the Council of the Tanzimat, who has manifested the greatest activity ever since his acceptance of office, is now occupied with the *cahier des charges*, most of the articles of which have been settled definitely. This measure, so long expected, will produce a complete revolution in the economic laws of Turkey. The question of property will naturally be agitated, and the right of Europeans to hold possessions is a necessary consequence of the establishment of railways. Thus Turkey will have railroads before having ordinary roads."

Earthquakes in Albania. Letters from Scutaria, in Albania, of the 28th ult, mention that the population of that place and of the surrounding country is made more anxious by the frequently recurring earthquakes than by the events of the war. For the last twenty days shocks of earthquakes have been experienced almost daily, with loud rumblings, continuing from 15 to 20 minutes, and causing vast mischief. In one village 90 houses have been reduced to ruins; and, in connection with these shocks, the volcanic crater, visible some time since in the bed of the river Dwina, but which closed again in three days, is now reopening. In Valona and the adjacent country, particularly at Monastir and Batoglie, the cholera rages with much violence, and the major portion of the alarmed inhabitants have fled into the woods.

The Courier de la Vienne states that at the last fair at Bellac, an extraordinary panic took possession of all the oxen, which, with the rapidity of a flash of lightning, overturned the barriers and took to flight in all directions, knocking down every person in their way. The fair, which, a few minutes before was covered with numerous beasts perfectly quiet, suddenly assumed somewhat the appearance of a field of battle, people wounded, and unfortunately, some killed, lying about in all directions. The number of the former is said to be from sixty to seventy, and of the latter three or four.

Turkey. The following extract from Le Presse d' Orient and Journal de Constantinople, was received by the last mail:—

Numerous disorders and outrages having for some time past been committed during the night in the streets of Constantinople and Peru, the Porte has just addressed to the representatives of the friendly powers a memorandum, in which, after referring to these circumstances, it invites the legations to make known to their respective governments that the local police, intrusted with the public security, has received orders to arrest and commit every person, who, without absolute necessity shall be found after midnight in the streets of the capital.

A Phenomenon. A singular phenomenon was lately remarked at Brenets on the frontier of Switzerland. About half an hour before sunset, myriads of insects, supposed to be winged ants, were seen to rise from the banks of the Dobs, in dark triangular swarms, and to fly southwards, occupying a space of nearly a league in extent. They were sufficiently compact to intercept the view of the country at intervals. A similar phenomenon was observed near Paris, on the 26th of May last, only the insects were seen to fly in columns instead of triangles.—Galignani.

Arrival of the Canada at Halifax.

HIGHLY IMPORTANT NEWS.

Halifax, Oct. 9. The mail steamship Canada, from Liverpool, Sept. 29, arrived here at 7 20 P. M.

St. Petersburg, Sept. 26. Prince Gortschakoff reports, under date of 23d inst., that "The Allies had landed 20,000 men at Eupatoria, and that he [the Allies] has now 30,000 men on the Russian flank. Yesterday the Allies attacked our infantry, who retreated to the heights over Rusta."

Another dispatch from St. Petersburg, Sept. 28, says: "Prince Gortschakoff reports, under date of 26th, that on the previous day, 33,000 of the enemy had debouched from Eupatoria, and occupied the neighboring villages on the left flank.

The Cossacks had taken twenty-five prisoners, who were foraging at Kertch.

The War. Sebastopol, Sept 16. The Russians are fortifying the north part, and are constructing new batteries. The French are advancing their cavalry, and a column of infantry toward Bakshiserai by the Baidar Road.

Sebastopol is to be razed, and the basins filled up.

A fearful tempest has occurred at Sebastopol, accompanied by heavy rain.

On Sept. 17, Prince Gortschakoff reports from Sebastopol, that "The Allies have attempted nothing yet on the north side. The enemy is concentrating his forces between Balaclava and the Tchernaya, and constantly reconnoiters our left wing."

The Allies are actually preparing for a campaign. From three hundred to four hundred deserters, most of them Poles, have arrived at the Allied camp. They relate that the demoralization of the Russian army was most complete, and that such was the conclusion from the first moment of the attack; that the soldiers, exhausted with fatigue, remained for twenty-four hours without provisions. The loss of the Russians is estimated at 18,000 men.

A correspondent of the Paris Patrie, under date September 26, says: "Ever since their retreat, the Russians have continued to fire shells at us, and it would be a mistake to suppose that our armies in Sebastopol are beyond range of the enemy's batteries on the Northern shore and on the plateau. The balls from Fort Constantine reach beyond Strelitzka bay, and they can very easily throw their projectiles into the town. As to the batteries of the other forts, some of the guns in them are so powerful that they can carry shot right over the town and do execution in the advanced siege works, but although the Russian fire does not cease, it is not very active.

The Artillery and Engineers in Sebastopol are everywhere at work. Fort St. Nicholas, which was left almost intact, has been fortified, and its cannon already replies to the enemy. Any attempt of the Russians to return to the place is wholly out of the question.

The Grand Duke Constantine arrived at Nicolaef on the 20th.

It was said the Czar himself would shortly visit Nicolaef to superintend the winter Crimean campaign.

A letter from Berlin dated 23d, says: "Various circumstances at St. Petersburg seem to indicate that Prince Gortschakoff will soon evacuate the forts to the north of Sebastopol, those forts being only strategic points, but great preparations are being made by the Russians for a winter campaign."

The Russian Treasury had received large sums of money through Berlin. English war material was constantly passing through Prussia for the army.

On September, 17, the Turkish troops at Constantinople, intended for Asia, had been sent to Eupatoria.

The War in Asia. Dispatches received from Vienna state that Kars is greatly straightened for provisions, the garrison being obliged to eat horse flesh.

The Anglo-French contingent will go to Trebizond, and be placed under the command of Omar Pasha.

Advices from Trebizond dated the 6th inst. announce that the Russians had abandoned Erzeroom, and are at Malagulemia.

The Baltic. Dantzic, Sept 28. The steamer Bull Dog has arrived with mails. All the high pressure blockships have left for England. The weather here continues unsettled.

The *Times'* Paris correspondent writes on the 27th that the Baltic fleet will winter at Kiel.

Naples. A circular has been given to the police authorities throughout the kingdom of Naples, saying that although Mazza has retired from office, the policy of the government will be the same, and that no change is to take place in the conduct of the police towards political suspected persons.

By order of the King, the Minister of War, Prince Eschitalli, who opposed the arbitrary proceedings of Mazza, had also been dismissed.

Austria. The Austrian Government has caused the publication of the following announcement in its acknowledged official organ, the *Austrian Correspondenz*:

"The new state of things may give occasion to a diplomatic contest, to a sanguinary strife between Russia and the Western Powers, but will in no way affect the mediatory attitude of Austria."

Letter from Italy.

The following letter from Italy, written by a correspondent of the Independent shows how the elements are working in the seat of the Beast:—

ITALY, August 21, 1855.

Gentlemen:—There is some agitation in Italy; by this word agitation you will not understand anything like meetings held, speeches made, fiery articles filling the columns of newspapers. By the word agitation I mean a waking up of patriot hopes, secret preparations made in view of coming events; and on the part of our governments symptoms of uneasiness and anxiety which are manifested by the extraordinary measures which are taken in order to prevent and to repress any attempt contrary to the present order of things. The recent speech of Lord Palmerston in the House of Commons, so severe upon the Roman and Neapolitan Governments, the almost unanimous concert of attacks of the French press against the King of Naples, despite of great efforts to prevent their becoming known, have been very widely circulated where they were most dreaded, and the people have begun to think that perhaps England and France, who have, in former times, either suffered or done themselves the greatest injury to Italy, might become, somehow or other, the instruments of her deliverance. And so they may, in my opinion, when *their* political interest demands it. Austria has been first to take the alarm. While the Austrian Government is hypocritically causing to be said in all the Vienna papers that Austrian troops are diminished in Italy, and whilst it sends away *pro forma*, a few companies of soldiers from either Tuscany or the Legations, it is pouring thousands upon thousands of troops into Lombardy and into Venetia. Already these two provinces contain nearly eighty thousand men. When the complications of war shall compel the allied powers to fight against Austria they will find her better prepared in Italy than they expect, and unless they raise the cry of *Independence!* for Italy, they may be greatly disappointed in their expectations. Judging from the tone of the few newspapers allowed to be published in Italy, the Governments are very much afraid of committing themselves or taking sides by their expressed sympathies with any of the belligerent parties—a clear indication that they are more in favor of Russia than of France and England. But their chief care now is evidently to watch their own, and maintain among themselves, *per fas et nefas*, the beautiful state of things which now exists. In these conservative efforts Naples yields to none, in the way of precautionary measures against insurrection and revolution, as is shown by a most extraordinary document lately come to light, and which inspires more contempt and hatred for the Neapolitan Government than anything which might be said by its bitterest enemy.

This document is a most confidential circular issued some time ago by the Minister of the Police and sent to the judges an police officers. The rules and advices given to these agents in order to discover anything *thought*, *felt*, or *done* by them contrary to the wishes of the Government, are so base and immoral that it will be hardly believed to be possible that even the King of Naples could approve of such abominations. And yet it is a fact. After having stated that the state of European politics has awakened in "the impious hearts of wicked demagogues the most insane hopes, and has caused them to spread false rumors which have discouraged many of the faithful royalists," the minister proceeds to exhort his agents to keep the most careful watch over all suspected persons. He then directs that they make themselves thoroughly acquainted with the life, relatives, friends, and correspondence of the suspected, and when anything is discovered to have been done or said by them, contrary to the will of the Government, to have them arressed and punished by the Committee of *Bastinadoes*.

If any of the suspected show some boldness "or wear a 'hat of an extraordinary shape,' or let all his beard grow," he is also to be seized and beaten with the stick, by that noble *commissione delle legnate*. Then follow a series of rules with which judges and policemen are exhorted to imbue deeply their minds, and from which I glean, *totidem verbis*, the following sentences: "Unceasing vigilance in following the suspected; inquire into all they do, either in their home or out of it; in town or in the country. Which of them read the official newspapers; where and when they read them; what comments they make upon Eastern affrirs; whether they have intercourse with influential persons and whether their intercourse is public or secret. Listen attentively to their conversations. Inquire if the royalists are discouraged or terrified; by whom, and by what means. Seize adroitly and carefully the letters of the suspected and transmit them to me at once. Make a complete list of all those who wear singular dress or a long beard, and send it to me, with notes indicating when the person has begun to alter his dress, or has allowed his beard to grow. Notice carefully the houses frequented by the suspected; know why they frequent them, especially at night, and keep a list of the names of those whom they visit. Stimulate the zeal of those who *denounce* the suspected," etc. It is well that the civilized world should know such documents, in order that their infamy may excite a feeling of disgust for the shameless princes, who are capable of maintaining their power by such means, and in order, also, that free and happy people in other countries may not blame too hastily those Italian patriots, who, incapable of bearing the debasing and insufferable yoke, attempt to throw it off before the day has fairly come to it successfully. The nightmare of the King of Naples is the name of *Murat*, and it is a fact that most of those in the Kingdom who wish for the overthrow of the King Bomba, their "adored and august master," as he is styled in the circular above quoted, are favorable to a Muratist revolution, which would introduce amongst them, at all events, a state of things better than the present one. When the condition of a man cannot be worse than it is, who will wonder if that man wishes for a change, and will gladly welcome any!

From the extreme south, let us turn now to the extreme north of Italy, toward constitutional Piedmont. Great things are quietly accomplished there. In spite of the opposition of the priests and of the threats of excommunication of the Pope, the law against the convents has passed, and is now being steadily carried into effect, not, however, without difficulty. According to the provisions of that law, an estimate is to be made of all the properties of any kind, belonging to the suppressed convents, in order that their value may be known, and used for better purposes than before. When the Government's agents present themselves at the door of the convents to fulfill that formality, they always encounter the greatest opposition; monks and nuns barricade their doors in such a manner that every convent becomes a little fortress which can only be entered by breaking open the doors or opening a passage through the wall. Inside of the convents every door is locked, everything to be seen by the magistrates is hidden, and the meek monks and nuns who have taken upon themselves the vows of poverty, show the greatest desire to retain, and the greatest reluctance to part with riches which are not their own, and which, as trustees, they have shamefully squandered. According to the Pope's Monitorio, all those who have taken part in making the Convent Bill, all who help in carrying it out, are excommunicated *ipso facto*. At first his Holiness had spoken of excommunicating in the Sardinian States upon a much larger scale, and of laying the whole Kingdom under an interdict; but when he heard of the little effect produced by his threats among the people of Piedmont; when, also, he was warned by his savior Bonaparte not to foster agitation and perhaps civil war in an ally's dominions, he grew more calm, and instead of an interdict, he contented himself with issuing a *monitorio*, and kept, for a better opportunity, the thunders he had been preparing. Now the question has arisen and it has been discussed in the newspapers, whether or not the King of Piedmont was personally excommunicated.—Some, especially of the liberal party, said he was, of course, having signed the law, and they invited him to seize upon the opportunity to undertake a reformation of the church—pointing to England and saying that there they had a church without a Pope—and why could not Piedmont enjoy the same advantage? Others said the King could not be excommunicated, because, being a constitutional King, he was not responsible, and could not be held accountable for the deeds of the houses and the ministry.—The question is not yet resolved, and I should think Vittorio Emmanueli cares very little for whatever solution may be given to it.

One word before I close about evangelical affairs at Turin. You remember the account I gave you of Desanctis's reconciliation with the Waldensian church, and of the bright hopes of peace which gladdened the last Waldensian Synod of La Tour, when Desanctis declared his willingness to give up all opposition, and to accept the professorship offered to him in the theological school of La Tour. Now Desanctis has entirely changed his mind. A few days after the Synod, where he had openly declared that he was with the Waldensian church, would serve her as a faithful minister, etc., he wrote an incredible letter in which he not only declined accepting the professorship, "because his wife went into hysterics when he told her he would accept," but also made a declaration of principles so full of the views of the Plymouth Brethren that one cannot understand how, in so short a time, his views may have undergone so complete a change. In this, as on many previous occasions, he has shown the fickleness of his character; and he has made, upon all those who understand the state of evangelical affairs in Italy, the imprssion that very little is to be expected from him for the promotion of Gospel truth in these countries. Indeed, his recent action and his present efforts are doing more harm than good in Turin, where he is causing a division among Christians, where, more than anywhere else, union is needed.

L. P.

THE FINAL BOMBARDMENT OF SEBASTOPOL.

Crimea, Sept 5.—At dawn on the morning of the 5th of September, the French opened fire. The air was pure and light, and a gentle breeze from the south-east, which continued all day, drifted over the steppe, and blew gently into Sebastopol. The sun shone serenely through the vapors of early morning and wreaths of snowy clouds on the long lines of white houses, inside those rugged defences of earth and gabionade, which have so long kept our armies gazing in vain in this "august city." The ships lay floating on the waters of the roads, which were smooth as a mirror, and like it reflected them, and outside our own fleet and that of the French, equally inactive, and not quite so useful to us, were reposing from Kazatch to Constantine, as idly as though they were "painted" upon "a painted ocean."

The ravine between our right and left attack is visible till it is closed up by the sweep of the hills on which the attacking batteries are placed, and by the ragged height seamed with rifle pits, craters of bombs, zig-zags, and the works of our Quarries Battery. Behind the Redan are visible the long line of the dockyard and arsenal buildings, and the barracks, which have been rendered uninhabitable on the near side by our fire—the great sheers, the floating bridge across the roads to the north side, the two lines of men-of-war—the Twelve Apostles and five two deckers, frigates, and steamers. Then on the right lie Malakoff, Mamelon, and the White Works, and Mount Sopoune peering beyond over them and the north side—the citadel, the Russian camp, Inkermann, its batteries, and the plateau of the Belbek forming the back-ground, which is defined still further by a strip of blue sea.

Suddenly, along the earthen curtain between Nos. 7 and 8 Bastions three jets of flame spring up into the air and hurl up as many pillars of earth and dust, which are warmed into ruddy hues by the horizontal rays of the sun. The French have exploded three fougasses to blow in the counterscarp, and to serve as a signal to their men. Instantly from the sea to the Dockyard creek there seems to run a stream of fire, and fleecy, curling, rich white smoke, as though the earth had suddenly been rent in the throes of an earthquake, and was vomiting forth the material of her volcanoes.

The lines of the French trenches were at once covered as though the very clouds of Heaven had settled down upon them and were whirled about in spiral jets, in festoons, in clustering bunches, in columns and in sheets, all commingled, involved together by the vehement flames beneath. The crash of such a tremendous fire must have been appalling, but the wind and the peculiar condition of the atmosphere did not permit the sound to produce any great effect on our camp; in the city for the same reason the noise must have been terrific and horrible. The iron storm tore over the Russian lines, tossing up, as if in sport, jets of earth and dust, rending asunder gabions, and "squelching" the parapets, or bounding over among the houses and ruins in their rear. The terrible files of iron, about four miles in front, rushed across the plain, carrying death and ruin with its heavy and irresistible wings the Russian flanks, and searched their centre to the core.—A volley so startling, simultaneous, and tremendously powerful was probably never yet uttered since the cannon found its voice. The Russians seemed for a while utterly paralysed—their batteries were not manned with strength enough to enable them to reply to such an overlapping and crushing fire; but the French leaping to their guns with astounding energy, rapidity, and strength, kept on filling the very air with the hurling storm, and sent it in unbroken fury against their enemies. More than 200 pieces of artillery of large calibre, admirably served, and well directed, played incessantly on the hostile lines. In a few moments a great veil of smoke—"a war cloud rolling dull"—spread from the guns over on the left of Sebastopol; but the roar of the shot did not cease, and the cannonade now pealed forth in great irregular bursts, now died away into hoarse murmurs, again swelled up into tumult, or rattled from end to end of the line like the file-fire of infantry. Stone walls went down before the guns at once, but the earthworks yawned to receive shot and shell alike. However, so swift and incessant was the passage of these missiles through the embrasures and along the tops of the parapets that the enemy had to lie close, and could scarcely show themselves in the front line of defences.

For a few minutes, then, the French had it all their own way, and appeared to be on the point of sweeping away the place without resistance; but, after they had fired a few rounds from each of their numerous guns, the Russian artillerymen got to work, and began to return our Allies' fire. They made good practice, but fired slowly and with precision, as if they could not afford to throw away an ounce of powder. The French were stimulated rather than impeded by such a reply to their astonishing volleys, and their shot flew with increased rapidity along the line of the defences, and bounded in among the houses of the town.

Our Allies are pounding away with exceeding warmth, at everything within range of them. Our Quarry Battery, armed with two mortars and eight cohorns, just 400 yards below the Redan, plies the suburb in the rear of the Malakhoff vigorously, and keeps the top of the Redan clear. Redan and Malakhoff are alike silent, ragged and torn. At most the Redan fires three guns, and the adjoining batteries are equally parsimonious. The parapets are all pitted with shot and shell, and the sides of the embrasures are greatly injured, so that the gabions are sticking out, and are tumbled down in all directions.

After two hours and a half of furious fire, the artillerymen of our Allies suddenly ceased, in order to let their guns cool and to rest themselves. The Russians crept out to repair damages to their works, and shook sandbags full of earth from the barquette over the outside of their parapets. Their gunners also took advantage of this sudden cessation to open on our sailors' batteries in the left attack, and caused us some little annoyance from the "Crow's Nest." At 10 o'clock, however, having previously exploded some fougasses, as before, the French re-opened a fire, if possible more rapid and tremendous than their first, and continued to keep it up with the utmost vigor till 12 o'clock at noon, by which time the Russians had only a few guns in the Flagstaff-road and Garden batteries in a position to reply.

From 12 till 5 o'clock p. m., the firing was slack; the French then resumed their cannonade with the same astounding vigor as at dawn and at 10 o'clock, and never ceased their volleys of shot and shell against the place to half-past 7, when darkness set in, and all the mortars and heavy guns, English as well as French, opened with shell against the whole line of defences. A description of this scene is now impossible. There was not one instant in which the shells did not whistle through the air—not a moment in which the sky was not seamed by their fiery curves or illumined by their explosion. Our practice was beyond all praise. Every shell burst as it ought and the lines of the Russian earthworks of the Redan, Malakhoff, and of all their batteries were rendered plainly visible by the constant light of the bursting shells. The Russians scarcely attempted a reply.

At 5 o'clock it was observed that a frigate in the second line near the north side was smoking, and as it grew darker flames were seen to issue from her sides. Men and officers rushed to the front in the greatest delight and excitement, and as night came on the whole vessel broke out into one grand blaze from stem to stern. In spite of the efforts of the Russians, the flames spread and soon issued from the ports and quarter-gallery. At 8 o'clock the light was so great that the houses of the city and the forts on the other side could be discerned without difficulty. The masts stood long, and towered aloft like great pillars of fire; but one after the other yielded; the decks fell in about 10 o'clock, and at midnight the frigate was burnt to the water's edge.

Sept. 6. Last night a steady fire was kept up all along the front, to prevent the Russians repairing damages. At 10 P. M. orders were sent to our batteries to open as soon as there was a good light the following morning, but they were limited to fifty rounds each. At 5 30 the whole of the batteries from Quarantine to Inkermann, opened with a great crash. The Russians were silent as before. The cannonade was maintained as it was yesterday. There were three breaks or lulls in the tempest; from half past 8 till 10, from 12 till 5, and from half past 6 till 7, the fire was comparatively slack. Captain Shone, R. A., was killed yesterday in the batteries by a round shot. He was a brave and much esteemed officer. I regret to have to record, also, the death of Captain Buckley, Scotch Fusileer Guards, who was shot through the heart as he was posting his sentries. This gallant young officer was shot through the neck at the Alma, but did not go home. He was a most promising young officer. The firing continued as before and the enemy seemed greatly distressed. They are strengthening their position on the Belbec, and evince a disposition to rely on the north side. However, they have large masses of men in the town. The bombardment was renewed and lasted all night.

Sept. 7.—The cannonade was resumed at daybreak, the Inkermann batteries firing briskly. A council of Generals was held today at head-quarters, the sick were cleared out of the field hospitals, and it gradually oozed out that the assault would take place tomorrow at 12 o'clock. The firing was tremendous all day, but clouds of dust which a high wind from the north drifted into our faces rendered a view of the place impossible.

Appointments.

If the Lord will, I will meet the disciples looking for their Lord, at

Orrington, Me., Saturday the 20th ins., at 2 o'clock, P. M., and continue meetings over the following Sabbath.

It may be expected that Br. Turner will be with me, and I hope to see a good gathering of our Brn on the Penobscot at this meeting. We shall stay a few weeks in that region, and will attend meetings as the Brn. wish.

L. Boutell.

CONFERENCE AT WARE, MASS.

Providence permitting, there will be a Conference in Ware, Mass., commencing Thursday Evening, Nov. 1, and continuing over the Sabbath. We invite saints and sinners to come and hear. "Prove all things, hold fast that which is good." Elder J. Cummings and others will be present to preach the word.

For the Brethren,
D. E. MOULTON.

Providence permitting, I will preach at
Lawrence, Oct. 15th, evening.
Salem, Wednesday evening, 17th.
Lynn Dyehouse, Friday evening, 19th.
Stow, Sunday, 21st.
Clinton, Monday evening, 22d.
D. E. MOULTON.

Providence permitting. Br Edwin Burnham will preach at Springfield, Mass, in Br Currier's hall, the third Sunday in Oct.

The Lord willing, I will preach at
Pomfret, Vt., Sunday, Oct. 14.
Bro. Howes, Taftsville, Friday eve, Oct 19.
Dinsmore Hill, Hartland, Sunday, Oct 21.
Bridgewater, Thursday and Friday evenings, Oct 25 and 26.
Stockbridge, Sunday, Oct 28.
Pomfret, Sunday, Nov 4.
Dinsmore Hill, Sunday, Nov 11.
J. WESTON.

By divine permission Eld. C. Goodrich will preach
At Cheshire, Mass., Wednesday Oct. 10th, to continue over the following Sabbath.
He will preach
At Savoy, Monday and Tuesday evenings, Oct. 15th and 16th.

If the Lord will, I will preach at
South Windham, Oct. 28.
West Falmouth, Nov. 11.
R. R. YORK.

If the Lord permit, a Conference will be held at Brunswick, Maine, to commence Thursday, Oct. 18th, at 7 o'clock in the evening, and continue over the Sabbath. It is expected that Brn. R. R. York and L. L. Howard will attend.

JESSE PARTIDGE.

GOFFSTOWN, Sept. 15, 1855.

Providence permitting, I will preach at Hillsborough, in Br. Barnes' schoolhouse, Oct. 14th.
Danbury, in Br. S. Knowlton's schoolhouse, Oct. 21st.
BENJAMIN P. MANNING.

Providence permitting, we purpose to hold a protracted meeting at Bridgeport, in the Advent Chapel, to commence Oct. 26th, and continue over Sunday. We hope all the Brn. and Srs. that can, will come and attend this meeting with us.

In behalf of the Church of God in Bridgeport, Ct., Oct. 1st, 1855.

S. B. MUNN.

NEW HAMPSHIRE CONFERENCE.

The undersigned, appointed a committee at the last N. H. Conference holden at Loudon Ridge, Sept. 1854, "to call the next N. H. Conference at such time and place" as they might deem proper, would give notice that there will be a State Conference of Adventists, to convene at Lake Village, Thursday, Oct. 18, at 10 o'clock A. M., and continue over the Sabbath.

It is hoped that the Brn. will come together at this meeting with the "fruit of the Spirit;" and the happy result be similar to that which attended the late Camp meeting at Wilbraham, where ministering Brn. of different views were brought together in love, after a long time of absence.

It is also hoped that ministering Brn from all parts of the State will try to be present; and although we have been in some measure separated in our labors for a few years past, yet it is hoped that all party feeling on both sides, and ALL sides, will be laid aside, and we once more come together, not for strife and debate, but for mutual assistance and the general good of the cause of Christ.

We must all very soon give an account of our stewardship.

The Brn. at Lake Village are few in number, yet they are disposed to do what they can to entertain the Conference, although they will not be able to take care of many horses; but arrangements will be made to keep horses on reasonable terms.

Let there be a general rally, and all who attend, both ministers and laymen, be willing to make some sacrifice to save souls from death.

T. M. PREBLE.
JOHN MORSE.
JAMES MORRILL.

Sept. 30, 1855.

TENT MEETING.

A Tent Meeting will be holden in Lanesville Ct, (near Br. Cogswill's,) to commence on Friday, Oct. 12, and continue over the Sabbath.

Br. S. B. Munn and others are expected to preach the word. We hope all who can, will meet with us, and that they will come breathing out the prayer of faith that God may be glorified, and a rich blessing be poured upon those that may assemble for His worship.

In behalf of the Brn.,
L. MILLS.

LANESVILLE, Ct., Sept. 24, 1855.

NOTICE.

Providence permitting, Br. J. G. Bennett will preach at the Hall of J. F. Burrows, in Vernon, Vt., on Sunday, Oct. 14th, at 10 o'clock, and will give the household meat in due season, preparatory to meeting the Bridegroom.

Come, Brn. and Srs., from Northfield, Hinsdale, Brattleborough and Guilford, and all who can from other towns—come and get your strength renewed—get every spot from your garments, and all on board ready for the judgment which is swiftly approaching. O Brn., is it so? It is! O let us make a full consecration of all we have and are—rid ourselves of the blood of souls, and be prepared to stand before the Son of man. It is no time to linger—"up, get you out of this place," and hasten, for our eternal all depends upon keeping our lamps trimmed and burning. Come, Lord Jesus. Amen.

In behalf of the Church.
In love, I. FROST.

VERNON, VT., Oct. 1st, 1855.

Notices.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 163 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2.50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

L Manson 31, R N Stetson 34, J [illegible] 34, W Harding 26, S A Davis 36, S [illegible], Mary [illegible], E Mitchell 35, E E Leavitt [illegible], P A Demming, 35, M L Clark $3.

For The Crisis.

Are there Tidings?

Are there tidings from the Savior?
Will He come to earth again?
Come to bless his waiting people?
Come on David's throne to reign?

Come to heal the broken hearted,
And to let the oppressed go free?
Come to loose the captive's fetters?
What a glorious liberty!

Yes! we've tidings from Messiah
Who now sits at God's right hand,
Soon He'll come in clouds of heaven,
Guarded by an Angel band.

How delightful to behold Him
Coming from the parted skies,
While His glory is unfolding
To the gaze of myriad eyes!

He'll not come the infant Jesus
Who was once of lowly birth,
He'll not come the poor and humble
Nazarene, who walked on earth.

When He comes, a crown of glory
Shall be placed upon His brow,
And ten thousand saints around Him,
Shall in meek submission bow.

O, we feel how great the blessing
That our Lord is soon to come—
Raise the dead and change the living,
Bringing all His children home!

Many a cloud our path has shrouded,
Dark and lone has been the way,
When by earthly friends forsaken,
God alone has been our stay.

Straight the gate—the way is narrow—
Few there be who enter in,
None can enter but the faithful,
None but those who conquer sin.

Help us, Father, to be faithful,
Keep us, lest from thee we stray;
Come, Lord Jesus, and come quickly,
Turn our darkness into day!

A. M. Caswell.

Fairhaven, Mass.

Selected for The Crisis.

God will take care of His own.

Shadows may be in the heavens,
Gloom on the earth may lie,
Every star may be hidden
Deep in the frowning sky;
Yet though all be dim and dreary
As the darkness of midnight lone,
Whatever event be coming,
God will take care of His own.

Loves of the heart may be stricken,
Friends may fail around,
Evil tongues may whisper
Words that shall sharply wound;
Dear eyes may look coldly,
The way may be very lone,
But however rough the pathway,
God will take care of His own.

Let truth be fearlessly spoken,
Let life be earnest and brave,
Pass no wrong unchallenged,
Thrust no right in the grave;
The world may hate to madness,
Still ready its martyrs to stone,
But however rages the tempest,
God will take care of His own.

Go on in the way rejoicing,
Courage of faith is born;
Angels will guide the true-hearted
Up to the gates of morn;
Up to unspeakable glory,
Those who in life have shown
Faith in the promise paternal—
God will take care of His own.

For The Crisis.

Type and Antitype.

By William Shepherd.

Impending Crisis—Hour of the Church Redemption — Israelites Escape from Egypt and Deliverance at the Red Sea—And the Churches Triumph now Impending — Points of Similarity briefly considered.

"Unto the Church of God scattered abroad, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. Grace be with you, and peace from God our Father and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in all knowledge. Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift WAITING *for the coming of our Lord Jesus Christ:* Who shall also confirm you unto the end, that ye may be *blameless* in *The Day* of our Lord Jesus Christ."

Beloved of God,

That we are living, we are dwelling,
In a grand and awful time,

needs not any unusual acumen to descry, and that these convictions may be satisfactorily confirmed in our minds, we have only hastily to glance at the awful state of Europe, and listen for a moment to "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustering the host of the battle."

Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth, is creation
Groaning for its latter day.

It is a divine maxim, "in everything consider the end;" for in that is involved the eternal destiny of man. Acting on this maxim, we proceed to show that there are many features connected with the salvation of the Israelites under the hand of Moses at the Red Sea, which evidently prefigures the redemption of the Church now *in waiting.* That portion of the type (if we may so speak) under consideration, is found in Ex. 13th, 14th and 15th chs. A few points, only, we design to notice, and those we shall hurry over, trusting in God that what little may be said will prove as beneficial and effectual to His people, as though volumes had been written. We place the similarity of features in parallel columns that you may observe more readily the force, beauty and harmony that exists.

FIRST FEATURE OF SIMILARITY.

Exo. 13: 20—22. 14: 19, 20.	John 8: 12. Thess. 5: 4. 2d Peter 1: 19. Isa. 60: 2.
And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night; He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them; And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud of darkness to them, but it gave light by night to these.	I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. But ye, brethren, are not in darkness, that that day should overtake you as a thief. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day-star arise in your hearts. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

Here is a conclusive indication that in the ushering in of the glorious despensation for which we look, the people of God will have abundance of light, while the world and mere nominal Church will be in total darkness, or, as the Scripture expresses it, "gross darkness."

SECOND FEATURE OF SIMILARITY.

Exo. 14: 5—14.	Rev. 17: 11—14; 22: 9. Luke 18: 7, 8; 12: 32.
And it was told the king of Egypt that the people fled: and the heart of Pharaoh and his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot and took his people with him: And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand. But the Egyptians pursued after them, &c.—And when Pharaoh drew nigh, * * * they were sore afraid: and the children of Israel cried out unto the Lord. And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.	And the beast that was, and is not, even he is the eighth, and is of the seven and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.—These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city, and fire came down from God out of heaven and devoured them. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth? Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

That the analogy may appear more striking, let us bear in mind that Moses is a type of Christ, while Pharaoh and his people stood as representatives of Satan and the enemies of God. We shall find that the devil and his host lose none of their malicious and deadly hatred in the closing scenes of conflict between them on the one hand and Jesus and his Church on the other. See 1st Peter 5: 8, and Rev. 12: 12, and more especially the 20th ch. and 9th vs., where his last desperate struggle is brought to view. But let us hasten to the catastrophe contained in the

THIRD FEATURE OF SIMILARITY.

Exo. 14: 23—31.	Rev. 11: 18. Mark 13: 35. Rev. 1: 7. Matt. 24: 30. 2d Thess. 1: 6—9. Rev. 15: 4.
And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot-wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.—And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians. * * (And Israel saw that great work which the Lord did * * and the people feared the Lord, and believed the Lord, and his servant Moses.	And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at mid night, or at the cock-crowing, or in the morning, (Watch.) Behold, he cometh with clouds; And they shall see the Son of man coming in the clouds of heaven, with power and great glory. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgements are made manifest.

What we wish to impress on the mind in the foregoing feature is three particulars, namely:—"*Clouds*," "*Fire*," and "*Morning Watch.*" We observe these distinguish the catastrophe in the type in a remarkable manner, and the same will also distinguish the catastrophe impending. We are fast approaching that eventful epoch, "The Morning Watch," when the Lord shall look down *again* upon His enemies, and the enemies of His church "through the pillar of fire and the cloud," trouble the wicked host, and finally destroy them with a sore and quick destruction; while at the same time He will deliver His saints, who will triumphantly sing, not only as the delivered ones in the type, "the song of Moses;" but in higher and richer strains, "the songs of Moses, the servant of God, and the song of the Lamb." Hallelujah!

And now we come at once to the triumphant scene subsequent to the catastrophe, and notice how beautifully the events accord in this the last particular which is the

FOURTH FEATURE OF SIMILARITY.

Exo. 15.	Rev. 15: 1—3; 19: 1—7. Isa. 25: 6—10. Rev. 14: 3.
Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea The Lord is my strength and song, and he is become my salvation. * * The Lord is a man of war: the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone. Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thine excellency thou has overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble. Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou in thy mercy hast led forth the people which thou hast redeemed: thou has guided them in thy strength unto the holy habitation. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever. Sing ye to the Lord, for he hath triumphed gloriously.	And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? * * * thy judgements are made manifest. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgements: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. * * * And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying; Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And in this mountain shall the Lord of hosts make unto all (his) people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory. * * * And it shall be said in that day, Lo, this is our God; we have waited for him, * * we will be glad and rejoice. * * For in this mountain shall the hand of the Lord rest. And they sung as it were a new song before the throne.

Thus we have hastily run over those four features as presented in the type and antitype, shewing the concordance existing therein. The Scriptures quoted show a striking similarity between the deliverance of the children of Israel at the Red Sea, under the hand of Moses, and the impending crisis—the redemption of the children of the kingdom under the hand of Jesus our coming Deliverer and King.—Brethren, let us dig deep—there are many sparkling jewels yet that may be brought out of the rich mine of God's word: with a little labor and the divine assistance we may obtain them, thus keeping in exercise those gifts conferred upon us which God designed, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Being knit together in love, let us endeavor to keep the unity of the spirit in the bond of peace, laboring to build each other up in most holy faith, praying in the Holy Ghost, looking for the mercy of our Lord Jesus with eternal life. Brethren, time emphatically is short—the Lord truly is at hand.

Thrilling scenes lie just before us,
Wondrous to behold and grand;
Let nothing from the faith decoy us;
That redemption is at hand.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

Elizabeth City, N. J., Sept., 1855.

P. S. The Lord willing, in our next we shall consider "The Star and Magi," of the first Advent in its connection with the "Morning Star" and the second Advent of our adorable Redeemer.

Anger.—Anger is like rain, which breaks itself upon that on which it falls.

Selected For The World's Crisis,

By Edwin Burnham.

The Arguments for embracing Divine Revelation arise from—

1. The wonderful mechanism of the human frame. Ps. 139: 14–16, and Eccl. 12: 1–7.
2. External and internal evidences of Scripture.
3. The phenomena or wonders of nature.
4. The analogy of art.
5. Animal instinct.
6. Powers of conscience.
7. March and triumphs of Christianity.
8. Universal consent.
9. Extraordinary judgments.
10. Accomplishment of Prophecy.
11. Miraculous phenomena.
12. Infidelity has no substitute or equivalent to offer for what it would rob the world of.
13. Infidelity is but another name for blasphemy—murder—suicide—robbery—libertinism—treason—rebellion —slandering—lying—persecution—and every other description of crime.
14. Finally; personal religion, or the life of God in the soul of man, founded on the Scripture axiom, "He that believeth hath the witness in himself; he that believeth not God, hath made (or called) HIM a *liar.* Such is the horrifying blasphemy of Infidelity.

Arrogance and evils of Infidelity.

Among the various evils to which both civil and moral institutions are exposed, none present so bold a front as infidelity. Its professed object is to strike at the root of that superstructure which was founded upon the Rock of Ages, and which has stood ever since the Christian Era began.

This huge monster in human form has stalked over every part of the civilized world—he has planted daggers in the hearts of men and women—he has hurled his venomous shafts against that fabric which was reared by an Omnipotent arm; but they have as yet fallen harmless at *its* base.

Instead of alleviating the wretched condition of man, he has ever been active in scattering the seeds of discord, disease, ruin and death. He has poured out the vial of his wrath upon the Church of Christ, an institution which has stood unshaken, while others have crumbled around it, and yet shall stand, even till time itself shall be no more.

When he is willing to lend the hand of charity—to sympathize with the afflicted, to give to the poor—to relieve the disconsolate widow and the starving orphan—to set the captive free—to instruct the ignorant—to leave his native land, and sacrifice his life and his all in the cause of philanthropy, for the redemption of a lost world—then, and not till then, can we give the least countenance to the flimsy theory of infidelity, nor even then, until its claims to common sense are better established than they have ever yet been, for even common-sense exclaims, "away with such a theory from the earth."

Ask the infidel what *he* has done to ameliorate the condition of man? He will find it difficult to reply. Ask him what he has *not* done? He must tell you that he has *not* accomplished his grand project of convincing the world that Christianity is a mere whim, the Bible a fiction, religion a dream, and Jesus Christ an impostor. He will tell you that he has *not* yet succeeded in taking the blood-stained banner of the cross from the friends and disciples of Christ, which was unfurled on Calvary—that he has *not* yet wrested from the Christian's grasp those most powerful of weapons in the moral world—right reason and—the Bible. Such are not among the proud and triumphant boastings of infidelity! When his pride is gratified—when his project is accomplished—when he has brought all mankind to bow at *his* altar—then the world may hail *horror and eternal night.*

If Infidelity has done *nothing* to alleviate suffering humanity, what has it *not* done towards scattering fire-brands and death in the world? Has not every path in which it has trod been strewed with thorns, and crimsoned with blood?

Let France tell the horrid tale! Let the martyrs who died in the ranks of the Savior, answer! Let the Waldenses who were butchered to a man, answer! By its paralysing influence, Europe has been involved in wars the most terrific ever waged on this globe.

If such are the kind, benevolent and philanthropic exertions of infidelity, how *dare* her advocates, with such an air of triumph, assert that the Book of Inspiration is a mere "cunningly devised fable?" Only cause man to think that he is an *unaccountable* creature, that death is an eternal sleep, and that he is to sink into a state of annihilation, and you strike at the very root of his virtuous affections—you destroy the nobler and the finer feelings of the heart—you convert man, rational man, into a *brute*—you put the dagger of the assassin into his hands, and he vies with his brother murderer in perpetrating wicked deeds.

Is not this sufficient to show that the principles of infidelity are fallacious? If they are true, how is it that its advocates do not remain firm in their belief unto the end? How is it that in the hour of dissolving nature they shrink at the approach of death? Then they have no arm on which to lean, no guide to the realms of bliss. The very theory of the infidel involves him in doubt and uncertainty! he regards the present, but is regardless of the future; he attributes his own existence to chance, and like one of the ephemera which flit in the morning sunbeam, only for an hour, and then dies—he too lives but a day, and then sinks into *oblivion.*

Talk not to him of the future—he knows nothing about it; it appears to him a dark, inextricable mass! Death to him is a leap into annihilation. If he be right, if he possess a spark of humanity, if the love of gratitude glow in his bosom, why in the name of common sense does he not break from the embrace of his friends and go into heathen lands, sacrifice his life and his fortune in teaching those who are sunk in the depths of ignorance and superstition, to demolish both their idols and their altars? He has never made one effort to dispel the gloom which has shrouded their benighted lands for more than five thousand years. He has never contributed one farthing towards educating their sable sons, and redeeming them from the thraldom of the most abject ignorance and idolatry. Why does *he* not arrest the hand of the cruel and unfeeling mother, as she throws her infant into the jaws of death? Why does not *he* snatch the torch from the Hindoo son, as he presents it to the funeral pile of his widowed mother? Why does *he* not chain the wheels of the ponderous car of Juggernaut which has rolled in the blood of millions? but he has *dared* to assail the very Government under which he lives and acquires his very fortune and respectability, in such language as this:—"A nation can never be prosperous and happy while such a contradictory mass of rules, precepts, and doctrines, as this old collection of *fabulous* Jew-books contains, gives a spirit to its laws."

For The Crisis.

Letter from Br. J. D. Merriam.

Br. Merriam:—I write to inform you and the readers of the Crisis, of my present position and prospects.

As to my *faith*, I still regard the coming of the Lord as an event to be most ardently looked for and desired.

I see no reason to doubt the evidence we have had, and still do have, that our blessed Lord and Savior is *soon* to be revealed, to the joy of all His waiting children. But my faith has been shaken as to our coming to a positive knowledge on the definite time for the event to transpire. Br. Burnham expressed my views and feelings on that point a few weeks since. I have been humbled in view of our imperfection in knowledge and judgment; human nature, at best, is weak indeed.

It has been a question in my mind, how far the Spirit of God operates, in guiding into truth. In John 16: 13, we read:—"When he, the Spirit of truth is come, he will guide you into all truth, and show you things to come."

In our experience as Advent people, this text has been used to give strength to every new view that has been taken of Scripture. When the subject of *time* was first presented, it was claimed that the Spirit of God guided into a knowledge of it; hence it was, that individuals not having eyes to see the *time*, were considered as destitute of the Spirit.

This was the case in 1843 and '4, also to some extent in '54. It has been used also in the discussion of other Scripture doctrines, such as the life and death question, the Sabbath, &c.

The Spirit of God is called the Spirit of *truth*; hence, if it guides a man, it will guide him into *truth*, not error. Did the Spirit of God teach us that Christ would come the second time in 1843 or '4?—Was it *truth* that He came at that time? Yes! say our friends who hold the spiritual view of His coming. No! says the literalist. What was *truth* in the matter? Why that Christ was coming the second time, and it was time for the Church to wake up to a consideration of that great subject. It is not promised that the Spirit shall guide us into a knowledge of *all* the things to come; but, shew you "THINGS *to come.*" What were made known to us as *things to come?*

1. The personal coming of our Lord and Savior Jesus Christ.
2. The resurrection of the righteous dead, and change of the righteous living, at that time.
3. The dissolving of the present heavens and earth by fire; the creation of new heavens and earth wherein dwelleth righteousness.
4. That the new earth was to be the final abode of the saints, after the resurrection.
5. That the signs in the heavens and on the earth, both physical and moral, indicate these events as being *very nigh at hand.*
6 That the prophetic periods pointed to *about this time* for these things to be revealed.

Now I do not know as it can be reasonably questioned, but the things above referred to are *truth.* So far, then, we have had the guidance of the Spirit; for its teaching is always in harmony with the word. That the Spirit of God taught us to believe and teach that Christ would certainly come in '43, '44, '47, or '54, or '55, I have been led to doubt. That Christ has been with His children, while believing things which did not actually prove to be the *truth*, I believe; but because He has been with us in *error*, that does not make *that error truth.* There are things connected with the coming of Christ, of which I have not arrived at a knowledge.

In regard to the late movement on time, I find good Brn. differ; some thinking it to be the Midnight Cry, while others doubt about it, or think it is not so. Time will soon determine what is *truth* in the matter.

I have been for a few weeks engaged in circulating Cummings' books, to some extent; but not meeting with that encouragement I expected, have given it up for the present, even if I ever engage in it again. I find in his works a great deal that is good, excellent, while there are other things which tend to build up the things we have been engaged in trying to pull down. I refer to the Jew question, infant baptism, &c. If we are in error, in these things, it is always well to exchange error for the truth; but those things we have before proved to be *error*, we do not wish to endorse as truth.

I engaged in the work, not because I supposed his works were perfect, but thinking they might influence some minds to come to a knowledge of truth, that could not otherwise be reached.

Another object was, I thought I might be able to do something for my own support, as I found Brn. where I labored, were not able, or did not do as much for me as I needed to meet the current expenses of my family.

Since my engaging in it, it has been a source of perplexity and trial to me; hence, I have thought best to engage for a season, in laboring at my former occupation, that present necessities may be supplied. I intend to preach on Sundays as I have a call so to do, or duty opens the way.

Never have I had a stronger love for the Savior, or a stronger determination to walk in the path which leads to life, than I have at present, and never have I felt so sensibly that we were living in perilous times, as now. I hope, I sigh and long for the Redeemer to come and reign.

I have often felt as the sainted Rutherford expressed himself, in his longings for the Advent of Christ.

"His absence is a mountain of lead upon my heavy heart. O, when shall we meet? Oh how long is it to the dawning of the marriage day? O sweet Jesus, take wide steps! O my Lord, come over mountains at one stride! O my beloved, flee like a roe, or a young hart on the mountains of separation. O that he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband. Since he looked upon me, my heart is not mine own, he hath run away to heaven with it."—Voice Ch.

So my longing heart cries, "O come, bring immortality."

That you and I, and all the ransomed Church may soon be far from the oppressor, and safe in the kingdom of God, and sit down at the Marriage Supper of the Lamb, is the prayer of your unworthy Br. seeking it.

J. D. Merriam.

Listening to Scandal.—No one loves to *tell* a tale of scandal, but to him that loves to *hear* it. Lea.., then, to rebuke and silence the detracting tongue, by refusing to hear. Never make your *ear* the *grave* of another's good name.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, OCTOBER 20, 1855. VOLUME 2.—NUMBER 10.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel undes obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

"*A new commandment I give unto you that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.*"—John 13: 34, 35.

The principle contained in the above verses fell from the lips of our divine Master just previously to his ascension to be with his Father, and never, in my humble judgment, did Christ utter words more full of meaning, and more full of interest to the Church and world, than these. If this principle is cherished and lived out by the Church of God, no testimony can be produced that will demonstrate to a perishing world more clearly the origin, immutability, and divine reality there is in the holy religion of Jesus Christ. And what a responsibility rests upon every member of the body of Christ touching this subject, and doubtless those to whom he uttered this language well considered, and highly appreciated this celestial truth, for by the development of this principle the human family were to be convinced that Christ was really what he professed to be—the son of God and that the new covenant or testament which he made and sealed with his own blood, was truly of heavenly origin, and consequently no person could invalidate the principles expressed in this will or testament, without incurring the displeasure of the Almighty, and exposing themselves to the curse of God. If there is any one consideration of Christ's, as a rule of faith, more important than another, this seems to be the one; for this one was expressed to, and imposed upon the church just prior to his ascension. Only a little time previously to Christ's departure out of this world He addressed His followers by using the endearing appellation, little children, and says to them, "yet a little while I am with you, ye shall seek me, and as I said to the Jews, whither I go ye can not come, so now I say to you." This announcement of the son of God gave the desciples much sorrow of heart, and they were exceedingly troubled because of this saying. But Christ did not leave them in this disconsolate situation without first rendering them some consolation; for, said he, if I go not away the comforter will not come unto you; but if I go away I will send the comforter from the Father even the spirit of truth. He shall testify of me, and bring all things to your remembrance, whatsoever I have said to you, he shall abide with you forever. In the world ye shall have tribulation; but be of good cheer, I have overcome the world. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also." Here then we discover that the desciples had the express declaration and positive assurance that He would send the comforter to lead them into all truth, and also that He would come again from heaven, and receive them to himself, that they might see and share His glories forevermore. And during the interval between his departure and return, they were to carry out the principle embodied in the text, namely, "love one another *as* I have loved you."

By searching the divine record, we see God's benevolence and goodness clearly exhibited to a rebelious and God-dishonoring world. For he "so loved the world that he gave his only begotton son, that whosever believeth in him should not perish but have everlasting life." This love was impartial, as well as pure. It extended to every generation of Adam's posterity, to the high, the low, the rich, the poor, the noble and ignoble, all were to be equally benefitted by God's benevolence in the bestowment of his well beloved son—Christ Jesus our divine Redeemer. The Life-giver and Redeemer, most gloriously displayed the depth of His love, by the sacrifice which he made on Calvary's awful summit. There, on that mount, He really became poor, that the world through His poverty, might be made rich. There he tasted death for every man; there His precious blood flowed freely for the sins of the whole world; there eternal salvation or redemption was purchased and offered to all mankind; and there blessed be God according to the purpose of the divine mind, His well beloved and obedient Son—the Captain of our salvation—became perfect through suffering; and thus we see clearly exhibited His humility, devotion, submission and unparalleled love which was co-extensive with the dying sons and daughters of Adam. After the development of such matchless love, no wonder the beloved disciple exclaimed, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And if Jesus Christ, in connection with his Father, could love mankind so ardently, should we consider it an unpleasant and burdensome thing to return the same affection, and submit freely to be governed by the counsel originating and flowing from His infinite mind? No, no, never. Then in compliance with the requirements of this new commandment, let every one who considers him or herself a disciple or member of the body of Christ, carry out the injunction of the Son of God, and love one another as He has loved the Church; be willing to lay down their lives for Jesus Christ, and also fot one another.—"For by this, shall all men know that ye are my disciples." When God's people are thus knit together in the bonds of Christian fellowship and truth, they need not the wisdom or scrutiny of any body of ecclesiastics to concoct a creed to bind them together. No; for if inspired truth together with the love of God shed abroad in the heart by the Holy Ghost, will not cement and cause their minds and affections to flow together, all the sagacity of a sectarian priesthood never can. Their wisdom has ever failed to accomplish this; for when we take a retrospect of the past, and survey the history of the first and all consecutive creeds, we see the deleterious effects they have produced upon the world whether professor or non-professor. Division and subdivision, hatred, contumely and war have been the result; and over fifty millions of God's people have sacrificen their lives under the direful influence of the first creed; and although the influence of the rest has not had such universal ascendancy, yet the noxious exhalations they have produced, has well nigh destroyed the world. So that it requires much skill, energy and persevering faithfulness to disabuse the minds of the people, and recover them from the mire of mysticism into which they have fallen, so that the Gospel of the Son of God can benefit them. The Apostle Paul, while under the influence of the Holy Ghost, foresaw this hetrogeneous state of things; for he says in Acts 20: 28, in his farewell charge to the Elders, "Take heed, therefore, to yourselves and to all the flock over which the Holy Ghost has made you overseers, to feed the Church of God which he has purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them. Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears," and in conclusion he commends them to God and the word of His grace which is able to build them up and give them an inheritance among all them which are sanctified. How strikingly has the forebodings of the Apostle been fulfilled! None but the revealer of secrets could everhave caused such demonstrations as this; and yet in the presence of such clearly revealed facts, how is it that thousands of the professed ministers of Christ run counter to the express declaration of the Holy Ghost on this subject? I tremble for them while I view their imminent danger. May God bless them by opening their eyes to consider their sad condition, that they may labor to remedy the evil There is no subject more clearly set forth in the Bible than the one under consideration; and there is no commandment of the New Covenant treated with such manifest disregard. The professed Church trample upon this truth with impunity, and act as though they were never to be called to render an account for such a course of behavior. Jesus Christ, in His last prayer recorded in the 17th of John, prays most fervently that the children of God might be *one*, even as the Father and Son are one. Paul, in his first letter to the Church of God at Corinth, says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Again; in the 13 ch. of Cor he is more lengthy in his instruction concerning the matter. First the body of Christ (or Church) is mentioned, and in that body God hath set Apostles, Prophets, Teachers, miracles, gifts of healing, helps, governments, diversities of tongues. This one body has many members, and each has its special gift; but all by one Spirit. All become members of this one body by faith in the Lord Jesus Christ, and obedience to His commandments. "For by *one spirit* are we all baptized into the *one body*" (or Church.) All the members of this one body, having different gifts, are necessary to its edification and growth, as much so as the different members in the natural body is afflicted, all the others sympathise with it; and so it should be with the body of Christ. Each member should have the same care one for another. Perhaps some may think that this characteristic of the christian religion is too strait for its devotees in this nineteenth century to be governed by; but we think after a little candid reflection, all will see the sublimity of this principle of love at once. This principle of Christian duty can not be extracted from the holy oricles, without causing a serious defect in the economy of grace, and thereby endangering our salvation; all other principles of truth and justice seem to be involved in this, and it needs not a very scrutinizing mind to discern, that there is no one duty which, when done, would so effectually assimilate the hearts of Christians as this one; for when each others trials, afflictions, temptations and wants and cared and provided for, it produces an affection which is real and abiding, and which will be rewarded with all the glories of the Kingdom of God in the coming day of the Lord Jesus. There in view of the blessings to be enjoyed, let the Church, as a whole, labor to attain to its original perfection and standing touching this and all other points of Christian duty; for when this state of mind is obtained, the world will be constrained to acknowledge that there is a God in Israel, and that He has power on earth still to forgive sins; and that the Church does sit together in heavenly places in Christ Jesus, even here, amidst the surging billows of these last days, and as a result of such a course many will be compelled by the power of truth to forsake their sins, embrace the Gospel, and become the children of the emple of God. That there are a multiplicity of almost insurmountable obsticles, lying in the way of the progress of the suffering cause of our coming Lord, no thinking person will deny; for while the leading inteligences of this world surveys the many conflicting creeds, and sects whose influences are always antagonistical to each other, they can be but skeptical in relation to the word of God, unless they have canvassed the Scriptures independently of these impediments; and if they do, they are sure to learn that the professed Church have widely departed from its primitive calling. In the days of Christ and the Apostles, the Church was *one*, its interests, faith and hope were *one*, And this body was styled the Church of God, or Christ, in every instance. Individuals identified with this body were called Christians, disciples, friends, brethren, elect, &c. But none of the distinguishing names that now appear, such as Roman Catholic, Episcopalians, Methodists, Baptists, Presbyterians Lutherans, and so on to the end of the great catalogue of sectarian names were ever used to dessignate the people of God; and thus the primitive Church, under the symbol of a virtuous woman dearly beloved, is represented as going forward beautiful, and comely as Jerusalem, looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. In this manner she appeared on the day of Pentecost, and the ultimatum was that three-thousand who heard the Gospel were pricked in their hearts, and yielded obedience to the mild sway of the Prince of life. Glory be to God for such mighty achievements, In this way she went forth conquoring and to conquor, leaning upon the arm of her beloved until the man of sin, the mystery of iniquity, the mother of harlots and abominations of the earth, scattered devastation and death through her admirable and unbroken ranks.

Since then she has waded through scenes of tribulation and anguish till her blood now cries to the throne of God for vengeance, and, thank God, we believe from unmistakable omens that she will be speedily avenged. Those who have been the direct agents in bringing all these conflicting creeds and divisions into being, and thereby severing the unity, affections, and interests of the Church of God, cannot be Christians, allowing the inspired Apostle Paul to be judge. Hear him. "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly. And by good words and fair speeches, deceive the hearts of the simple."

Well, after all that is said and done, we are right glad that there is a remnant according to the election of grace scattered here and there, who have seen the evils of sectarianism, and are laboring to counteract its direful influence, and restore the original union, love and power. So my dear Bro. and Srs., may God clothe you with the whole panoply of heaven, and speed you on in the great conflict that lies before you in the order of coming events. Success will attend your feeble efforts put forth in the name of the Lord, and great will be your achievements, when the Bridegroom shall assume his royal authority, and sit on the throne of David, clothed with all his habiliments of glory, and reward his faithful, uncompromising, and devoted Church with eternal glory in the speedily approaching kingdom of God.

A. N. SEYMOUR.

The Resplendent Ones.

"Then shall the righteous shine forth as the sun in the kingdom of their Father."—*Matthew* 13: 43.

I have already investigated our expectation of "a new heaven and a new earth, wherein dwelleth righteousness:" or what Abraham, a pilgrim and a stranger patriarch, "looked for—a city which hath foundations, whose builder and maker is God." It is most important to study the verse prefixed to this chapter, as illustrating the character of those who are to live in that city that hath foundations, who are to be the inhabitants of that new earth, and to breathe that new, pure, and divine atmosphere, when the former heavens shall have passed away like a scroll, and the earth and the things that are therein shall have been burned up. After all, it most concerns us to ascertain, not what shall be the architectural structure of our future home, but what must be the spiritual character of the inhabitants, not where we shall be in the age to come,—though, if God has revealed it, it is our duty to study it, and to express our sentiments upon it; but far more important, confessedly important, asserted in Scripture to be so, is the inquiry, Are we members of that happy family who are at home in the height and in the depth—everywhere? Are we among those who are here pronounced to be righteous by him who cannot mistake, and who are prophesied to to shine forth on that new earth, and in that divine city, like the sun, or, as Daniel states, "as the sun in the firmament, and the brightness of the stars for ever and ever"?

The connection of the words quoted is abundantly obvious. "Then," he says, "shall the righteous shine forth as the sun in the kingdom of their Father." "Then shall the righteous"—alluding to a time. What "then" is this? The time after the earth and the things that are therein shall be burned up. After the "new heavens and the new earth, wherein dwelleth righteousness," have emerged from the ruin,—after the city for which the patriarch looked has come down from heaven,—after Jesus has pronounced the words, "Come, ye blessed,"—"*then* shall the righteous shine forth as the sun in the kingdom of their Father." The words of this promise occur at the close of a parable. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." The tares are gathered—when? At the end of the world, and burned in the fire. In another parable Jesus said, Take care not to try to pull out the tares now, lest you pull out the wheat with them. The tares shall be taken out at the end of the world. We should endeavor to have the visible church as pure as possible, and the visible ministry as true as we can; yet we cannot expect a pure Christian church till Christ comes. The field shall grow tares till the end; and the Son of man only by himself, or by the ministry of his angels, not the ministers of the Gospel, shall weed that field, and gather the tares to their doom, and the sheaves, the golden sheaves of the wheat, to his barns in the kingdom of our Father in heaven.

The character of those who are then to shine forth as the sun is that of "the righteous." Who are they? What man can say, looking into his own heart, turning over the leaves of memory, listening to the whispers or the thunders of conscience, I am righteous? The Bible has settled all controversy on this topic. "All have sinned." "There is none righteous, no, not one." David said so, many thousand years ago; and Paul repeats the same melancholy but faithful verdict, many hundreds of years afterwards, "Their throat is an open sepulchre;" "There is none righteous, no, not one;" "Their feet are swift to shed blood. There is no fear of God before their eyes. Now we know that what things soever the law saith it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God." Such is the sweeping and unsparing verdict pronounced from a tribunal from which there is no appeal, and not pronounced on the ancient Jew and on the heathen Gentile only, but upon me, upon you, reader, upon all who are by nature the children of Adam, and born in sin and corruption. If this be so, and if there be no exception, there shall be surely none to "shine forth as the sun in the kingdom of their Father;" for it is only the righteous that are predicted thus to shine, and said to be thus admitted. Blessed fact! There is a perfect provision for us; there is a righteousness laid up for them who have sinned, whose mouths are thus stopped, who stand thus guilty before God. Those who are transplanted from the old Adam and grafted in the new; those who have the righteousness of faith, their only standing and their only title before God; those who have that sanctification and renewal of heart, those good fruits, and that Holy Spirit, which are the evidence of their acceptance before God, and the work of the Holy Spirit; those who are justified by a righteousness without them, and simultaneously sanctified by the washing of regeneration, and the renewing of the Holy Ghost within them;—these are "the righteous," who "shall shine forth as the sun in the kingdom of their Father;"

But it may be asked, Where is the righteousness intimated? and on what authority do we assert the possibility or possession of this first righteousness by which we are justified before God? In the same passage in which we are told of our ruin, we are informed of the method of our acceptance. "All have sinned;" "therefore, by the deeds of the law there shall no flesh be justified." That is, there is no justification by the law; you are proved to have broken it at this moment, and no subsequent conformity to it, however exact, can justify you. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus:"—what glorious accents are these! —"whom God hath set forth to be a propitiation through faith in his blood, to declare," not his mercy, but "his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Now, this is the first and great part of that righteousness by which we are made righteous in the sight of God. Have we accepted Christ in and by faith? In the prospect of eternity is the whole stress of our hope laid upon this, that he who knew no sin was made sin for us, that we might be made the righteousness of God by him? We need nothing more; we must be satisfied with nothing less. Nothing we do can honor that law which we have broken Nothing we suffer can exhaust that curse that we have incurred. No tears that pentitents may shed, no blood that martyrs may pour out as festal wine, can expiate the least sin that taints the purest conscience in the whole universe of God. By deeds of the law, by anything we do, by aught we suffer, there is no acquittal or acceptance before God; but, by this righteousness which is without us, not in us, which is received by faith, not originated within us, which is as perfect the first moment of its acceptance as it will be at the time when we shall shine forth in the kingdom of our Father, we are made perfectly righteous in the sight of God, entitled to all heaven, because Christ is; we stand before God, accepted in Christ the beloved, a glorious church, without spot or blemish, or any such thing. Here, then, is our title.

• • • •

Christians, we are told in Scripture, are now hidden. "Now are we the sons of God, and it doth not yet appear what we shall be." "The world," it is said, "knoweth us not." "Our life is hid with Christ in God." The Psalmist calls them "God's hidden ones." Christian character we must not expect to be admired by a world that hates it. I admit that the world can admire honesty, and certain outside graces, beautiful in their place, possessed by the Christian and possessed by the worldling too; but the world cannot admire real, living religion, that moral beauty which the king's daughter alone has, which is inner, not outer,—spiritual, not material. The man of the world can appreciate the ancient Parthenon, glorious and majestic in its ruins. He can admire the vastness of the stupendous pyramids, tombs as they are. He can estimate the magnificence of St. Peter's, at Rome. He can admire the glories of the sky when lighted up with all its splendors, and the beauties of the earth when clothed with its summer verdure and blossoms. But living stones he does not understand, and living temples he cannot appreciate.—Christian character is a thing his eye is too blind to see, his touch too coarse to handle, his soul too dead to appreciate and to applaud. And hence, whatever, a Christian does as a Christian, the world will misapprehend. Let a Christian be humble, the world will pronounce him mean. Let him be zealous, the world will call him a fanatic. Let him be faithful, speaking the truth honestly and plainly, and the world will forthwith denounce him as furious. Let a Christian be whatever grace can make him, and the world cannot understand it. It is the inner life that is hid with Christ in God. Hence, they have been persecuted, they have been burned, they have been misrepresented, they have been hated of all men, they have passed through much tribulation, they have learned by practical experience, "Marvel not if the world hate you." The world can understand baptized men, but it cannot understand regenerated men.—The world can comprehend a psalm, but it cannot understand praise. It can admire a liturgy, it cannot discern prayer. It can appreciate the skirt of the garment, and the fringe upon it, but the living heavenly life that is beneath is hid from it, for it is hid with Christ in God.

Another reason why Christians are hid here, and do not shine at present in the kingdom of their Father, is this: the great majority of believers, unfortunately in one sense, I may admit, belong to the number and the poorer ranks of life. It is true now, as it was in the apostles' days, it was the common people that heard Christ gladly. It was the priest, the Pharisee, the Sadducee, that hated, detested, denounced him. To them, therefore, he said, "Ye hypocrites!" The great sin which Jesus condemned was the sin of hypocrisy. But to the poor woman caught in a crime, he spoke purely, as became one holy as

Deity, yet in the language of tenderness. And even when he was angry, it is said, "Jesus looked upon them with anger."—But, it is added—as if there was something in his anger that is not often in our hearts—"being grieved at the hardness of their hearts." The very anger that was conveyed in a stern rebuke had an inner feeling of grief at the hardness of their hearts. God's people are still mainly the common people. "Not many noble, not many wise, not many mighty, are called."—"God hath chosen the poor of this world." "The poor have the Gospel preached unto them." Now, because such are in lowly circumstances, their Christianity is not seen. I have no doubt that there is more Christianity in London than we see or suspect. We can see Christianity only when it flashes from on high. We cannot see those beautiful lights that are shining in lowly and miserable places, in the forms of patience, meekness, gentleness, battling with hunger, and nakedness, and cold,—unknown martyrs. There is many a martyr in a London cellar, whose praise the trumpet does not sound, whose commendation the newspaper column does not record. And when, perhaps, we say, "I only am left alone," we may have in our parish, in our neighborhood, seven thousand, unseen by us, but seen by the all-seeing God, who have never bowed the knee to Baal. It is thus that, because piety is much of it necessarily in lowly life, the righteous do not now shine forth in the kingdom of their Father. These flowers are hidden because they are in the sequestered nooks of the world. These diamonds are now incrusted with poverty, and therefore they cannot responsively reflect the light of the sun. Were men of real religion placed in the high places of the world, a little religion would go a great way. But, when true religion is placed amidst the pressure of narrow circumstances, it takes a great deal to penetrate the thick wrappage, and make itself be seen and felt from afar. Place a single candle on the spire of a cathedral, and thousands can see it. Place a burning and a shining light at the bottom of a coal-pit, and only half a dozen miners can see it. God's people are in the subterranean crypts of this great life of ours. By and by they shall be lifted up into the grand cathedral itself, and there they "shall shine forth as the sun in the kingdom of their Father."

Christians are now much hid, because their very nature makes them opposed to display. They are, in proportion as they are Christians, clothed with humility.—They accept contendedly the place that God has given them. If they be lights, they are satisfied to shine just in the place in which God has located them. If, indeed, we be Christians, we shall refuse to be drawn out of our place by the praises of men; anl we shall scorn to be driven out of it by the fear, or the hatred, or the persecution, of men. Jesus says to us, "If ye be Christians, let your light shine before men." There is a remarkable distinction in these last words, worth noticing. He does not say, "Strive to shine."—These are not the words of Jesus. But he says, "Let your light shine;" that is, do not sinfully concceal it. Do not gather around it clouds that should not be there; do not put your light under a bushel; be light, but neither labor nor refuse to shine. Do not go up to a hill-top that you may thus shine more conspicuously; and do not go down into a coal-pit, where I have not sent you, in order to conceal it.—Neither strive to shine, nor labor to conceal your character; but be light, and you shall be luminous. Remove all that obstructs, and you shall shine, not as you will one day do, but as far as it is possible now. Be salt, and you must salt all that is around you; be light, and you cannot being luminous within the range of your influence. Be anxious, not about the place or the candlestick, but be careful to trim the light that shines in that place, or is planted in that candlestick.—"Let your light so shine before men, that they may glorify your Father which is in heaven."

Christians are often hid now, because they are compassed with infirmities. Bad taste is often accompanied with true grace. The world sees not the grace, it witnesses the bad taste; it therefore condemns, unfairly, the man and his faith together, and thus his Christianity is hid. There are many Christians, too, who are lights; but they are fickle and unsteady lights. Others are intensely denominational lights.—Others allow flames to mingle with the light that ought to be repressed, or rather ought not to be there. We need,i n manifesting our light to the world, as far as we are called upon to do it, not only all the wisdom of the serpent, but all the harmlessness of the dove, which is not always combined with it. But, if our light be hid, if our graces be misrepresented, if our motives be misconstrued, if our character be misinterpreted, if our humility be called meanness our boldness, rashness, and all our graces caricatured, we must not be discouraged. No strange thing has happened. Abel, the first Christian upon earth after Adam was converted, died a martyr; Enoch walked with God, and therefore the world knew him not; Jeremiah pined in a dungeon; Daniel was cast into the lion's den; the Baptist was beheaded; all the apostles, with the exception of John, died martyrs. These the world knew not, because it knew not Christ. The wonder is to me, not that true Christians are much reproached, but that they are not more so. When I consider their own infirmities and the ever-watchful enmity of the world, when I consider all that God has written about them, I am thankful that the indirect influence of the Gospel has so saturated the world that the direct light of the Gospel is not violently quenched, and its advocates martyred in the midst of it.

Such, then, is the condition of Christians now,—hid, reproached, not known by the world; but a day comes when these righteous ones, in the language of our Lord, "shall shine forth as the sun in the kingdom of their Father."

This is certain. It is not a peradventure, but an absolute promise. It is not what may be, but what God has said must be. We may tarry in the present darkness that surrounds us hours and years before this glorious future; but come it will. No conflict is ours without victory. No obscurity is ours without a coming splendor. Frosts may nip the verdure of spring, the caterpillar may gnaw the summer leaf, or violence may cut short our lives; but no power can dim, no force can prevent the fulfilment of that glorious promise which can penetrate the poor man's hovel, as well as the rich man's hall,—"Ye, the righteous, then shall shine forth as the sun in the kingdom of your Father."

The World's Crisis.

LOWELL, OCT. 20, 1855.

Communications.

For some cause or other we have received but few communications of late, except some that are quite long. If we would have a paper published, let all to whom the Lord has given ability ask counsel of God in this thing, and write as the Spirit of God may direct. Endeavor to write in a fair and legible hand, let not the writing be too condensed or in too small a hand, and let it be revised if need be. Let Scripture quotations be as accurate as possible.

Editorial English Correspondence of the Advent Herald, Sept. 23, 1846.

PUBLISHED BY REQUEST.

One of the main objects of our mission is, to survey the field, so as to see what has been done in relation to the Advent proclamation, how it has been done, and what remains to be done. Many of your readers may recollect that quite a sensation was produced in England and Scotland, about a year ago, or more, through the preaching of our Lord's coming within a few weeks, by a Mr. Prince and three others, by the names of Thomas, Stark and Williams. They were all educated at Lampetre, a Welch College, and were connected with the "Establishment."—We are sorry to say, that they have done the cause no credit, but have been left to fall into great extravagances and errors.—Mr. Prince successively asserting that he was "Elijah," then the Two Witnesses, and now it is said, that he assumes to be the Holy Ghost! He maintained the "shut door," then denounced marriages as unlawful, and finally said he was in the kingdom, &c. We send you a letter, written by a once particular friend of his, and addressed to him, which will give you a clearer and fuller account of his course, and that of his associates, than we can now stop to do. You can publish it in this connection or not. Alas, for poor human nature! First, self-righteousness, then bigotry, and finally presumption and bigotry! Let others beware! Two individuals in this city, who have been able to get up a pamphlet of some 30 pages, in evidence of the coming of Christ at the Passover in 1848, refused, at our preliminary meeting, to co-operate with us in efforts to arouse this great community to a knowledge of the Lord's Advent right upon the world, solely because, forsooth, we believed in a Millennium to take place in the *future!* Such conduct is not only disgusting to man, but must be abhorrent to God.

The followers of Joanna Southcote have embodied in their system of faith the opinion of our Lord's coming. At one time they numbered 40,000, but now there are not thirty individuals of them remaining. Some have renounced her views *in toto*: others have gone off into a species of Judaism, the men wearing their beards long, practising circumcision, and other Jewish ordinances. They have but a single church, which is in London. The pastor, on whom we waited, treated us kindly, and furnished us with a number of magazines, &c., of which he had a great supply, remarking, that there were "no readers now." The denominational name which they assume, is placed in large letters upon the front of their place of worship—"The Church of God."—They adopt the Episcopal forms of worship, not because they were originally Episcopalians, but they were led in the outset to do so, lest they should be suspected or charged with having designs against the State, since, among other events for which they looked, was the invasion of England by France and Russia. Hence, by "the direction of God," they were led to adopt the Church forms, though it might seem as if human policy was the author of such an adoption. In this relation we shall give you what we received from the lips of the pastor of the Church, so as to give a fair and true statement of their opinions and history. Their reduction to almost nothing, and their severe trials, have not had a tendency to shake the faith of those who remain. In the year 1844, you recollect, we heard that some were putting forth, in this country, the prediction of the destruction of London, during that year, and that some were so alarmed as to leave the city. It appears that Joanna was the author of this prophecy, which was uttered in 1804, and to occur in forty years. Her followers say they erred in supposing that this period of forty years was to begin with 1804! They are unable to say at what point it should begin. They attach some importance to dreams, and profess to believe in revelations. The vestry of the Church had two or three drawings, illustrative of certain dreams, or visions, which one of their number had had several years ago; one of which was a simple view of Christ in the clouds, attended with his angels! They have large manuscripts, and a number of large books, the productions of three individuals, which, as they claim, were under the influence of the Holy Ghost, or divine inspiration, when they wrote.—Their names were, Joanna Southcote, Thomas Dowland, and Henry, afterwards, by the direction of God, called "Joseph" Prescott. Much of the books and manuscripts seemed to have been written under the influence of religious feelings; and contained pretty good sentiments It generally was headed with reference to some passage of Scripture, and always concluded with, "so saith the angel of God."—Much of it was in the *form* of poetry, though it lacked the essentials of what *men* deem real poetry. They were not chargeable with adding to, or taking from the Word of God, since the predictions on on the subjects of inspiration of these individuals were only confirmatory, or illustrative, of what was already revealed and recorded on the pages of Scripture. Such language, they think, such sentiments, such great truths, could not have been put forth by such unlearned and untutored minds, neither of whom ever received any education. Joanna used to utter her oracles when by herself, and immediately put them in characters intelligible ouly to herself, and subsequently decipher them to others, by whom they were fitted for the press. The communications of "Joseph the youth," were received, perhaps, while he might have been engaged with his fellows in play, or upon any like occasion, and were immediately penned down by the pastor of the Church, now dead, with whom he lived. Thomas Dowland died in 1804; Joanna, in 1814; "Joseph," in 1824, and Elias Carpenter, for many years the pastor of the Church, in 1840. But Joseph renounced the faith entire before his death. And Joanna 'fell,'' in 1805, mixing her own impurities with the divine revelations made to her, so as in some cases to speak "lies," From this time, her communications were not to be relied on, and the connexion was dissolved; she "cutting off" a large party, and they in turn, renouncing her.—Though, to this day, whatever she spoke under "the influence of the Spirit," is held to be good. About 1813–4, she gave out that she was the woman in Rev. 12, and was to give birth to the child.

This sect have had seven men anointed to go forth, like the Apostles, and preach the Gospel, working miracles in attestation of its truth. These have all died but *one*, without having executed their commission. They believe God will yet select and send forth seven to this work; they have the oil of spikenard ready to pour upon the heads of such; they did not know who the seven might be; for aught they could tell, we might contribute to this number. They regarded our visit to them as providential, and that God has sent us to England. No people had enjoyed such light as themselves, and none had been more ungrateful; would they but obey God, He would bless them above all others. They are looking for the Advent of the Spirit to precede the personal Advent of Christ.—They believe in a sort of spiritual continuous resurrection, which we could not understand. They seem to spiritualize and to literalize together. They believe in the final restoration, if we understand them, of the whole human family. They seem to be sincere, and to possess a good, kind spirit.

From the above, each can draw his own inferences, and indulge in his own reflections.

The followers of the late celebrated Edward Irving, like their great leader, profess to be looking for the Lord's return though it will be seen that they now are indulging in some expectations, and holding to some views and practices unknown by Him. We had a great desire to learn something about this people, who owed their origin, humanly speaking at least, to one of the most pious and eloquent preachers of his day, but who was not, like others, without his infirmities. Mr. Irving died about twelve years ago. We were anxious to ascertain in what estimation he is at present held by his followers, and how far they attach importance to his doctrine. One of whom we made the inquiry, cherished his memory with great affection; he had lost father and mother but his sorrow was never greater than on the death of Mr. Irving. He thought the Church made an idol of him, and God took him away—the Church would have been mad had he lived, for it was following the man instead of Christ and the Holy Spirit, as they publish nothing, and have no book, excepting the prayer book, from which you can gather their views; we sought and had a long private interview with one of the principal ministers of the Church, who, to the inquiry whether his own views essentially corresponded with those of the writings of Mr. Irving, replied, that he did not know what those of the latter were since he had not read them. On expressing surprise he explained, by stating that there was no occasion for reference to his works, because they all had the same spirit, and, of course, must be taught the same things. He said, however, that their form of Church service, organization, &c, did not originate with Mr. Irving, though that gentleman had some conception of the proper organization of the Church, and was proceeding to execute it: but this he had no authority for doing; it was a matter that belonged to another order of ministers, or officers in the Church. He could not tell us their denominational number even if he knew it; numbers are no evidence of the truth, or falsity of opinions. He stated that they had seven churches in London; the parent church is that with which Mr. Irving was connected: we learned from a member of the church, that they were not allowed to exceed seven. They felt themselves prohibited by the mouth of God speaking to his prophet, and directing them to establish such a number in London, and they had not yet had directions to constitute more. They have various orders of ministers, apostles, prophets, evangelists, pastors, and teachers, deriving their authority for these separate orders, from Eph. 4: 11. Connected with the "seven churches," are no less than 175 of them of different grades, all of whom form a council and who occasionally meet when called together by the apostles, to deliberate upon questions of importance. No man has a right to assume the ministerial office, because he thinks he has a gift for that office; he must first be called by the Holy Ghost speaking through a prophet. The teacher is termed, "the angel," in conformity to Rev. 2. None are expected to encroach upon the prerogatives of others: the province of each being defined and rigidly observed; so that though, on one occasion, we went to the church for the express purpose, at the conclusion of the services, of having an interview with one of the ministers, (we use the term in a general sense,) respecting their religious faith, we failed of our object, in consequence of the absence of the proper person whose duty it is to see and converse with inquirers.

About nine years ago, their apostles, twelve in number, were directed of God to take up their abode in Albany, with a Mr. Drummond, a rich banker. He received them as a faithful member of the Church should do, and has supported them ever since. They are waiting for the Holy Ghost to empower and send them forth to preach, and to heal the sick, and perform other miraculous works. Pretty good proofs of faith, *patience*, and liberality. Like other religious sects in this country, they remember their own poor, and do not throw them out upon the wide world to beg, or to be supported by the public in union or poor-houses. They allow to the widow and daughter of the late Mr. Irving, £600 per annum, towards their support. The poor woman is still arrayed in her mourning garb, and perhaps always will be. She is a constant worshipper at the house where her departed husband once drew multitudes to listen to his burning eloquence, and where even "Noble Lords" were willing to find a seat upon the door steps.

The advent of the Spirit is expected by them, or something more than the Church has realized as yet, before the coming of Christ. The Patriarchal and the Mosaic age, or dispensation, concluded as it begun; hence they suppose it will be so with that of the Gospel age. Still they are in duty always bound to watch, since, as they said, the Lord might come at any moment. The Episcopal form of service is observed by them, as was frankly owned, because they had so little of the Spirit—were they filled with the Spirit, there would be no necessity for reading prayers. It should be added, however, that their prayer-book differs a little from the Church of England. From our own observation, we should judge they were not, at present in danger of falling into any great religious ecstacies. They have public religious services for one house, every morning at 6 and 9 o'clock, and in the afternoon, at 5 o'clock. They do not immerse, but sprinkle. This is baptism, and is equivalent to regeneration! In this respect they confess themselves to be Papists. They believe in transubstantiation also, another acknowledged feature of the Papacy.—They admit none to their communion table excepting of their own number; no one else is even allowed to cross the threshold during the season of the Supper, not, as they said, because they themselves had any objection to their participating with them in this ordinance, but because they did not suppose that others, who differed with them respecting the conversion of the elements into the actual body and blood of Christ, could have any communion and fellowship with them in the service.

At the time of our attending their worship on Lord's-day, we found a congregation respectable for numbers and appearance. The ministers, or different officers of the Church, on entering from the vestry, were received by the congregation rising and standing, until they had all taken their respective seats. The train consisted of at least 15 or 20 men, who proceeded with their hands folded, their heads slightly bowed, and their persons covered with white surplices. The "angel" of the Church, by whom they were headed, however, had on a pure velvet robe, and differed from his associates in some other little respects. The services were conducted by each in turn, with the exception of the deacons, who occupied an inferior seat, and were silent. Had we time, we would give you the order of the services, together with other interesting details; some truths were uttered in which we felt interested, and they were put forth with seriousness and solemnity.—But O how our souls felt the need of the Great Teacher, to come and guide His wandering flock! A poor coachman, who had, with them, been looking for the Lord for a long time, said privately, with tears in his eyes, he had been waiting for Christ for more than twelve years, until now, he hardly knew whether He would ever come! What lessons should we all learn, to cleave to the word of God in all things, and to hold on to the same simple form of worship in which we received Christ.

For The Crisis.

"*Yet a little sleep, a little slumber, a little folding of the hands to sleep.*"—*Prov.* 6: 10.

Alas, alas! how many professed Christians are saying thus: "Time enough yet—Christ is not coming these thousand years—we are to have a thousand years millennium yet, so I will take a little more sleep."

Dear reader, do you realize the shortness of time? or the certainty of death? Do you think you are prepared to meet your Lord, if He should come and find you sleeping? O what a sad fate awaits such careless, sleeping Christians! Oh, do not give sleep to your eyes, nor slumber to your eyelids, until you have delivered yourself from the hand of the hunter, or as a bird from the hand of the fowler. "How long wilt thou sleep, O Sluggard? when wilt thou arise out of thy sleep?' It is high time to awake out of sleep. O do not sleep away your time—the time is short—time is precious—go to your closet and pray, and pray in earnest; and if need be, do as did Jacob of old, wrestle all night in prayer, and do not give up till you have gained the blessing. O do not delay, arise, and call upon thy God, that thou perish not. Do not say, the Lord delayeth His coming, do not say, peace and safety; for sudden destruction cometh upon all such, and they shall not escape. Then "watch, and be sober; for they that sleep, sleep in the night; but let us who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1st Thess. 5: 8.

Brn. and Srs., let us be watchful and prayerful, for the coming of our Lord draweth nigh; let us keep our garments unspotted from the world, and be not partakers of their sins, lest the Lord coming suddenly, should find us unprepared. I am not looking for a thousand years millennium before the second coming of Christ; but believe the day of the Lord is nigh at hand. What says the Apostle respecting the last days?

He says (2 Tim. 3: 1,) "This know, that in the last days *perilous times* shall come": is there any thing like it at the present time? I think there is. Look abroad over the land, and behold famines, pestilence, and war. Does it not agree?

Again: vs. 2–5. "For men shall be lovers of their own selves; covetous, boasters, proud, unthankful, unholy, without natural affection, (yes too true,) disobedient to parents: (when was this more perfectly fulfilled?) truce breakers, false accusers, incontinent, fierce, despisers of those that are good, (how applicable to our day!) traitors, heady, high-minded, lovers of pleasure more than lovers of God: (alas! alas! how true it is,) having the form of godliness but denying the power thereof." Does not all of this apply to our day? Brn., the time is short; the day of the Lord is nigh; it hasteth greatly, but watch that we be not overtaken unawares; for the day of the Lord will come as a thief in the night:

"Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless:"

For one, I am looking for such things; I expect soon to see "the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord

Wherefore comfort one another with these words." Yes, it is comforting to think on these things; to think how soon we shall be with Jesus, and reign with Him forever. Then will the saints "take the kingdom, and possess the kingdom forever, even forever and ever."

Brn. and Srs., will you be there? "To him that overcometh (says Christ) will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on His throne."

Amen, and amen; bless the Lord, I mean to be there, reader, will you?

R. F. Sanford.

Waterbury, Oct. 12.

For The Crisis.

Armageddon.

By B. Matthias.

This gathering is for fighting God's battle—there are worldly issues and incentives to it, but these are ostensible reasons assigned by the parties in the conflict.—But the real issue is between the Lamb and these powers. "I saw the beast and the kings of the earth and their armies, gathered together to make war against him that sat upon the horse and against his army." Rev. 19: 19.

In the gathering to Armageddon it is to the battle of that great day of God Almighty Rev. 16: 14. The same battle is referred to in each place doubtless. This is the way God has prescribed for their destruction. Isa. 10th ch.

The present war has happened at the right time to fulfil the prophecy, at the pouring out of the 6th vial. In this point of time Euphrates is dried up, a present fact, also, the 7th is poured out, in the air. There is not a pure, righteous government on earth—nor an institution of any kind free from suspicion. Not only is this gathering at the right time, but it meets another discription of this day of wrath. The Angel thrust in his "sickle and gathered the clusters of the vine of the earth, and cast them into the great winepress of the wrath of God," &c. Rev. 14: 18, 19.

Again, it is not only so for these reasons, but the place of gathering named Armageddon. Able criticisms have been published on this word and war—which must suffice in that direction. But as God always guards the credit of prophecy, and secures the fulfilment of it, to meet all the reasonable demands of faith and belief too—He guards this. Now it was a singular freak of Catherine of Russia, to name the present seat of the great war in Europe Sebastopol—or august city—and no less curious that a correspondent giving account of the recent storming—should call it by this significant name.

He says:—"The sun shone serenely through the vapors of early morning, and wreaths of snow clouds on the long lines of white houses inside those rugged defences of earth and gabionade which have so long kept our armies gazing in vain on this august city."

When it was so named, there was no indication of its renown. Its present celebrity only justifies its name. And it shows us that its name is both opportune and providential.

☞ Br. G. T. Adams of Boston Mass. 167 Hanover st. acts as agent for the Crisis Office, and keeps on hand Advent publications. He also keeps a clothing establishment embracing almost every variety in that line of trade. Brn. from a distance visiting Boston might find it for their advantage to call. Some of our Brn. have received great favors at his hand.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE CANADA.

The Storming of Sebastopol. The following are the material parts of General Pelissier's despatch of September 14, in which he gives the details of the attack upon Sebastopol:

On the morning of the 8th, the artillery of our left attacks, which from daybreak on the 5th, had kept up a violent fire, continued to crush the enemy with its projectiles At the right attack our batteries also fired rapidly, but kept up the system which they had adopted several days before, in expectation of that which might take place.

Towards eight o'clock the engineers threw upon the Central Bastion two mines of projection, each charged with a hundred kilgorammes of powder, and at the same time they exploded before our approaches on the front of the Malakoff three mining chambers in all with 1500 kilogrammes of powder, in order to destroy the lower galleries of the Russian miners.

A little before noon all the troops were in readiness, and in perfect order on the points indicated, and the other arrangements had been punctually executed General de Salles was ready; General Bosquet was at the fighting-post which he had chosen in the 6th parallel; and I, with Generals Thiry of the Artillery, Niel of the Engineers, and Martimprey, the chief of my staff, was at the Brancion redoubt, which I had chosen for my head-quarters.

All our watches had been regulated. At noon precisely all our batteries ceased to thunder, in order that they might be adjusted to a longer range, so as to reach the reserves of the enemy At the word of their chiefs, the divisions of Generals M'Mahon, Dulac, and De la Motterouge, left the trenches. The drums and the clarions beat and sounded the charge, and to the cry of "Vive l Empereur!" a thousand times repeated along the whole line, our intrepid soldiers precipitated themselves upon the enemy's defences. It was a solemn moment. The first brigade of M'Mahon's division, the 1st regiment of Zouaves, leading, followed by the 7th of the line, and having the 4th Chasseurs a Pied on its left, sprang to the left face and the salient of the Malakoff work! The breadth and depth of the ditch, the height and steepness of the slope, rendered the ascent extremely difficult to our men; but finally they gained the parapet, manned with Russians, who, in default of muskets, picked up whatever came to hand—mattocks, stones, or rammers—and used them as weapons. Then took place a hand-to-hand struggle—one of those exciting combats in which nothing but the intrepidity of our soldiers and their chiefs can give them victory. They immediately sprang into the work; they drove back the Russians who continued to resist, and, in a few seconds afterwards, the flag of France was finally planted on the Malakoff.

At the right and centre, with that same impetuous dash which had overthrown so many obstacles and forced the enemy to fly, the divisions Dulac and dela Metterouge, led by their chiefs, had seized the Little Redan at the Careening Bay and also the Curtain, forcing their way even as far as the second *enceinte* that was being constructed. Everywhere we were in possession of the works attacked. But this first and brilliant success had near cost us very dear. Struck by a large splinter from a bomb in his right side, General Bosquet was compelled to quit the field of battle. I confided the command to General Dulac, who was admirably seconded by General de Liniers, chief of the staff of the 2d corps.

The engineers who accompanied the storming columns were already at work; they filled up the ditches, opened passages, and threw across bridges The second brigade of General de M'Mahon advanced rapidly to reinforce the troops in the Malakoff. I gave the signal agreed upon with General Simpson for the attack on the Great Redan, and shortly after for the attack on the town.

The English had 200 metres to cross under a terrible fire of grape. This space was soon strewed with dead; nevertheless, this did not stop the march of the storming column, which advanced towards the capital of the work It descended into the ditch, which is nearly five metres deep, and, despite all the efforts of the Russians, it scaled the escarpe, and carried the salient of the Redan. There, after the first brunt of the engagement, which cost the Russians dear, the English soldiers found in front of them only a vast open space, crossed by the balls of the enemy, who kept himself close behind some distant traverses. Those who came up hardly replaced those who had been disabled. It was not until they had sustained for nearly two hours this unequal contest that the English decided on evacuating the Redan. They did so with so firm an aspect that the enemy did not dare to follow.

In the meantime, on the left, at the appointed signal, the columns of Levaillant's division, commanded by Generals Custon and Trochu, dashed headlong against the left flank of the Central Bastion, and the left lunaette. In spite of a shower of balls and projectiles, and after a very sharp contest, the spirit and vigor of these brave troops triumphed at first over the enemy's resistance, and,notwithstanding the accumulated difficulties in their front, they forced their way into the two works. But the enemy, having fallen back on his successive traverses, kept his ground everywhere. A murderous fire of musketry was opened from every ridge. Guns unmasked for the first time and field pieces brought up to several points, vomited grape and decimated our men. Generals Couston and Trochu, who had just been wounded, were obliged to give up their command Generals Rivet and Breton were killed; several mine-chambers, fired by the enemy, produced a moment of hesitation. At length an attack in their turn by numerous Russian columns compelled our troops to abandon the works they had carried and to retire into our advanced *places d'armes.*

Our batteries on this part of the attacks, skilfully conducted by General Lebœuf, aided so devotedly and intelligently, as on all occasions, by Rear Admiral Rigault de Genouilly, changed the direction of their fire while increasing its intensity, and compelled the enemy to take shelter behind the parapets. General de Salles, causing d'Autemarre's division to advance, was preparing during this time a second and formidable attack; but as we had secured the possession of the Malakoff, I sent word to him not to let it advance

Our possession of this work, however, was energetically disputed.

By means of the batteries from the *maison en croix*, of the guns of his steamers, of field guns brought to favorable points, and of the batteries on the north side of the roadstead, the enemy deluged us with grape, and with projectiles of every kind, and committed great ravages in our ranks. The powder magazine of the Russian Postern Battery had just exploded, thereby increasing our loss, and causing the eagle of the 91st to disappear for a moment A great many superior officers and others were either wounded or killed. The Generals de Saint Polland de Maroles died gloriously, and Generals Melinet, de Ponteves and Bourbaki, had been wounded at the head of their troops. Three times the division of Dulac and de la Motterouge seized the Redan and the curtain, and three times were they obliged to fall back before a terrible fire of artillery and the dense masses arrayed in front of them. Nevertheless the two field batteries of reserve from the Lancaster battery descended at a trot, crossed the trenches and boldly stationed themselves within half-range. They succeeded in driving away the enemy's columns and the steamers. A part of these two divisions, supported in this heroic struggle by the troops of the Guard, who on this day covered themselves with glory, made good their footing in the entire left of the curtain, from which the enemy could not drive them. During the renewed combats of the right and the centre, the Russians redoubled their efforts to reconquer the Malakoff. This work, which is a sort of earthen citadel of 350 metres in length and 150 metres in width, armed with 62 guns of different calibre, crowns a mamelon which commands the whole interior of the Karabelnaia quarter, takes in reverse the Redan which was attacked by the English, is only 1,200 metres from the south harbor, and threatens not merely the only anchorage now remaining for the ships, but the only means of retreat open to the Russians, namely, the bridge thrown across the roadstead from one bank to the other.

Thus during the first hours of the strife of the two armies, the Russians constantly renewed their attempts; but General M'Mahon, in resisting these incessant attacks, was assisted successively by Vinoy's brigade of his division, by the Zouaves of the Guard, General Wimpffen's reserve, and a part of the Voltigeurs of the Guard; in all directions he resisted the enemy, who were everywhere repulsed. The Russians, however, made a last and desperate attempt. Formed in deep column, they thrice assailed the breast of the work, and thrice they were compelled to retire with enormous loss before the solidity of our troops.

Thus terminated this memorable siege, during which the army of relief has been twice defeated in order of battle, and the offensive and defensive means of which have attained to colossal proportions. The besieging army, had at its various attacks, 800 guns in battery, which have fired more than 1,600,000 times; and our approaches, excavated in the course of 336 days, in rocky ground, and presenting an extent of more than 80 kilometres (20 leagues), have been executed under the constant fire of the place, and disturbed by incessant combats day and night.

The day of Sept. 8, on which the Allied armies proved themselves superior to an army almost equal in number, not invested, entrenched behind formidable defences, provided with more than 1100 guns, protected by the guns of the fleet, and of the batteries north of the roadstead, and still disposing of immense resources, will remain an example of what may be expected from an army, brave, disciplined, and inured to war.

Our losses on this day were five generals killed, four wounded, and six contused, 24 superior officers killed, 20 wounded, and two missing; 116 subaltern officers killed, 224 wounded, eight missing; 1,489 sous officers and soldiers killed, 4,259 wounded, and 1,400 missing—total 7,551."

Details of the Final Assault. A few minutes before 12 o'clock, the French, like a swarm of bees, issued forth from their trenches close to the doomed Malakoff, swarmed up its face, and were through the embrasures in the twinkling of an eye.

They crossed the seven metres of ground which separated them from the enemy at a few bounds—they drifted as lightly and quickly as autumn leaves before the wind, battalion after battalion, into the embrasures, and, in a minute or two, after the head of their column issued from the ditch, the tri-colour was floating over the Korniloff Bastion. The musketry was very feeble at first, indeed our Allies took the Russians quite by surprise, and very few of the latter were in the Malakoff; but they soon recovered themselves, and from twelve o'clock till past seven in the evening, the French had to meet and defeat the repeated attempts of the enemy to regain the work and the Little Redan. As soon as the tri-colour was observed waiving over the parapet of the Malakoff through the smoke and dust, four rockets were sent up from Chapman's attack one after another, as a signal for the assault on the Redan.

Now, it will be observed that, where we attacked the Redan with two divisions only, a portion of each being virtually in reserve, and not engaged in the affair at all, the French made their assault on the Malakoff with four divisions of the second corps d'armee, the first and fourth divisions forming the storming columns, and the third and fifth being the support, with reserves of 10,000 men. The French had probably not less than 30,000 men in the right attack on the 7th of Sepember.

Brigadier Shirley was on board ship, but as soon as he heard of the assault he resolved to join his brigade, and he accordingly came up to the camp that very morning. Colonel Unett, of the 19th Regiment, was the senior officer in Brigadier Shirley's absence, and on him would have devolved the duty of leading the storming column of the light division, had the latter not returned. Colonel Unett, ignorant of the Brigadier's intention to leave shipboard, had to decide with Col. Windham, who should take precedence in the attack. They tossed, and Colonel Unett won. He had it in his power to say whether he would go first or follow Colonel Windham. He looked at the shilling, turned it over, and said, "My choice is made; I'll be the first man into the Redan." But fate willed it otherwise, and he was struck down badly wounded ere yet he reached the abattis, although he was not leading the column.

Scarcely had the men left the fifth parallel when the guns on the flank of the Redan opened on them as they moved up rapidly to the salient, in which there were of course no cannon, as the nature of such a work does not permit of their being placed in that particular position. In a few seconds Brigadier Shirley was temporarily blinded by the dust and by earth knocked into his eyes by a shot. He was obliged to retire, and his place was taken by Lieutenant-colonel Bunbury of the 23d Regiment, who was next in rank to Colonel Unett, already struck down and carried to the rear. Brigadier Van Straubenzee received a contusion on the face, and was also forced to leave the field. Colonel Handcock fell mortally wounded in the head by a bullet, and never spoke again.

Captain Hammond fell dead. Major Welsford was killed on the spot Captain Grove was severely wounded. Many officers and men were hit and fell, and of the commanders of parties, only Acting Brigadier-general Windham, Captain Fyers, Captain Lewis and Captain Maude got, untouched, into the Redan, and escaped scatheless from the volleys of grape and rifle balls which swept the flanks of the work towards the salient.

It was a few minutes after twelve when our men left the fifth parallel. The musketry commenced at once, and in less than five minutes, during which the troops had to pass over about thirty yards from the nearest approach to the parapet of the Redan, they had lost a large proportion of their officers, and were deprived of the aid of their leaders, with the exceptions I have stated. The riflemen advanced admirably, but from their position, they could not do much to reduce the fire of the guns on the flanks and below the reentering angles.

Lamentable as it no doubt is, and incredible almost to those who know how the British soldier generally behaves before the enemy, the men, when they got on the parapet, were seized by some strange infatuation, and began firing, instead of following their officers, who now began to fall fast as they rushed on in front and tried to stimulate their soldiers by their example. * * * Simultaneously with the head of the storming party of the Light Division, Col. Windham had got inside the Redan on their right, below the salient on the proper left face of the Redan; but, in spite of all his exertions, could do little more than the gallant officers of the 90th and 97th, and of the supporting regiments.

In vain the officers, by voice and act, by example and daring, tried to urge our soldiers on. They had an impression that the Redan was all mined, and that if they advanced they would all be blown up; but many of them acted as became the men of Alma and Inkermann, and, rushing to the front, were swept down by the enemy's fire. The officers fell on all sides, singled out for the enemy's fire by their courage. The men of the different regiments became mingled together in inextricable confusion. The 19th men did not care for the orders of the officers of the 88th, nor did the soldiers of the 23d heed the commands of an officer who did not belong to their regiment.

The officers could not find their men—the men had lost sight of their own officers. All the Brigadiers save Colonel Windham were wounded or rendered unfit for the guidance of the attack. That gallant officer did all that man could do to form his men for the attack, and lead them against the enemy Proceeding from traverse to traverse, he coaxed the men to come out, and succeeded several times in forming a few of them, but they melted away as fast as he laid hold of them, and either fell in their little ranks or retired to cover to keep up their fusilade

[Unable to obtain support, except in driblets, which were cut off in detail, the English were at length compelled to retreat]

It would be untrue to say that the result of our assault was not the source of deep grief and mortification to us, which all the glorious successes of our allies could not wholly alleviate Our attack lasted about an hour and three-quarters, as well as I could make out, and in that time we lost more men than at Inkermann, where the fighting lasted for seven hours.

HORRORS OF THE HOSPITAL OF SEBASTOPOL. Of all the pictures of the horrors of war which have ever been presented to the world, the hospital of Sebastopol presents the most horrible, heart rending and revolting.

In a long, low room, supported by square pillars, arched at the top, and dimly lighted through shattered and unglazed window frames, lay the wounded Russians, who had been abandoned to our mercies by their general. The wounded did I say? No, but the dead, the rotten and festering corpses of the soldiers who were left to die in their extreme agony, untended, uncared for, packed as close as they could be stowed, some on the floor, others on wretched trestles and bedsteads, or pallets of straw, sopped and saturated with blood, which oozed and trickled through upon the floor, mingled with the droppings of corruption. With the roar of exploding fortresses in their ears, with shells and shot forcing through the roof and sides of the rooms in which they lay, with the crackling and hissing of fire around them, those poor fellows, who had served their loving friend and master the Czar, but too well, were consigned to their terrible fate. Many might have been saved by ordinary care Many lay, yet alive, with maggots crawling about in their wounds. Myny nearly mad by the scenes around them, or seeking escape from it in their extremest agony, had rolled away under the beds, and glared out on the heart-stricken spectators, oh! with such looks!

Many with legs and arms broken and twisted, the jagged splinters sticking through the raw flesh, implored aid, water, food, or pity, or, deprived of speech by the approach of death, or by dreadful injuries on the head or trunk, pointed to the lethal spot Many seemed bent alone on making their peace with heaven. The attitudes of some were so hideously fantastic as to appal and root one to the ground by a sort of dreadful fascination. Could that bloody mass of clothing and white bones ever have been a human being, or that burnt black mass of flesh have ever had a human soul? It was fearful to think what the answer must be.

The bodies of numbers of men were swollen and bloated to an incredible degree, and the features distended to a gigantic size, with eyes protruding from the sockets, and the blackened tongue protruding out of the mouth, compressed tightly by the teeth which had set upon it in the death rattle, made one shudder and reel round. In the midst of one of these "chambers of horrors," for there were many of them—were found some dead and some living English soldiers, and among them poor Captain Vaughan, of the 90th, who has since succumbed to his wounds.

I confess it was impossible for me to stand the sight, which horrified our most experienced surgeons—the deadly clammy stench, the smell of the gangrened wounds, of corrupt blood, of rotting flesh, were intolerable and odious beyond endurance. But what must the wounded have felt who were obliged to endure all this, and who passed away without a hand to give them a cup of water, or a voice to say one kindly word to them? Most of these men were wounded on Saturday—many perhaps on the Friday before—indeed, it is impossible to say how long they might have been there. In the hurry of their retreat the Muscovites seemed to have carried in dead men to get them out of the way,and to have put them upon the pellets in horrid mockery. So that this retreat was secured the enemy cared but little for their wounded. On Monday only did they receive those whom we sent out to them during a brief armistice for the purpose, which was, I believe, sought by ourselves, as our overcrowded hospitals could not contain, and our overworked surgeons could not attend to any more.

The Great Redan was next visited. Such a scene of wreck and ruin! All the houses behind it a mass of broken stones—a clock turret, with a shot right through the clock—a pagoda in ruins—another clock tower with all the clock destroyed save the dial, with the word "Barwise, London," thereon—cook-houses, where human blood was running among the utensils, in one place a shell has lodged in the boiler and blown it and its contents, and probably its inhabitants, to pieces Everywhere wreck and destruction. This evidently was a *beau quartier* once. The oldest inhabitants could not recognise it now. Climbing up to the Redan, which was fearfully encumbered with the dead, we witnessed the scene of the desperate attack and defence, which cost both sides so much blood. The ditch outside made one sick—it was piled up with English dead, some of them scorched and blackened by the explosion, and others lacerated beyond recognition.

France. After the arrival of the intelligence of the fall of Sebastopol, the Prussian government inquired of the cabinets of Paris and London whether it was considered that a favorable moment for reopening negociations for peace had arrived An answer was received in the negative, which was immediately communicated by telegraph to Vienna.

Russia. A letter from St. Petersburg, of the 12th, announces the departure the day before of the Emperor Alexander and a numerous suite for Moscow by railway. His Majesty was accompanied by the Empress Dowager and the reigning Empress. Count Nesselrode has remained at St. Petersburg. During the absence of the Emperor the directions of all affairs of importance is confined to the Grand Duke Constantine. This journey is stated to be made with considerable pomp; and the present intention of the Emperor appears to be to leave his Imperial consort at Moscow on his return, and then to proceed to the army of reserve in New Russia.

The Czar has arrived at Odessa, and held a council of war

A new general recruitment in Russia is stated to be imminent. All the regular troops in Poland and Lithuenia are marching for Odessa and Nicolaieff.

In the Gazette Millitaire of St. Petersburg, dated the 7th inst. we read the following:—"News has reached the capital from all parts of the empire, of the complete formation of the troops of the reserve, and of the departure of the first levy of drouschines and national militia, who will probably rendevous at Kieff. The reserves number about 300,000 men, consequently the Russian army, after deducting the divisions sent to the Crimea and to the seat of war in Asia, numbers upwards of 400,000 bayonets, independently of the guards and grenadiers, drouschines of the national guard, some detached corps stationed in Finland, and of the guards of the interior."

Austria. The Vienna correspondent of the Times writes on the 21st: "An Austrian cabinet messenger left Vienna on Wednesday for the north, but it is not known whether his dispatches were for Berlin or St. Petersburg. In official circles there is little hope that Russia will be more disposed to yield now than she was three months ago.

2000 men belonging to the 1st battalion of grenadier guards, 2d battalion of Coldstreams, and 2d battalion of the Scots fusilier guards, will proceed from London, direct to the Crimea in the first week of October.

Obituary.

Died in Limington, Me, on Friday the 7th ult., Almira, wife of Peltiah Gove, aged 52 years.

The subject of the above notice never professed religion by uniting with the Church, but she united with THE CHURCH, whose names are enrolled in the Lamb's book of life by professing and practising that godliness "which has the promise of the life that now is, and of that which is to come." She was an ardent, humble, devoted disciple of Him who went about doing good—who came to bind up the broken hearted, and into the dark and benighted mind to pour the light of life. Her religion was not made up of pompous and ostentatious display, but of kindness, of gentleness towards others, of meekness in her intercourse with her fellow beings. She was far removed from that turbulent, boisterous, and ungovernable spirit which is characteristic of those who seek notoriety—Could she minister comfort to the afflicted, could she present the cup of consolation to the disconsolate, could she soothe the ruffled spirit of the tried and tempted, could she present the cooling draught to the lips, and smooth the furrowed brow of the weary sufferer, she felt that vastly more had been gained to the cause of God and humanity, than if she had electrified an audience with a fervent prayer or exhortation. She had made somebody else happier, and herself was happier thereby.

But she sleeps in Jesus. Sleeps to wait until the resurrection morning, and come forth to enjoy the hope of the Apostle—the hope of the resurrection from the dead, of death swallowed up in victory; victory given when the victor, the Life-giver shall appear—of mortality lost forever, and immortality gained—of corruptibility transformed by the regenerating word of the All-conquering, to incorruptibility—of being made like unto the glorifiedbody of Jesus himself, according to the power by which He is able to subdue all opposing elements to the good and glorification of His saints, unto himself—of inhabiting, in a literal, definite, tangible form, substance and essence, an earth all beaming with joy and glory, fitted up by the hand of the primeval Architect in more than pristine beauty, for his own, and the residence of his recovered saints; of friends there meeting friends without the infirmities of mortality, to renew former associations, to hallow, and sanctify, and cement them forever; to renew the recollections of the hallowed scenes of the past, to rejoice eternally in the sunlight of the face of Jesus and of each other. Such is the hope of the Christian.

Sleep on, my sister Thy repose shall be sweet, it shall be undisturbed by the rude shocks of time, and scenes that now rock the world like the rolling sea, shall not disquiet thee, but when the fiat of Jehovah, "IT IS DONE," shall go forth, thou shalt hear the voice of the Son of Man, and come forth to walk in newness of life forever and ever. Amen.

"O, then the loved of earth shall meet,
Whom death has sundered here."

S. H. G.

Appointments.

Providence permitting, we will hold meetings as follows:

Winsted, Ct., Nov. 6th and 7th.
Pleasant Valley, Nov. 8.
Newfield, Nov 9th and over the Sabbath.
Plymouth Hollow, Nov. 12.
Waterbury, Nov. 13.
Cheshire, Nov. 14.
Bristol, Nov. 15.
New Hartford, Nov. 16
East Otis, Sabbath Nov. 18.
North Canton, Nov. 20.
Collinsville, Nov 21.

Meeting during the week evenings commence at 6 1-2 o'clock.

M. GRANT.
S. G. MATHEWSON.

I will preach in
Conway, Mass, (near Br. Joseph Pulsifer's,) Sunday, Oct 28

S. W. BISHOP.

If the Lord will, I propose to meet with the Church in
Warehousepoint Sunday Oct. 21.
New Britain, Eve., Oct. 23.
Cheshire, Oct. 25th and 6th.
Bristol, Sunday Oct. 28.
Waterbury, Eve. Oct. 30.
Plymouth Hollow, Oct. 31.
Litchfield Station, Nov. 2.
Newfield, Sunday Nov. 4.
New Hartford, Eve. Nov. 6.
Gollinsville, Eve. Nov. 8.
Canton, Eve. Nov. 9.
Springfield, Sunday Nov. 11.

A. M. HIGGINS.

CONFERENCE IN MAINE.

After mutual consultation in regard to the propriety and utility of a mutual Conference of the Advent Brn. in the central part of Maine, (and from all parts, if they can come,) it is unanimously decided by us to appoint such a meeting to be holden in the Read Meeting House, Richmond, Me., to commence Friday, Nov. 2d, at 10 o'clock A. M., and continue over the Sabbath.

Our object in appointing this meeting, is, to call together that class of brethren who are, or who mean to be engaged unitedly for the advancement of the Gospel of the Kingdom of God, and in co-operating to spread as far as possible, by judicious and Scriptural labors, the news of the immediate coming of our Lord, in glory and in Judgment, that we may by our meeting and conferring one with another, and by the blessing of God, become more active in our labors, harmonious in our teaching, wise in our understandings, childlike in malice, and devoted in our lives, which will make us more effectual in leading our perishing fellow men to Christ while time continues. All who are ready to unite with us in the spirit of Christ, in harmonious worship and united effort for the above object, are earnestly invited to attend this Conference, praying that the wisdom of God may direct us, and His blessing be upon us.

Our Brn. in R., though few, will do all they can to entertain those from abroad, and we have no fears but all will be well provided for.

I C. WELLCOME.
NICHOLAS SMITH.
T. J. DUDLEY
S. K. PARTRIDGE
R. R. YORK.
JESSEE PARTRIDGE.
THOMAS SMITH.

I. C. WELLCOME, in behalf of the Brn.
Oct 13, 1855.

If the Lord will, I will meet the disciples looking for their Lord, at
Orrington, Me., Saturday the 20th ins., at 2 o'clock, P. M., and continue meetings over the following Sabbath.

It may be expected that Br. Turner will be with me, and I hope to see a good gathering of our Brn on the Penobscot at this meeting. We shall stay a few weeks in that region, and will attend meetings as the Brn. wish.

L Boutell.

CONFERENCE AT WARE, MASS.

Providence permitting, there will be a Conference in Ware, Mass., commencing Thursday Evening, Nov. 1, and continuing over the Sabbath We invite saints and sinners to come and hear. "Prove all things, hold fast that which is good" Elder J. Cummings and others will be present to preach the word.

For the Brethren,
D. E. MOULTON.

Providence permitting, I will preach at
Lynn Dyehouse, Friday evening, 19th.
Stow, Sunday, 21st.
Clinton, Monday evening, 22d.

D. E. MOULTON.

Providence permitting. Br Edwin Burnham will preach at Springfield, Mass, in Br Currier's hall, the third Sunday in Oct.

The Lord willing, I will preach at
Bro. Howes, Taftsville, Friday eve, Oct 19.
Dinsmore Hill, Hartland, Sunday, Oct 21.
Bridgewater, Thursday and Friday evenings, Oct 25 and 26.
Stockbridge, Sunday, Oct 28.
Pomfret, Sunday, Nov 4.
Dinsmore Hill, Sunday, Nov 11.

J. WESTON

If the Lord will, I will preach at
South Windham, Oct. 28.
West Falmouth, Nov. 11.

R. R. YORK.

If the Lord permit, a Conference will be held at Brunswick, Maine, to commence Thursday, Oct 18th, at 7 o'clock in the evening, and continue over the Sabbath. It is expected that Brn. R. R. York and L. L. Howard will attend.

JESSE PARTIDGE.

GOFFSTOWN, Sept. 15, 1855.

Providence permitting, I will preach at
Danbury, in Br. S. Knowlton's schoolhouse, Oct. 21st.

BENJAMIN P. MANNING.

Providence permitting, we purpose to hold a protracted meeting at Bridgeport, in the Advent Chapel, to commence Oct. 26th, and continue over Sunday We hope all the Brn. and Srs. that can, will come and attend this meeting with us.

In behalf of the Church of God in Bridgeport, Ct., Oct. 1st, 1855.

S. B. MUNN.

NEW HAMPSHIRE CONFERENCE.

The undersigned, appointed a committee at the last N. H. Conference holden at Loudon Ridge, Sept. 1854, "to call the next N. H. Conference at such time and place" as they might deem proper, would give notice that there will be a State Conference of Adventists, to convene at Lake Village, Thursday, Oct. 18, at 10 o'clock A. M, and continue over the Sabbath.

It is hoped that the Brn. will come together at this meeting with the "fruit of the Spirit;" and the happy result be similar to that which attended the late Camp meeting at Wilbraham, where ministering Brn. of different views were brought together in love, after a long time of absence.

It is also hoped that ministering Brn from all parts of the State will try to be present; and although we have been in some measure separated in our labors for a few years past, yet it is hoped that all party feeling on both sides, and ALL sides, will be laid aside, and we once more come together, not for strife and debate, but for mutual assistance and the general good of the cause of Christ.

We must all very soon give an account of our stewardship.

The Brn. at Lake Village are few in number, yet they are disposed to do what they can to entertain the Conference, although they will not be able to take care of many horses; but arrangements will be made to keep horses on reasonable terms.

Let there be a general rally, and all who attend, both ministers and laymen, be willing to make some sacrifice to save souls from death.

T. M. PREBLE.
JOHN MORSE.
JAMES MORRILL.

Sept. 30, 1855.

Notices.

A NEW AND IMPORTANT WORK! *The Voice of the Church on the Coming and Kingdom of Christ; or a History of the Doctrine of the Reign of Christ on Earth.* By D T Taylor. 1 Vol 12mo. 420 pp.—Price One Dollar.

☞ The present is an eventful hour in earth's history. All things verge towards an awful crisis. Nations are in distress—wise men are perplexed—rulers grasp the sword, and sit uneasily on their thrones—deep thunders mutter in the distance—and the red blaze of battle flashes along the eastern skies. The crisis is at hand. WHAT SHALL SUCCEED IT? Statesmen, sages, poets, philosophers and divines are boasting of to-morrow, and cherishing the expectation of a world's conversion, and ages of millennial peace. But is this taught in the "sure word of prophecy?" We answer, *No!* A time of predicted peace will come to earth, but the PRINCE OF PEACE MUST COME to bring the day. But has not the church for centuries *expected* to convert the world? We answer most emphatically, *No!* The above work is composed mainly of *extracts* from all the writers of note in the Christian Church for SEVENTEEN HUNDRED YEARS, and shows that during all that period *no trace* of the common theory of the *conversion* of the *world* can be found.

With immense labor the author has collected the testimony of the Church from the earliest periods to the present century. The statement of their faith is presented in their own words. Among the sources are ancient Jewish traditions, the writings of the immediate successors of the apostles, the early fathers, the later writers, the Waldenses, reformers, theologians, and divines. To which are prefixed the traditions of heathen nations and the opinions of modern Jews, making the most perfect history of millennial doctrine ever published, and one which cannot fail to be interesting to every enquirer after truth. About FOUR HUNDRED of the greatest writers who have ever lived, are here quoted. Brief *biographies* of EACH are given, rendering the work exceedingly valuable as a book of reference. The following are *some* of the many writers quoted in the volume:

Origen, Victorinus, Lactantius, Dionysius, Relatives of our Lord, Commodian, Gregory, Sulpicius, Paulinus, Apollinaris, &c. The Nicene Fathers, Eusebius, Cyril, Epiphanius, Ambrose, Chrysostome, Hilary, Jerome—an opposer, Augustine, Testimony of Dr. Lardner, Chillingworth, Russell, Bush, [illegible], Burton, Neander, Gibbon, Encyclopedias, Newton, Mede, Maitland, Kitto, Milner, Taylor, Whitby, Stewart, Giesler, The Septuagint Chronology, Papal divines, Andreas, Romish Doctors—Joachim Abbas, Anselm, Almeric, Jean Pierre d'Olive, Jewish Rabbis of the middle ages, The Paulikians, Thomas Aquinas, Waldenses, The Noble Lesson, A line of witnesses, Ambrose, Evagrius, Theodoret, Cassidorus, Andreas, Pope Gregory, Serenus, Alcuin, Paulinus, Agobard, Claude, Arnulph, Gonthier, Tergand, Berenger, Bernard, Arnold, Peter De Bruys, Waldenses, Walter Brute and others, Huss, Jerome, Wickliff, Tyndale, Bradford, Fiscator, Latimer, Ridley, Sandys, Chytraeus, Augsburg Confession, Catechism of the time of Edward Sixth, Becon, Leo Juda, Bullinger, Knox, Perkins, Calvin, Osiander, Flacius, Luther's Expectation of the judgement near—yearnings for its coming, Melancthon, Bale, Foxe, Brightman, Pareus, Mede, Twisse, Usher, Maton, Adams, Goodwin, Reformers, Milton, Janeway, Baxter, Ambrose, Durant, Alleine, Taylor, Watson, Westminsters Assembly Divines, Most of them believed in Christ's personal reign. Rutherford, Farmer, Sterry, Burroughs, Vincent, Hall, Bunyan, Baptists of 1660, Boughton, Beverly, Tillinghast, Prideaux, Jurieu, Charnock, Henry's Golden Thoughts, Burnet, Cressener, Ames, Howe, Mennonites, Cocceius, Davenant, Alstead, Napier, Fleming, Whitby, Henshaw, Woodhouse, Russell, Duffield, Increase Mather, Isaac Newton, Wells, Daubuz, Gill, Bengal, Doddridge, John Wesley, Newcome, Bishop Newton, Lancaster, Watts, Pirie, Hort, Cotton Mather, Whitefield, Benson, C. Wesley, Early Methodists, Hall, Fletcher, Perry, Toplady, Romaine, Cowper, Coke, Scott, Glas, Spaulding, Lowth, Rudd, Hussey, Pope, Dow, Lambert, Heber, Prince, Dr Clarke, and very many others of note.

Read the Following Opinions of the Press.

"Study and research evidences itself in every line of the book. The object of the writer is to show what has been the 'Voice of the Church' for eighteen centuries upon the subject of the Millennium, or the coming of Christ. The first testimony cited is tradionary, and then comes the verbal and written testimony of the ablest and most distinguished theologians and scholars the world has ever known. Though the reader may differ with the writer, yet the book is a choice one for every Biblical student and scholar. It shows that the writer has been unceasing in his labors, and he has brought together, in the compass of a volume, what the reader could not find in many whole libraries. The work is worthy of a place upon every Christian's table, and we bespeak for it a fair and candid perusal, as there are in it the choicest extracts from the rare writings of the very earliest Christian scholars.—[Worcester Journal, May 5th

"It is a work of remarkable research and patient collection"—[Worcester Spy, May 9th

"It appears to be a thorough examination of the doctrine—requiring extensive and laborious research, and presents arguments and arranges facts of history with method and precision."—[National Ægis, May 9th.

"A very useful book of reference to those who are disposed to investigate the question of the supposed future reign of Christ on earth. To persons who have no desire to investigate the subject it will yet prove a valuable manual of reference from its brief notices of the authors quoted."—[Rochester Democrat, May 31.

"An *impartial* and very valuable production; one that was called for and will do much good. We cordially recommend it to the favorable notice of all classes of the community. A dollar will be well laid out for its purchase"—[Prophetic Expositor, Rochester, May 5.

"We recommend this volume to the perusal of both Millenarians and anti-millenarians. The former will see that their doctrine was indisputably the doctrine of the primitive church during its three first and best ages, and that it has been held by a vast succession of great and good men to the present day. The latter will see that their doctrine of a Millennium under the present dispensation still future, is not only in contravention of the faith of the church of the apostles and their successors for three centuries, but came into existence only about one hundred and fifty years ago, and has very few writers of much rank to support it."—[Literary and Theological Journal New York, July, 1855.

It "meets practical needs in many hearts, and is worthy of being read beyond that peculiar circle of readers known technically as the religious public."—[Worcester Transcript, May 10.

☞ Sent by mail, *post paid, anywhere,* on receipt of the *price,* ONE DOLLAR, and six letter stamps.

☞ Address orders to the Publisher,
H. L. HASTINGS, Peace Dale, R. I.

☞ For sale also by J M Fairchild & co, 109 Nassau Street, New York; Wm. Veazie, 62 and 64 Cornhill, Boston; Smith & English, Philadelphia; Gladding & Brother, Providence; Wm. N. Sage, and E. Darrow & Bro, Rochester; N. Hervey, Worcester, and by Booksellers generally.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, *pre paid.* " W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

" W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $22. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 169 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is Pompton, N. J. Reformer will please copy.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

J Bodge 22, E Little 22, D B [illegible] 36, R Swain 36, Wm B Bartlett 36, E Farr 36, J Small 36, M Farnum 23, S H Dyer 36, E H [illegible] 23, J Harris 36, J D C Wheeler 36, G Kidder 36, Wm Draper 36, M I Allen 23, Benj R Gifford 36, B Wilcox 36, H Caswell 36, F [illegible] 36, M Berlin 62.

Selected For The World's Crisis.

The Stars of Night.

Whence are your glorious goings forth,
Ye children of the sky,
In whose bright silence seems the power
Of all eternity?
For time has let his shadow fall
O'er many an ancient light;
But ye walk above in brightness still—
Ye glorious stars of night!

The vestal lamp in Grecian fanes
Has faded long ago;
On Persia's hills the worshipped flame
Hath lost its ancient glow;
And long the heaven-sent fire is gone,
With Salem's temple bright;
But ye watch o'er wandering Israel yet,
O! changeless stars of night!

Long have ye looked upon the earth,
O'er vale and mountain brow;
Ye saw the ancient cities rise,
And gild their ruins now;
Ye beam upon the cottage home,
The conqueror's path of might,
And shed your light alike on all,
Ye priceless stars of night!

But where are they who learned from you
The fate of comimg time,
Ere yet the pyramids arose
Amid their desert clime?
Yet still in wilds and deserts far,
Ye bless the watcher's sight,
And shine where dark hath never been,
O! lonely stars of night!

Much have ye seen of human tears,
Of human hope and love;
And fearful deeds of darkness, too,
Ye witnesses above;
Say, will that blackening record live
Forever in your sight,
Watching for judgment on the earth,
O sleepless stars of night!

Yet glorious was your song that rose
With the fresh morning's dawn;
And still amid our summer sky
Its echo lingers on;
Though ye have shone on many a grave,
Since Eden's early blight,
Ye tell of hope and glory still,
O! deathless stars of night!

"Hold thou me up, and I shall be safe." Ps. 119: 117.

"Hold thou me up"—then safe I'll be
When gathering clouds obscure my day,
Sweetly by faith I'll rest on Thee,
While passing through the darksome way.

"Hold thou me up"—then I'll not fear,
Though high affliction's billows roll,
Thy love will still my spirit cheer,
And calm each tumult in my soul.

"Hold thou me up" when brightly shines
The dazzling sun of earthly joy;
Safe then as when each good declines,
Thy love shall still my thoughts employ!

"Hold thou me up"—then ne'er shall slide
My feet from thy dear, sacred fold:
Near by my Savior I'll abide,
While His kind hand shall me uphold.

"Hold thou me up," or basely, I
Shall prove a traitor to my Lord;
Like Peter, Him shall oft deny,
And cease to love His holy word.

"Hold thou me up," when death draws near,
Then will I triumph o'er the grave;
Thy love shall then dispel each fear,
And I shall thy power to save!

For The Crisis.

Notes of A Sermon preached on Wilbraham Camp ground, Aug. 24, 1855.

By D. T. Taylor.

Heb. 2: 10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

The subject I design to introduce before you, is, *the sufferings of Christ.* I rise not to speak to you of Dr. Cumming, or Dr. Elliot, but about Christ; to present to you, plain considerations of Jesus, the Savior.

The sentiment of my text is, that Christ was perfected through sufferings. In these days it is thought that we are perfected more by sunshine and prosperity, than by adversity and affliction. Thus men seek to perfect themselves by worldly prosperity. But not so with the Savior; He was made perfect through *suffering.*

This is the road to glory; first the *Cross* and then the *Crown*; first the night, then the day; first the darkness, then the light; first the thorns, then the throne.

We cannot destroy this order. Thus it was with the Savior, and thus it must be with us. Let me bring before you the sufferings of Christ.

1. Jesus Christ suffered in the suspicious, humiliating circumstances of His birth. His birth was *miraculous.* Those peculiar circumstances of the birth of Jesus, were peculiarly humiliating. He came not into existence in a royal palace. The Infant Jesus did not open His eyes in a house with gilded ceiling, as now with the rich and high born.

While His reputed father and mother were on their way to their native city to be taxed according to the decree of the Emperor, they stopped in Bethlehem; but there was no room for them in the inn, and they were obliged to take their place in a barn; and there we find the Infant Jesus in his lowly bed. How humiliating the circumstances of His birth! How low He descended when He came to suffer and die! I leave it in your minds to compare the sufferings of Christ in His birth with that of your own birth, and think to what depth Jesus descended in His humiliation.

2. He suffered in persecution from Herod the Roman Emperor.

It is a circumstance seldom connected with the birth of the great and noble, that a king should conspire against his life; but against Jesus, a King in disguise, while a little child, the wrath of a multitude was aroused. A mandate was given, that in the city of Bethlehem and round about it, the little children under a certain age, should be martyred. Jesus escaped. His parents were commanded to take the child by night, and flee into Egypt. Thus they were obliged to leave home, and friends, and country, and flee to a distant land.

Look at this persecution of Jesus, and compare it with your own; for I wish to make a practical application of the subject as I go along. You think, perhaps, that the circumstances of your birth, parentage, &c., were afflictive; but were your parents turned out of doors, and obliged to flee from their native land? Thus Christ was represented by the symbol of the child ready to be devoured by the great red Dragon which stood before the woman.

Thus Jesus suffered as an *infant.* I do not know His capabilities compared with those of other infants.

He suffered as a *mechanic.* He was recognized as the *carpenter's* son. When found at Jerusalem among the lawyers and docters, at the age of 12 years, He went home with His parents, and was subject unto them. His father was a mechanic, and doubtless labored with him in the shop; and I tell you it makes me feel little, and it should make us all feel little, to think that the hands which shall crown us, have once held the saw and the axe; and to think that He came down to the lowest level; a workman in workmen's clothes. How often He came home weary with the labors of the day, with His father, having earned His bread with the sweat of His brow. He felt the force of the command that "in the sweat of thy face shalt thou eat bread."

Do you mourn because you were not brought into the world rich, and having an inheritance, but cast out in want and suffering, not knowing where to put your hand for the next dollar? Then contemplate Jesus as a man, taking upon himself our nature and suffering.

He suffered in the commencement of His ministry, by the wrath of His own townsmen.

It is said of one of His disciples, that when he found Christ, he went and told his brother. We do naturally by the ties of family bonds, seek the welfare of our friends. So the principle is carried out by Christ. In the first of His ministry, He went to Nazareth, his own city, to do them good first, just as you go to your own friends and home, and your soul is endeavoring to do them good. He pronounced to them the Scripture fulfilled in their ears. He was so well known they would not accept of Him, and He is brought to the brow of the hill, ro "cast Him down headlong."

Is there one among us who was threatened to be cast down headlong at his first attempt to preach? Men are now brought through theological seminaries; and in their first attempts to preach, they have a great many with them ready to hold them up.—So there are but few, who in their first attempt to preach, get stoned. When He preached to them the gracious Gospel, they would reject it. It is the beautiful character of Christ we come to contemplate to-day, as a glorious moral lesson.

Jesus suffered by the martyrdom of John, his co-laborer.

If you should engage a friend to go and prepare the way before you, would you not think it hard to have that pioneer cut down, and his head taken off? You would. Jesus had a right hand man—John the Baptist. He was sent to prepare the way for Jesus to come after him.—Through the caprice of a woman, he was beheaded. We have no account of the mourning of Jesus; but I think the Savior did suffer in this.

We do not like to have the friend we expect to go ahead in our affairs, removed from that position. It was so with Christ; if you suffer in this way, remember Jesus suffered thus before you.

Again: Jesus suffered in being tempted by Satan. I have heard and read of saints when baptized, being exceedingly happy.

A lady in Canada some years since, for 40 days after her baptism thought she was in glory.

Instead of being 40 days in glory, He was 40 days in the wilderness with the Devil. He suffered with those temptations; they were sore; for He poured out *strong cries and tears.* There is one thing you may never have noticed. It was *after* 40 days, that the temptation of Christ was accomplished. We are led to believe that the temptation was continued more than 40 days. There was no friend near.

These temptations being varied, they pressed Him to obey him. You think that your temptations are hard; but what are they in comparison with His. Jesus was tried by the Devil, but He would not obey him. If He had touched those stones and made bread; it would have been in obedience to the Devil.

He was tempted also to presumption; for the Devil said, cast thyself down from the pinacle of the temple, to which he had taken Him; "for it is written, He shal give His angels charge over thee, and they shall bear thee up, lest at any time thou dash thy foot against a stone." It is good to pray to be kept from the evils of this world. When we run into temptation, we may be thankful if Christ delivers us; but we have no right so to do. If Christ had cast himself down from the pinacle of the temple, the Angels might have helped Him, but it would have been presumption in Him so to do. He was tempted also with *hunger.* Have you been hungry? Christ suffered the same. He suffered in loneliness.

The Devil showed to Him, all the kingdoms of the world in a moment of time, but I cannot tell you how it was done.

Jesus suffered during His life in bearing our sicknesses in His own body. Virtue or life, went out of Him and healed the sick. He knew in His own body, that the person who came to Him for healing, was healed.

He suffered by false accusations.—These are common. I know they are so, and you may think that your lot is the common lot of man. Christ was first accused with being in bad company. How often are we taunted with the company we keep? The Savior goes among the world, that He may do the world good.—He went everywhere, sat down to eat with publicans and sinners.

He that was without sin, was accused of blasphemy. When He said to the sick of the palsy, thy sins are forgiven thee, they accused Him of having spoken blasphemy Have you ever been accused of that, when you have been clear from anything of the kind? Remember Jesus suffered thus before you.

Again; they accused Him of Sabbath-breaking. Anything to pick flaws; if to satisfy hunger, there were ever those ready to put in a word of accusation.

Jesus was a King in disguise: a cross here, a crown hereafter. He was a King in disguise, as God's people are priests in disguise. He was like a tree in the winter, without the leaves; but when the spring comes the tree puts forth its beautiful buds, leaves and flowers.

Jesus seemed to be without comeliness. They taunted Him with His low origin.—"Where is He that was born King of the Jews? He is only a carpenter's son.—What low origin, and low company: He did not go to the Sanhedrim for his companions; but takes a few *fishermen.*—Away with him!" Thus Jesus suffered. They accused Him of being possessed with a Devil; that He cast out Devils through Beelzebub the prince of the demons. But seldom does a Christian have such an accusation brought against him.

Again: He was accused of *treason.*—They inquired of Him, is it right to pay tribute te Cæsar? His answer in short, is, do your duty to God, and to the government. All around wherever He went, there was a system of spies, to track Him out, and their effort every day, was to find some charge against Him. What a stain upon His character! How many of us bear such a character?

He suffered by hunger. When weary with traveling one day, He sat down on a well, hungry. I have once traveled on foot, until my feet were blistered. There was on one occasion an affliction and interesting circumstance. When He rode into Jerusalem as King, He goes into the temple and casts out the buyers and sellers, and by this means turns the tide of feeling against Him. No one asks Him to stay with him. Where did He stay? We do not read of His having a supper; He goes back to the figtree hungry. Did He go without supper and breakfast?—Was there none to give Him a place and pillow on which to rest? We are almost ready to believe there was none.

He suffered *weariness,* after a hard days toil, which is just the time to beget a fretful feeling. You have the headacho. You go home to your family, feeling fretful and cross, and it is often the case that there are many hard words used.

While Jesus was at the well, He began to preach to the woman of Samaria, and He forgot his weariness in telling the woman the way of life. The woman on returning to the city exclaimed, "Come, see a man who told me all things that ever I did."

Think of the work He did, and remember there is more still to do, and sufferings to bear. He who wears the many crowns and sits on the throne; can it be He was weary? He suffered in sorrow from anticipation of what He was to pass through. He told his disciples of the afflictions which were to come upon Him. Again: His sacred character was insulted. He was said to be devoted to the cup. He was called a *sinner.* Jesus, without spot, was called a *sinner,* a glutton, a gormandizer, an accomplice with publicans, a *fellow,* with an idea of contempt. He was railed upon, tempted by men and devils. Men hated Him.

If one did a kind action to Him, fault was found with it. When Mary poured the precious ointment upon his head, fault was found with Him because He let a *sinner* do it. At every turn He was hated without a cause.

He suffered in being homeless and houseless, having no place to lay his head. He was so all his life. We have a thousand homes wherever we go; but with Him it was true, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He had no homestead; but when he died, he provided a home for his mother. He laid up no property. It is for the happiness of man to have a little home.—The young man just starting in life seeks it, and indeed all have a desire for the same. You want a home to dwell in, and some of us would travel half the night, in order to be at home the other half. He forsook the old homestead, and we do not read of his ever going back again.

He always had something to do. Jesus wept. It is said by the historian, that he was never seen laughing, but often found weeping. He was a man of sorrows.—He wept bitter tears for poor, fallen man, and over a world of wretchedness; and sought by all means to relieve their distress and anguish.

At the grave of Lazarus, out from his eyes rolled scalding tears. I shall not attempt to picture to you the agony of Christ on the cross. We find as we trace Him down to the end of his career, that he closed it by a most excruciating death, there being no worse death than that of crucifixion.

He was betrayed by one of his own familiar friends. It is hard to have the bond of friendship broken. True friends on the earth are few and far between; and when the friends you love turn away from you, how bitter is the cup you have to drink! Jesus had thus to suffer.

That man Judas betrayed him just as the spiritualist does, without a cause.—Must Satan have another of his disciples? He tries to get another. Said He to Peter, "Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." If the Savior did thus on earth, why not in heaven? He will, and does intercede for us there. I can see Him listening to the prayers of the saints, as they ascend from this wilderness of woe, and enter the ears of the Almighty. Satan wanted Peter as well as Judas, but did not get him. If it had not been for the prayer of the Savior, he might have been lost. By a consideration of this, we find ground for faith and hope. Do not think that the Savior overlooks you; but remember that a sparrow falls not to the ground without his notice.

In the garden He suffered so that "his sweat was, as it were, great drops of blood, falling down to the ground." To enter into that hour, I cannot, I bring the scenes before you, and ask you to look at Him.

At midnight, He is taken by those sent, while He exclaims, "this is your hour, and the power of darkness." Peter follows afar off to see the end. The hour of trial comes, and Peter denies Him.—Jesus is taken as a thief, with swords and staves led to the council and had false witnesses to accuse Him. He was our model, and we will strive to imitate Him. He was blindfolded, and smitten with the hand, while He bore it speechless. There was a mock trial, in which He is derided, and sent to Herod, who from being an enemy to Pilate, now became a friend, in condemning Jesus. A murderer is released to the people while Jesus is sentenced to death.

That head which is to wear the crown of the kingdoms of the world, was crowned with thorns. No friend near. If we have a friend in times of trial, it is a comfort to us, and it helps us bear up under the affliction. But Jesus was left alone. Where were the men who were fed in the wilderness? Where were those who followed Him when entering Jerusalem, crying hosanna!

All gone. He bears His own cross to Calvary and dies, nailed upon it.—Death by crucifixion is a horible death. Inch by inch, the victim dies. His life goes out by degrees. It is a terrible execution.

There were two ways to crucify; one was, to put up the upright beam first, and then fasten the victim upon it. The other was to put the victim upon the cross, and then raise it up and let the end fall into the aperture prepared in the ground for its reception, which produced the dislocation of the victim's bones. The Psalmist doubtless refers to the crucifixion of Christ, when he says, "my bones were out of joint." He was nailed upon the tree with rude hands, the end of the cross placed in the earth, the joints gave way, and thus suffering in the midst of the rude rabble, crying, "Come down from the cross," Jesus expires. I am glad He did not come down from the cross. Had He done so, how could we have been saved?

May our hearts be melted, when we remember the sufferings of Christ. It was in the midst of ignominy and shame, surrounded by the wicked, that He gave up the ghost. But O what convulsions of nature! The vail of the temple was rent in twain, from the top to the bottom; the earth shook and trembled, and the rocks parted asunder. The vail of the temple being rent, shows there is no further need of sacrifices, the way into the holiest being thus thrown open.

It was customary, when persons were crucified, to give them anodyne, to deaden their feelings; but Jesus did not receive it, preferring to suffer all that human nature could endure. Jesus died, forsaken by men, and God. Man had forsaken Him, and He treads the wine press alone.

While on the cross, He set a good example of fidelity to parents in their old age, and in affliction. Joseph, his reputed father being dead, his mother was homeless and houseless. He said to John, one of his disciples, "Son, behold thy mother!" From that time John took her to his own home. Let the young obey their parents, and remember the beautiful example of Jesus. Take care of the old mothers and fathers; for it is not long they will be with you. They have had enough of care and sorrow; therefore be careful and speak no hard words to them, to add to their sorrow.

Amid the darkening of the sun, the rending of the Temple's vail, the earth trembles as if in sympathy with the sufferer; shall we not break out in the beautiful words of the poet?

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

While your heart is tender and easy to be engraved upon, I would write that beautiful sentiment on its tablet. Hear me, all that are present, and that may hear: if Jesus so loved the world as to come down and for your sake thus to suffer, if he did it all for the welfare of your souls, that whosoever believeth on Him may have eternal life, you ought to love Christ in return. If you love Christ some, love Him better and better. You will shew your love by your good works. No *talk* of loving God, without obedience to his commandments, amounts to anything. If you do what He says, you will be a Christain. First, repent; believe in Jesus, and be baptized; and I hope some will do this before the meeting closes. Get into the path, and move onward. Ere long Jesus is coming. I seem to see Him now. I see Him by an eye of faith, looking down with emotions of pity and compassion, commanding his Angels of mercy to fly swiftly and save some, as time's last sands are falling. Jesus is soon to come. We see Jesus stretching out his hands to day, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If we do not succeed in getting souls blest, we do not accomplish the work designed by God, that is, to save sinners. May God send His Spirit into their hearts to-day, and may we see some souls converted at this meeting. I hope, sinner, you will from this time begin the life of a Christian. Ere we meet again, perhaps the judgment will come. We are coming where our last work will be ended, where tears are wiped from every eye, and if we can rest there, we ought to work here. That lovely face will soon be presented through the clouds, and gather the saints together. O hail: happy morning.

Do not, I beseech you, aspire after great things; but be satisfied with little things. I have felt as though I did not want to preach a great sermon; but preach Jesus first, and Jesus last, and forever; and O may we be finally saved in His Kingdom with an everlasting salvation. Amen.

For The Crisis.

Vernon Campmeeting.

Dear Br. Merriam:—As I attempt to write a few lines to you and the Brn. scattered through the land, I desire to write in the spirit of Christ, relative to the gathering of the saints at the Vernon Campmeeting.

Public laborers present: Brn. Mathewson, Bishop, Baily, Bennett, Sheldon, Hemmenway, Gibson, Spaulding, Higgins, also Sr. Higgins.

The first discourse was delivered on Tuesday Evening by Br. Sheldon. The interest of the meetings continued to increase up to the close of the series, which was on Sunday evening.

Br. Mathewson preached in the afternoon of each day

The first discourse was from 2 Thess. 3: 5. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

Second discourse. 1 Tim. 6: 12.—"Fight the good fight of faith, lay hold on eternal life." The Lord was present to aid the speaker in setting forth the whole armor in whch the saint of God must be clothed, in order to fight the good fight of faith.

Third discourse. Heb. 10: 35–38. "Cast not away therefore your confidence," &c. From the above text, Br. M. showed conclusively our first moves were in the order of God, and we are living in that little while when the Lord of life and glory will appear.

Saturday forenoon, Sr. Higgins preached from 2 Pet. 3: 14. The effect on the hearers was salutary.

Br. M. in the afternoon, preached from Rev. 20: 11 and presented the Judgment of the great day, by the help of the Lord, with such power that it was brought home to the hearers hearts, and left a good impression on the congregation.

The forenoons and evenings were filled up by the other Brn. who preached as the Lord moved upon them.

Br. Baily preached from 2 Peter 1: 8, and the Lord helped him to bring things new and old from the store-house of truth.

Br. Hemmenway peeached from 1 Tim. 4: 10 and showed that the salvation brought to view in the text is a univer salvasion. He referred to the first man Adam and his fall, and the way in which he was to have life, and also showed how we are to have life, and pointed out the portion of the wicked which is death.

Br. Sutherland preached from Ps. 27: 4. "One thing have I desired of the Lord." This subject brought out a good number of the Brn. to speak on the one thing needful, and the Lord was in the midst.

Br. Gibson preached from Matt. 24: 46 and shewed who the good servent was and who the evil servent was.

Br. Spaulding spoke from Dan. 12: 11. This discourse awakened quite an interest. Many spoke in exhortation and we trust it resulted in good to some souls.

Sunday forenoon Br. Bishop preached from James 5. 19, 20, to the largest congregation that I have ever seen on that Camp ground; and they listened with good attention while the words of truth fell from his lips as the Spirit gave him utterence, in setting forth life and death, showing that the wicked are to die, while the righteous are to live forever.

Br. M. preached in the afternoon from Eph. 3: 8. Subject, the proximity of the battle of the great day. The Lord helped him to present before the multitude the fact that the gathering of the nations is in the order of the Lord, and will go on till the last battle will be fought by the Lord Jesus when the kingdoms under the whole heavens will be given to the saints of the Most High.

Sr. Higgins addressed the congregation at 5 o'clock from these words:—"The harvest is past, the summer is ended, and we are not saved." I trust her effort was atteneded with a blessing. Br. Bennett closed the exercises at the stand with a poweoful exhortation from the same text.

At early candlelight, the Lord's Supper was administered to something like a hundred of the saints; and such a meeting I never enjoyed before. The Lord was with us in great power. Glory to God, our Father reigns. At the close of the Supper Br. Bailey was ordained Elder in the Church of God, by Brn. Mathewson, Bennett and Sutherland, by laying on of hands, while Br. M. gave the charge to Br. B., and also to the Church. The Lord was evidently in the movement.

I must now close by saying there are a few in this part of God's heritage that will not cast away their confidence. I believe we have past the Midnight Cry, and are living in the time of the trial; and may the Lord have mercy on those of our faith who begin to turn back, and deny the past movements to be of the Lord. Brn. and Srs., all, do not for the love of Christ turn back; but if you cannot see anything ahead, stand still, and wait, and see the salvation of the Lord.

Yours in hope of soon seeing our Lord.

D. W. Miller.

Brattleboro, Oct. 4th, '55.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, OCTOBER 27, 1855. VOLUME 2.—NUMBER 11.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel undes obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis. Lowell, Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For the Crisis

The Advent nigh.

BY T. N. PALMER.

Dear Br. Merriam:—I have for some time past felt an irresistible desire to write a few lines for the "Crisis," which I highly prize in these times of peril, and the spirit of which I have ever admired from the beginning. Indeed, I have attempted several times to write for its columns, but my heart has failed me.—Like our beloved Br. Burnham, I have written many things heretofore, which I thought at first, would do, but when I let them lay till they got cold, they looked so mean I cast them into the fire, or, I should have said, refused to send them. Whether I shall write anything at the present time that will be beneficial to God's chosen ones or not, I cannot now tell—that I leave with the Lord. My motto is, and ever has been, to "speak the truth, (or what I believe to be such,) and let God defend the right." One thing is certain, "truth is mighty and will prevail."

"Let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another; for every man shall bear his own burden." Such is the language of inspiration; and may the Lord help us all to remember the words of the Apostle, especially those of our Lord Jesus Christ. Says Jesus: "Search the Scriptures, (and not let some one else do it for you,) for in them ye *think* ye have eternal life, and they (the Scriptures,) are they which *testify* of me." The Scriptures spoken of here, that we are commanded to search, are the Old Testament, and not the New, as some have supposed, from the fact that they were not written when these words were spoken. Would that those who disbelieve in the Old Testament would take heed to the words of their Redeemer. Now, it has become a settled fact with me, that our future salvation or destiny depends upon the course we take here—upon having a right understanding of God's Word individually for ourselves. We certainly cannot *live* right unless we *believe* right; for right life is nothing but the development or outgrowth of *right faith*. If the word of God is not our guide, and if we are left to our own judgment to decide what is right and what is wrong, I fear we shall choose the *evil* rather than the *good*. But, thank God, it is not so. God, the Infinite Author of man, did not call into being this mighty fabric of the universe, and bring into existence the myriads of millions that have lived and died since its formation, and leave them subject to no laws, and bound by no obligations, and free to follow their own inclination—free to do as they please. "But," says the objector, havn't I a right to *believe and do* as I please?" I answer *nay*, unless you please to believe and do right. "There is a way that seemeth right unto a man, but the end thereof are the ways of death. Prov. 16: 25. Says God to Adam: "But of the tree of knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die." or, as the margin reads, "dying, thou shalt die." Here, then, is a law, prohibitory in its character, and to the breaking of which there is affixed a penalty. But the objector may say that Adam sinned, and that the laws of God are broken. The fact is admitted, and the consequences deeply felt and lamented; but yet, two conclusions are to be drawn from it of exceeding weight. One is, that notwithstanding His laws are *violated* they are not *abrogated*. God has not altered His laws to meet the caprice or wickedness of His creatures; like His own nature, they are unchanged and unchangeable. "God is not a man that He should lie, nor the Son of man that He should repent. Hath He said, and shall He not do it? or hath he spoken, and shall he not make it good?" Num. 23: 19. The other is, that it does not infringe upon the freedom of a man's will. The law is set before him, and his obedience required, but he may exercise the freedom of his will, diobey, and suffer the consequences of his disobedience.—And so it is of all laws and precepts laid down in the Word of God, (and there are many,) and whoever breaks them, or tramples under his feet, and does not repent, but dies in his iniquity, will meet the frown and subject himself to the just punishment of an offended Deity, which is, "the second death"—everlasting destruction, and not "everlasting preservation in hell fire." No, no, thank God. Our God is full of love—of compassion—of pity—will not *hold his anger forever*—is forbearing and forgiving, blessed be His name! For man as a sinner, there is only one way of obtaining forgiveness and salvation, and that is, through the merits and atoning blood of our Lord and Savior Jesus Christ—the only name given under Heaven whereby we can be saved. Thank God for the way of salvation.

Once more I repeat it, the word of God is our guide, and we are to be judged by it at the last great day. "Sanctify them (said Jesus,) through thy truth; thy word is truth. Ye shall know the truth, and the truth shall make you free." Men are chosen to salvation through sanctification of the spirit and a *belief of the truth*, and are begotten by the word of truth, and not by error. But there are some who are given up to believe a lie, that they might be damned, because they receive not the love of the truth that they might be saved. God forbid that it should be the case with any of us. We are commanded to "contend earnestly for the faith once delivered to the saints." Can we ascertain what faith it is? There is but *one* true faith, and that is "*the faith which Paul kept*;" and every man that hath this hope in him, purifieth himself even as the Lord Jesus Christ is pure. It is of some consequence, then, that we have this hope in us; all others amount to nothing, and will never be realized. I am aware, however, that there are a good many kinds of faith or religion in the world at the present day—about the number of "the beast;" and a good many spirits have gone out into the world, but there cannot be but one of them that is right—but *one* of them that is genuine.—The Word and the Spirit *must* agree. It is recorded, "And they shall be taught of God"—not man. Can we imagine the Holy Ghost would teach discordant and contradictory things, when even if a professed good Br. or Sr. should do so, they would lose their claim to our confidence? The great I AM does not send His revealed truths into the world without first stamping them with His own distinctive mark. And as regards all such truths as aré seated in the nature of things, they are also marked by discriminative characteristics. It is this indestructible peculiarity of marks, characteristics, or tests, which makes all truth knowable, either in its own nature or by testimony.

Since, then, all essential Christian truths are knowable in their own nature, or are taught by revelation from God; and since we are formed with faculties to understand them; and since the great God Himself has promised to dwell in us as our Instructor, and has given us a solemn assurance that if we faithfully ask and seek, we shall attain; and since Christ, the only name given whereby we can be saved, has commanded us to be in unity as co-members of His body, how, I ask, can it be pretended that we are under a moral necessity, from *phrenological constitutions* and the *differences of circumstances*, to be "ever learning, and never able to come to a knowledge of the truth?" I am ready and willing to admit however, that Christain knowledge and spiritual illumination are *progressive*, and conditioned on the use of means. It is not to be expected that we are to know every thing in a moment. In communicating instruction to the children of men, God is always pleased to give "line upon line, precept upon precept, here a little, and there a little;" and in relation to many things, we must learn to keep our judgments suspended until more full information and power be obtained. The promise is, that the light shall increase more and more, even to the perfect day. That some persons will at all periods be more advanced than others, is true. Both of these classes need humility and patience—the former to communicate, the latter to receive. We are to *grow* in grace and in the knowledge of the truth.

But this law of constant Christian growth, imposes no law of unchristian antagonism or dismemberment. No, blessed be God! we have fellowship one with another, and the blood of the slaughtered Lamb of God cleanseth us from all sin.—If we are taught by this Prophet, (and "Him shall ye hear in all things,") we may rest assured that we shall not be led into the different contradictoy doctrines of the present age, but into all truth. All that are of God are one, both in spirit and in truth.

But let us glance for a moment at the history of the Jews. Had they understood the prophecies, which were read every Sabbath, and had they received that pure wisdom which comes from God alone, they would not have rejected and crucified the Lord of glory as they did. But they knew not the Scriptures nor the power of God—they knew not the time of their visitation, and were destroyed for lack of knowledge—just as we shall be, if we neglect to read and understand God's word for ourselves. And how often did Jesus reprove them! Said He, "O ye hypocrites! ye can discern the face of the sky, but why is it that ye cannot discern the signs of the times?"—They rejected the signs of His first Advent, (about 21 or more of which, were given,) just as the Gentile world have the signs of His second; of which, according to Br. Miller, no less than 25 have been fulfilled within a period of about 75 years! They were looking for a temporal king and kingdom—just as the professed Church are for a temporal millennium—a thousand years of peace and safety. But in this they will be disappointed. "As it was in the days of Noah, so shall (future tense) it be at the coming of the Son of man."

The mystery of iniquity began to work in Paul's day, and he informs us that it would assume the character of an actual manifestation in the last days, and not that the world would be converted; for the wheat and tares are to grow together till the harvest, and the harvest is *at* the end of the world, or dispensation. God forbid that we should listen to any of these syren songs of the last days but remember the words of our Br. Storrs:—"Stop not to contend with those who hate this doctrine, and wish to reason you out of it. You can do them no good, and they may do you eternal injury. But treat them kindly, and especially direct them to God, who alone can help them in this late hour."

Again:— Says Jesus, "Had ye believed Moses, ye would have believed me." Why so? Ans. "Because he wrote of me." Once more:—"O fools and slow of heart to believe *all* that the Prophets have spoken!" Now this portion of Scripture is equally as applicable to *our* time as theirs; and we would do well to take heed to the sure word of prophecy *until* (there will be no need of it after that,) the day dawn, and the day star or morning star arise in our hearts, and that will be when we get to our journey's end; for says Jesus to him "that *overcometh* (or endureth to the end,) I will give the bright and morning star." Every thing depends upon our *enduring* to the end.

When I look back and think of those Brn. who have gone before us, whose bodies have long since seen corruption; when I think of those who braved the perils of the ocean, who suffered the privations of the wilderness, and encountered all the dangers and dificulties of this life, and at last died as martyrs for the cause of their dear Redeemer; I say, when I think of those, I am led to exclaim, what enduring grace they must have had! what love for Christ and His cause! Have we as much love and devotion, to be willing to sacrifice our property, reputation, and even lay down our lives, if need be, for the cause of Jesus, and for cherishing those doctrines which they loved so well, suffered so much for, and made so great sacrifices? What are *our* sufferings to be compared to the sufferings of those brave soldiers of the Cross? Comparatively nothing. "It is worse than vain," says a favorite English writer, in speaking of the height that the opposition to the Gospel had risen in the 3d century, "to seek for the living members of Christ among those who ruled in the Church, or wrote to uphold her superstitions. We must look for them among *the persecuted*." This is doubtless true of the Church at the present time. If Jesus Christ laid down His life for us, ought we not to be willing to lay down our lives for the brethren? If we suffer with Him, we shall also reign with Him in glory. And is not the Kingdom worth suffering anything for? What tongue so eloquent as to portray its beauties! what heart so full as to appreciate its glories! what brain so capacious as to estimate its value! The Kingdom! why the very mention of the word is enough to still all the tumults of our troubled nature—to hush all the angry contentions of conflicting interests—and to allay all the anxieties of our heart in reference to this present life, what we shall eat, drink, or wherewithal we shall be clothed. And when I feel that I am within sight as it were of that blessed Kingdom, it rejoices my heart, and leads me to exclaim, "Come, Lord Jesus, and come quickly!" I long for that day to come—I sigh for deliverance—it does seem as though our very hearts would break—that our fond desires would pray Thee down. O come, my Beloved, come! We welcome Thee back to thine inheritance again—we long to see Thee as thou art—the fairest among ten-thousand—the one altogether lovely! "O that Thou wouldest rend the heavens and come down, that the mountains might flow down at thy presence!" We groan within ourselves, waiting for the redemption of our bodies—for the curse that is upon the land to be removed, and for the earth to be filled with thy glory. O God, hasten the time! speed on that joyous day! roll on thy bright designs and let the work be accomplished which thou hast spoken. Let thy Kingdom come, and thy will, O God, be done on earth as it is done in heaven.

But the inquiry is, "Watchman, what of the night?" In what period of prophecy are we now? What are our 'soundings,' in relation to the setting up of the Kingdom of God? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed away long ago. Are we in the Medo-Persian empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than 2000 years since. Are we in Rome in its consolidated state, or, in the "*legs of iron*? No. Long since that empire fell. Where are we then? Ans. Down among the *feet and toes*. How long since those divisions came up which constitute the feet and toes? Ans. Nearly 1400 years. Almost 1400 years we have travelled down in the divided state of the Roman empire!" O, my God! is it so? And where are thy professed people that they cannot see this? Ye can discern the face of the sky, but why, O why, cannot ye discern the signs of the times? If thou lovest thy people, O Lord, whom thou once wast with, and didst give victory to, we implore Thee not to sink them into degradation, but forgive them, for they know not what they do! Listen not, my Brn., to the preaching of those servants who are saying, "my Lord delayeth His coming"—that the "end is not bye and bye"—and that "every vision faileth;" for upon all such He is to come as a thief, and in an hour that they are not aware of. And who wants to hear them, in the face and eyes of such testimony as this? Where is the individual that says the Bible is not the Word of God? Let him hide his diminished head; let him fly to Christ for shelter; let him seriously consider his ways and repent, before the shadows of the night of death come upon him, and the opportunity of enjoying the means of salvation be forever at an end. O, it is a good thing that the heart be established! that we have the witness in ourselves that we are the children of God—and that "in all our gettings, we get understanding;" for "discretion shall keep thee, and understanding shall preserve thee." "Say unto wisdom, Thou art my sister, and call understanding thy kinswoman."

Let any candid man examine and trace the history of the above four universal kingdoms down to the present time, and he cannot, I hesitate not to say, be an honest man and resist the conviction that we occupy a true position—and that the end of all things truly is at hand—to say nothing of the fulfilment of the *signs* that were to precede the second coming of Christ. O I implore my Brn. not to tempt the Lord, as did the children of Israel, because we are brought into trial, by the inquiry, "Is the Lord among us or not?" God Almighty has been in this movement; and His footprints, if I may so speak, can be distinctly traced in His stately goings for the few years that are past and gone. Though there are some things that I do not fully understand, I am not one of those who would give anything to the Devil except his due, simply because I do not comprehend it. We are not required to believe anything without adequate evidence; nor, on the other hand, are we allowed to reject anything because we do not understand it. Let us remember that we are children—the children of God; that He gives us abundant evidence of everything which He requires us to believe, though He renders it necessary for us to exercise confidence in Him—to feel assured that what He says is true, and that what He does is right; that "though clouds and darkness may be round about Him, justice and judgment are the habitation of His throne." Let us learn to submit to what we see to be true—to remember that our knowledge does not embrace *all* truth—that things may be perfectly consistent with each other and with the attributes of God, though we may not see how. Our knowledge will continually increase. "What thou knowest not now, says Jesus, thou shalt know hereafter." Let us wait, then, for further light. God gives to the glow worm light enough to see its own path, though not enough to dispel the darkness of the night.

But where does the *stone* strike the image? Is it on the *head*? No. Is it on the *breast and arms*? No. Is it on the *belly and thighs*? No. Is it on the *legs*? No. Where then? I answer, on the FEET. Where are we now? Ans. In the *feet*. What takes place when the stone smites the image? Ans. "It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it." Annihilated, glory to God! Then will this world be cleansed and the everlasting Kingdom of God be set up, which shall *never be destroyed*.

"But, (says the objector,) Christ and the Apostles preached the Kingdom of heaven at hand 1800 years ago, consequently it must have been set up about that time." Here is the great stumbling-block in the way of many honest souls.—In reply, I have to say, a thing *at hand*, means the *next to come*. Let me ask, what kingdom was at hand when Babylon was in power? Ans. The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? Ans.—The Grecian. Why? Because it was next to succeed it. What kingdom was at hand when Grecia was in power? Ans. Rome. Why? Because next to come as a kingdom of universal empire. What kingdom is at hand when Rome is in power? Ans. *God's everlasting Kingdom*. Why? Ans. Because that is the next kingdom to come of universal empire.—Thus we see how it could be said, in truth, the Kingdom of heaven is at hand in the very commencement of the Roman kingdom. But when will the Kingdom of God be established? See Matt. 25: 31–34; Rev. 11: 15–18. Many passages might be quoted, and much written upon this subject, but my limits will not permit.

The subject of Christ's speedy coming is one in which we are all interested; and its investigation at the present time is of vast importance to the Church and the world; "for the horizon (to use the language of another,) whether looked at politically, socially, or religiously, which bounds society, foreshadows some mighty change. This is becoming evident to *all*, even the minds of the dullest; and history—man's experience of the past—is examined in vain for some *clue* for our guidance, our present is so *unlike* any past. We are encircled with uncertainties, no one knowing what to-morrow may bring forth. We are entering upon the fiery trials that men of old foretold would precede the ushering in of the glorious day of universal submission to the authority of HIM whose right it is to reign. All things seem to show it, both in the Church and in the world."

And how few there are who understand these things! Some tell us one thing is coming, another this, and another that; but the humble follower of Jesus, who delights to do the will of God, and whose "secrets are with them that fear Him," feels authorized to say, from His blessed word, that it is the brilliant coming of his Lord and Savior Jesus Christ. And in view of these things, is it not truly surprising that there should be such forgetfulness of God? It would be less surprising were the idea of God difficult of conception, or the world in which we live unsuggestive of it. But how different is this from the fact! My heart sickens within me, as I look around and see the state of Zion, and the apparent indifference among those who profess to be the saints of God. And then to feel my *own* unworthiness—how far short I come, is enough to break the stoutest heart. O for an increase of the love of God! for more of that weeping spirit of Jesus, for strength and courage to go forward, and for wisdom to direct us aright! Where, oh where is the devotion of John—the consecration of Paul—or the boldness of Peter? Echo answers where? And where are those whom we were wont to greet from time to time at the house of prayer and hold sweet communion together? Where are they now? It would have been better for them not to have known the way of righteousness, than to have turned from the holy commandment delivered to them; for, says the Apostle, "it is impossible for those who were once enlightened, and have tasted of the good word of God, and the powers of the world to come, &c., if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Their last end is worse than the begingning. See 2d Pet. 2: 20; Heb. 10: 26, 27. How important it is, then, that we should hold fast that whereunto we have attained! "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and hast not obeyed my voice, saith the Lord, and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." Jer. 3: 13. Thank God for the promise! How good the Lord is! Blessed be His name!

But a word in regard to the [illegible] periods. And here I would like to say considerable, but I find I am growing talkative, and feel somewhat weary. I

have already written to quite a length, and perhaps have tried the patience of your readers. Suffice it to say, I believe the 1260 years to be in the past—that the darkening of the sun marks their termination; that the 1290 are in the past, and also the 1335 years; that as far as they can be extended is to the 19th of May, 1855. I believe the 2300 years to be "*the* time appointed" for the end; and nothing is clearer to my mind, than that they commence and will terminate in the Spring, and that the coming of the Just One will also be in the Spring. He was born in the Spring, crucified in the Spring, went away in the Spring, and blessed be God, I *believe* He will come in the Spring, according to the promise in Joel 2. 23.

But I cannot, I will not censure a Br. or Sr. for not believing in every particular as I do; yea, I had rather be consigned to the silent tomb, than to offend one of God's chosen people. Away with this miserable stuff; and away too with this religion of selfishness which loves those only who love them, and gives in the hope of being rewarded. So long as there are constant additions to the Church, we must expect differences of opinion to exist, till we all come into the unity of the faith and of the knowledge of the Son of God. We cannot be everything in a moment; we are to "*grow* in grace and in the knowledge of the truth." But so far as we *are* agreed, let us walk together, and love as brethren. "Behold, how good and pleasant it is for brethren to dwell together in unity!" We all agree and believe that Jesus Christ is the *Son* of God; it is all He ever claimed to be, having declared that His *Father* was the greatest. We all agree and believe that He died, and that He was "three days and three nights in the *heart of the earth*;" that He arose the third day, according to the Scriptures, and after having been seen of Cephas, then of the twelve, after that of above 500 brethren, and then of James and all the Apostles, Paul being the last, that He ascended in presence of many witnesses, to the Father, and is now seated at His right hand in the great Cathedral above—in the "Holy of Holies." We all agree and believe that He is soon to come again in like manner as He went away, (Acts 1; 11,) that same identical Jesus, "who was, is, and will eternally be, flesh and bones." (See Luke 24: 37–43. These words were spoken *after* His resurrection.) We all agree and believe that the dead "know not anything"—Ecc. 9: 5, 6; Ps. 146: 3, 4—that they are unconscious from death to the resurrection—and that unless Christ comes the second time, we never shall see Him again, John 13: 33; Acts 2: 34; John 3: 13; Job. 19: 23–27; and all that have "fallen asleep in Him are perished." (See 1 Cor. 15; Job 14: 10.) We all agree and believe the wicked will be *destroyed*—not annihilated, but "become as *ashes* under the souls of our feet." We believe the notion of going to heaven at death, and before the resurrection at the last day, "is clearly subversive of the whole Gospel scheme of redemption, is a practical denial of the resurrection of the dead, and the return of the Son of God *from* heaven, and is just as truly a fable as the Roman purgatory, and quite as pernicious in its effects."—We believe the abode of the saints is to be "on the earth"—See Ezek. 37: 14; Rev. 5: 10; Matt. 5: 5, that the earth was made to be inhabited, Is. 45; 18, and that it is all the heaven God has promised us. Dan. 2: 44; 7: 18, 27.

Says a believer, "well might the pen of inspiration say, The righteous shall inherit substance." It has said so, blessed be God! See Prov. 8: 21. We believe that man is *mortal*—Job 4. 17; Rom. 2: 7, that God only hath immortality—1 Tim. 6: 15, 16, that the promise of immortality, Titus 1: 2, as the gift of God, Rom. 6; 23, is obtained through Jesus Christ, by the righteous only, John 3: 36; 10: 27, 28, 5, and that at the sound of the last trump this mortal shall put on immortality, 1st Cor. 15: 52, 53. We believe not in Roman Catholic purgatories, nor in Protestant ones; that the doctrine of endless torment is a fable, and is derogatory to Him who is characterized as a "God of love." We believe in holiness of heart, without which no man can see the Lord and live. These are the great truths of the Gospel; and as we are all, or nearly all, agreed upon them, let us lay aside all non-essentials, and "strive not about words to no profit," but be united, and walk heart and hand together, and fellowship every Br. and Sr. that loves the Lord Jesus Christ and His appearing. And if any man love not the Lord Jesus Christ, let him be anathema maranatha.

Now "if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Do nothing by partiality; lay hands suddenly on no man; foolish and unlearned questions avoid, knowing that they do gender strifes; be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God paradventure will give them repentance to the acknowledging of the truth."

And last of all, my Brn., be patient unto the coming of the Lord He has learned one of the highest lessons of philosophy and religion, who has learned to *wait.* "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Wait! afflicted one, pining perhaps in poverty, bereft of friends, deserted of the world, racked with pain, tempted to despair, and seeking death rather than life. The end may be better than the beginning, sorrow the condition of joy, and beyond the cloud sleeps the sunshine.

Wait! mourner, watching at morn, at noon, and dewy eve, over the fresh earth beneath which reposes a form almost as dear as thine own; wait! for the dead shall live again, and rise incorruptible, and we and they ever be with the Lord.

Wait! agonized father, weeping mother, to whom the heavens have grown dim through a child's waywardness and folly. The mother ot John Newton wept such tears when her son was for years dissolute, intemperate, profane, and engaged on the coast of Africa in the accursed slave trade The mother of Augustine wept thus, who, when she went to the Bishop for counsel and sympathy, was dismissed with the words: "Woman, begone; for it cannot be that a son for whom such tears are shed will be lost." Wait, but pray.

Wait! Christian, mourning over Zion desolate, the bones in the valley very dry, and no breath of life entering the slain.—These very ruins are precious in the sight of her King; her walls are written on his hands and are ever before him. Zion dear to thee, and not to Him! There is a set time to favor her, and that time, glory to God, will surely come. Wait!

Wait! unbeliever, doubter, sceptic, and perplexed, denying or questioning the divine existence and goodness from the sight of the manifold scenes of injustice, violence and wrong in the present life.—The fathers have fallen asleep, and at present there are no signs of God's coming. But He hath appointed a day, and it will come as truly as Christ was raised from the dead, when all error shall be corrected, all wrong shall be righted, and what is confused be made plain, and God justify His ways to man. Wait!

Yours as ever,

THOMAS N. PALMER.

CONCORD, N. H. Oct. 1855.

The World's Crisis.

LOWELL, OCT. 27, 1855.

The Progress of Events.

The intelligence from the Eastern world seems unusually startling this week, inasmuch as the three great leaders of democracy in Europe have announced to the world that the hour is struck for the revolutionary forces to be combined and marshalled for the combat. I have ever believed, that although the present gathering of the nations for war was the fulfilment of certain portions of prophecy, as in Joel, Haggai, 16th of Rev., &c., yet it was only the preparatory movement to the final action of the belligerent powers of earth. It is the gathering under the sixth vial, but not the outpouring of the seventh. When the outpouring of the seventh and last comes, it will be, according to my understanding of prophecy, the breaking up of all earthly governments—the prevalence of universal anarchy and civil war, described in Joel as the *overthrowing of the strength of the kingdoms* of the heathen," and in Dan. 12: 1, as "*a time of trouble such as never was* SINCE THERE WAS A NATION." The proclamation of Ledru Rollin, Kossuth and Mazzini, calling upon the popular forces to show themselves and prepare for the conflict, accords with the idea of civil war and popular outbreaks which will destroy the strength of the kingdoms, or governments, in order, as hey suppose, to prepare the way for the triumph of universal democracy.

The representation of Haggai is, that in this overturning of the kingdoms, they "shall come down, *every one by the sword of his brother*;" which seems to imply *civil war;* and the representation of Zechariah is, that "they shall lay hold every one on the hand of his neighbor, and *his hand shall rise up against the hand of his neighbor*;" which also expresses civil commotion like the popular outbreaks which occurred in '48, and which again seem to be imminent.

It has ever appeared to me since the transactions of 1848 and 9 that those scenes were a sort of prototype of what was about to occur among the nations of the earth. It demonstrated the fact that revolutionary elements were at work, as it were, under ground all over the continent of Europe; and that outburst of violence was like a discharge of lava, giving vent to the internal fires of a volcano.—When this eruption of the popular elements had spent its force, the mountain, so to speak, became quiet again, but the volcanic action has not for a moment ceased. Its subterranean fires have been burning and raging within, increasing in intensity of heat till they are ready to melt all before them; and when disgorged again, they will dissolve principalities and powers, thrones and dominions, and sweep away the potentates of earth as the trees of the forest are swept away by the burning tide of lava running in rivers from the crater of a volcano.

The scenes of '48 seemed to resemble the descriptions of the Prophets referring to the scenes of the Last Day; but there was wanting the preliminary movement, viz. the action of the three unclean spirits like frogs, proceeding "out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet." But this action of the spirits seems now so clearly developed, that it stands as a basis of our faith in the application of these Scriptures to the present movements. The preparation is now being made for the transpiring of the scenes under the seventh Vial. To my mind, since the commencement of the Advent movement, the way never seemed so fully prepared for the final and universal tempest of wrath, to burst forth like a volcano and deluge the earth as it does now. I wait with a lively interest for the arrival of the next steamer from Europe, and although those sublime events may possibly still be somewhat delayed, yet we can clearly perceive the earth is quaking—society is suffering the upheavings of the warlike elements, and doubtless they will soon break out in popular fury, and the flames of civil discord will wrap all the nations in a blaze of revolution and civil war. I would like to write much now on the subject, but must defer it till our next. In the mean time I solicit the prayers of the Church for the grace and illumination of God's Spirit to be poured out upon me, that I may understand and feel more and more of the power and glory of the truth.

I thank God for the prospect of speedy deliverance, and take courage to enter more cordially into His work and service in laboring for the salvation of souls, and expect soon to receive a glorious reward.

Brn., let us labor while the day lasts; for soon the night cometh. May God guide us into all truth, and into the knowledge of all His ways, and the discharge of all our duty, and help us to be faithful unto the end, that we obtain the crown of life.

The question relating to the thousaud years of Rev. 20 is one of great difficulty, and some objection has been made to publishing on a subject so hard to be demonstrated; but as communications have been received on the question, perhaps it may not be uninteresting to the readers of the Crisis to examine both sides fairly and candidly presented without any design for controversy. The following article is the remainder of a communication of which we published a part under date of Oct. 13.

The Day of Judgment.

BY B. P. HILDRETH.

(Continued.)

Says Peter, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8.

Now may we not expect something very important for us to know, which he is so anxious that we should not be ignorant of? Well, we will listen especially, to this *one thing*, that Peter has to communicate to us. "Be not ignorant of this one thing, that *one day* is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8. In v. 7, he says, "The heavens and the earth which are now, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men;" and before he proceeds further with his subject, (of the destruction of the world by fire) he stops short, by a disjunctive, to inform us of that one thing (viz.) the length of the day of judgment. I have long since come to the conclusion that Peter here turned from the main subject of his discourse, for the sole purpose of giving us information that the length of that day would be a thousand years, else, why should he come to such a stand, to tell us what had no relation to the burning of the world, but only to the length of that day in which it would be consumed? If this were not his object, why so desirous that we should not be ignorant of it? for I can discern no very great importance to be attached to that item of the prophecy in that particular connection, if it were not to shew the length of that day. He then resumes the main subject by saying, "The Lord is not slack concerning his promise as some men count slackness; but is long-suffering to us ward, not willing that any should perish; but that all should come to repentence." "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things, shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.—Nevertheless we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness; (or righteous persons.) Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless." 2 Pet. 3: 7–14. Here we learn that the day of judgment is the day of perdition of ungodly men: and that it is the day of the Lord, and at the same time, the day of redemption to all the inhabitants of the new earth; and likewise that its length will be a thousand years, the same term of time in which the martyrs and nonworshippers of the beast, live and reign with Christ, which stands connected with the first resurrection. Rev. 20: 4, 5, and the same term that intervenes between the binding and loosing of Satan, vs. 3 and 7. This thousand years is to be the long-looked-for millennium—the seventh thousand years; and the grand question among professed Christians is, Will the King make his personal appearance at the commencement, or termination of the thousand years?—One party affirms that the King cannot come till the end of the thousand years; for there must be a great harvest gathered in, during that time; it will be a glorious day, when all will know Him from the least to the greatest; so that He will see the travail of His soul, and be satisfied. The whole world will be converted, so that He will have the heathen for his inheritance, and the uttermost parts of the earth for His possession. That His Kingdom was set up at the first Advent, and that a nation will be born in a day, into His Kingdom.

The other party, answers, yes; the earth will doubtless be made to bring forth in one day; and it will be from among the dead; but who ever heard of a kingdom without a king? There will be a great harvest at the renovation of the just, and all will know Him and sing, salvation to our God, which sitteth on the throne and unto the Lamb. He will see the travail of his soul, and have the heathen for his inheritance; but He will break them with a rod of iron, and dash them in pieces like a potter's vessel. Ps. 2: 8, 9.

We know that "the law and the prophets were until John; since that the kingdom of God is preached;" that is, the principles and doctrines of the Kingdom began to be promulgated at that time. But if the Kingdom was set up then, why did the King himself say that it was at hand? and why teach his disciples to pray "Thy kingdom come?" Did He judge the quick and dead at that time? He says himself, "I came not to judge the world, but to save the world." John 12: 47.—One thing is certain, His Kingdom will not be fully set up, till His appearing, when He will judge the living and dead. Proof, 2 Tim. 4: 1. Though some of the subjects of this kingdom are here on probation, the whole body must come to the stature of his fulness; no one member can be made perfect without the whole; and when that time comes, He will reign personally on the throne of His father David, which we all know is not the case now.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31–34. Here the idea at first strikes the mind that all, both saints and sinners stand before God at the same moment; but if we take this view, when will the resurrection of the just occur, (in contradistinction from that of the wicked,) or the first resurrection? 2 Thess. 4: 16. 17, and Rev. 20: 5.—Says one, at the end of the thousand years. But is not this thousand years the very time specified for the saints to live and reign? and if so, they must have been raised at the beginning of that period; for the judgment of the quick and dead is at His appearing and His kingdom; and it must be supposed that his kingdom is fully established long before the termination of that period. According to Rev. chs. 19 and 20, Babylon, or the Mother of harlots falls; the King appears; the Marriage Supper is announced; the battle of Armageddon begins; Satan is bound, and the saints reign with Christ a thousand years, which is the first resurrection.

"But the rest of the dead lived not again *till* the thousand years were finished;" this implies that the former class had been dead, and *did live again* at the beginning of the thousand years; and it being affirmed "this is the first resurrection," implies that the *second resurrection* does not occur *till* the end of the thousand years, and consequently that there is no such occurrence as a general resurrection, in other words that the resurrections are not synchronous. I am aware that several writers of considerable note, have advanced views to this effect, that the resurrection and judgment of those who had not received the mark of the beast, (v. 4,) and the events recorded in vs. 11–15 are synchronous, but is it not evident that if there is a resurrection and judgment brought to view, in v. 4, that it occurs when the thousand years begin? And is it not as evident by what follows v. 11th that the final judgment of the wicked occurs there? and if so, they cannot synchronize; and if not, where except between the resurrections shall we locate this thousand years?

In the past, says one, of course.

I cannot do that; for this thousand years is the antitype of the first Sabbath after Creation; and analogy requires that it be placed at the end of six thousand years. Have the saints lived again, and reigned with Christ a thousand years?—Has Satan been bound? and if so, when? I will answer that, says one. It was when Constantine conquered pagan Rome.—Paganism is the Dragon, as may be seen in ch. 12; and he is there called the Devil and Satan. He is bound by Constantine in the beginning of the 4th century, and loosed in the 14th, that is, a thousand years; and the Church prospered spiritually during the same period.

But please stop; if our arguments are not just, and our reasoning in accordance with the whole tenor of Scripture, we shall incur the charge of dogmatizing, and our logic will not be the genuine coin, but counterfeit. Let us look at your argument, and then at the Bible; and all that clashes with the latter, we will reject.—You say, the Roman Dragon is the Devil. John says "the Devil sinneth from the beginning." John 3: 8. Did Paganism exist from the beginning? "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Matt. 4: 1. Being forty days tempted of Satan.—The enemy that sowed them is the devil. Matt. 13: 39. Ye are of your father the devil; and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth because there was no truth in him; when he speaketh a lie he speaketh of his own; for he is a liar, and the father of it. John 8: 44. That through death he might destroy him that had the power of death, that is, the devil. Heb. 2: 14. Resist the devil and he will flee. James 4: 7. Whosoever committeth sin is of the devil. Your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." 1 Pet. 5: 8.

In view of all these passages, (and many more might be quoted,) can any man in his senses say that Paganism is the *Devil and Satan*? We know that the dominion of Satan has existed over a lost world ever since the fall of man; Rome, proud Rome, the mistress of the world, was in league with him, in the persecution of Christ and His disciples. A Dragon is a perfect emblem of a heathen persecuting empire, such as Rome then was, which, instigated by Satan or the Devil, through falsehood, malice and treachery sought to swallow up the infant Church of Christ; and though Constantine did conquer this pagan Dragon, and christinnize the Empire, nominally, did he bind the agent by which he was actuated? Or did the same agent rise up with ten fold more wrath against the Church in the papal Beast? I think that all must acknowledge that the same agency which moved the Dragon to act, has been in some form or other moving the beast from that day to the present. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold of the Dragon, that old serpent which is called the Devil and Satan, and bound him a thousand years; And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20: 1–3.

Our views of the Devil are derived in great measure from early instruction; but as soon as we learn that they accord not with God's word, it is our duty to abandon them. The Bible teaches us that there is an invisible agency in existence that is evil; we know it likewise by our own woful experience, having often been acted upon by it, to commit things that are wrong: that it is in direct antagonism with that which is good; and it is revealed sufficiently clear, in Genesis, when that agency began to operate on man; and it is no less clear, when that same agency will be restrained, by the above texts (viz.) at the commencement of the thousand years.—Jude says, v. 6, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." That day I conceive commences with the binding of Satan, and the resurrection of the saints who live and reign with Christ, during the period of his confinement: which is the same in which "the rest of the dead lived not again." I know that the Church in Pergamos dwelt where Satan's seat is: and I likewise know that Satan's seat is in the heart of every unregenerate man; and especially the heart of an empire of paganism, as Rome was; whose every art was designed to destroy the Church of Christ, by open hostility against Him.—Not so the Papal monster; she comes Judas-like, to betray with a kiss, in the garb of a lamb, with the heart of a dragon.—She is the master-piece of Satan's work; and her doom is written, Rev. 19: 20, to be "cast alive into the lake of fire, burning with brimstone;" and this likewise will be at the beginning of the thousand years.

"O this is all symbolical language, and can by no possible means bear a litteral construction," says an opponent.

Then please tell me what is symbolized by the rider on the white horse, whose name is called the Word of God? Who is symbolized by Christ, with whom the saints lived and reigned, a thousand years? Who said to John, "This is the first resurrection?" Who said, "these are the true sayings of God?" And who, "write, for these words are true and faithful?" ch. 21: 5. Who will dare, (in view of its denunciations,) to nullify the truth and sublimity of this prophecy, by explaining away the obvious meaning of this book, which is presented to us in robes of heaven? It is a magnificent description of the second coming of Christ, with which it begins, and ends; and though highly symbolical. and obscure, in some parts, is sufficiently clear for practical instruction; and no words could be more expressive of the last Judgment, then are recorded in vs. 11–15, where all enemies are disposed of.

Well, says one objector, you will see in those texts that death is cast into the lake of fire; and you know that Chris must reign, till He hath put all enemies under his feet; so that He cannot come till after the close of the thousand years, for death is the last of His enemies.—Christ will put all enemies under His feet, but it does not necessarily follow that in order to it, they must be wholly destroyed. Satan is put under His feet when bound: but not wholly destroyed, even in the abyss, as is proved by his being afterward loosed. Death has been a king ever since Abel fell by the hand of his brother; and has he not held empire over thet righteous dead, from that day to the present? And He will hold it, till the resurrection of the just; when his power over them will be abolished.

(To be Continued.)

Interesting from Sicily. L' Ecod' Italia, contains an important proclamation, issued by the people of Sicily. It advocates an immediate revolution and unity with the Sardinian government. It will be remembered that the Sicilians were foremost in the European revolution of 1848, and judging from their past conduct, it is very probable that the next steamer will bring us news of the Italian insurrection. Gavazzi writes to the Crusader that Italy is on the point of a popular revolution.

have already written to quite a length, and perhaps have tried the patience of your readers. Suffice it to say, I believe the 1260 years to be in the past—that the darkening of the sun marks their termination; that the 1290 are in the past, and also the 1335 years; that as far as they can be extended is to the 19th of May, 1855. I believe the 2300 years to be "*the* time appointed" for the end; and nothing is clearer to my mind, than that they commence and will terminate in the Spring, and that the coming of the Just One will also be in the Spring. He was born in the Spring, crucified in the Spring, went away in the Spring, and blessed be God, I *believe* He will come in the Spring, according to the promise in Joel 2. 23.

But I cannot, I will not censure a Br. or Sr. for not believing in every particular as I do; yea, I had rather be consigned to the silent tomb, than to offend one of God's chosen people. Away with this miserable stuff; and away too with this religion of selfishness which loves those only who love them, and gives in the hope of being rewarded. So long as there are constant additions to the Church, we must expect differences of opinion to exist, till we all come into the unity of the faith and of the knowledge of the Son of God. We cannot be everything in a moment; we are to "*grow* in grace and in the knowledge of the truth." But so far as we *are* agreed, let us walk together, and love as brethren. "Behold, how good and pleasant it is for brethren to dwell together in unity!" We all agree and believe that Jesus Christ is the *Son* of God; it is all He ever claimed to be, having declared that His *Father* was the greatest. We all agree and believe that He died, and that He was "three days and three nights in the *heart of the earth*;" that He arose the third day, according to the Scriptures, and after having been seen of Cephas, then of the twelve, after that of above 500 brethren, and then of James and all the Apostles, Paul being the last, that He ascended in presence of many witnesses, to the Father, and is now seated at His right hand in the great Cathedral above—in the "Holy of Holies." We all agree and believe that He is soon to come again in like manner as He went away, (Acts 1; 11,) that same identical Jesus, "who was, is, and will eternally be, flesh and bones." (See Luke 24: 37–43. These words were spoken *after* His resurrection.) We all agree and believe that the dead "know not anything"—Ecc. 9: 5, 6; Ps. 146: 3, 4—that they are unconscious from death to the resurrection—and that unless Christ comes the second time, we never shall see Him again, John 13: 33; Acts 2: 34; John 3: 13; Job. 19: 23–27; and all that have "fallen asleep in Him are perished." (See 1 Cor. 15; Job 14: 10.) We all agree and believe the wicked will be *destroyed*—not annihilated, but "become as *ashes* under the souls of our feet." We believe the notion of going to heaven at death, and before the resurrection at the last day, "is clearly subversive of the whole Gospel scheme of redemption, is a practical denial of the resurrection of the dead, and the return of the Son of God *from* heaven, and is just as truly a fable as the Roman purgatory, and quite as pernicious in its effects."—We believe the abode of the saints is to be "on the earth"—See Ezek. 37: 14; Rev. 5: 10; Matt. 5: 5, that the earth was made to be inhabited, Is. 45; 18, and that it is all the heaven God has promised us. Dan. 2: 44; 7: 18, 27.

Says a believer, "well might the pen of inspiration say, The righteous shall inherit substance." It has said so, blessed be God! See Prov. 8: 21. We believe that man is *mortal*—Job 4. 17; Rom. 2: 7, that God only hath immortality—1 Tim. 6: 15, 16, that the promise of immortality, Titus 1: 2, as the gift of God, Rom. 6; 23, is obtained through Jesus Christ, by the righteous only, John 3: 36; 10: 27, 28, 5, and that at the sound of the last trump this mortal shall put on immortality, 1st Cor. 15: 52, 53. We believe not in Roman Catholic purgatories, nor in Protestant ones; that the doctrine of endless torment is a fable, and is derogatory to Him who is characterized as a "God of love." We believe in holiness of heart, without which no man can see the Lord and live. These are the great truths of the Gospel; and as we are all, or nearly all, agreed upon them, let us lay aside all non-essentials, and "strive not about words to no profit," but be united, and walk heart and hand together, and fellowship every Br. and Sr. that loves the Lord Jesus Christ and His appearing. And if any man love not the Lord Jesus Christ, let him be anathema maranatha.

Now "if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves. Do nothing by partiality; lay hands suddenly on no man; foolish and unlearned questions avoid, knowing that they do gender strifes; be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God paradventure will give them repentance to the acknowledging of the truth."

And last of all, my Brn., be patient unto the coming of the Lord He has learned one of the highest lessons of philosophy and religion, who has learned to *wait*. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Wait! afflicted one, pining perhaps in poverty, bereft of friends, deserted of the world, racked with pain, tempted to despair, and seeking death rather than life. The end may be better than the beginning, sorrow the condition of joy, and beyond the cloud sleeps the sunshine.

Wait! mourner, watching at morn, at noon, and dewy eve, over the fresh earth beneath which reposes a form almost as dear as thine own; wait! for the dead shall live again, and rise incorruptible, and we and they ever be with the Lord.

Wait! agonized father, weeping mother, to whom the heavens have grown dim through a child's waywardness and folly. The mother of John Newton wept such tears when her son was for years dissolute, intemperate, profane, and engaged on the coast of Africa in the accursed slave trade The mother of Augustine wept thus, who, when she went to the Bishop for counsel and sympathy, was dismissed with the words: "Woman, begone; for it cannot be that a son for whom such tears are shed will be lost." Wait, but pray.

Wait! Christian, mourning over Zion desolate, the bones in the valley very dry, and no breath of life entering the slain.—These very ruins are precious in the sight of her King; her walls are written on his hands and are ever before him. Zion dear to thee, and not to Him! There is a set time to favor her, and that time, glory to God, will surely come. Wait!

Wait! unbeliever, doubter, sceptic, and perplexed, denying or questioning the divine existence and goodness from the sight of the manifold scenes of injustice, violence and wrong in the present life.—The fathers have fallen asleep, and at present there are no signs of God's coming. But He hath appointed a day, and it will come as truly as Christ was raised from the dead, when all error shall be corrected, all wrong shall be righted, and what is confused be made plain, and God justify His ways to man. Wait!

Yours as ever,

THOMAS N. PALMER.

CONCORD, N. H. Oct. 1855.

The World's Crisis.

LOWELL, OCT. 27, 1855.

The Progress of Events.

The intelligence from the Eastern world seems unusually startling this week, inasmuch as the three great leaders of democracy in Europe have announced to the world that the hour is struck for the revolutionary forces to be combined and marshalled for the combat. I have ever believed, that although the present gathering of the nations for war was the fulfilment of certain portions of prophecy, as in Joel, Haggai, 16th of Rev., &c., yet it was only the preparatory movement to the final action of the belligerent powers of earth. It is the gathering under the sixth vial, but not the outpouring of the seventh. When the outpouring of the seventh and last comes, it will be, according to my understanding of prophecy, the breaking up of all earthly governments—the prevalence of universal anarchy and civil war, described in Joel as the *overthrowing of the strength of the kingdoms* of the heathen," and in Dan. 12: 1, as "*a time of trouble such as never was* SINCE THERE WAS A NATION." The proclamation of Ledru Rollin, Kossuth and Mazzini, calling upon the popular forces to show themselves and prepare for the conflict, accords with the idea of civil war and popular outbreaks which will destroy the strength of the kingdoms, or governments, in order, as they suppose, to prepare the way for the triumph of universal democracy.

The representation of Haggai is, that in this overturning of the kingdoms, they "shall come down, *every one by the sword of his brother*;" which seems to imply *civil war*; and the representation of Zechariah is, that "they shall lay hold every one on the hand of his neighbor, and *his hand shall rise up against the hand of his neighbor*;" which also expresses civil commotion like the popular outbreaks which occurred in '48, and which again seem to be imminent.

It has ever appeared to me since the transactions of 1848 and 9 that those scenes were a sort of prototype of what was about to occur among the nations of the earth. It demonstrated the fact that revolutionary elements were at work, as it were, under ground all over the continent of Europe; and that outburst of violence was like a discharge of lava, giving vent to the internal fires of a volcano.—When this eruption of the popular elements had spent its force, the mountain, so to speak, became quiet again, but the volcanic action has not for a moment ceased. Its subterranean fires have been burning and raging within, increasing in intensity of heat till they are ready to melt all before them; and when disgorged again, they will dissolve principalities and powers, thrones and dominions, and sweep away the potentates of earth as the trees of the forest are swept away by the burning tide of lava running in rivers from the crater of a volcano.

The scenes of '48 seemed to resemble the descriptions of the Prophets referring to the scenes of the Last Day; but there was wanting the preliminary movement, viz. the action of the three unclean spirits like frogs, proceeding "out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet." But this action of the spirits seems now so clearly developed, that it stands as a basis of our faith in the application of these Scriptures to the present movements. The preparation is now being made for the transpiring of the scenes under the seventh Vial. To my mind, since the commencement of the Advent movement, the way never seemed so fully prepared for the final and universal tempest of wrath, to burst forth like a volcano and deluge the earth as it does now. I wait with a lively interest for the arrival of the next steamer from Europe, and although those sublime events may possibly still be somewhat delayed, yet we can clearly perceive the earth is quaking—society is suffering the upheavings of the warlike elements, and doubtless they will soon break out in popular fury, and the flames of civil discord will wrap all the nations in a blaze of revolution and civil war. I would like to write much now on the subject, but must defer it till our next. In the mean time I solicit the prayers of the Church for the grace and illumination of God's Spirit to be poured out upon me, that I may understand and feel more and more of the power and glory of the truth.

I thank God for the prospect of speedy deliverance, and take courage to enter more cordially into His work and service in laboring for the salvation of souls, and expect soon to receive a glorious reward.

Brn., let us labor while the day lasts; for soon the night cometh. May God guide us into all truth, and into the knowledge of all His ways, and the discharge of all our duty, and help us to be faithful unto the end, that we obtain the crown of life.

The question relating to the thousaud years of Rev. 20 is one of great difficulty, and some objection has been made to publishing on a subject so hard to be demonstrated; but as communications have been received on the question, perhaps it may not be uninteresting to the readers of the Crisis to examine both sides fairly and candidly presented without any design for controversy. The following article is the remainder of a communication of which we published a part under date of Oct. 13.

The Day of Judgment.

BY B. P. HILDRETH.

(Continued.)

Says Peter, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8.

Now may we not expect something very important for us to know, which he is so anxious that we should not be ignorant of? Well, we will listen especially, to this *one thing*, that Peter has to communicate to us. "Be not ignorant of this one thing, that *one day* is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. 3: 8. In v. 7, he says, "The heavens and the earth which are now, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men;" and before he proceeds further with his subject, (of the destruction of the world by fire) he stops short, by a disjunctive, to inform us of that one thing (viz.) the length of the day of judgment. I have long since come to the conclusion that Peter here turned from the main subject of his discourse, for the sole purpose of giving us information that the length of that day would be a thousand years, else, why should he come to such a stand, to tell us what had no relation to the burning of the world, but only to the length of that day in which it would be consumed? If this were not his object, why so desirous that we should not be ignorant of it? for I can discern no very great importance to be attached to that item of the prophecy in that particular connection, if it were not to shew the length of that day. He then resumes the main subject by saying, "The Lord is not slack concerning his promise as some men count slackness; but is long-suffering to us ward, not willing that any should perish; but that all should come to repentence." "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things, shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.—Nevertheless we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness; (or righteous persons.) Wherefore, beloved, seeing ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless." 2 Pet. 3: 7–14. Here we learn that the day of judgment is the day of perdition of ungodly men: and that it is the day of the Lord, and at the same time, the day of redemption to all the inhabitants of the new earth; and likewise that its length will be a thousand years, the same term of time in which the martyrs and nonworshippers of the beast, live and reign with Christ, which stands connected with the first resurrection. Rev. 20: 4, 5, and the same term that intervenes between the binding and loosing of Satan, vs. 3 and 7. This thousand years is to be the long-looked-for millennium—the seventh thousand years; and the grand question among professed Christians is, Will the King make his personal appearance at the commencement, or termination of the thousand years?—One party affirms that the King cannot come till the end of the thousand years; for there must be a great harvest gathered in, during that time; it will be a glorious day, when all will know Him from the least to the greatest; so that He will see the travail of His soul, and be satisfied. The whole world will be converted, so that He will have the heathen for his inheritance, and the uttermost parts of the earth for His possession. That His Kingdom was set up at the first Advent, and that a nation will be born in a day, into His Kingdom.

The other party, answers, yes; the earth will doubtless be made to bring forth in one day; and it will be from among the dead; but who ever heard of a kingdom without a king? There will be a great harvest at the renovation of the just, and all will know Him and sing, salvation to our God, which sitteth on the throne and unto the Lamb. He will see the travail of his soul, and have the heathen for his inheritance; but He will break them with a rod of iron, and dash them in pieces like a potter's vessel. Ps. 2: 8, 9.

We know that "the law and the prophets were until John; since that the kingdom of God is preached;" that is, the principles and doctrines of the Kingdom began to be promulgated at that time. But if the Kingdom was set up then, why did the King himself say that it was at hand? and why teach his disciples to pray "Thy kingdom come?" Did He judge the quick and dead at that time? He says himself, "I came not to judge the world, but to save the world." John 12: 47.—One thing is certain, His Kingdom will not be fully set up, till His appearing, when He will judge the living and dead. Proof, 2 Tim. 4: 1. Though some of the subjects of this kingdom are here on probation, the whole body must come to the stature of his fulness; no one member can be made perfect without the whole; and when that time comes, He will reign personally on the throne of His father David, which we all know is not the case now.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31–34. Here the idea at first strikes the mind that all, both saints and sinners stand before God at the same moment; but if we take this view, when will the resurrection of the just occur, (in contradistinction from that of the wicked,) or the first resurrection? 2 Thess. 4: 16, 17, and Rev. 20: 5.—Says one, at the end of the thousand years. But is not this thousand years the very time specified for the saints to live and reign? and if so, they must have been raised at the beginning of that period; for the judgment of the quick and dead is at His appearing and His kingdom; and it must be supposed that his kingdom is fully established long before the termination of that period. According to Rev. chs. 19 and 20, Babylon, or the Mother of harlots falls; the King appears; the Marriage Supper is announced; the battle of Armageddon begins; Satan is bound, and the saints reign with Christ a thousand years, which is the first resurrection.

"But the rest of the dead lived not again *till* the thousand years were finished;" this implies that the former class had been dead, and *did live again* at the beginning of the thousand years; and it being affirmed "this is the first resurrection," implies that the *second resurrection* does not occur *till* the end of the thousand years, and consequently that there is no such occurrence as a general resurrection, in other words that the resurrections are not synchronous. I am aware that several writers of considerable note, have advanced views to this effect, that the resurrection and judgment of those who had not received the mark of the beast, (v. 4,) and the events recorded in vs. 11–15 are synchronous, but is it not evident that if there is a resurrection and judgment brought to view, in v. 4, that it occurs when the thousand years begin? And is it not as evident by what follows v. 11th that the final judgment of the wicked occurs there? and if so, they cannot synchronize; and if not, where except between the resurrections shall we locate this thousand years?

In the past, says one, of course.

I cannot do that; for this thousand years is the antitype of the first Sabbath after Creation; and analogy requires that it be placed at the end of six thousand years. Have the saints lived again, and reigned with Christ a thousand years?—Has Satan been bound? and if so, when? I will answer that, says one. It was when Constantine conquered pagan Rome.—Paganism is the Dragon, as may be seen in ch. 12; and he is there called the Devil and Satan. He is bound by Constantine in the beginning of the 4th century, and loosed in the 14th, that is, a thousand years; and the Church prospered spiritually during the same period.

But please stop; if our arguments are not just, and our reasoning in accordance with the whole tenor of Scripture, we shall incur the charge of dogmatizing, and our logic will not be the genuine coin, but counterfeit. Let us look at your argument, and then at the Bible; and all that clashes with the latter, we will reject.—You say, the Roman Dragon is the Devil. John says "the Devil sinneth from the beginning." John 3: 8. Did Paganism exist from the beginning? "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. Matt. 4: 1. Being forty days tempted of Satan.—The enemy that sowed them is the devil. Matt. 13: 39. Ye are of your father the devil; and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth because there was no truth in him; when he speaketh a lie he speaketh of his own; for he is a liar, and the father of it. John 8: 44. That through death he might destroy him that had the power of death, that is, the devil. Heb. 2: 14. Resist the devil and he will flee. James 4: 7. Whosoever committeth sin is of the devil. Your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." 1 Pet. 5: 8.

In view of all these passages, (and many more might be quoted,) can any man in his senses say that Paganism is the *Devil and Satan*? We know that the dominion of Satan has existed over a lost world ever since the fall of man; Rome, proud Rome, the mistress of the world, was in league with him, in the persecution of Christ and His disciples. A Dragon is a perfect emblem of a heathen persecuting empire, such as Rome then was, which, instigated by Satan or the Devil, through falsehood, malice and treachery sought to swallow up the infant Church of Christ; and though Constantine did conquer this pagan Dragon, and christinnize the Empire, nominally, did he bind the agent by which he was actuated? Or did the same agent rise up with ten fold more wrath against the Church in the papal Beast? I think that all must acknowledge that the same agency which moved the Dragon to act, has been in some form or other moving the beast from that day to the present. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold of the Dragon, that old serpent which is called the Devil and Satan, and bound him a thousand years; And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20: 1–3.

Our views of the Devil are derived in great measure from early instruction; but as soon as we learn that they accord not with God's word, it is our duty to abandon them. The Bible teaches us that there is an invisible agency in existence that is evil; we know it likewise by our own woful experience, having often been acted upon by it, to commit things that are wrong: that it is in direct antagonism with that which is good; and it is revealed sufficiently clear, in Genesis, when that agency began to operate on man; and it is no less clear, when that same agency will be restrained, by the above texts (viz.) at the commencement of the thousand years.—Jude says, v. 6, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day." That day I conceive commences with the binding of Satan, and the resurrection of the saints who live and reign with Christ, during the period of his confinement: which is the same in which "the rest of the dead lived not again." I know that the Church in Pergamos dwelt where Satan's seat is: and I likewise know that Satan's seat is in the heart of every unregenerate man; and especially the heart of an empire of paganism, as Rome was; whose every art was designed to destroy the Church of Christ, by open hostility against Him.—Not so the Papal monster; she comes Judas-like, to betray with a kiss, in the garb of a lamb, with the heart of a dragon.—She is the master-piece of Satan's work; and her doom is written, Rev. 19: 20, to be "cast alive into the lake of fire, burning with brimstone;" and this likewise will be at the beginning of the thousand years.

"O this is all symbolical language, and can by no possible means bear a litteral construction," says an opponent.

Then please tell me what is symbolized by the rider on the white horse, whose name is called the Word of God? Who is symbolized by Christ, with whom the saints lived and reigned, a thousand years? Who said to John, "This is the first resurrection?" Who said, "these are the true sayings of God?" And who, "write, for these words are true and faithful?" ch. 21: 5. Who will dare, (in view of its denunciations,) to nullify the truth and sublimity of this prophecy, by explaining away the obvious meaning of this book, which is presented to us in robes of heaven? It is a magnificent description of the second coming of Christ, with which it begins, and ends; and though highly symbolical. and obscure, in some parts, is sufficiently clear for practical instruction; and no words could be more expressive of the last Judgment, then are recorded in vs. 11–15, where all enemies are disposed of.

Well, says one objector, you will see in those texts that death is cast into the lake of fire; and you know that Chris must reign, till He hath put all enemies under his feet; so that He cannot come till after the close of the thousand years, for death is the last of His enemies.—Christ will put all enemies under His feet, but it does not necessarily follow that in order to it, they must be wholly destroyed. Satan is put under His feet when bound: but not wholly destroyed, even in the abyss, as is proved by his being afterward loosed. Death has been a king ever since Abel fell by the hand of his brother; and has he not held empire over thet righteous dead, from that day to the present? And He will hold it, till the resurrection of the just; when his power over them will be abolished.

(To be Continued.)

Interesting from Sicily. L' Ecod' Italia, contains an important proclamation, issued by the people of Sicily. It advocates an immediate revolution and unity with the Sardinian government. It will be remembered that the Sicilians were foremost in the European revolution of 1848, and judging from their past conduct, it is very probable that the next steamer will bring us news of the Italian insurrection. Gavazzi writes to the Crusader that Italy is on the point of a popular revolution.

For The Crisis.

Letter from Br. W. S. Campbell.

CHICAGO, Ill., Oct. 17, 1855.

Dear Br. Merriam:—Providence seemed to direct me to preach the "Gospel of the Kingdom," first, in this city, after leaving the East. I am only at the door of the West. I find it, in respect to the demand for Gospel truth, "a great door." I hope it may yet be found an effectual one.

Stopping here, to call upon my brother, I saw, with deep emotion Br. Pratt, and his family leave for Rock Island. I wished to go on, in answer to the call "come and help us." Then found Br. Walter's. We setabout getting up a meeting for Sunday. Br. D. I. Robinson, of Syracuse, N. Y. being here, we concluded to work together. Obtained South Market Hall, a large place, and secured a fair congregation during the day and a full attendance in the evening. Subjects appropriate, as we judged, were presented, and a good impression made.

On Monday eve, I gave a discourse in the Baptist Tabernacle, Des Plaines St., upon the Reign of Christ on Earth—and another last eve, in the same place, upon the Prophetic position of the French power, in the European war, which I showed is the final struggle of the nations.

To-morrow eve, we have a prayer meeting appointed, at which we expect the presence of the Savior, in real earnest. I shall spend another Sunday here, and then move on West. This has been hard ground, and we feel glad that we can get so many to hear. Little did I think, that instead of going and resting a day or two with my brother, I should *go to work* right here, and be *compelled* to stay, by the necessity of the work. *I hope it is the work of the Lord.* In that, I am willing to engage, in this city, and in this western country.

This morning I had a very pleasant interview of an hour with Judge J. M. Wilson, whom I found very much interested in our views—indeed he has been an acknowledged Adventist for years. A man, I should conclude, of eminent, moral and religious, as well as Judicial position. As a missionary in this field, he gave me a very cordial and hearty reception.

I cannot learn that any lectures have been given here before, excepting Br. Blain spoke one day upon the life and death question. I felt, I suppose, like Paul, when I first came: my mind was deeply exercised, in beholding "the whole city given to idolatry"—the idolatry of mammon.

The care and direction of our Lord, having been manifest to me, I feel exceedingly grateful, and happy that I may speak the truths of the Kingdom of God, here, and happy also that I have a place in the symphathies and prayers of the friends of our Lord and His truth, in the east.

It has appeared to me from the first—and especially—from having been associated with them, in travel—that the position of Eld. Pratt and his family is admirable, for its sacrifice and devotion to the work of the Lord—particularly, in his wife's willingly leaving the association of the of the east; for the privations and hardships to herself and family, of the west, I think of that moral effort.

Truly, W. S. CAMPBELL.

☞ COMMUNICATIONS. Let those whose hearts burn with the love of the truth and a desire for the glory of God, continue to write for the Crisis as the Lord may direct in His providence and grace.

There has been a great deficiency of articles for publication, and we wish our friends would bear in mind that the interests of the paper depend much upon the contributors as well as the editor, besides which, a deficiency of copy is a source of great inconvenience both to the editor and the compositor.

Sad Effects of Spiritualism. The Rondout Courier tells of a young man, named Wm Whiddit, a "medium" in that village, who, on Sunday before last was suddenly seized while in church with blindness, and soon after with utter loss of speech—calamities which he still endures. He lies in a condition of stupor, but without any physical disease. The active agents of this melancholy affliction are still unconvinced of the pernicious character of the influences they set to work upon the young man. They assert that the miserable state in which he lies, is a most glorious condition; that his physical senses are suspended only to make the interior illumination more brilliant, and that when he returns to the world-life again he will know immensely more than he ever was before aware of.

Colonization of Kansas from the South. A Georgia paper called the "Corner Stone" announces that a gentleman in that State proposes to be one of a thousand persons, each of whom is to contribute a hundred dollars towards forming a fund which is to be used in sending men and slaves from the South to Kansas. Five hundred subscribers to the fund have already been obtained. Mr Allen Eiland of Crawford, in Alabama, proposes that southern emigration societies be established in every town in the Southern States, with a view of sending forward slaveholders to Kansas, and to purchase lands in that territory, which are only to be resold to slaveholders. The Augusta Constitutionalist heartily commends the scheme.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ATLANTIC.

Interesting Details of the War. New York, Oct. 18. The latest official dispatches report the south side of Sebastopol as being occupied by detachments of French and English troops, who have had distinct quarters of the town assigned to them. The Russians had concentrated their forces in the northern forts, and were occasionally firing upon the town, to which the Allies replied from the two forts which remained intact, Nicholas and Quarantine, and from the ruins of the other forts.

Prince Gortschakoff in his reports describes the fire of the Allies as being heavy.

The British and French engineers are making preparations by the sinking of immense mines to destroy the splendid docks, arsenals and ship-building yards of Sebastopol, and thus destroy the fitness of the place for a naval stronghold

Prince Gortschakoff, on the 23d ult., reported that 26,000 men had been landed at Eupatoria, and that on the 26th this force was increased to 33,000. He has since reported that imposing masses of the allied troops continued to threaten the left wing of the Russian army from the valley of Baidar, while a force amounting to between 30,000 and 40,000 men threatens the left wing of the Russians from Eupatoria.

It is uncertain, and will remain so for some time, which of these threatened attacks is the real one, but there is quite enough in Gortschakoff's dispatches to show that he considers himself seriously threatened in front and on both flanks. Another significant fact is, that the English land-transport corps are in full activity; that the field batteries of the artillery are in marching order; that large numbers of the French cavalry have embarked for Eupatoria; and by the telegraphic accounts from Vienna it is stated that the allied fleets had left Sebastopol on some secret expedition.

It is again asserted from Vienna that the Russian army is retreating

The correspondent of the Times, writing on the 21st, is not at all sanguine that the Russians will be forced to abandon their position on the approach of winter. The correspondent of the Daily News takes a different view. He says: "The belief gains ground that the Russians are preparing to evacuate the north side of the harbor of Sebastopol. The extensive earth-works which have been lately constructed, and others in course of construction, are regarded as simply covers for the retreat and protection of the rear guard of the Russian army.

Carts have come in empty from the direction of the Mackenzie heights, and have gone away laden, it is suppsed, with provisions. These arrangements are supposed to indicate an intention to retire. It is still understood that a combined movement is to take place against the enemy's position on the Mackenzie heights. A direct attack from Bakshi Serai is spoken of. The approach from the South being made by a route which is kept secret, and which will have the effect of avoiding the enemy's fortified entrenchments."

Le Nord, of Brussels, takes a hopeful view of Russian affairs in the Crimea. A writer in that journal says: "The situation is not entirely to our disadvantage, and the honor of our arms has been in no way compromised. Our men will no longer be obliged to offer themselves as a holocaust, but will now be able to defend themselves in a close fight and sell their lives at a high cost."

The same paper states, that out of the ten thousand seamen who had undertaken with their officers the defense of Sebastopol, only a fourth portion of them survive, with but six or seven officers.

The Allies are reported to have established one hundred and twenty mortars at Sebastopol, with which it was expected they would soon render the north side untenable.

The Oesterveiche Zeitung says, "the bombardment of the Northern forts of Sebastopol began on the 29th. The Russian army is in full retreat, and on the 29th was at Akak, which is three days march from Mackenzie's" This intelligence, however, requires confirmation

Intelligence has been received at St Petersburg from Prince Gortschakoff, which brings news from the Crimea up to the 3d instant. He reports that on the previous day the enemy made an ineffectual flank movement. His dispatch is as follows:

Crimea, Oct. 3—Evening. The enemy attepted a movement against our left flank, and then withdrew. Our advanced post still occupy their former line. Nothing has yet been undertaken against the northern forts.

Marshal Pelissier reports on the 1st inst. that a brilliant contest of cavalry was fought on the 29th ult., at Koughil, five leagues northeast of Eupatoria, in which the Russian cavalry, commanded by General Korf, were defeated by the French cavalry, under General Allonville Six guns, twelve ammunition wagons, and a campaign force with all the appurtenances, and one hundred and sixty prisoners, of whom two were officers, were captured, besides two hundred and fifty horses of the Russian Hulans. Fifty of the Russians were killed; among them was Colonel Audeawsky. Of the French force, six were killed and twenty-seven wounded.

The report of an attempt being made to cut off the Russians by sending large reinforcements to Eupatoria has been confirmed; but although there are rumors of Prince Gortschakoff having sustained a disaster, no reliable news has been received.

Yesterday, it was reported, but upon no authority, that the north side of Sebastopol had been evacuated. The impression is general, however, that they are in retreat.

To account for the non-arrival of later advices, it is said that the submarine cable is broken across the Black Sea.

The Czar, on his recent entry into Moscow, issued a manifesto, in which he talks of resistance to the last.

Letters from Kars describes the thorough devastation of the surrounding district by the Russians. The provisions of the garrison could not last longer than the 14th of September, and if reinforcements did not arrive by that time, General Williams would be compelled to submit.

The Russians were themselves hard pressed by the snow, which had already set in, and which, if the garrison could only hold out a little longer, would compel the beseigers to retreat.

Another letter from Kars says Omar Pasha has arrived at Batoum, and was received with great enthusiasm by the half-starved garrison of the place.

The strength of the Corps de Arme, which is represented at 16,000 men of all arms, does not exceed at present 4600 sabres.

The semi-official Correspondenz publishes news from Constantinople to the 27th ult., to the effect that the Russians before Kars, had captured a Turkish convoy of provisions, destined for the garrison, together with one thousand horses and three hundred men.

A brief telegraphic dispatch from Hamburg states, that on the 27th ult., six English vessels appeared before Riga, and bombarded for several hours the batteries of Dunatnunde and the Virage Douslien.

On the 2d inst, barque Precissa and five other vessels arrived at Elsinore as English prizes.

Dantzic, Friday morning, Oct. 5. The Vulture has arrived. Admiral Dundas was at Seskar in the flag ship.

The equinoctial gales have set in in the Baltic. The fleet is healthy.

France. La Presse says that corn has at length reached its maximum price, and that the high quotations have brought offers of supplies from all quarters. Large arrivals of foreign flour were shortly expected. The very day on which the articles about flour appeared in the Moniteur, a house at Havre sent a large order to New York. The price of Butchers' meat is to be fixed by the authorities by decree every fortnight. Measures are being taken by the authorities of the various departments for the relief of the poorer classes

The Empress is in a poor state of health

Turkey. A dispatch by telegraph, via Vienna, states that Lord Stratford de Redcliff, the able and long-experienced Ambassador near the Sublime Porte, has been recalled at the request of the Sultan, who took great offense at his lordship's energetic remonstrances on the subject of Mehemet Ali's appointment to office.

The London Times of Oct. 6, the latest date, says: "We do not know whether we may rely upon the report that Lord Stratford de Redcliffe has been recalled, and we certainly do not wish to place implicit belief in the accounts of the Ambassador's recent conduct in the affair of Mehemet Ali Pasha.

It is said that he refuses to recognize the appointment; that he sent an attache or dragoman to the Sultan, with remonstrances, and that in a personal interview he addressed the feeble, but not spiritless sovereign with such want of courtesy as to throw him into a nervous fit. These things may be true, or they may be exaggerated statements arising like other mythical narratives from the known character of the actor

If correct to the letter, they would only be a repetition of what has often happened before, for it is well known that in the last resort the British Embassy has always relied on the personal terror of its chief menaces acting on the weak mind of a monarch who has few about him on whom he can rely."

Russia. It is said that the discontent in Poland and the Ukraine has risen to a very serious height The successive calls for enlistment has also deprived those parts of Russia of young and able-bodied men, as was severely felt during the recent harvest. A government survey has been ordered, to know whether Poland can furnish sufficient corn for the supply of the army during the next campaign. It is thought that the result of this inquiry will greatly influence the decision of the Russian government as to the continuance of the war.

When the disaster of Sebastopol became known to the populace of St. Petersburg, they became dreadfully excited, and meeting the carriage of the Empress in the streets, followed it on its way to the palace with shouts of "vengeance for Sebastopol," "vengeance for Kormiloff," "vengeance for Nachimoff."

A letter from St. Petersburg states that the evening before the Emperor's departure for the south, a grand council was held, at which it was decided to carry on the war with the utmost energy.

The Emperor went from Moscow to Nicolaieff, the great Russian naval depot near the mouth of the river Bug, where, on the 25th, accompanied by the grand Dukes Constantine, Nicholas and Michael, he made an inspection of the troops, fortifications and dock yards. The fortifications, it is stated, are to be greatly strengthened and extended.

Various Russian accounts state that the war is to be carried on with the greatest determination, and that the Crimea is to be defended to the last extremity.

General Mouravieff, now in Asia, will, it is intimated, take the place of Prince Gortschakoff, who is to become Minister of War.

Advices from Moscow state that 193,000 men have been added to the military force of Russia.

A letter from Odessa of the 13th ult, says the Czar was expected there on the 7th inst.

By telegraph we learn that the Czar has left Nicolaieff for the Crimea, his object in proceeding there being, doubtless, to inspirit his forces by his presence, and to turn the tide in favor of Russia

Gortschakoff has issued a hopeful address to his soldiers He admits the loss of 500 to 1000 men per day for thirty days previous to the close of the siege, but he says, in conclusion, Sebastopol only enchained us to its walls; we are now free, and a new war commences.

We take the following from Prince Gortschakoff's diary of the siege:—

"Aug. 24 (Sept. 5). At 6 A. M the enemy opened a very violent cannonade and bombardment against the first and second sections of our line or defence; their batteries fired by salvoes. We replied from our works on the right flank of our line of defence by an equally well sustained fire The fire slackened about 2 P. M., and stopped towards evening. In the 24 hours, according to the observations taken from the telegraph, the enemy fired about 70,000 cannon ball and 16,000 shells.

There was an armistice for a few minutes on Tuesday, to effect an interchange of letters for prisoners.

The Russian officer who conducted it, and who is supposed to have been the commander of the Vladimer, is said to have expressed the same opinion as the Russian admiral did on Monday, the 10th instant—"With this before us," pointing to the ruins of Sebastopol, "peace is further off than ever."

Intended Bombardment of Odessa. The shipments of siege *materiel* continue at Toulon.—Bombs of very large calibre have been dispatched.

The general belief is, that a bombardment of Odessa is intended.

Suspension of the Order to Destroy Sebastopol The Times says—Although preparations have been made by the sappers and miners of the allies to complete the destruction of the docks and forts of Sepastopol, no effect has yet been given to these intentions, for, upon a reference to the allied governments, the operations in question were suspended.

The urgent importance of destroying the marine works of Sebastopol would only arise if it were in contemplation to restore the town to the Russians, but we may rather hope the remainder of the war resources will be used for our own advantage, and it will be soon enough to destroy them when the harbor is no longer occupied by the allied fleets.

Russia's Determination to Prosecute the War. A letter from St. Petersburg in the Wanderer of Vienna, says—The evening before the departure of the Emperor, a council was held, at which it was determined to carry on the war with the greatest determination; and the Emperor directed Count Nesselrode to announce this intention to the political agents of Russia in foreign countries. Gortschakoff is to be appointed Minister of War, General Mouravieff is to assume the command of the army in the Crimea, which is to be defended to the last extremity.

Another account says:

It is stated that Austria has for the present renounced the intention of offering her mediation, considering it would be useless to make propositions to Russia in the present temper of that government.

Battle Between the Turks and Russians. The Invalide Russe of the 21st, contains news from the seat of war in Asia, of an affair before Kars on the night of the 3d, in which the Russians were successful. The Turks, it is said, lost 500 men in killed and wounded, above 200 prisoners, and 400 of their horses were captured The English General, Williams, who commands, was sending the greater portion of his cavalry from the garrison, owing to the difficulty experienced in feeding them, when the Russians fell upon them with the above result. On the 4th, the remainder of the Turkish cavalry, made a show of forcing a passage, but the demonstrations of the Russians compelled them to return to the fortress.

Railway Accident in Russia. A terrible accident occured on the 11th, on the St. Petersburg and Zarskoje Selo Railway. The trains got off the rails near the canal which surrounds the capital, and ran against some locomotive sheds. The shock was such that the first carriage was crushed to pieces; eleven persons were killed on the spot, and forty were more or less injured. Among the latter were the Princess Bariatynska, Princess Soltikoff, Gen Effmovitch, and Prince Alexander Trubetzkoi

Poland. Letters from Brody, a town in Austrian Poland, situate close on the Russian frontier, state that the interruption of commerce, and intercourse of all kinds, owing to the want of horses for purposes of communication, is there becoming fearful. The post, which should only be twelve hours in coming from Lemburg, is usually eighteen or twenty. All transit of goods is at an end, and matters of the utmost importance are unknown for many days.

The Papal States—Warlike Preparations in Naples. The Emperor of the French is said to have written a very unpalatable letter to the Holy See, recommending a general amnesty, the secularisation of the administration, the code Napoleon, and a liberal Government. From Naples we learn that King Bomba is making preparations for an invasion, though from what quarter it threatens no one appears to know.—All the ships of war which were lying in the new military port have been, for greater security, drawn into the old military port, which has been closed with a chain Many pieces of artillery have been sent off from Castlemore, as also chests of ammunition and 24,000 sand-bags, for Brindisi and other points on that coast, which are at present unprotected. Some of the most scientific artillery officers, too, have been destined for Capua and Gaeta. The Commissary of Police has given this explanation to the people, which makes the King very popular with the people: that the allies insisted on having grain and provisions for their own convenience, and that the King, to save his people from starvation, had declared that rather than do so he would suffer any sacrifice whatever, and had therefore prepared for war The miracle of the liquefaction of the blood of St. Jannarius, announced by the firing of cannon from the castle of St Elmo, has taken place under such auspices that the people are told they will never be visited by the cholera again. Since 1848 up to May, 1854, 839 persons have been condemed to different punishments for political crimes It is said that in the civil courts bribery is so openly recognized that no advocate would think of undertaking a cause, be it ever so good, without first recommending his client to make a propitiatory offering to the judge.

Great Indian Battle in Minnesota. A correspondent of the St. Paul Democrat, writing from the Lower Sioux Agency, in Minnesota Territory, gives the following account of a battle, near that place, between that party of Missouri half breeds, assisted by some Chippewa Indians, and a band of Yankton Sioux:

It appears that the Sioux were encamped on the open prairie to the amount of eighty lodges, and, as they were on the confines of a hostile country, kept themselves prepared for a sudden attack by sleeping on their arms. They had passed the night, however, in apparent security, although the enemy were almost in their midst, waiting for their favorable hour to strike; that hour when man is supposed to sleep the soundest—the darkest hour of the night—just before day.

The first intimation the Sioux had of their approach was a murderous fire opened upon them by the whole force of the allied enemy, who, upon firing the first volley, retreated and fled to their horses, pursued by the entire band of warriors in the Sioux camp, who kept up a running fire upon them, so hot that only a few of them had time to reach their horses; the rest scattered off in the darkness, leaving in the hands of the Sioux 250 horses and 71 head of cattle.

The Sioux had sixty-three wounded, nineteen of whom have since died. They found three Chippewas and one half breed dead on the ground, and suppose there is a larger number of the enemy wounded than of their own men.

The Sioux of the Plains have sworn vengeance on the half breeds, and every fighting man is reported to be out on the war-path, hovering on the trail by which the half breeds that have lately been paying St. Paul a visit to purchase their winter supplies, have to return to their homes on the North Red river.

The Yanktons are a wild and warlike race, measuring out justice by their own immutable law—death for death; and nothing can now appease the wrath of the Great Spirit but a like number of their enemies' scalps reeking all their belts. The half breeds, as the aggressors, cannot expect mercy, and forgiveness is a word unknown to the Sioux of the Plains.

A Curiosity. Otis Manchester, of this city, exhibited to us yesterday a stalk of wheat of singular appearance and history. It will be remembered that some years since a discovery of some kernels of wheat in the folds of cloth which enveloped an Egyptian Mummy, was made, which must have remained there at least four thousand years. These kernels were brought to this country and planted on Long Island. The specimen here presented is the growth of that ancient seed. The stalk is remarkably large and singularly shaped—being nearly conical. The kernels are almost round, and wholly dissimilar in shape and appearance, to any grain we have seen.—[Utica Herald.

Greece and the Western Powers. The French and English governments have approved of the attitude taken by their ministers relative to the Kalergi affair; and they have added that if the King persists in his determination to dismiss General Kalergi, the two cabinets would require positive guarantees, in anticipation of the fatal and imminent consequences which must attend the accomplishment of that measure. The nature of the "guarantees" required is kept secret, but they are supposed to refer to a reinforcement of the allied troops, and the removal of the Court of the Camarilla.

Russia and Turkey. Among the medals struck during the congress of Verona, in 1822, is one in honor of the Emperor Nicholas. Surrounding the bust is "Emperor of Russia, Verona, Oct. 1822," and on the reverse these significant words, "I should like Constantinople."—[From Notes and Queries.

Appointments.

If the Lord will, I will preach at
Roxbury, Mass., Sabbath, Oct 28.
Portsmouth, N. H., Sabbath, Nov 4.
Boston, Sabbath, Nov 11.

J. HEMENWAY.

MEETING IN BAY STATE HALL, LAWRENCE.

The inhabitants of Lawrence and vicinity are respectfully invited to attend a meeting in Bay State Hall, corner of Jackson and Essex sts, to commence on Thursday, Nov. 8, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is for the preaching and investigation of Bible truth. Come and hear The Apostolic position will be taken as the basis of Church building and discipline.

H. MOULTON.

I purpose to preach at
Plymouth Hollow, Sunday, Nov 4.
East Bristol, Sunday, Nov 11.

S. B. MUNN.

Br. W. Sheldon will preach at North Adams, Mass., on Sunday, Nov. 4.

The Lord willing, Br S G Matthewson will preach at Collinsville, Sabbath, Oct. 28.

Providence permitting, we will hold meetings as follows:
Winsted, Ct., Nov. 6th and 7th.
Pleasant Valley, Nov. 8.
Newfield, Nov 9th and over the Sabbath.
Plymouth Hollow, Nov. 12.
Waterbury, Nov. 13.
Cheshire, Nov. 14.
Bristol, Nov. 15.
New Hartford, Nov. 16.
East Otis, Sabbath Nov. 18.
North Canton, Nov. 20.
Collinsville, Nov. 21.
Meeting during the week evenings commence at 6 1-2 o'clock.

M. GRANT.
S. G. MATHEWSON.

I will preach in
Conway, Mass., (near Br. Joseph Pulsifer's,) Sunday, Oct. 28

S. W. BISHOP.

If the Lord will, I propose to meet with the Church in
Cheshire, Oct. 25th and 6th.
Bristol, Sunday Oct. 28.
Waterbury, Eve. Oct. 30.
Plymouth Hollow, Oct. 31.
Litchfield Station, Nov. 2.
Newfield, Sunday Nov. 4.
New Hartford, Eve. Nov. 6.
Gollinsville, Eve. Nov. 8.
Canton, Eve. Nov. 9.
Springfield, Sunday Nov. 11.

A. M. HIGGINS.

CONFERENCE IN MAINE.

After mutual consultation in regard to the propriety and utility of a mutual Conference of the Advent Brn. in the central part of Maine, (and from all parts, if they can come,) it is unanimously decided by us to appoint such a meeting to be holden in the Read Meeting House, Richmond, Me., to commence Friday, Nov. 2d, at 10 o'clock A. M., and continue over the Sabbath.

Our object in appointing this meeting, is, to call together that class of brethren who are, or who mean to be engaged unitedly for the advancement of the Gospel of the Kingdom of God, and in co-operating to spread as far as possible, by judicious and Scriptural labors, the news of the immediate coming of our Lord, in glory and in Judgment, that we may by our meeting and conferring one with another, and by the blessing of God, become more active in our labors, harmonious in our teaching, wise in our understandings, childlike in malice, and devoted in our lives, which will make us more effectual in leading our perishing fellow men to Christ while time continues. All who are ready to unite with us in the spirit of Christ, in harmonious worship and united effort for the above object, are earnestly invited to attend this Conference, praying that the wisdom of God may direct us, and His blessing be upon us.

Our Brn. in R., though few, will do all they can to entertain those from abroad, and we have no fears but all will be well provided for.

I C. WELLCOME.
NICHOLAS SMITH.
T. J. DUDLEY.
S. K. PARTRIDGE.
R. R. YORK.
JESSEE PARTRIDGE.
THOMAS SMITH.

I. C. WELLCOME, in behalf of the Brn.
Oct 13, 1855.

CONFERENCE AT WARE, MASS.

Providence permitting, there will be a Conference in Ware, Mass., commencing Thursday Evening, Nov 1, and continuing over the Sabbath We invite saints and sinners to come and hear. "Prove all things, hold fast that which is good" Elder J. Cummings and others will be present to preach the word.

For the Brethren,
D. E. MOULTON.

The Lord willing, I will preach at
Bridgewater, Thursday and Friday evenings, Oct 25 and 26.
Stockbridge, Sunday, Oct 28.
Pomfret, Sunday, Nov 4.
Royalton, Monday evening, Nov 5, where bro. Lyman may appoint,
West Topsham, Tuesday eve., Nov 6, and continue over the Sabbath.
Taftsville, Friday evening, Nov 16.
Dinsmore Hill, Sunday, Nov 18.
Pomfret, Sunday, Nov 25.

J. WESTON.

If the Lord will, I will preach at
South Windham, Oct. 28
West Falmouth, Nov. 11.

R. R. YORK.

Providence permitting, we purpose to hold a protracted meeting at Bridgeport, in the Advent Chapel, to commence Oct. 26th, and continue over Sunday. We hope all the Brn. and Srs. that can, will come and attend this meeting with us.

In behalf of the Church of God in Bridgeport, Ct., Oct. 1st, 1855.

S. B. MUNN.

Notices.

A NEW AND IMPORTANT WORK! *The Voice of the Church on the Coming and Kingdom of Christ; or a History of the Doctrine of the Reign of Christ on Earth.* By D. T. Taylor. 1 Vol. 12mo. 420 pp.—Price One Dollar.

The present is an eventful hour in earth's history. All things verge towards an awful crisis. Nations are in distress—wise men are perplexed—rulers grasp the sword, and sit uneasily on their thrones—deep thunders mutter in the distance—and the red blaze of battle flashes along the eastern skies. The crisis is at hand. WHAT SHALL SUCCEED IT? Statesmen, sages, poets, philosophers and divines are boasting of to-morrow, and cherishing the expectation of a world's conversion, and ages of millennial peace. But is this taught in the "sure word of prophecy?" We answer, *No!* A time of predicted peace will come to earth; but the PRINCE OF PEACE MUST COME to bring the day. But has not the church for centuries *expected* to convert the world? We answer most emphatically, *No!* The above work is composed mainly of *extracts* from all the writers of note in the Christian Church for SEVENTEEN HUNDRED YEARS, and shows that during all that period *no trace* of the common theory of the *conversion* of the *world* can be found.

With immense labor the author has collected the testimony of the Church from the earliest periods to the present century. The statement of their faith is presented in their own words. Among the sources are ancient Jewish traditions, the writings of the immediate successors of the apostles, the early fathers, the later writers, the Waldenses, reformers, theologians, and divines. To which are prefixed the traditions of heathen nations and the opinions of modern Jews, making the most perfect history of millennial doctrine ever published, and one which cannot fail to be interesting to every enquirer after truth.

About FOUR HUNDRED of the greatest writers who have ever lived, are here quoted Brief *biographies* of EACH are given, rendering the work exceedingly valuable as a book of reference. The following are *some* of the many writers quoted in the volume:

Origen, Victorinus, Lactantius, Dionysius, Relatives of our Lord, Commodian, Gregory, Sulpicius, Paulinus, Apollinaris, &c. The Nicene Fathers, Eusebius, Cyril, Epiphanius, Ambrose, Chrysostome, Hilary, Jerome—an opposer, Augustine, Testimony of Dr. Lardner, Chillingworth, Russell, Bush, Moshiem, Burton, Neander, Gibbon, Encyclopedias, Newton, Mede, Maitland, Kitto, Milner, Taylor, Whitby, Stewart, Giesler, The Septuagint Chronology, Papal divines, Andreas, Romish Doctors—Joachim Abbas, Anselm, Almeric, Jean Pierre d'Olive, Jewish Rabbis of the middle ages, The Paulikians, Thomas Aquinas, Waldenses, The Noble Lesson, A line of witnesses, Ambrose, Evagrius, Theodoret, Cassidorus, Andreas, Pope Gregory, Serenus, Alcuin, Paulinus, Agobard, Claude, Arnulph, Gonthier, Tergand, Berenger, Bernard, Arnold, Peter De Bruys, Waldenses, Walter Brute and others, Huss, Jerome, Wickliff, Tyndale, Bradford, Piscator, Latimer, Ridley, Sandys, Chytræus, Augsburg Confession, Catechism of the time of Edward Sixth, Becon, Leo Juda, Bullinger, Knox, Perkins, Calvin, Osiander, Flacius, Luther's Expectation of the judgement near—yearnings for its coming, Melancthon, Bale, Foxe, Brightman, Pareus, Mede, Twisse, Usher, Maton, Adams, Goodwin, Reformers, Milton, Janeway, Baxter, Ambrose, Durant, Alleine, Taylor, Watson, Westminsters Assembly Divines, Most of them believed in Christ's personal reign. Rutherford, Farmer, Sterry, Burroughs, Vincent, Hall, Bunyan, Baptists of 1660, Boughton, Beverly, Tillingbast, Prideaux, Jurieu, Charnock, Henry's Golden Thoughts, Burnet, Cressener, Ames, Howe, Mennonites, Cocceius, Davenant, Alstead, Napier, Fleming, Whitby, Henshaw, Woodhouse, Russell, Duffield, Increase Mather, Isaac Newton, Wells, Daubuz, Gill, Bengal, Doddridge, John Wesley, Newcome, Bishop Newton, Lancaster, Watts, Pirie, Hort, Cotton Mather, Whitefield, Benson, C. Wesley, Early Methodists, Hall, Fletcher, Perry, Toplady, Romaine, Cowper, Coke, Scott, Glas, Spaulding, Lowth, Rudd, Hussey, Pope, Dow, Lambert, Heber, Prince, Dr Clarke, and very many others of note.

Read the Following Opinions of the Press.

"Study and research evidences itself in every line of the book. The object of the writer is to show what has been the 'Voice of the Church' for eighteen centuries upon the subject of the Millennium, or the coming of Christ. The first testimony cited is tradionary, and then comes the verbal and written testimony of the ablest and most distinguished theologians and scholars the world has ever known. Though the reader may differ with the writer, yet the book is a choice one for every Biblical student and scholar. It shows that the writer has been unceasing in his labors, and he has brought together, in the compass of a volume, what the reader could not find in many whole libraries. The work is worthy of a place upon every Christian's table, and we bespeak for it a fair and candid perusal, as there are in it the choicest extracts from the rare writings of the very earliest Christian scholars.—[Worcester Journal, May 5th.

"It is a work of remarkable research and patient collection"—[Worcester Spy, May 9th.

"It appears to be a thorough examination of the doctrine—requiring extensive and laborious research, and presents arguments and arranges facts of history with method and precision."—[National Ægis, May 9th.

"A very useful book of reference to those who are disposed to investigate the question of the supposed future reign of Christ on earth. To persons who have no desire to investigate the subject it will yet prove a valuable manual of reference from its brief notices of the authors quoted."—[Rochester Democrat, May 31.

"An *impartial* and very valuable production; one that was called for and will do much good. We cordially recommend it to the favorable notice of all classes of the community. A dollar will be well laid out for its purchase."—[Prophetic Expositor, Rochester, May 5.

"We recommend this volume to the perusal of both Millenarians and anti-millenarians. The former will see that their doctrine was indisputably the doctrine of the primitive church during its three first and best ages, and that it has been held by a vast succession of great and good men to the present day. The latter will see that their doctrine of a Millennium under the present dispensation still future, is not only in contravention of the faith of the church of the apostles and their successors for three centuries, but came into existence only about one hundred and fifty years ago, and has very few writers of much rank to support it."—[Literary and Theological Journal, New York, July, 1855.

It "meets practical needs in many hearts, and is worthy of being read beyond that peculiar circle of readers known technically as the religious public"—[Worcester Transcript, May 10.

☞ Sent by mail, *post paid, anywhere,* on receipt of the *price,* ONE DOLLAR, and six letter stamps.

☞ Address orders to the Publisher,
H. L. HASTINGS, Peace Dale, R. I.

☞ For sale also by J M Fairchild & co., 109 Nassau Street, New York; Wm. Veazie, 62 and 64 Cornhill, Boston; Smith & English, Philadelphia; Gladding & Brother, Providence; Wm. N. Sage, and E. Darrow & Bro, Rochester; N. Hervey, Worcester, and by Booksellers generally.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, *pre paid.* tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,75; per hundred, $22. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

F. H. Berick's Post Office address is Laporte, Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is Paugton, N. J. Reformer will please copy.

Cash Receipts.

Each individual has paid to the No. of the new series appended to his name.

C G Dow 24, N K Thurston 24, [illegible] Smith 37, J F Cornell 37, J D Kittle 37, Wm Gilford 37, N Cole 37, H A Kingsbury 36, O L Wood 37, Eli Wakeman 23, Ira Young 36, Russel Woodward 36, T L Saltonstall 36.

For The Crisis.

Death.

The tyrant death six thousand years
Has filled the world with groans and tears;
The blood of Abel stained the earth,
And gave the cruel monster birth.

Unnumbered millions since that day
Have fallen by his mighty sway!
Oh, who can count the groans and tears
Through many long, successive years?

But God shall bid Death's triumphs cease,
And usher in eternal peace;
The Crimea's gory battle-field
Proclaims God's servants being sealed.

Great Armageddon's day has come,
And soon the saints will be called home;
The blood of millions will arise,
And cry for vengeance to the skies.

Soon, death and hell, Jehovah's ire
Will cast into the lake of fire;
The second death will soon be past,
And Life Eternal come at last.

Earth's unbelievers soon will quake,
When God shall rise, the world to shake,
Then all who have obeyed the truth,
Shall flourish in eternal youth.

LEONARD LEWIS.

NEW YORK, Oct. 14, 1855.

For The Crisis.

Hymn.

O Jesus, our life and our light,
Our shield and exceeding reward,
Thou fount of all holy delight,
Our adorable, infinite Lord.

Enshrined in ineffable bliss,
Enrobed in majestic attire,
Enthroned in the holiest place,
Enwrapt in the love of thy Sire.

'Mid cherub and seraph enshrined,
With the love that all heaven yields thee,
Thou art glorious in beauty divine,
And Angels thy worshipers be!

In obedience they wait for thy nod,
And smile when thy glory they see,
E'en Gabriel, the Angel of God,
Delights to yield homage to thee.

And art thou our Brother and Friend?
Our Savior, our King, and our Lord?
And shall we behold thee again?
And wilt thou to earth be restored?

Long years have thy Church upward gazed,
Long centuries waited for thee,
O when we behold thy dear face,
How blessed that moment will be!

JULIA A. FERRIS.

PAWLINGS, N. Y.

For The Crisis.

"*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*"

This prophecy caused doubts in the minds of the Scribes concerning the Messiahshsp of our Savior, because they looked at His first Advent as some do now, that the promised forerunner should be the literal, personal Elijah, when they *should* have looked for a proclaimer, one who should go forth in the spirit and power of Elijah to prepare the way for the coming of the Just One Then they might have recognized John the Baptist. It *may be* that those persons are correct who are now looking for the advent of the *literal* Elijah, prior to that of the Messiah, but it appears to me that the promised messenger is indeed come already. What was to be the mission of him who should precede the coming of the great and dreadful day? He is to "turn the heart of the fathers to the children, and the heart of the children to their fathers." Has not the Second Advent of the Messiah been heralded for years past? Has this proclamation fulfilled any part of the mission prophesied? It has certainly turned the hearts of the children to their fathers.—Not only have our intellects been led to examine the writings of the Apostles and Prophets, but the *warmest affections* of our hearts have been drawn out towards them, so that our brightest dreams of future glory are more or less filled with anticipations of the happiness we shall enjoy in the blessed society of those beloved fathers.

What further is prophesied of this Elijah? He is to "restore all things."

What things have been lost which could possibly be altogether restored before the Advent of the Lord? Surely a correct knowledge of nearly all Scripture truth. How nearly all things concerning the faith are restored, I cannot say; but none of us will pretend to deny that the thing is being fulfilled.

"Lest I come and smite the earth with a curse." If this restoration of the truth had not been effected, what would have been the condition of the religious world by this time, we cannot determine; but it would seem it could not have been otherwise than fitted to receive the fulfilment of this prediction.

What further, is, to be the character of this messenger? He is to possess the spirit and power of Elijah. What was the spirit of Elijah? Why, when all Israel had gone after Baal, so that even the seven thousand who bowed not to the idol, so effectually concealed their real religion that the Prophet himself could not recognize his brethren, when it was popular and fashionable to worship Baal, and unpopular and even dangerous to confess the true God, then stood forth Elijah, alone and unfriended, an acknowledged worshipper of the God of Israel. He quailed not before the haughty Ahab, but even confronted him with unwelcome tidings of the evil that should come upon the land. How we admire the majesty of his moral heroism, as he stands before the monarch, and utters the daring words: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." This was his *spirit*. No cowardice or shame characterized Elijah the Tishbite. And is such a spirit called for now? Is the sword coming upon the land? and are there men who dare to blow the trump of warning, fearless of consequences, unwelcome as they know will be the message to an idolatrous world? We know it is even so.

"The spirit and power of Elijah." In what did his *power* consist? Not in dreaming of dreams, and seeing of visions, but in exercising all powerful faith in prayer. Let us look at him. "He prayed earnestly that it might not rain, and it rained not for the space of three years and six month; he prayed that it might rain, and it rained." Again; "He cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah: and the soul of the child came into him again, and he revived."

Again, "Elijah the prophet came near and said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." This was "the *power* of Elijah." Has there been any thing of the kind since this message first went forth? I confess not, on so grand a scale. Still there have been astonishing instances of the power of prayer, as most of the Brn. can testify.

There is still another striking feature in the history of Elijah. He was destined to be translated without seeing death: and in this instance was *certainly* a type of those faithful who "are alive and remain to the coming of the Lord." Also Elijah's going up was a subject of ridicule to the world, and as is shown by the children's words in mocking Elisha. Then is not this the Elijah who was to come? The Church, at the present time, it is true, seems more in the condition of Elijah under the juniper tree praying to die: faith weak, nearly exhausted. Hark ye, my Brn., have we shut our mouths of late, or commenced softening the message with *perhaps*, and *may be so*, that things go on smoothly between us and the world, and our former persecutors are now so smiling and bland. Is it so? O I pray the Lord God of Elijah, that a double portion of his spirit may rest upon the entire Church; that our faith may be increased tenfold; and though disappointed at Gilgal we may go on to Bethel; though disappointed at Bethel, we may stagger not at the promises, but cheerfully pass on to Jericho; though disappointed at Jericho, we may still count Him faithful who has promised and boldly push on to Jordan; though at Jordan, and the deep waters seem to intercept our further progress, let us not halt in our journey, but firmly grasping the mantle of mighty faith, step firmly down the brink. No danger but the dark tide will divide hither and thither before us, while we look to God for strength; and with our feet on shore again, let us not sink down with fatigue and discouragement. What though we *are* wearied with wielding the heavy mantle? What though we had expected that surely the heavenly convoy would have met us long ere this; O do not, lest we peril our eternal all, *do not* let us sit down and go to sleep here; for surely, it is but a little, a very little way beyond the deep waters where the joyous cry is heard, "My father, my father, the chariot of Israel, and the horsemen thereof."

JULIA A. FERRIS.

FINE PREACHING. Conversation about the talents of preachers, and the beauty of sermons, gives delight to many who rather wish to hear about Christ than to live unto Him, and to have a good seat under the sound of the Gospel, than to be enjoying the power of it.

For the Crisis.

Letter from Br. M. Grant.

EAST BOSTON, Oct. 18th, 1855.

Br. Merriam:—Allow me to speak a word concerning the goodness and mercy of our blessed Savior. He is still favoring us with His smiles in this city, and cheering our hearts with hopes of better days, and warming them with love for Himself, and each other.

Two happy souls were buried with Christ in baptism, last Lord's day and rose to walk in newness of life, rejoicing in hope of the coming kingdom.

Others are inquiring the way to the land of promise, and already feel comforted by the view that *faith* presents to their astonished vision.

Our congregations are gradually increasing in numbers and interest; prayer meetings, which are held four evenings in a week, are well attended; and the tide of feeling is swelling in favor of holiness of heart and life, with *entire consecration to God*. I am fully satisfied, there is nothing needed more at the present time among us as a people, than the practical part of Christianity. There is *no lack of theory*, but a sad deficiency in interest for the welfare of our neighbors, parents, children, brothers and sisters, husbands and wives. Many of them are out of Christ, and yet we are comparatively indifferent about them, and thus *practically* say, the Christian religion is not worth recommending.

We show by our activity in worldly matters, that *we* think the things of *this* world of more consequence, than of the one to come; and at the same time *profess* to believe that the *great day* of the Lord is to come within a very brief period of time.

"What meanest thou, O sleeper."—Says the Savior, "Take heed lest coming suddenly He find you sleeping."

These are truly, "*perilous times.*"

My Brn. and Srs., gird on the armor, for there is great danger that we come *too late*, saying; "Lord, Lord open to us."

When our friends come to Boston, we hope to see them at the FREE CHAPEL, *corner of Lowell and Causeway sts.*, where we have social meetings every Tuesday and Friday evenings, and preaching every Lord's day.

M. GRANT.

Selected For The Crisis.

The duty of Christians in relation to The Impenitent.

They are to labor for their conversion, with personal effort, and by constant example; because God works by means and instruments, and ordinarily He blesses and aids most freely, through the power of His Spirit, those means which are employed with most fidelity. Above all they are to pray for their conversion; because, by the appointment of God, such prayer is the antecedent of spiritual blessings; and only in the bestowment of those unseen blessings, involving everything that is best and most precious in the experience of the soul, can His children obtain their wished-for end.

They are to labor and pray, in deep humility; knowing that of themselves they can do nothing; that their efficiency is all of God; that only within the heavenly armory are found those tempered blades and falchions, and those celestial shafts and shields, which arrest all attack, and smite through all the armor of sin, piercing the harness between its joints! But still they are to labor and pray, in patience and with hope; unwearied and unfainting, not doubting of the issue; knowing that in due time they shall reap if they faint not, shall conquer if they pause not; that God is faithful, and will fulfil His every promise; and that, their weakness being strengthened upon His might, and their ignorance being enlightened by His infinite knowledge, and their feeble endeavors being advanced by Him and crowned with that success which He alone and He forever is capable of giving, although they go forth weeping bearing the precious seed, they shall return with shouting bringing their golden sheaves! Though they are nowise able of themselves to arrest the unbelieving and arouse the careless, to turn the wicked from his sin and the infidel from his error, though God alone hath that vast power, by sending down His Spirit upon the heart, to break the grasp of that depravity which binds and locks it, "heavy as frost, and deep almost as life," yet He has power, and will surely exert it; oftentimes in modes, by agencies the most unexpected by us; giving success to the humblest agency, hearing the prayer which is briefest in utterance, and leading the soul when it seems most rebellious to turn from its iniquity and live for Him!

Oh, then, let all Christians labor in hope, with joy, with thanks to God that He allows them the privilege. For though it be true that except a man be born again—except he be renewed in the essential spirit and temper of his mind—except he become a little child in Jesus Christ, and give up all his pride and folly, and turn from all his worldliness and sin, he cannot see the kingdom of God—it is true also that he may be thus humbled, in answer to our effort, in answer to our prayer!—And it is true that as thus humbled and changed, and brought to sit at Jesus' feet, he shall see, in full vision, the uncreated Glory of God! shall see it in this world, in some imperfect expressions of its fulness; shall see it in the future, when standing face to face before the Throne, in all its splendors! Surrounded by all the worshipping spirits of the Just, encircled by the angelic assemblies, reigning and still submitting, triumphing in obedience, a King and priest forever unto God, he shall know that unspeakable ecstacy, and share that great inheritance of the saints; shall join his voice, once loaded with curses, but now rising in psalms, with that uncounted and innumerable multitude whose jubilant shouting is as the voice of many nations and as the voice of mighty thunderings, saying, "Alleluia, for the Lord God omnipotent reigneth!"

For such an end, who would not labor! To fit an intelligent mind for such destinies, what sacrifice is too vast! And yet how often are ministers languid, in preaching and in effort; and Christians dull and dumb before men; and even parents themselves believers, neglectful or timorous in their teaching of their children!—The most fit and powerful weapons of God we hesitate to use! The noblest end, conceivable by man, draws forth no adequate labor or care!

Selected For The World's Crisis.

Our Children.

From the sheets of the forthcoming Memoir of Dr. Justin Edwards, we select a passage spoken by him on a public occasion, near the rock of Plymouth, in 1824.

"The wisdom that is from *beneath* says, Give to children no religious instruction; and exert upon them no moral influence in favor of the Gospel, lest they receive an improper bias; let them alone to choose for themselves, and when they come to years of understanding they will choose right.

But the wisdom that is from *above* saith, 'Train up a child in the way he should go.' 'Teach these things diligently to thy children, when thou sittest in the house, and when thou liest down, and when thou risest up.' "Suffer little children to come unto me." 'Train them up in the nurture and admonition of the Lord.'

"In yonder distant country was a little feeble band inspired with love to Christ, who covenanted to educate their children for him. Not able to do it according to his word and the dictates of their consciences in their own land, they escape under the cover of night, with their little ones, to a foreign clime. But their children still exposed, they embark upon the ocean with no protector but their covenant God. And though the very elements seem to join with earth and hell to oppose them, borne in his arms, I see them approaching, till they enter yonder haven, and stand upon a *rock*. And though winter and famine and pestilence attack them, and cut down half their numbers, around them I see the arms of the everlasting covenant, within them the Shekinah, and hear a voice saying, 'Leave your fatherless children, and let your widows trust in me.' 'I will never leave nor forsake thee;' and 'they that seek the Lord shall not want any good thing.' They hearken, and lo, they 'break forth on the right hand, and extend themselves on the left;' 'a little one becomes a thousand, and a small one a strong nation.' They spread from sea to sea, and 'He is a God to them, and their children after them, from generation to generation;' 'keeping covenant and mercy to thousands of them that love him, and obey His commandments.'"

THE BOY WITH A SHORT MEMORY. A good deacon, returning from Church one Sabbath afternoon, was accosted by a man:—

"Sir, did you see a boy on the road driving a cart with a bag of cotton in it?"

"I think I did," said the deacon, musingly. "A boy with a short memory wasn't he?"

The man looked confused, and said, "Why do you think he had a short memory, sir?"

The deacon seemed to enjoy his confusion, and even determined to increase it.

"I think so; and I think, moreover, that he must belong to a family that have short memories."

"What in the world makes you say that?" said the man more than ever perplexed.

"Why, simply this," said the old gentleman, assuming all of a sudden a very grave and solemn manner: because God Almighty has proclaimed from Mount Sinai, in a most solemn manner, among other things, Remember the Sabbath day to keep it holy;" and that boy has forgotten all about it His memory must be very short indeed—*very*."

What must I do to be Saved?—You must believe on Christ as the only and all-sufficient Savior. Do you ask what it is to believe on him? It is to have such confidence in him, as to receive all that he has said as true, and to treat it as true, to act upon it as true. In other words, you must seek salvation as the gospel directs, by repenting, by believing, by obeying. By *repenting*—by breaking off, at once, from all sin, whether outward or secret, in the heart or in the life, because it is offensive to God, and ruinous to yourous to yourself; for this is repentance.—By *believing*—by giving yourself and all that you have to Christ, trusting to him, and to him only, for all that you need for time and eternity; for this is faith. By *obeying*—by engaging sincerely, and uniformly, in whatever you know to be duty, for the sake of glorifying God, and doing good; for this is obedience. This you must be *willing* to do—this you must begin at *once*—this you must *continue for ever*, taking God's word as your rule of action, in dependence on God's Spirit for strength, and in reliance on God's grace for acceptance and final salvation. Do this, and though your sins are as scarlet, they shall be white as snow; though they are red like crimson, they shall be as wool.—Come thus unto Christ, and he will in no wise cast you out. Guilty and polluted though you may be, his blood shall cleanse you from all sin.

Christian Kindness.

If we are to do good to all as we have opportunity, we must abound in kind words. In this rough world, so full of hardships, trials, and difficulties, Christians should abound in the grace of kindness. "Oh, (says some one,) kind words are cheap." So they are; and so is the light of heaven, and a cup of cold water; yet these are among the most precious gifts of God. Passing along the streets a few days ago, we saw a little child who had tripped his foot and fallen down. He was crying over his distress. We lifted him up, instinctively saying, "Poor little fellow!" These little words of sympathy were very cheap, but they brushed away his tears, and spread sunshine over his face again.

The poorest on earth can say a kind word to a struggling brother or sister; and who can tell the good that may be done by a single kind word? It may cheer an inquiring sinner—it may send a faint believer on his way rejoicing.

DEPLORABLE. We cut the following from the Boston Traveller:—

The Congregational Churches in Vermont contained in 1836, a total of 21,385 members, while in 1855 there are only 17,705. And from this latter, must be deducted 2,734 reported as non-resident, leaving but 14,971. All parts of the State suffer though variously. The loss of members for that period is, in Windham County, 27.5 per cent; Windsor County, 35 per cent; Orange County, 12,5 per cent; Rutland County, 21 per cent.—Some Churches have become extinct, many greatly enfeebled, e. g. The Church in Hubbardton, Rutland County, in 1836, had 92 members. Since that time 83 have been dismissed by letter, and the Church now consists of but 19 members Nor is this diminution in Vermont confined to Congregationalists. Methodists and Baptists suffer in about the same proportion. Episcopalians are very scarce in the State, and Unitarians more so—only four or five congregations in the State.—Out of 195 Congregational Churches, more than 50 are aided by the Home Missionary Society, and this number is increasing yearly.

FAITH. "Faith, (says Jeremy Taylor,) is a certain image of eternity. All things are present to it Things past and things to come are all so before the eyes of faith, that he in whose eye that candle is enkindled, beholds heaven as present, and sees how blessed a thing it is to die in God's favor, and to be chimed to the grave with the music of a good conscience. Faith converses with the angels, and antedates the hymns of glory: every man that hath this grace, is as certain that there are glories for him, if he perseveres in duty, as if he had heard and sung the blessed thanksgiving song for the blessed sentence of doomsday."

Selected for The Crisis.

REPENTANCE. There are two kinds of repentance: one is that of Judas, the other that of Peter; the one is "ice broken, the other ice melted." Repentance unto life, will be repentance in the life.

WHAT IS IT TO BELIEVE ON CHRIST?

It is to believe that He is the only Savior; that there is no salvation in any other; "no other name under heaven, given among men, whereby we must be saved." Acts 4: 12.

It is to feel your need of Him; that you are guilty, and need forgiveness; sinful, and need to be made holy; under condemnation, and need to be pardoned; lost, and need to be saved.

It is to believe that He is able and willing to save you, and to save you now.—He is able—almighty—"able to save to the uttermost them that come unto God by Him;" Heb. 7: 25; willing; "not willing that any should perish, but that all should come to repentance;" 2 Pet. 3: 9; ready to save you now; "for now is the accepted time, and now is the day of salvation." 2 Cor. 6: 2.

It is, to cast yourself at once, and without reserve, on His mercy, trusting in Him alone for salvation, renouncing self-righteousness and self-dependence, all idea of meriting salvation by any thing you can do, and relying on what Christ has done; to give yourself up to Him, just as you are, to be accepted, forgiven, purified, directed, and saved; to take Him for your prophet to teach, your priest to atone, your king to rule over and in you, and your example to be imitated in all your feelings, and conduct. Do this, and you will be a believer in Christ; and He shall be your refuge, your portion, your Savior, all your salvation, and all your desire.

"Prostrate I'll lie before His throne,
And there my guilt confess,
I'll tell Him I'm a wretch undone,
Without His sovereign grace.

I can but perish if I go;
I am resolved to try,
For if I stay away, I know
I must forever die

HOW TO LOOK YOUNG. An aged person being asked how he had managed to retain his youthful appearance so well as he had done, said, "I never ride when I can walk; I never eat more than one dish at dinner; and never get drunk. My walking keeps my blood in circulation; my simple diet prevents indigestion; and never touching ardent spirits, my liver never fears being eaten up alive." But he forgot to add one of the greatest causes of all-lasting youth: viz: "a kind, unenvious, contented heart." Envy and discontent can dig as deeply into the human face, as Time itself!

CHILDREN AND PARENTS. "Let all children remember," says Dr. Dwight, "if ever they are weary of laboring for their parents, that Christ labored for his; if impatient of their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, 'Go thou and do likewise.'"

CHILDREN OF THE PIOUS. In a town in Massachusetts, the children above a certain age being divided into three classes, it was found that of those whose parents were both pious, two-thirds had professed religion; of those, only one of whose parents was pious, only one-third; and of those, neither of whose parents were pious, only one-tenth, and several of these became pious when away from home.

☞ Signs of progress in the dissolution of all things earthly.

The following unparalleled circumstance shewing the distraction existing in the political world we cut from a late paper.

"There are thirty-six distinct parties in New York with all sorts of strange and whimsical names adopted apparently more out of ridicule than characteristic of political principles."

The Bible its own Evidence.—When Dr. Duff read to the intelligent Hindoo youth for the first time the precept of the Savior, "I say unto you, love your enemies; bless them that curse you;" one of them could not restrain himself from speaking out his feelings: "O how beautiful!" For days and weeks he could not cease repeating, "'Love your enemies! Bless them that curse you.' How beautiful! Surely this must be the truth."

APPROPRIATE TO ALL. "It is distrust of God, (says Bishop Patrick,) to be troubled about what is to come; impatience against God, to be troubled with what is present; anger at God, to be troubled for what is past."

OLD AND YOUNG. "A young beginner in Christianity may say what HE will do, but an old Christian will say what CHRIST will do."

GOOD TEMPER. Good temper is like a sunny day, it sheds a brightness on every thing.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, NOVEMBER 3, 1855. | VOLUME 2.—NUMBER 12.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Exposition of the 12th, 13th and 17th Chapters of Revelation.

BY DR. A. DECKER.

To the Brn. scattered abroad:—The following exposition of prophecy has been written through many trials and family afflictions; and in addition to this, my inexperience in writing on such subjects; it will consequently be found with many repetitions, &c., but if through all these obstacles, I shall have succeeded in throwing any additional light on the prophecies under consideration, my object will be accomplished, and to God the fountain of all wisdom, be the glory.

There is, probably, no part of prophecy that has been less understood, and more perplexing to the student of prophecy, than the 13th ch. of Rev., relating to the two-horned beast and image. This perplexity has been, I think we shall see as we proceed, from not understanding the symbols here used, and also the preceding prophecy relating to the Dragon and leopard beast.* Hence, it will be necessary to commence our investigations with the 12th ch., and so proceed along, step by step, until we shall arrive at the end; carefully observing the arrangement of the prophecy, and the true nature and import of the symbols. We have in this, and the following ch., three symbolic beasts brought to view, succeeding each other very much like the four beasts of Dan. 7th ch., which symbolize three grand divisions of the Roman Empire.—Nearly all the symbols in the book of Rev. are, as it were, borrowed from other portions of the Bible, and to which we must refer for their history, in order to understand their true application and use.—Hence, the "Great Dragon" that "was cast out, that old Serpent called the Devil and Satan, which deceived the whole world," refers back to the garden of Eden, where the serpent (the old serpent that has always been called the Devil and Satan,) first practised his deceptions on the woman by telling her a lie, and making her infidel respecting the Word of God. We here learn the character of the serpent, and of his deceptions; that he is directly opposed to God's word, and the best interests of man, and deceives by his lying, and contradicting God's word, and turning the world into infidelity.—Therefore, if the Dragon is used as a symbol, it must always symbolize an infidel or *pagan* government—like Egypt (see Ezek. 29: 3,) and Rome. Jezebel, the wife of king Ahab, (1 Kings 6: 31,) is made a symbol in Rev. 2: 20 of the Church of Rome.

As the Church of Rome apostatized, and seduced the people of God, to worship and eat things sacrificed to idols, and put to death the saints; so was she fitly symbolized by Jezebel, who seduced Ahab and the children of Israel to worship Baal, and eat things sacrificed to idols; and who slew the Prophets. "The Lamb" also, that was slain on the passover day, is here used as a symbol of Christ. See Rev. 5: 6, 8, 12, 13; and 6: 1, 16; and 7: 9–17, &c. Hence, "the beast that ascends out of the earth," is represented as having two horns like a lamb, i. e., like Christ—professionally, and to all appearance, followers of Christ. Many have inferred that, the two horns of this beast, symbolized Republicanism or Republican Government: but nothing, I conceive, is farther from the truth. Where, in all the Bible, is a lamb used to symbolize a Republican government? The onely safety for us, in making an application of these symbols is, to be governed by the law as furnished in the Bible, and thus let the Bible be its own interpreter. Christ, is the only one symbolized by a lamb in the Bible. Hence, if the two horns, or ruling powers of this beast are like a lamb, they must, to all appearance, be followers of Christ. "But he spake like the Dragon." (Murdock.) Inference is right, when it is legitimate; but to infer that the speaking like the Dragon, is speaking with great power and authority, is not in accordance with the law of this symbol. We have already seen, that the language of the Dragon is infidelity; and that he accomplishes his work, not by speaking with power and authority, but by deceiving lying, contradicting the word of God—saying, "thou shalt not surely die." Certainly, if speaking with authority and power, is the characteristic of the Dragon speaking; then the Leopard beast spake like the Dragon also. But, while one exercised all the power of the other, (Rev. 13: 12) yet, there is a very great difference in their language or speaking, as every one knows that is acquainted with the history of Pagan and Papal Rome.—We, therefore, learn from this law of symbols, that the language of the nation symbolized by the two horned beast, is Paganism—infidelity, which will enable us to distinguish it from all other nations, as certainly, as we can distinguish the French, from the English, by their language. Also, the two "horns like a lamb," and a beast that speaks like a Dragon, is an anomaly; and shows, that while the nation itself is infidel, the two imperial families, or houses, that reign over the nation—like the Medes and Persians, symbolized by the ram with two horns, are professionally Christians. The Mede and Persian nation, was symbolized by the ram, while the two lineages of kings, which reigned alternately, each having an equal right to the throne, were symbolized by the two horns; so it must be with the nation that is symbolized by the two horned beast. The beast must symbolize the nation, while the two horns symbolize the two imperial families, or houses, that reign over it alternately, each having an equal right to the throne.

In Rev. 20 ch., is found the antitype of the battle of Gog and Magog, prophesied of by Ezekiel, 38th and 39th chapters, and fulfilled in the seven years' war of the Jews with the Syrians under Antiochus; (Jos. Ant. 1: 12, and 8: 17, and the 1st and 2d, Maccabees,) and which very fitly typifies the battle of the great day of God. That, like as God's presence and power was manifested for the deliverance of His people, and the overthrow of the armies of Gog and Magog, that were then gathered about Jerusalem; and which not only threatened it, but the whole Jewish nation with destruction; so, when the "Dragon shall be loosed out of his prison, and shall have deceived and caused the nations that are in the four quarters of the earth" to rise up in infidelity, and completely hem in and surround the people of God and the Church, and thus destroy and cut off their power and influence, or in other words, bringing about the antitype of the days of Noah, God will again deliver His people and destroy their enemies by reigning the fire of destruction upon them.* Many, by their extreme literalism, have run into great errors in their interpretations of this book. One general principle, however, must guide us throughout in our study and application of its symbols. And upon the same principle that the leopard beast trod the holy City under foot, must the Dragon compass it around. In neither case, are the saints, or the city, required to be altogether in the same camp, or, to occupy any particular locality on the earth. But wherever they are, they will be compassed about by infidelity and their power and influence cut off. Paul's language is very similar. Heb. 12: 1 "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," &c.

Those who are in favor of understanding the Dragon of this book literally, should be consistent and in harmony with some general law of interpretation. Thus if the Dragon is literal, his mouth must be a literal mouth, and also, the waters which he casts out of his mouth like a flood, and the woman, whom he would cause to be carried away of the flood.—Moreover, the same principle would compel us to understand the "leopard beast" to be a literal beast; since the Dragon gave him his power, and his seat, and great authority. Rev. 13: 2. Certainly, a transfer of power, seat, and authority must prove both beasts either literal or symbolical. Moreover, in ch. 16: 13, we are informed that under the pouring out of the sixth vial, "three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," which should be sufficient to convince any one, that if the beast is a symbol, the Dragon must be also.

I think all must be satisfied by this time, in regard to the law by which we must be governed in our investigation and application of these symbolic prophecies. We might carry our investigations, to develop and illustrate this principle much further, by noticing the several other symbols that occur in this book. But I deem it unnecessary, since all must see that the same general principle pertains to the whole.—Before we can proceed safely in this application of symbolic prophecy, we must become thoroughly acquainted with the nature and import of the symbols used, and have something more than mere inference to go upon.

Having now established the rule by which we are to be guided—by letting the Scriptures be their own interpreter, we are now prepared to make the application of history to prophecy. The Dragon, then, in this book, is the symbol of the kingdom or empire which must be infidel or pagan. And as three of the four kingdoms that Daniel prophesied of, had already passed away, and John lived in the glory of the fourth (Roman) and last kingdom prior to the setting up of the kingdom of God, therefore the Dragon must represent some part of the Roman empire—that part which answers to the nature of the symbol.

And as the Dragon is the first beast presented in the prophecy, (Rev. 12: 3,) and these beasts succeed each other in power and dominion, (see ch. 13: 2, 7, 8, 12,) for but one beast at a time can exercise this universal power in the same empire, therefore the Dragon symbolizes the Roman Empire from its rise up to the time that the Dragon is succeeded, and the Roman empire symbolized by the "Leopard beast."

Rev. 12: 3, "And there appeared another wonder in Heaven; and behold a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads" The crowns upon the heads of the Dragon, show clearly, that it is a symbol of an imperial government. John does not see the Dragon rise up out of the sea, for the reason that the Roman Empire had thus arisen prior to his day.—Daniel saw the fourth beast rise up out of the sea, having ten horns, and another little horn, (Dan. 7: 3, 7,) which represents the whole Roman kingdom—all that is embraced in the three beasts of Rev. ch. 12 and 13. We, therefore, understand, that while there is a general harmony in the prophecies of Daniel and John, in regard to the fourth beast, yet the symbols differ widely; and the prophetic history of John, is much more in detail, than that of Daniel, which has generally been much the best understood, inasmuch as general outlines are easier to understand, than details; consequently the foundation of all chronological calculations. But it is very evident, that before we can arrive at any very certain calculations on definite time, we must understand the prophecies in detail; therefore, the necessity of understanding the Revelation of John.

Rome became the fourth kingdom, after conquering Macedonia and Greece, (Robins' outline of History p. 99, and Taylor's Manual of Ancient Hist. p. 153,) one of the four divisions of the Macedonian empire, symbolized by the Leopard beast of Dan. 7 ch. and the He Goat of ch. 8.

After conquering Macedonia and Greece Rome extended her conquests "towards the south, (Egypt,) and towards the east, (Syria,) and towards the pleasant land," (Palestine,) and thus obtained universal dominion; so that in the days of Augustus Cæsar, all the world paid taxes to Rome, (Luke 2: 1.) Down to A. D. 64, the Church was very little persecuted by the Romans; but at that time the Church had grown so rapidly as to excite the suspicion and jealousy of the government, for their pagan and idolatrous worship; and Nero commenced a most severe and dreadful persecution and slaughter of the saints, which continued in more or less severity, until the conversion of Constantine in the beginning of the 4th century, commonly known as "the ten persecutions;" during which, some three millions of Christians lost their lives. In this we see the fulfilment of v. 4th.

"And his tail* drew the third part of the stars of heaven, and it cast them to the earth."

V. 7. "And there was war in heaven; Michael and his angels fought against the Dragon; and the Dragon fought and his angels; and prevailed not, neither was their place found any more in heaven."—Michael and his angels here, must be regarded as symbols of Christ and His ministers—His ministers being His warriors or angels. Commencing with this 7th v., we have the history of some particulars merely alluded to in passing over the same ground in the preceding part of the chapter; since this must all have its fulfilment prior to the Woman's flying into the wilderness, (see vs. 6, 13, 14.) This war had its beginning with the commencement of the Gospel, after the "confirming of the covenant with many for one week" had ceased. When the Apostles made their first direct attack on the idolatrous worship of the Romans, Michael and his angels, the Apostles and Ministers, of Christ made a bold and vigorous attack on the Dragon first, not by carnal weapons; for the weapons of our warfare, says Paul, (2d Cor. 10: 4) are not carnal, but mighty through God to the pulling down of strong holds. (Eph. 6, 11, 12.) "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits (Marg.) in high places." Paul here sets forth the commencement of this war upon the Dragon, in a very clear light, too plain to be mistaken.

The Apostles, Ministers and leading men in the Church carried on this war so vigorously, "not loving their lives unto the death," (v. 11) that at length, the whole Roman Empire took up arms against them, of a carnal character. The war, at first, was of a spiritual character on both sides; the Apostles opposing and overthrowing the Philosophers and Pagan priests, with the doctrines of Christ. But in A. D, 64, (Mosheims Church History Vol. 1 p. 30) as before alluded to, the Emperor of Rome, became so alarmed and enraged at the rapid growth of the Church, and the fierce and successful war that was being waged by its Apostles and Ministers, not only on the religion of Rome, but also all the different shapes and forms under which superstition appeared in the various countries where they exercised their ministry, that he (Nero) commenced a furious war on all the propagators of the new doctrine, which continued for about two hundred and fifty years with great slaughter and bloodshed. At the close of this period, Michael and his angels obtained the victory and the great Dragon (v. 9) was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him.

V. 11. "And they overcame him by the blood of the Lamb, and the word of their testimony."

"The word of their testimony." This shows that the Apostles and Ministers of Christ, are the Angels of Michael.

Constantine—Emperor of Rome, espoused the Christian religion in the beginning of the fourth century, which, with his influence and edicts, and those of his successors, together with renewed energy of the ministry, thus encouraged, the Dragon or idolatrous power of Rome, was cast down as early as about the middle of this (4th) century. (See Millman's Gibbon's Rome, Vol. 3. p. 131.) The Roman idolatrous institutions, had, until this time, been upheld by the laws of the government; and the war had been carried on by the Emperor and rulers, instigated by the Pagan Priests, &c., on the one side, and on the other, by the Apostles, Bishops, and Ministers, and leading men in the Church; which latter, on this account, were the greatest sufferers from their adversaries, as the following extract from Mosheims Church history will illustrate. "Diocletian, by an edict, ordered all the Bishops and Ministers of the Christian Church to be thrown into prison. Nor did his inhuman violence end here; for a third edict was soon issued, by which it was ordered, that all sorts of torments should be employed, and the most insupportable punishments invented, to force these venerable captives to renounce their profession, by sacrificing to their heathen gods; for it was hoped that, if the Bishops and Doctors of the Church could be brought to yield, their respective flocks would be easily induced to follow their example. An immense number of persons, illustriously distinguished by their piety and learning, became the victims of this cruel stratagem through the whole Roman Empire."

After the Pagan worship had ceased to be upheld and enforced by the imperial edicts and laws, and Constantine had espoused the cause of the persecuted Bishops and Ministers, and by his edicts, and those of his successors, had forbidden the worship of the Roman idol gods, there was an universal confidence felt by the ministry of the immediate triumphant success of the Gospel in the evangelization of the world.

V. 10. "And I heard a loud voice saying in heaven"—Nothing could be more natural and certain after such a victory over so dire a foe, that had carried on such a persecution—horrible beyond all description on account of the millions put to death in the most inhuman manner possible, than acclamations of praise to God through whose divine assistance they had been enabled to endure their sufferings, and overcome their adversaries! Also, such a victory could have no other effect than to inspire them with the full belief that God had taken up in their defence, and since all obstacles to the free spread of the Gospel were now taken out of the way, and those wicked Pontiffs, Priests, &c., who hunted them day and night, to "accuse them before" (in the presence of) God to their rulers, to obtain their destruction, were now "cast down"—deprived of power to persecute them before magistrates—and of their idols, temples, and sacrifices, and forbidden public assemblies for such purposes, they were inspired with the faith that the whole world would now be brought under the hallowed influences of the Gospel. But in this, they were doomed to meet with a very great disappointment, as will be seen by further investigation.

V. 12. "Therefore, rejoice, ye heavens." You who have just obtained so signal a victory over your enemies.—"Woe to the inhabitants of the earth and the sea, for the devil has come down unto you"—you who have had less to do and to suffer, and have been in the least danger during the past conflict.

As has before been remarked, this war has been carried on mainly, by the rulers, instigated by the Roman Pontiffs, Priests, and Philosophers on the one side: and the Apostles, Bishops, and Ministers on the other. But now a different state of things ensues. Instead of the Roman worship being enforced by the imperial laws, the Emperors have now turned against it, and in favor of the Christian religion. And thus the former have nothing left, only to vent their malice, and direct their persecutions against the Church generally—"the Woman"—for "when the Dragon saw that he was cast out into the earth, he persecuted the woman."—v. 13.

V 12. "Having great wrath, because he knoweth that he hath but a short time." The victory that had been obtained over the idolatrous power, was sufficient to convince him that his time was short; and to excite in him the greatest indignation and wrath, and to do his utmost to persecute, corrupt and overthrow the Church. Nor was he unsuccessful; for here commenced her "falling away." The Pagans, notwithstanding they were thus cast down, and their temples shut up, and forbidden all public assemblies for the purpose of worship, still "were indulged, (says Gibbon, vol. 3, p. 153,) with most licentious freedom of speech and writing; the historical and philosophic remains of Eunopius, Zosinus, and the fanatic teachers of the school of Plato, betray the most furious animosity, and contain the sharpest invectives against the sentiments and conduct of their victorious adversaries."

Hieracles, the great ornament of the Platonic school, wrote, in the beginning of this century, two books against the Christians, in which he went so far as to draw a parallel between Jesus Christ and Apollonius Tyanaeus. Himerius and Libanius, in their public harangues, and Eunapius, in his lives of the Philosophers, exhausted all their rage and bitterness in their efforts to defame the Christian religion, while the calumnies that abounded in the discourses of the one, and the writings of the other, past unpunished.—Mosheim's Church History, Vol. 1 p. 103.

To the wrath of the Dragon, and his persecutions of the Woman (Church) after he was cast down from his high and lofty position, history abundantly attests. Under the reign of Julian, after the death of Constantine and Constantius, the Pagans persecuted the Church with the greatest vehemence, and for a while, seemed to threaten her with entire destruction. But, after the death of Julian, under the reign of the succeeding Emperors,* Valentinian 1st, Valens, Gratian, Valentinian 2d, Honorius and Theodosius the great, who promoted the Christian religion, the Church again revived, and rapidly extended her influence which had the effect to enrage the idolators the more, and cause them to lay every stratagem, and seek every opportunity, by which, they might effect the destruction of the Christian Church, (the Woman.) On the breaking up of the Empire, by the incursions of the "Goths, Franks, Vandals, Huns, and other fierce and warlike nations, for the most part strangers to Christianity," a very favorable opportunity was afforded the Dragon, to more successfully persecute the Woman, (Church) and cast out of his mouth water—peoples, and multitudes, and nations, and tongues," (Rev. 17: 15) as a flood after the Woman, that he might cause her to be carried away of the flood."

(To be Continued.)

---

* By turning to Gen. 3: 1, it will be seen that the serpent is one of the beasts of the field.

* The fact that the battle of Gog and Magog is here used symbolically, is sufficient evidence that Ezek. 38th and 39th chs. has been fulfilled.

* "Boa—the Dragon of antiquity, (says Mr. Taylor, see Religious Encyclopedia, word Dragon,) was a serpent of prodigious size, whose mode of warfare was to stand erect, and beat to death with its tail, whatever came within its grasp, and its most conspicuous color was red." The Apocalyptic Dragon strikes vehemently with his tail, in which particulars it perfectly agrees with the Boa.

* We should be careful in the investigation of this Prophecy, not to make the Dragon symbolize the lineage of Kings or Emperors. A beast always symbolizes a nation; and if the Kings or Emperors are symbolized, it is by a horn or horns on the beast. (See Dan. 8: 5-7, 20, 21; Rev. 13: 11.) Therefore, as the Pagan religion was the religion of the Romans, so long as that institution existed, it would represent the Roman nation, and the nation would be symbolized by the Dragon—the nation being represented through its idolatrous institutions, in the Prophecy.

The World's Crisis.

LOWELL, NOV. 8, 1855.

☞ I intended to have written an article this week on the subject of the present war; but was prevented by the labors of the Office which are much increased by the fact that my clerk has left, and our funds are hardly sufficient to warrant the constant employment of a clerk. If we had a few hundreds more added to our list of paying subscribers, the financial affairs of the Office would be unembarrassed.

☞ We have received some excellent articles in answer to our appeal to correspondents, for which we are under much obligation, and hope the same favors will be continued. And while we thank those who have thus promptly responded to our call for communications, we would remind those who have not, that there is still room for more articles, and that we hope to receive them.

For The Crisis.

Letter from Sr. M. C. Webster.

CONCORD, N. H., Oct. 22d, 1855.

Dear Br. Merriam:—On looking over the pages of the Crisis, latterly, I have been led to make this inquiry: Where are many of those dear Brn. and Srs. who have formerly written such spirited and heart cheering letters for the paper?—Have the disappointments and trials of the past caused them to become disheartened, and lay down their pens? I hope this is not the case. But if so, may the time speedily arrive, when the glorious light of Zion shall again shine upon their pathway with such brilliancy and glory that they may feel constrained to speak or write, that they may be refreshed. Were it in my power to describe the blessings that I as an individual have been permitted to receive in perusing the well written, experimental, and practical communications from the pens of my Brn. and Srs., I feel assured that some of them at least, would at once resume their correspondence for the Crisis. I have often felt while reading and feasting, (especially when a resident at the South,) to shout aloud, and praise God for the well furnished table that seemed to be spread before me. I felt an assurance that what my Brn. and Srs. wrote, came from the heart; for the most tender fibres of my own heart were often touched when reading their epistles. Language fails me to describe the blessings which I have been permitted to receive through the medium of the Crisis. Many of those Brn. and Srs. whose faces I have never seen in the flesh, have been made near and dear to me by the ties of Christian union which have been formed in connection with their writings. I now feel that were I to meet many of them, I should greet them as those with whom I had enjoyed an intimate acquaintance.—Praise the Lord—I trust we have been made nigh by the blood of Christ.

Come, my dear Brn. and Srs., will you not suffer one who has been permitted to share such rich blessings through your former endeavors, to ask, Will you not once more take up your pens, and let us know of your estate, and how you do, through the Crisis? Why may we not give and receive a word of exhortation, admonition and comfort through this medium?

I know our worthy Editor would be under the necessity of exercising a good degree of patience, should some of us who are the feeble and unlearned portion of the flock, attempt thus to do. But if we may judge from the spirit of his writings, he is well furnished with the Christian graces, one of which is patience, which would enable him, at least, to exercise all due forbearance; and then again, should we be found taking unwarrantable ground, I trust his Christian candor would prompt him to reprove us in the spirit of meekness, which would be to us an excellent oil; and then we would at once forbear. Shall we not make the experiment?

Why will not many more of the true shepherds and principals of the flock adopt this method of feeding the sheep and lambs, many of whom are scattered in this dark and cloudy day, and have not the privilege of hearing the Gospel preached? Come, ye Ministers of Christ, ye servants of the Most High, who really have in your hearts the "*thus saith the Lord, and thus it is written*;" why will you not once more take up your pens, and give some word of comfort and consolation to the weeping saints, through the medium of the Crisis? The injunction of the Savior still remains to be observed; "Feed my sheep, feed my lambs."

The time in which we are living is indeed a time of peculiar trial. We need all the aid and assistance which we can obtain, to endure the same. I believe many have been purified, made white, and are now enduring the trial spoken of in connection with the end. If there ever was a time which would try our christian graces, the present is one.—Here we ought each to examine ourselves, whether we be in the faith, also to prove our own selves. If we now have oil in our vessels with our lamps, I verily believe that our lights will brightly shine, so that the world will take knowledge of us, that we have been with Jesus. If we can now be permitted to ascertain, after a rigid and through investigation and examination of ourselves, that we have the root of the matter in us, that we are serving God from principle, that love prompts us to action, we may truly hope to abide the day of the Lord's coming and stand when He appeareth.

The pure and undefiled religion of Jesus Christ, enjoyed in the heart, and practised in the life, will only prepare us to meet the Lord in peace. We may be sound in theory, but if wanting in practice, we shall fail of salvation in the end. I believe the Lord will have a people when He comes, ready, waiting and looking.—To such, He will "appear the second time, without sin unto salvation."

That we have been right in looking for and proclaiming the coming of the Lord near, is a settled fact in my own mind.—That He is soon coming is still fastened in my heart, as a nail in a sure place.—The trial of my faith has served to confirm me in the hope of the Gospel. If ever I saw beauty and glory connected with the Lord's second Advent, it has been recently. *Never*, since I embraced the Advent faith, did I more firmly believe than now, that God, the living God, is with His people who are really looking for and expecting Him, according to His word.

I know, my dear Brn. and Srs., that we are living in a day when false theories and poisonous influences are disseminated broadcast in the land; but notwithstanding this, the Lord has a people standing on His plain, unadulterated truth. Such will stand, when the advocates of error will fall. May the Lord help us, one and all, to search and see on what our feet are planted in this day of mighty shaking and tossing to and fro. If we have not a hope that is really like an anchor sure and steadfast, entering into that within the vail where Jesus, our Forerunner, for us hath entered, our little bark will be dashed in pieces now. The tempest is truly raging—the mighty tide is foaming; but *glory, glory to God*—the Christian's Hope like an anchor strong holds the vessel fast.—"Let the winds blow high, let the winds blow low, still she's making for the harbor, hallelujah."

Oh! my dear Brn. and Srs., bear with me, while I praise the Lord that our Hope is still a blessed one. It has not failed us. Jesus and His coming are still our theme. We have only been disappointed in the time of realizing its full fruition. Our hope is safe if we trust in the Lord. It has entered into that within the vail where Jesus, our great High Priest now sits enthroned in light. It will not let go until He, even Jesus, shall come out of the holy place as King to bless His waiting people. A substitute we can never take. We must see that *very same Jesus that was taken up* from the Mount called Olivet, for ourselves, and not another, or we must still look. For as said the Psalmist, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." How beautifully does the language of the Apostle John, harmonize with that of the Psalmist. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Beloved Brn. and Srs., this Hope is ours, if we are Christ's. If we truly have this Hope in us, we shall strive to purify ourselves even as He, (Christ) is pure.—If we are pure in heart, we shall see God. If we are peacemakers, we shall be called the children of God. If children, then heirs; heirs of God, joint heirs with Christ according to His blessed word, we shall also be glorified with Him when He comes. Wherefore, beloved, seeing that we look for such things, may the Lord enable us to be diligent that we may be found of Him in peace, without spot, and blameless.

MIRIAM C. WEBSTER.

THE CHOLERA AT LAGUAYRA AND CARACCAS. We learn by a passenger who arrived here in the barque "Thomas Dallet," that the cholera was raging fearfully in Laguara and Caraccas, the number of the deaths averaging fifty per day. Out of a population of eight thousand, not less than eight hundred had already died.—This terrible scourge had extended to within six miles of Puero Cabello, and the inhabitants of the surrounding country were in a sad state of excitement. The deaths were mostly confined to the lower classes, and they died off like rotten sheep. Business generally, was almost at a stand. There was no disease among the shipping. [Phila. Pennsylvanian.

For The Crisis.

"The Feast of First-fruits, and of Pentecost."

BY SR. A. BURNHAM.

As it was the will of God, that His peopel should dwell alone, and be divided from all nations of the world by a wall of partition, till the Messiah should come to pull it down; so, besides a great number of other peculiarities, they must not plough, nor sow, nor reap, in the same manner as other people. The rites with which they began and finished their harvest are not unworthy of a particular notice.

Besides the charitable regulation they observed, in not making a clean riddance of the corners of their field, nor gathering any gleanings, nor returning to fetch a forgotten sheaf (for these were the perquisites of the poor stranger, the fatherless, and the widow:) they were commanded to begin their harvest with offering to the Lord a sheaf of the first fruits, and to end it in a holy convocation and an offering of two loaves, with other solemnities.

The beginning of harvest in the holy land, was on the morrow after the feast of the passover, when they presented their first fruits unto the Lord, not only for the whole congregation, but, as it would seem, for every particular family. The form of words to be pronounced upon this occasion by him that offered the first fruits, is expressly recorded in the Jewish law; (Deut. 26: 3, 5. "I profess this day, that I am come into the country which the Lord sware unto our fathers for to give us. A Syrian ready to perish was my father," &c.) and the wise king of Israel enforces the obedience of this religious precept with the assurance of the heavenly benediction; "Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10.) They were forbid to taste themselves the produce of the year, whether bread, parched corn, or green ears, till they had brought the appointed offering to their God, as an acknowledgment of His dominion, and expression of their gratitude. It seems to have been a significant ceremony, intended to revive that law of nature, that the all-bounteous Giver should be honored with our first and best. And truly, the observance of this rule is not only enjoined everywhere in the Mosaic ritual, but may be traced as high as the offering of the first martyr, who brought unto the Lord of the firstlings of his flock; whereas no such thing was observed of the first murderer, to whose offering the Lord had no respect. Besides, when He who crowned the year with His goodness, required a sheaf to be given Him, it might impress upon their minds such momentous truths as these, that we can give nothing to God, but what we first receive from God; that what we present unto God, cannot be profitable unto Him; and that what He requires, is nothing to what He bestows. What is a single sheaf to all the treasures of the harvest? Would he not be a foolish Israelite, who would have regarded his puny sheaf as an equivalent or price that deserved at God's hands the rich productions of the year? Nor is it less absurd for any to imagine, that their most useful actions can deserve the gift of eternal life, that joyful harvest of light that is sown for the righteous, and of gladness that is sown for the upright in heart.

The end of harvest was upon the fiftieth day after it began. This day was solemnized with a religious assembling, and with abstaining from servile work.—The husbandman had seen the fruits of his ground brought to maturity, and testified his gratitude by the sheaf which he offered with holy rites, upon the first day; and now he offers, upon the fiftieth day, two large loaves of fine flour baken with leaven, which are also called *the first fruits unto the Lord*, (Lev. 23: 17,) and were a thankoffering, as well as the sheaf, to that good God who had reserved for them the appointed weeks of the harvest. On the beginning of Pentecost, they offered with the sheaf a lamb without blemish for a burnt-offering; but now their gratitude must rise in proportion to the favors they receive, and not one lamb, but seven lambs, one young bullock, and two rams, must smoke upon God's altar.

We are informed by the historian of the New Testament, that this fiftieth day coincided with the most remarkable event of the descent of the Holy Ghost upon the first founders of Christianity.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.—And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts, 11: 1–4.

By inspecting the history of the Israelites' march from Egypt, it will also be found, that upon this very day the law was given at Mount Sinai. The conjunction of these two grand events on the last day of the Pentecost, seems not without some special intention in the Holy Ghost. Fifty days after the deliverance from Egypt, was the killing letter, or the fiery law given; and fifty days after the resurrection of Christ, our better deliverance, was the quickening Spirit dispensed, to write the law, not on hard tables of stone, but on the fleshly tables of the heart, and to qualify the Apostles to begin a new harvest, far more important than was now happily finished; a harvest, not of corn, but of men, to be reaped by putting the sickle of the word of God into the field of the world.

Such were the sacred rites with which the Jews began and finished their harvest; and, in the language of the New Testament, whatever thing is the beginning, pledge and earnest of more of the same kind, is styled *first fruit. So the first fruits of Achaia*, 1 Cor. 16: 15, denote the earliest converts to the Christian faith in that part of the world; and those benign graces and consolations of the Holy Ghost that are the earnest of the eternal inheritance, are denominated the *first fruits of the Spirit.* Rom. 8: 23. But we shall chiefly observe the application of this epithet to Christ, and to believers.

"Christ," says the inspired Apostle, "is risen from the dead, and become the *first fruits* of them that slept." 1 Cor. 15: 20.

May we not hence affirm, that as the harvest is a natural emblem of the end of the world, and general resurrection, so the Jewish first fruits did represent the resurrection of the Son of God. The bodies of the saints, when deposited in the grave, may be compared to that seed which the husbandman commits to the furrows of the field. One would imagine that the grain once buried beneath the sod, would never more emerge from under it. But constant experience assures us that by the combined influences of vernal showers and sunshine, it will burst the confinement of the farrow, and reward the laborer's toil with copious fruit. So, at the destined hour, the sleeping dust of saints shall "revive as the corn;" the earth shall cast forth her dead, and shall no more cover her slain; and what was sown in dishonor shall be raised in glory. The resurrection of Jesus Christ advances further still, and evidently proves the certainty of our bodies arising from the dust. This joyful event not only proclaims in loudest accents, that the dry bones can live, if it is the pleasure of God to send forth His quickening Spirit, but asserts, in the strongest manner, that "He will revive us, He will raise us up, and we shall live in His sight." Hosea 6: 2. Were the first fruits reaped before the rest of the harvest? So Christ, the first fruits, was first raised from the grave, and afterwards they that are Christ's at His coming.—Were the first fruits a pledge and earnest to the Israelites, that the whole harvest should be reaped in due time? The resurrection of Jesus Christ insures the resurrection of all His people at the appointed season. So runs the joyful declaration in the Prophet, "Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in the dust." Isa. 26: 19.

But as the first fruits are an emblem of Jesus Christ, they no less represent the faithful and the redeemed from among men. "Israel, (says a prophet,) was holiness to the Lord, and the first fruits of his increase." Jer. 2: 3. And an Apostle affirms, that "of his own will we are begotten by the word of truth, that we should be a kind of first fruits of his creatures." James 1: 18. Let us see the resemblance. The first fruits were the inalienable property of the God of Israel, with which it had been sacrilege to intermeddle. Even so, the redeemed are the portion of the Lord; they are not their own, and all who devour them shall offend. The first fruits were given by God to the priests, as a part of their maintneance.

This puts us in mind of that saying of our High Priest, "Thine they were, and thou gavest them me." John 17: 6.—The first fruits were but a small part of the harvest. This may denote the paucity of saints, who, in comparison of the multitude, are like an handful of corn in the earth. But, lastly, as the first fruits did sanctify and bless the whole crop, and in their use were better than the rest, even so the people of God, though few and small, are the excellent of the earth, and a blessing in the midst of the land, however much they may be undervalued by worldly man.

BOSTON.

For The Crisis.

Letter from Br. H. L. Hastings.

PEACE DALE, R. I.

Br. Merriam:—I receive, frequently, letters that I think might interest others, and at least, might do them good. Here is an extract from one from a preacher in Canada, dated Oct. 11th.

"Dear Br. Hastings:—Although a stranger to you personally, yet I hope the reason of my addressing you at this time, will be a sufficient excuse.

Having noticed in one of the pamphlets published by you, that you would send any or all of the tracts there noticed to the poor, without money or without price, I thought I would write to you, and request you to send me some, if you would. But perhaps I had better let you know what are my circumstances.

Last June, before leaving my last field of labor, I disposed of nearly all I had, in order to pay my debts, (contracted by sickness, &c.,) horse and carriage, furniture, books, &c., (and these were not sufficient,) that I might come 'West' unembarrassed. I had thought of going further; perhaps to Ill., but my funds not proving sufficient, I have settled in this place for the present. The country is new—the inhabitants are very poor, &c., yet I must say for the time I have been with them, I am getting along well. They often say, 'these things are quite new to us, yet he reads it out of the Bible, and therefore it must be true. But how different from what we have heard before!'

Now, I do not know what *your* circumstances are, but I would say that if you can send me some tracts and pamphlets, I shall receive them with thankfulness; and any books, old or new, that would enlighten the mind on the study of Prophecy and other kindred subjects, that you could spare, would be received with gratitude. Were it in my power to purchase, I would; but I cannot, not having a dollar in the world; and since the first of Sept. last, I have rceeived but 25 cents. But the poor must have the Gospel preached to them, and I have thought that much of the money that is spent in holding Conferences in the East, among Brn. who are well established in the faith, is lost; whereas, if an able Minister of the New Testament were sent out through Canada West, he could do much good; but he *must come free, he must be a Pauline preacher*. Perhaps I am trespassing on your time; if you can comply with my request, you will oblige your Br. in Christ, waiting for immortality till He comes.

Yours, ——— ———

There—that is a specimen of letters I receive. What shall I do? I have no capital or salary, and have had to borrow money to pay for tracts and books. I sent that Br. $10 worth of tracts. One Br. gave me one dollar towards the bundle. I cannot resist such calls, and they come very often. There are many such places. Just think, that Br. paid in postage on his letter to me *two fifths* of all the money he had received for preaching in *six weeks!* Preachers, how would you like to preach at that rate? And I presume this is no solitary case. Now I shall furnish such Brn. tracts as long as I can get money to print a tract. And if there are any others who may see this letter and who wish for them, just send me word. I have some on hand now. I shall practice economy and self denial—shall do without tea, and coffee, and tobacco, and my wife can wear the old clothes, and get along without the ribbons and gewgaws of fashion, and I shall try thus to scatter the light; and if God does not open a way for me to pay for tracts and books, &c., otherwise, I shall probably have a loud call to go to tent making, or some other honest occupation, by and by. And if any think because the Lord did not come as soon as they expected, and because they are not certain that He will come within a specified time, that they have a right now to hoard up every cent they can grasp, I would say to such, I don't want any of your help in the work, any way. To those who, when they get on the altar *stay there*, and who, when they are consecrated wholly, *stay so*, I would say, Work while the day lasts!—The night cometh wherein no work can be done.

H. L. HASTINGS.

PEACE DALE, R. I.

Tracts.

I want to say a few words with relation to Tracts. I suppose it is pretty well understood that I have been largely engaged in issuing tracts for some time past. Some of them are thought to be worth reading, for several of them have been republished in various papers; some once, some *twice*, and some *three times*, which shows that Editors thought them worth reading any way.

One, "A voice of Warning from the four winds," another "The Three Worlds," have just been republished in the Crisis. Persons say to me sometimes, this or that is a "most excellent tract"—Now then why in the name of common sense don't you make some effort to scatter them? Leave off some of your fine ribbons and new bonnets, your fine coats and costly garments, let alone some of your luxuries—leave your tea and coffee and tobacco; your filthy snuff and cigars; and use your wasting means to advance the truth of God. And it might not do any hurt to spend in God's cause some cash that is *hoarded up*, and so when another proclamation of the Lord's coming is heard, men wont be under the necessity of working so hard to sell their property and get it out of their hands because the Lord is so near. Is the coming of the Lord in reality any more distant than it was last year? Have men got to slumber and sleep again till the trump of God wakes them? May God help us to go to work! The Lord cometh! are we ready?

H. L. HASTINGS,

PEACE DALE, R. I.

From the Christian Messenger, June 28th.

"*The Voice of The Church on the Reign of Christ on earth. By D. T. Taylor.*

A work of over 400 pages, containing the best arrangement and classification of testimony on this subject *ever laid before the public.* If the Church could only hear the echo of her own voice, she would certainly feel herself in danger and in indifference on an important matter.—The writer may surely feel that no apology is due for breaking in upon the eazy slumbers of the Church with this volume. The Voice may be strange; but it is the voice of the Church notwithstanding. It may be stern and rugged—it may seem like the voice of those who mock—but it is truly the voice of the Church. We really wish the light here beaming forth to the world might be blazoned in large capitals in the sky, that all men might see and believe that the popular doctrine of the entire conversion of the world is of modern origin. We would be glad to have this work find its way especially into the hands of *all ministers of the Gospel of Christ*, if not into the hands of every lay member. For then the alarm would be given which would waken the Church from a condition of peace and safety, when sudden destruction is so near.—Those who desire a flood of testimony on this subject, can get it by sending for this work to "H. L. Hastings, Peace Dale, Rhode Island."

Price of the "Voice of the Church," $1,00—postage 18 cts. $9, per dozen.—*Tracts* to sell and to *give* to the POOR and the STINGY.

Address, H. L. HASTINGS.

PEACE DALE, R. I.

PARTICULAR NOTICE.

☞ Br. Merriam:—This is to request you to make known in the Crisis, that our brother Charles L. Page, of Holderness, N. H. intends to remove with his family into one of our Northwestern States, to spend the fall and winter in preaching the Advent of our Lord; and if circumstances permit, to make a permanent location, until the consummation of our hope. We, the undersigned, of Sandwich and Moultonborough, believers in the faith of the coming of our Lord at hand, do recommend our Br. Page to the kind attention and notice of Brn. and others in the West, as an upright, faithful minister and servant of Christ, against whom, from his childhood, no unworthy motives or improper conduct, to our knowledge, have ever been imputed; and we have full reason to believe that in the town of his nativity, where he has lived until now, his integrity is undoubted.

We hope our Brn. in the West will receive him in true Christian fellowship, and that through his preaching many may be brought into the fold of the great Shepherd and Bishop of our souls.

AARON B. HOYT.
JOHN GOVE.
JEREMIAH VITTUM.
THOMAS E. VITTUM.
ELEAZER HODSDON.
AYERS WORTH.
JEFFERSON SANBORN.
JOSEPH COTTON.

Correction.

In my communication, published in the Crisis last week, near its close, some understood me to say, that *at present there were no signs of God's coming.* Nothing could have been farther from my intention. Perhaps it would have been bet-

ter if it had read thus:—"Declaring the fathers have fallen asleep, and at present there are no signs of God's coming;" and in the 14th *line* from the paragraph commencing thus:—"But I cannot, I will not censure a Br. or Sr., &c., it should have read:—"We cannot *see* everything in a moment," instead of "*be* everything in a moment." T. N. PALMER.

For The Crisis.

The cripturai view of Death.

BY R. W.

"Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 8–11.

"For ye are dead, and your life is hid with Christ in God." Col. 3: 3.

We have been taught that there are various kinds of death—as, temporal, spiritual, eternal, &c. The Scriptures present to us *one idea* of death, and that is *loss of life*. It is generally supposed, I believe, that the Apostle in the above texts is describing the moral condition and experience of believers—they are dead to sin, dead to the world, &c., but is this the correct view of what we should learn from these Scriptures? It will be observed that Christ is set forth as our example—"he died unto sin once." But Christ did not cease from sin, because He knew no sin. 2 Cor. 5: 21. "In him is no sin." 1 John 3: 5. "He did no sin, neither was guile found in his mouth." 1 Pet. 2: 22.

"He became obedient unto death, even the death of the cross;" Phil 2: 8, and descended into the lower parts of the earth." Eph. 4: 9. Hence Christ, in that He died unto sin once, suffered the loss of His life—He died for our sins, and was buried according to the Scriptures." 1 Cor. 15: 3, 4. "Likewise reckon ye yourselves to be dead indeed unto sin." How? As Christ died for sin, so we reckon ourselves dead—subject to death "because of sin." Rom. 8: 10. "But in that he liveth, he liveth unto God." "God raised him from the dead." Acts 3: 15. Likewise reckon ye yourselves to be "alive unto God through Jesus Christ our Lord:" "being reconciled to God by the death of His Son; much more being reconciled, we shall be saved by his life." Rom. 5: 10. Because He lives we shall live also. This is the reckoning of faith.

The text, Col. 3: 3, declares the believer is dead, has lost his life, and being dead, his life is hid with Christ in God. Hence, it is perfectly evident that whatever life is lost, that is the life which is hid with Christ. When we lived in sin, we had envyings, strifes, hatred, malice, contentions, wrath, and such like; these are the works of the flesh, the evidences of the life of sin. Of course the true believer is dead to these sinful affections and lusts, because he does not any longer live in them, but we cannot for a moment suppose that this is the life which Christ our Life-giver has in His sacred keeping, to be restored to those who have lost it, at His appearing. We are dead, mortal, because we partake of the mortal nature of our father Adam: and again, "death has passed upon all men; for that all have sinned." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Selected For The Crisis.

A Lesson of Love.

A beautiful child, whose innocent face
Betokened the workings of inward grace,
Sat reading a book, and her matchless eyes
Shone brighter far than the star-lit skies;
And pleasant thoughts in her breast would dwell
As the waves of peace in her soul would swell.

Still on she read, till at last she took
Her beaming eyes from the sacred book;
Saying—"Dear mother, this volume I hold
Contains a gem of more value than gold;
That gem is this, (let us all by it live,)
To be forgiven, we all must forgive.

For see, dear mother, this sacred page,
Unscathed by the ruthless hands of age,
Contains a record of Him who said—
'The righteous never shall want for bread;'
Who said—'Forgive thy offending brother,'
'And bear with the faults of one another.'"

And the light of love shone from her eye,
Like rainbow tints on a summer's sky,
As she placed on her knee that holy Book,
Requesting her mother to come and look
At the mine where this precious gem is found
Where pearls of wisdom are strown around;
Which bids us remember, as long as we live,
"To be forgiven, we all must forgive."

The child drew close to its mother's breast,
And the holy book on her knee did rest;
Saying—Dear mother, if any offend,
We're taught to hold them still as a friend,
And if they repeat it seventy times seven,
We still must forgive, or ne'er see heaven.

And O! may I, in my walk through life,
Be it blessed by peace or embittered by strife,
Be the path that I tread all sunny and gay,
Whether roses or thorns I meet on my way,
May I wear this gem in my inmost heart,
May it form of my body and soul a part;
May I remember, as long as I live,
'To be forgiven, we all must forgive.'"

Fight with Pirates in the China Seas. The Overland (China) Mail publishes a lengthy account of a desperate encounter with pirates near Kulan, by American and English sailors. The pirates had cut off several lorchas and junks from the convoy of the steamer Eaglet, but displayed such a formidable and determined front that Capt Caldwell was unable to rescue them, and applied to Capt Fellows, of Her Majesty's ship Rattler, for assistance. Upon reconnoitering the pirates, they were found to be too strong for them, and Capt Fellows thereupon returned to Hong Kong and invited the co-operation of the United States steamer Powhattan, which was cheerfully contributed. It was determined that the Rattler, with three boats and a hundred officers and men of the American steam frigate, should form the expedition, First Lieutenant Pegram and Lieut Jones of the marines of the Powhattan accompanying it.

Thus arranged the expedition sailed for Kulan, and attacked the piratical fleet, with their prizes, some thirty-six sail in all, who were anchored in a narrow strait. They formed a dense mass, the larger and heavier junks bringing up the rear. The attack was made by the English and Americans with great bravery and effect, although the pirates fought with the fury of despair. The pirate chief was killed and his vessel taken. On board his junk were found one hundred kegs of powder and other warlike stores Lieutenants Pegram and Rolando, with the launches of the Powhattan, swept the decks of two of the largest junks with volleys of musketry, and then boarded them and drove their crews overboard at the point of the bayonet, the pirates fighting desperately. Another junk, which was boarded, was blown up (by the pirates, probably) with a tremendous explosion, and the men and officers blown into the water, three of the men were killed and several frightfully scorched, one of whom subsequently died. The officers miraculously escaped. This junk had on board a larger amount of treasure, and was defended with great bravery, the Americans being encountered hand to hand, as they gained the deck. The officers employed estimate the number of guns taken at 200, large and small, and the pirates at 1000—500 of whom were killed.

Election Riot in Kansas. A correspondent of the Cleveland (Ohio) Leader writing from Lawrence, K. T., gives a thrilling account of a bloody outrage perpetrated by Missouri ruffians on the occasion of the recent election of a delegate to Congress. The election took place on the first of October, the day appointed by the last Legislature, whose acts and authority the Free State disavow. They accordingly stayed away from the polls, and refrained from voting, resolved to maintain peace and good order, yet never to yield.

The Missourians came over in armed bands, and the motley crowd of voters, composed of Missourians, recently arrived Virginians, and drunken Indians, were addressed by pro-slavery speakers. They went and voted, and "with rifles in their hands, knives in their belts, bottles in their pockets, and whiskey in their bellies, they swaggered around the polls, drinking, swearing and shouting in devilish glee and fiendish exultation over their fancied triumph."

As the day advanced, they paraded through the streets, uttering sanguinary threats against the "abolitionists" and "yankees." Mr James Farnum, a citizen of Lawrence, was passing through the streets, and as he passed the hotel one of the Missourians asked him to come in and vote, but he declined, and refused an invitation to drink Being asked his reasons for not voting, he said he did not consider the election legal, at which the crowd burst out into a volley of oaths and imprecations, crying out "Hang him!" "Lynch him!" "Tar and feather him!" &c.

Mr. Farnum attempted to leave, but one of the mob seized hold of him. This man he knocked down, and then fled. The crowd gave chase, but could not overtake him, and one of the desperadoes shot at him with a rifle. The ball pierced his hat, but did not hurt him, but entered a house and killed a child which was playing on the floor

In the meantime another citizen named Thomas Newman, was knocked down and stabbed, and subsequently died. The free State men thereupon armed themselves, and to the number of a hundred, marched down to the hotel, but the Missourians had decamped. They were pursued to the river, however, and one of them shot

Tornado. A tornado passed over Westport Point, yesterday forenoon, at quarter past ten o'clock, doing much damage in that vicinity. We hear that a very large barn, belonging to the widow of the late John Potter, containing 14 tons of hay, a pair of horses, &c., was taken from its foundation and moved about three feet, tearing off in the meantime many of the shingles, ripping up the flooring and otherwise damaging the building A horse which was in the barn at that time, was considerably injured by falling through the floor. In its course it swept down a white oak and several large maple trees. Thence it passed to the barn of Pardon Cornell, totally destroying the same, and scattering the hay in every direction. The tornado passed in an easterly direction, extending over a space of about 60 feet in width, and was accompanied by a powerful rain. A high wind prevailed here during the early part of the day, but we hear of no damage with the exception of a chimney blown down, from a house, corner of Water and Griffin streets,—[New Bedford Mercury, 29th.

THE FIGHT WITH THE CHINESE PIRATES.—We find the following additional particulars of the escape of Lieut. Rolando and his men, of the Powhattan, on the blowing up of the piratical junk which they boarded, in the recent engagement in the China Seas, an account of which we published last week:—

"With much difficulty those of the Powhattan's launches' crew remaining on board succeeded in rescuing nine of their comrades and the Rattler's gig's crew; Captain Fellowes being hauled on board with his head bleeding from contusions by the falling spars. Lieut. Rolando was blown to some height into the air, and narrowly escaped death afterward while swimming to his boat, by the descent of a crowd of spars from the falling stern of the burning, blown up junk. Nine of the Powhattan's crew were taken out of the water, variously wounded. Two were gone altogether, and one of the wounded died next day on board the Eaglet Mr. Wilson, assistant surgeon, lost his sword and box of surgical instruments by the capsizing of the gig. Capt. Fellowes, also, lost his sword and hat."

Earthquake at Honduras—The Yellow Fever. New York, Oct. 27. A correspondent of the Tribune, at Truxillo, Honduras, states that several severe shocks of an earthquake were felt at that place, commencing on the 25th of September. There were twenty-seven distinct shocks within forty hours; every brick and adobe building in the town was more or less injured.

A New State! A new star is likely soon to be added to the American constellation. The Legislature of Michigan has passed an act providing for the formation of the new State or Territory of Superior. Michigan gives part and Wisconsin another part to form the new Commonwealth, which is the seat of the great mineral wealth of the nation.—[Evening Traveller.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE AFRICA.

The steamship Africa, from Liverpool 13th inst., arrived at Halifax on the 24th.

The steamship Hermann left Southampton on Wednesday, the 10th inst.

The War. Little has occurred at the seat of war beyond that the allies are threatening Perekop, but their advance is checked for a time.

French troops are concentrating on the Danube.

Odessa was expected to be immediately bombarded by the allied fleet before the walls.

The garrison at Kars still holds out.

General Simpson in his last despatch, dated Sebastopol, Sept. 29, says that 9500 men were employed daily in making roads from Balaclava to the camp. Fatigue parties in the town were engaged in getting timber and other materials from the ruins of buildings in order to get shelter for the troops ere bad weather sets in.

The Russian fire from the batteries on the north side caused Gen Simpson some little annoyance, but has not prevented the work being carried on.

By an explosion of a kind of infernal machine, numbers of which have been dug up in various parts of the town and batteries, an officer and nineteen men were wounded.

Gen. Simpson reports a trifling engagement, in which the 10th Hussars and a troop of Chasseurs beat back a detachment of Cossacks near Kertch

A letter from Vienna states that several bankers there give credence to the rumor that Russia is contracting a loan in North America, and that the negotiations are likely concluded.

Marseilles advices of the 10th state that the minister of war was still using every exertion to reinforce the army in the Crimea.

A letter from Sebastopol in the Frankfort Gazette states that the sunken Russian ships can be raised without difficulty, as the Russians closed them in every part but one, and having attached hose to the hulls so that water could be pumped out when required. Letters recommend that divers should be employed to seek for the hose to draw off the water and enable the ships to rise

Generals Pelissier and Simpson, according to the Daily News, have had a meeting with a view to prevent what they consider indiscreet revelations by newspaper correspondence, military and civil.

Gen. Marmora declares in an order of the day that he will severely punish the authors of any letters which may be found by informing the Russians of the movements of the allies to have injured the position of the latter.

Latest. The advance of the allies upon Perekop. A despatch from Prince Gortschakoff, dated 9th, received at St. Petersburg, states that the enemy had advanced from Eupatoria, threatening Perekop; but had retired on meeting the advanced post of the Russian's left flank. Sixteen battalions of the Russians were put into disorder.

Retirement of the Russians. According to the Frankfort Post Zeitung, the body of the Russian army has been withdrawn from the plateau on the north side of Sebastopol towards the heights of the Belbec; only a few thousand men now garrison the northern forts. In the neighborhoor of Nicholaieff some 45,000 men are concentrated, 28,000 of whom belong to the newly raised military.

Her Majesty's ships Rodney, Albion, London, Leander and Wasp have received orders to proceed under the command of Admiral Stopford, to the coast of Italy They will begin their mission, it is said, in the Bay of Naples.

A letter from Sebastopol, in the Marseilles Journal, says one of the orders which has been executed by the troops with the greatest pleasure is that of filling up the trenches. It is stated the troops regard their prospects so favorably, that a great number of the soldiers of the class of 1847, who may now quit the service, do not wish to do so.

The allied fleet, which, according to the last news, had sailed on a secret expedition from Sebastopol, anchored off Odessa on the 8th of October. Prince Gortschakoff reports eight ships of the line, twenty-seven steamers, and other vessels No news of the bombardment had been received up to the latest dates, but it was expected immediately. Odessa, since the destruction of the corn ports in the sea of Azoff, has formed the chief if not the sole means of support of the Russian army in the Crimea. The emperor of Russia and suite arrived at Odessa on the 22d, but left again the next day for Nicholaieff to attend a council of war.

The Invalide Russe gives a detailed account of the Russian garrison up to the 8th of September: killed 2684; wounded 6058; contusions 1205; missing 1754, total 11,701.

The same journal states that the Russians lost 1500 men Aug. 10, and 1000 per day up to Sept 5. Thus it would appear that the losses of the garrison for the last three weeks of the siege amounted to 32,200 men, irrespective of disease.

The Danube. According to the Journal de Constantinople, the commander of the Turkish army on the Danube has received instructions to provide rations for 40 or 50,000 French troops who are to arrive at Silistria about the end of October.

A telegraphic despatch from Constantinople states that the Anglo-Turkish contingent has received orders to proceed to Schumla.

In a circular addressed by the Austrian government to its representatives, it is intimated that though Prussia is at liberty to act as mediator between the belligerent powers, the present is not a favorable time for such mediation; that in fact the Western Powers must follow up the advantage gained, and not make peace with Russia when the Russians have been expelled from the Crimea. The manifesto asserts most perfect understanding existed between Austria and France.

War in Asia. Gen. Monrarufen has forwarded to St. Petersburg a report of a successful cavalry engagement, in which the Cossacks, militia and dragoons, commanded by Lieut Gen Korslerski defeated a detachment of 1800 Turkish cavalry, and 1000 Beshi Bazouks; the Turks had about 400 killed. Ali Pasha, the commander who took part in most of the last wars of Turkey was made prisoner; the Turks lost all their guns.

The garrison of Kars still holds out, though reduced to great extremes; part of Omar Pasha's force was advancing from Batoun, to attempt to raise the blockade; the army of Kars now numbers 10,000 men.

The Baltic. The Russians are repairing Sweaborg with the greatest activity, enlarging the barracks and building batteries upon the islands, &c., availed of during the recent bombardment of the allies.

Further accounts, though meagre, of the bombardment of Riga state that the batteries at the north mouth of the Dwina, suffered little, but the battery at Ballen suffered considerably on the 25th Sept. Three frigates anchored at the mouth of the river Sulis, and a boat's crew set fire to ten vessels.

Rear Admiral Penaud, describing the expedition to the Gulf of Bothnia by a French corvette and two English steamers, states that eleven Russian vessels anchored off Burau, a small town on the Finnish coast, were captured, and eight other vessels, making a total tonnage captured of 2500.

FRESHETS, &C., IN ITALY. The accounts received at Rome from the marshes concerning the accidents caused in the country by the inundations and storms, were truly distressing.—Rivers and torrents have overflowed, and many bridges been destroyed. The Metauro, Fesino, Vallato, and Foglio have desolated the surrounding country, destroyed the crops, and swept away houses. The weather on the other hand, was frightfully bad for two days, and in some places showers of hail destroyed the grape crops, the last hope of the farmers.

Denmark. It is announced in one of the London papers that the Danish government has invited all the maritime powers, including the United States, to meet in congress at Copenhagen, to settle the question of the sound dues. Denmark, it is said, proposes the capitalization and redemption of the dues.

Russia. The visit of the Emperor to Odessa is thus chronicled in a letter published in the Ost Deutsche Post of the 29th ultimo: The unexpected arrival, on the morning of the 25th, of the Emperor, accompanied by the Grand Dukes Michael and Nicholas, caused much astonishment to the public. All that is known is that the object of the journey of the Emperor is to secure the preservation of Nicolaieff, the centre of the maritime establishments of Russia in the Black Sea. That town, which twenty-five years ago, was an insignificant place, now has 4,988 houses, and 38,067 inhabitants. Its arsenal contains an enormous quantity of warlike stores, which have been accumulating there for the last ten years. Immediately after the arrival of the Emperor at Nicolaieff, M Volokoff, the engineer at Odessa, was sent for by telegraph, and charged with the construction of five redoubts, which will surround the town, and on which 360 pieces of artillery will be mounted. There are also to be built, under the inspection of the Grand Duke Constantine, who has ordered a great number of workmen from Cronstadt for that purpose, 500 gun-boats, each of them to be mounted with two or four guns of very large range. These guns have already arrived at Nicolaieff from the arsenal at Kiew. The armament of the Vitjus and Tiger, frigates, recently built, has been completed, and the Emperor has expressed his satisfaction at them. The Grand Duke Constantine left on the 27th for Sebastopol. He will, it is said, be accompanied on his return by General Gortschakoff, in order to decide with the Emperor on the plan of campaign. It is reported that the Russian general intends to abandon the north side of Sebastopol, and to take up a strong position between Balaklava and Eupatoria, in order to defend the Crimea.

The following is from a letter, dated Stockholm the 1st inst:

"I am induced again to trouble you with a few lines on Scandinavian policy, as it appears to me that the immense results attained by the fall of Sebastopol in the South point out the absolute necessity of striking some similar blow in the North, if the object of the present war is really and bonafide to secure the independence of Europe. The destruction of the Russian fleet in the Black Sea, and the fall of a fortress so long deemed impregnable, have annihilated in one day the fruits of 70 years' incessant toil, unheard-of sacrifices, and it must be evident to every thinking mind that Muscovite ambition, checked in one direction, will seek some other opening, and where can one so easily be found as in the Baltic, where Russia still possesses a powerful fleet and strongholds fully equal to that which has cost the allies a price almost unparalleled in history? None but the blind partisans of la paix a tout prix will deny that, foiled in the East and in the South, all the energies of that still formidable nation will be turned to that point to which I have so often called the attention of your readers, namely, to the establishment of new Sebastopol on the Atlantic, within an easy sail of the British coast.

Every improvement of modern science is being applied to the Russian navy, under the unceasing superintendence of the Grand Duke Constantine, who long since proposed and is now actually fitting up the larger ships with screw propellers We know that Cronstadt cannot be taken by land, and after seeing what the allied fleets have been able to achieve in two campaigns, we are inclined to believe it would be equally difficult to carry it by sea. Two-thirds of the Baltic shores are under Russian dominion, besides the Aland Archipelago, which extends to within three geographical miles of the Swedish coast, about three days' march from Stockholm, which is quite open on the land side. Near the coast of Norway the Russians have long coveted the bay of Verangen, which never freezes, and which, besides its valuable fisheries, has the inestimable advantage of being within 150 miles of Scotland."

The Magazine under the Redan. The following is an extract of a letter from Sebastopol, professing to show how the Redan escaped being blown up by the Russians, like the other forts: "A sapper, who was exploring the batteries of the Redan just as the Russians were evacuating the town, discovered a rather large cable which he cut in two by a blow of an axe, and then called the attention of the officers to it. On further examination it was found to be a thick metallic wire covered with a coating of gutta percha. This wire led to a very large powder magazine dug under the Redan, and the discovery of which made the boldest tremble, when they thought of the frightful explosion from which they had escaped. The wire came from across the town as far as the sea, which crossed to the other shore, from whence the electric spark was to be despatched to set fire to that volcano. It was discovered just at the nick of time, as the last soldiers had not yet evacuated the town when the forts blew up one after the other, filling up the trenches with the ruins The Careening Port, the Flagstaff Battery, the Central Bastion, the forts of the bay, the arsenals, and all the principal edifices crumbled to the ground beneath the combined action of shells, fire, and mines. The Redan and the Malakoff alone remain standing, the former saved by the sapper, as just mentioned, and the latter saved by a shell, which, directed by Providence, had cut the electric wire in two."

Miscellaneous. A letter from Abo says that the bombardment of Sweaborg was heard at Kirdasch, in the government of Vasa, which is 187 English miles distant from the fortress.

The Austrians are, it appears, quitting the frontiers of Wallachia, to take up their winter quarters in the towns in the interior. A letter in the Presse d'Orient states that they have recently received large supplies of munitions of war.

An extraordinary plague of flies has prevailed in Nottinghamshire and other parts of the midland counties for the last few days. The insects are supposed to come from the turnip fields, which at present smell very offensively.

It appears that the bridge between the Nicholas' and Michael's batteries was not constructed on pontoons, but was simply composed of beams and spars lashed together and planked over. It was 3,000 feet long, and 22 feet wide, and was finished only on the 27th of August.

A Russian Colonel of Artillery, named Konstantinoff, has invented a new kind of Congreve rocket, at Revel, and the trial of its effects had proved satisfactory. It flies five-sevenths of a German mile, that is, of five English miles. A great quantity has been distributed there for use against the allies. Revel is still being fortified.

The Opinione of Turin says: "The Austrian government has seized on the property possessed in Lombardy by the religious corporations suppressed in Piedmont. Austria bases her conduct on what the Sardinian government did when Joseph II. abolished the convents and monasteries, without bearing in mind that at that period a *bona fide* abolition was effected, which is not the case at present. The Sardinian cabinet is discussing the question with Austria on legal grounds."

Public Feeling in St. Petersburg. The St. Petersburg correspondent of the Presse, writing on the 29th ult., says: "Since the whole of the Court quitted our capital, and the principal ministers accompanied the Emperor to Moscow, there has been received here no news respecting events in the Crimea. Complete uncertainty and melancholy sadness prevail; and it is at St. Petersburg especially that the boyards most manifest their discontent. Reviews and parades cherished their warlike ardor. These have ceased, and the absence of the high functionaries, civil and military, who have followed the Emperor, leaves the nobles at leasure to consider the difficulty in which Russia has been placed by the war in the East. Hence their discouragement, which manifests itself openly in their words. Moreover, adding to their discontent, certain pamphlets pass more easily from hand to hand, and cherish these melancholy feelings. The discontent, it is impossible to deny, has reached the lowest classes of the population, and the peasants are now seeking to escape the conscription. This is not all. A practice which has been rare in the Russian army is extending itself on a large scale. I mean the desertion of soldiers, which has become so marked that the government has considered it necessary to adopt measures and apply penalties which are quite unusual against those who desert their colors."

The French Journal des Debats seems to regard the account of the movements of the allies in the field as indicative of some progress. The Russians are now menaced on both wings and the centre. It says:

"The Corps d'Armee of Eupatoria constitutes the extreme left of the general system of operations of the allies. This corps menaces the right of the Russians and the centre of their communications with Southern Russia. The Russian army maintains for the present its right at the northern forts of Sebastopol; its centre in the fortifications of the Mackenzie heights, opposite the lower course of the Tchernaya; and its left on the heights above Tchorgoum, which are occupied by the Piedmontese. The Russian left appears at present greatly menaced by the movements of the right wing of the allies in the mountains of Baidar.

Prince Gortschakoff's despatches allude to some combat which had enabled the allies to come down from the mountains and force themselves a passage. It appears distinctly from the Russian despatches that the allies, after extending their operations from the mountains of the Baidar to the valley of the Upper Beldec, had left the Upper Beldec. This last circumstance denotes a marked progress of the allies on the left wing of the Russians to surround them."

India. The Santhal Insurrection. The Bombay Times of March 28th, says that the Santhal insurgents continue to devastate the country, but are now being hemmed in on all sides by English troops, and must speedily yield. The mountain territory near Rajmahal, usually their home, lies nearly parallel to the Ganges, and covers an area of about 2,000 square miles, the peaks rising to an elevation of from 2,000 to 4,000 feet. The Times says that "the people have generally been quiet, industrious and well-behaved, the present being the first time, during the seventy years we have had to deal with them, that they have occasioned us the slightest annoyance." The insurrectionists are scattered in small bands, committing the most atrocious outrages; though whenever they have come in conflict with the regular troops they have been beaten. It has been proposed to remove the whole tribe from their mountains to the fertile plains of Pegu, and set them at work on those neglected fields.

A religious war appears to be raging in Oude between the Mahommedans and Hindoos. Profound tranquility seems to reign throughout the British Burmah

ONE DAY LATER FROM EUROPE.

The Ariel, belonging to the new Vanderbilt line of steamships, arrived at New York on Saturday evening, placing us in the possession of news from all parts of Europe, one day later than that received by the Africa.

Consols had improved a shade in London. Austrian finances are reported as in a most precarious condition.

The Paris correspondent of the London Times, writing on October 12, at 6 o'clock in the evening, sends the following by express to London:

News of the doings of the expedition which arrived before Odessa on the 8th, is anxiously expected. 10,000 French soldiers are on board the squadron, and the general belief is that Kinburn and Oczakoff are to be the points attacked.

A report of a popular outbreak in Sicily was prevalent.

Rome was dreadfully afflicted with cholera. At Madrid, also, there were about 60 cases a day, and the civil governor of the capital had died from it.

Russian agents were busily at work in Italy and Switzerland.

Nothing later from the Crimea.

The English gun-boats had left the Baltic, and were under convoy home.

It is said that the Danish Sound Dues question will certainly be settled in an amicable manner.

The attempt to lay the submarine telegraph between the coast of Italy and Algiers had proved a failure, the cable having ruptured in paying out.

A terrific boiler explosion had occurred at the Walker Iron Works, at Newcastle-upon-Tyne, (Eng.), which killed five men and two boys, and inflicted injury on several others.

Appointments.

ROTRACTED MEETING.

The Lord willing, I will be at Lanesville, Nov. 8, in the evening, and continue over the Sabbath. The design of this meeting is to give an opportunity for the Children to meet together to pray and exhort one another, and try, by the Lord's help, to build one another up in the most Holy Faith, and get fully ready for the coming of the Just One.

Brethren, pray earnestly that this may be a meeting that shall tell in the Judgment as one of Divine appointment.

GEORGE L. TEEPLE.

Bethel, Ct., Oct. 1855.

Bro Bennett appoints to preach, by leave of providence, three discourses at sister Tyler's house, on the corner, in Vernon, Vt., on Sunday, Nov 4, to commence at ten o'clock A M, at one o'clock P M, and six in the evening.

We hope there will be a punctual attendance by all the friends of the cause of Jesus Christ, our Lord and Master, Amen.

Providence permitting, I will meet the Brethren in
Springfield, Thursday eve, Nov 8.
Westfield Farms, Friday eve, Nov 9.
South Hawley, Saturday eve, Nov 10; and on the Sabbath either at South or West Hawley as the Brethren may appoint.
Charlemont, Monday, Nov 12
Bro Joseph Pulsifer's, Shelburne Falls, Wednesday Nov 14.
Greenfield, Thursday, Nov 15.
Vernon, Vt, Friday, Nov 16.
West Brattleboro', Vt, Saturday, Nov 17, and on the Sabbath where Bro Kendall shall appoint.
Whitakerville, Monday, Nov 19.
Jamaica, Tuesday, Nov 20, where Bro Young may appoint, and stop a few days, if thought best.
Evenining meetings will commence at 6 o'clock. H. PRATT.

If the Lord will, I will preach at;
Portsmouth, N. H., Sabbath, Nov 4.
Boston, Sabbath, Nov 11.
J. HEMENWAY.

I purpose to preach at
Plymouth Hollow, Sunday, Nov 4.
East Bristol, Sunday, Nov 11.
S. B. MUNN.

Br. W. Sheldon will preach at North Adams, Mass., on Sunday, Nov. 4.

MEETING IN BAY STATE HALL, LAWRENCE.

The inhabitants of Lawrence and vicinity are respectfully invited to attend a meeting in Bay State Hall, corner of Jackson and Essex sts, to commence on Thursday, Nov. 8, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is for the preaching and investigation of Bible truth. Come and hear. The Apostolic position will be taken as the basis of Church building and discipline.

H. MOULTON.

Providence permitting, we will hold meetings as follows:
Winsted, Ct., Nov. 6th and 7th.
Pleasant Valley, Nov. 8.
Newfield, Nov. 9th and over the Sabbath.
Plymouth Hollow, Nov. 12.
Waterbury, Nov. 13.
Cheshire, Nov. 14.
Bristol, Nov. 15.
New Hartford, Nov. 16
East Otis, Sabbath Nov. 18.
North Canton, Nov. 20.
Collinsville, Nov. 21.
Meeting during the week evenings commence at 6 1-2 o'clock.
M. GRANT.
S. G. MATHEWSON.

If the Lord will, I propose to meet with the Church in
Litchfield Station, Nov. 2.
Newfield, Sunday Nov. 4.
New Hartford, Eve. Nov. 6.
Collinsville, Eve. Nov. 8.
Canton, Eve. Nov. 9.
Springfield. Sunday Nov. 11.
A. M. HIGGINS.

CONFERENCE IN MAINE.

After mutual consultation in regard to the propriety and utility of a mutual Conference of the Advent Brn. in the central part of Maine, (and from all parts, if they can come,) it is unanimously decided by us to appoint such a meeting to be holden in the Road Meeting House, Richmond, Me., to commence Friday, Nov. 2d, at 10 o'clock A. M., and continue over the Sabbath.

Our object in appointing this meeting, is, to call together that class of brethren who are, or who mean to be engaged unitedly for the advancement of the Gospel of the Kingdom of God, and in co-operating to spread as far as possible, by judicious and Scriptural labors, the news of the immediate coming of our Lord, in glory and in Judgment, that we may by our meeting and conferring one with another, and by the blessing of God, become more active in our labors, harmonious in our teaching, wise in our understandings, childlike in malice, and devoted in our lives, which will make us more effectual in leading our perishing fellow men to Christ while time continues. All who are ready to unite with us in the spirit of Christ, in harmonious worship and united effort for the above object, are earnestly invited to attend this Conference, praying that the wisdom of God may direct us, and His blessing be upon us.

Our Brn. in R., though few, will do all they can to entertain those from abroad, and we have no fears but all will be well provided for.

I. C. WELLCOME.
NICHOLAS SMITH.
T. J. DUDLEY
S. K. PARTRIDGE.
R. R. YORK.
JESSE PARTRIDGE.
THOMAS SMITH.

I. C. WELLCOME, in behalf of the Brn.
Oct 13, 1855.

CONFERENCE AT WARE, MASS.

Providence permitting, there will be a Conference in Ware, Mass., commencing Thursday Evening, Nov. 1, and continuing over the Sabbath We invite saints and sinners to come and hear. "Prove all things, hold fast that which is good." Elder J. Cummings and others will be present to preach the word.

For the Brethren,
D. E. MOULTON.

The Lord willing, I will preach at
Pomfret, Sunday, Nov 4.
Royalton, Monday evening, Nov 5, where bro. Lyman may appoint.
West Topsham, Tuesday eve., Nov 6, and continue over the Sabbath.
Taftsville, Friday evening, Nov 16.
Dinsmore Hill, Sunday, Nov 18.
Pomfret, Sunday, Nov 25.
J. WESTON

If the Lord will, I will preach at
West Falmouth, Nov. 11.
R. R. YORK.

Notices.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre paid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.
tf W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2.75; per hundred, $22. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Sr. Wood:—My clerk has gone to the west; but I suppose he received the letter, as I find credited on our account $1 to O. L. Wood.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. R. Matthias' P. O. address is Pompton, N. J. Reformer will please copy.

Cash Receipts.

D F Cooper $1, E Sprague $1, H C Couch, $1, Sally Trumball $1, W Gunell $1, A Davis 50 cts., A Corlile 50 cts., E G Hayden 50 cts., T N Palmer 50 cts., Parley Bush $1.

An Evening Prayer.

I come to Thee to-night,
In my lone closet where no eye can see,
And dare to crave an interview with Thee,
Father of love and light.

Softly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze,
Steal through the slumbering vine.

Thou gav'st the calm repose,
That rests on all—the bird, the air, the flower,
The human spirit in its weary hour—
Now at the bright day's close.

'Tis nature's time for prayer;
The silent praises of the glorious sky,
And earth's orisons so profound and high,
To heaven their breathings bear.

With them my soul would bend,
In humble reverence at thy holy throne,
Trusting the merits of Thy Son alone,
Thy sceptre to extend.

If I this day have striven
With Thy blest Spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice I could scarcely brook,
Wash me from this dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the "cup of water" e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father, my soul would be
Pure as the drops of eve's unsullied dew;
And as the stars whose nightly course is true,
So would I be to Thee.

Not for myself alone
Would I these blessings of Thy love implore,
But for each penitent the wide world o'er,
Whom thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watched to soothe affliction's griefs and tears
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope, or health,
Be Thou their solace, and their joy and wealth,
As they have long been mine.

And One, O Father! guide
The youthful traveler in the dangerous hour,
Save him from evil and temptation's power,
And keep him near Thy side.

Watch o'er his couch to-night,
And draw him sweetly by the cords of love
To blest communion with Thee, far above
Earth's withering cares and blight.

And now, O, Father! take
The heart I cast with humble faith on Thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

Epigram of Prayer.

The Monitor, published March 1712-13, by Mr. Tate, (Poet Laureate,) Mr. Smith, and others, contains the following :—

Prayer highest soars when she most prostrate lies,
And when she supplicates, she storms the skies.
Thus to gain heaven may seem an easy task,
For what can be more easy than to ask?
Yet oft we do by sad experience find,
That, clogged with earth, some prayers are left behind,
And some like chaff, blown off by every wind.
To kneel is easy, to pronounce not hard,
Then why are some petitioners debarred?
Hear what an ancient oracle declared;

"Some *sing* their prayers, and some their prayers *say*,
He's an Elias, who his prayers can pray."

Reader, remember, when you next repair
To church or closet, this memoir of paryer.

The Day of Judgment.

By B. P. Hildreth.

(Concluded.)

Paul, speaking of Christ the first fruits, and of those that are His at His coming, says, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory; O death, where is thy sting?" 1st Cor. 15: 23, 54, 55.

Says Isaiah, "He will destroy the face of the covering cast over all people, and the vail that is spread over all nations; and he will swallow up death in victory." Isa. 25: 7, 8.

Hosea says, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13: 14. When one king conquers another, is he not put under his feet? When the king of Babylon took the king of Judah, and slew his princes and his sons before his eyes, put out the eyes of the king of Judah, carried him to Babylon and immured him in prison till the day of his death, was he not effectually put under his feet before the day of his death?

Yes, but the assertion in that connection that the last enemy that shall be destroyed is death, seems to convey the idea that he must be destroyed, in order to be put under his feet.

I think it is no more than saying, "Death, the last enemy shall finally be destroyed," without any reference to the time when it would be accomplished; and it is evident that Death is disarmed of all his power over God's heritage, at the first resurrection, but not destroyed; for he still seems to hold empire over "the rest of the dead (who) lived not again, till the thousand years were finished;" for his destruction is at the end of that period, and more than this, David says of the wicked, "Death shall feed upon them;" Ps. 49: 14; and it is said of a proud man that he is as death, and cannot be satisfied.

"Forasmuch then, as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death he might destroy him that had the power of death; that is, the Devil, and deliver them who through fear of death, were all their lifetime subject to bondage" Heb. 2: 14, 15.

"But if there be no resurrection of the dead, then is Christ not raised; and if Christ be not raised, your faith is vain." "But (says Paul,) now is Christ risen from the dead, and become the first fruits, of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward, they that are Christ's at his coming." Now if the saints are raised and judged at the appearing and Kingdom of Christ, and this is the first resurrection, and at the end of six thousand years from the Creation, it follows that there must be a thousand years distinctly marked, in which the saints will enjoy that salvation or rest which remains to the people of God. It avails nothing to say that Eternal Life will be that Sabbath; for that does not meet the difficulty. A Sabbath is measured, and is a specified period of duration, which cannot be said of eternity; and if God rested the seventh day, and made it a type of the rest of His people, as Paul expressly says, (Heb. 4: 1–9,) it follows that the thousand years of Rev. 20th is that day.

Paul tells us there is such a day, Peter tells us its length, and John sees it in vision, and marks it by the two resurrections; and sees the souls of those who were unmarked by the beast, on thrones, living and reigning; where? With Christ. How long? A thousand years. He affirms that this is the first resurrection.—He then speaks of the blessedness of those who have part in the first resurrection, on whom the second death hath no power; "they shall be priests of God and of Christ and shall reign with Him a thousand years." Who are they who lived not again, till the thousand years were finished? The rest of the dead.—This marks the day (viz.) the loosing of Satan. However men may discard these views, I believe they are in accordance with the whole Bible; at least I find no part of the Scriptures to clash with them. Satan goes out to deceive the nations, which can be no other than "the rest of the dead, who compassed the camp of the saints about, and the beloved City."—Here is the final Judgment; and Satan is cast into the lake of fire, "where the beast and false prophets are." Death and Hell share the same fate, and, all who are not found written in the Book of life; which closes the inexpressibly awful scenes of the Day of Judgment. But the Dragon is said to have ten uncrowned horns; which he could not have in the time of Constantine; for horns represent kings, or kingdoms; and the empire was not broken, till about one hundred and fifty years after Constantine; so that the Dragon could not have relinquished his power till his horns had begun to grow; and while they are in an incipient state, he gives to the beast "his power, and his seat, and great authority." Rev. 13: 2. It was easy for the Dragon to cease persecuting the saints, and pretend piety, while he had so great an object to accomplish as the corruptions] and apostasy of the Church; and I see no place where the Dragon could be said to be bound a thousand years, unless it was when the papal Beast took the helm; and even thus it was voluntary on the part of the Dragon; and the sufferings of the Church during papal rule, do not appear like living and reigning with Christ.

I once felt unsettled in mind about this thousand years, and strove and labored year after year to bring a consistent view of the judgments together according to the first view of the parable of the sheep and goats, but I could not; I must let John tell his story, and even if alone, I was constrained to believe it; I could not make it a mystical resurrection, for if I did, who were "the rest of the dead?" and this expression fully convinced me that those who lived and reigned with Christ, had also been dead. I believe there is not a chapter in the whole book of Revelation so free from symbols as the 20th; and I must call it plain, literal language; nothing figurative after the 3d v. till the 7th; and the Judgment (vs. 11th and 12th,) is in accordance with all other texts on that subject. With this view all the Bible is in harmony; but the view taken of a spiritual reign, or that all are to be converted, is in direct antagonism with the parables of the tares and of the net; also with the prevalence of the little horn of Dan. 7th ch. against the saints, until the Ancient of Days came. It is also in direct contrariety to the tribulation and persecution of all that will live godly in Christ Jesus; also of the perilous times that shall come in the last days, when evil men and seducers shall wax worse and worse, deceiving, and being deceived. I therefore look beyond the first resurrection for all to know the Lord, from the least to the greatest, when the kingdom of God will be established in the new earth; and then I look for *the* "*many* of them that sleep in the dust of the earth to awake to everlasting life." It cannot but derogate from the honor of God and the book of inspired prophecy, to make the Son of God symbolize anything so much below Him as earth is below heaven; or the stupendous events of that day to compare with the things of a world that is under the malediction of heaven, which is now the case with the world; and "the whole creation groaneth and travaileth in pain, * * waiting for the adoption, viz. the redemption of our body." This cannot be shuffled off by a pretence of disregard, or indifference about the body, for inspiration declares it.

The question is often asked, why the Evangelists and Apostles speak so strongly, "The Kingdom is at hand!" "The Judge standeth at the door!" "Behold I come quickly?" &c. To this it may be answered, that if each day of creation represented one thousand years; (as appears clear by what has been written above,) then it will be seen that Christ's first Advent was in the morning of the World's Friday; and every one knows that when we reach Friday forenoon, the Sabbath will come quickly; it is at hand, or at the door; in proportioning the week, more than four-sixths of it, were passed away; and if we are now in the last part of the afternoon of Saturday, and at eve the Sabbath will commence by the sounding of the trumpet, according to the Hebrew custom, how much reason have we to heed Peter,'s admonition, "Be diligent that ye may be found of Him in peace, without spot, and blameless." The whole history of the Church, from Constantine to the present day, appears like one continued exposition of the 24th ch. of Matt. "Take heed, (said the Savior,) that no man deceive you; For many shall come in my name, saying, I am Christ, and shall deceive many." How fully has this been verified by blasphemious Popes, who have so long sit in the Temple (Church) of God claiming divine honors: shewing himself that he is God, Christ, or His vicar, on earth; our Lord God the Pope. "He opened his mouth in blasphemy against God to blaspheme His name and His tabernacle, and them that dwell in Heaven." The sufferings of the Church during the period of the great tribulation, have been an exact transcript of the words of Christ; "They shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all men for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound the love of many shall wax cold." And the recapitulation of the same things, from and after v. 15, together with the darkening of the sun and moon and falling of the stars, in all of which, there is a remarkable coincidence between the occurence of those events and the prophecy itself, the latter being the last signs before the sign of the Son of man. "Then cometh the end; when He shall have delivered up the Kingdom to God, or presented the subjects of His future Kingdom, purified and made white in His blood, to God, even the Father." He here resigns the commission which He received when He rose from the dead, when "All power was given unto (Him) in heaven, and in earth." Matt. 28: 18. Then the Lord will give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His Kingdom, there shall be no end." Luke 1: 32, 33. "And there was given Him dominion, and glory, and a Kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed." Dan. 7; 14. Sinner, should you reject the Gospel, and continue in sin till the Lord comes, should you fall in the battle of that great day, it will, though beset with horrors, be but the first death; you must come forth, at the end of that day, not to the resurrection of life, but to that of damnation." John 5: 29. And there the great white throne of Judgment, the second death, the lake of fire, await you and all who are not found written in the Book of life. Fly, O fly to the Lord Jesus Christ for refuge and safety against the perils of that dreadful day.

Children, "watch unto prayer;" watch for the Lord; watch against sin; for the Master says, "what I say unto you, I say unto all, watch."

For The Crisis.

Letter from Br. J. D. Merriam.

Templeton, Oct. 22, 1855.

Dear Br. Merriam :—I deeply sympathize with you in the trials you endure, incident to the position you occupy, in endeavoring to give meat to the household in these times of peril.

There are many reasons why you should have the special guidance of our Heavenly Father in making the Crisis just what it ought to be. No doubt it visits many a lonely pilgrim, who, without its weekly ministrations, would be shut out from those of like precious faith.

There is nothing in this world so cheering to the poor, despised, hated and afflicted child of God as the *blessed hope* of the glorious appearing of the great God and our Savior Jesus Christ. He expects to meet with trial, disappointment and affliction, while he remains in this present world, for Christ has called him, not only to *believe*, but also to *suffer* for His sake.

How sweet the promise, that "if we suffer with Him, we shall also reign with Him." This is truly the suffering time of the saints, and he who expects to reach the blisful regions of everlasting life without suffering, has altogether mistaken the way. Says the Lord by the Prophet, "I have called you in the furnace of affliction." Some have to drink the cup of sorrow in one way, and some in another. John had a vision of the redeemed ones, clothed in white raiment, and he inquired, "what are these, and whence come they? He is told by the Angel, "These are they that have come out of great *tribulation*, that have washed their robes, and made them white in the blood of the Lamb." Paul, when traveling to confirm the souls of the disciples, exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Peter tells us to count it all joy, when we fall into divers temptations, "knowing that the trial of your faith worketh patience. But let patience have its perfect work. that ye may be perfect and entire, wanting nothing." O how ungrateful are we when we find ourselves surrounded by temptations and severe trials, to murmur and complain of the way. How much rather should we rejoice to find that God is dealing with us as with sons; that we are in the way our fathers trod before us; that we are companions of Jesus in His temptations and sorrows. He was a man of sorrows and acquainted with grief. O how I long to be like Him.

Before I am aware, I sometimes find myself distrusting His gracious dealings; fearing lest after all He will not fulfil His promise. When I left my business a year and a half ago to go and labor in the vineyard of the Lord, to try and save some souls from the pit of ruin to which I saw they were hastening, I think I made a full consecration of all to God, and felt a willingness to suffer, if need be, for His sake. I think I have had some christian experience since that time; have made some advance in the knowledge of God, though not so much as I wish I had; for the more I learn, the more I see there is yet to learn, and it seems to me, the less I know.

O! to be where this vail shall be taken away; where we shall see as we are seen, and know as we are known!

I find I am brought into circumstances of pressing necessity, to try my faith. I said to my brother when he enquired if I had an assurance from any body of men on which I could depend for support, "I have no one to depend on but the promise of God, 'I will never leave thee nor forsake thee.'" For a few weeks past, I have taken more thought for myself, and I see I have erred, for I find myself still where I would not be, notwithstanding my efforts.

I find the only way for me to do is to leave myself and all my affairs in the hands of Him who cannot err, and trust to the openings of His providence.

If the way to the kingdom is through tribulation, and it is, for the Savior himself says, "In the world ye shall have tribulation, (then we should if we are in it; He adds,) but in me, ye should have peace." Thank God for that. I have no doubt that Lazarus at the rich man's gate, though suffering in body, covered with sores, clothed with rags, with the dogs for his only comforters, enjoyed great peace of mind. O hush! desponding, repining soul! Look away from thyself, and behold Jesus, in His sorrows and cruel mockings and scourgings. He was dumb, He opened not His mouth.

If He thus meekly suffered for me, can I not suffer a little for Him?

O welcome sorrow, grief or pain, if Jesus and heaven be mine. Sometimes I think we have come into the hour of temptation which is to try all them that dwell upon the earth; at any rate, during the experience of nearly 16 years in the christian course, I have never had such temptations, (or so it appears to me) as during the last few weeks. I hope I have the Savior's prayers, that my faith fail not. I trust also I have the prayers of saints. O how can I bear the thought, to have my worthless name left out, when the book of life is opened! God forbid!—But I have no worthyness to plead; I have sinned, I have come far short of the glory of God. I see my imperfection, my failures, and loath and abhor myself. I see only in Jesus, purity, perfection. His blood and righteousress I plead, and should I perish, I will pray, and perish at His feet.

"Here Lord, I give myself away,
'Tis all that I can do."

Thy promise I claim. Thou canst not, wilt not, deny thyself. "He that cometh to me, I will in no wise cast out." O how sweet the promise. We may be despised and cast out by our fellow men, yet if not cast out by Jesus, how rich, how blest and happy our condition. Paul was ready not only to be bound, but also to die, for the name of the Lord Jesus. What victory he had in his soul! There was no fear of death in it. Perfect love, had cast out all tormenting fear.

May the Lord help us to have the same spirit of victory and triumph over the world, the flesh, and the Devil, and hold it to the end.

I feel that I am ready to go and labor in the vineyard of the Lord, whenever such labor as I can perform is wanted; and am resolved by the grace of God to do my duty, whatever it may be; however crossiug to human nature, not looking for my reward here, but in the world to come; and O If could be the humble instrument in the hand of God in snatching one soul from the pit of ruin, I would praise God forever.

Yours as ever, in hope of the Kingdom.

J. D. Merriam.

For The Crisis.

Letter from Br. S. Mills.

Lanesville, Ct., Oct. 23, 1855.

Br. Merriam :—I can truly say, "I know that my Redeemer liveth," and that the same Jesus which the men of Gallilee saw taken up into heaven, will soon come in like manner as He went away; and although the consummation of our hope is deferred, and our hearts made sick, still I feel resigned to the will of God; for the hope we have is "an anchor to the soul both sure and steadfast."

I am thankful that I was ever aroused by the cry, "Behold the Bridegroom cometh," and rejoice that still I am found among the despised ones whose names are cast out as evil and everywhere spoken against. But Christ says, "I have chosen you out of the world; therefore the world hateth you."

Now, Brn. and Srs., "if any man love the world, the love of the Father is not in him." Let us all remember that we cannot love God and the world at the same time; neither can we serve two masters. Therefore let us relinquish the world with all its transitory joys, and although we have tribulation be of good cheer; for Christ has overcome the world.

I am glad in God that although disappointed in not seeing Jesus ere this, there are some that will not give up the battle yet, but keep their faces set Zionward as a flint; and their hope grows brighter and brighter as the field seems rapidly whitening for the harvest.

Jesus, when He was on his first mission to the world, said He would come again, and gave the signs which were to precede His coming in power and great glory with all His holy angels; not as He came before, despised and rejected of men, a man of sorrows and acquainted with grief.—He endured the scoffs and contradiction of sinners, and had not where to lay His head. He suffered on the cross, endured the pain, and triumphed over death, and soon He will come again to take vengeance on those who fear not God and obey not His commandments. He will then reign King of kings and Lord of lords. I praise the Lord that I was ever brought to see this glorious truth while surrounded by an ungodly world and a lukewarm Church scoffing at the idea of Christ's second coming, and crying peace and safety when there is no peace.—Then it is, says the immutable Word, that their sudden destruction cometh. We can lift up our heads and rejoice, knowing that our redemption is at hand. Then will the Master say to the faithful, "well done, good and faithful servant, enter thou into the joy of thy Lord."

May God grant that we may escape the coming storm which is soon to burst on the ungodly world, and may the Lord direct our hearts into the love of God and a patient waiting for Christ, is the prayer of your Br. in hope, L. Mills.

For The Crisis.

Letter from Br. R. Humphries.

Buffalo, Oct. 19th, 1855.

Br. Merriam :—I am sorry that you did not receive the scrap from the newspaper I sent you giving the account of the dog war of the city of Armagh in Ireland, which is the place of my birth.

The dogs assemble on the top of a hill in the centre of a large valley—they come in hundreds and sit down upon the ground looking upwards and cry with a very mournful cry. They are seen coming for miles around, and the owners of the dogs cannot call them back. When night comes they give a yell which is the signal for battle, and the scene which follows is said to be beyond description. They tear each other in such a manner that the ground in the morning is like a slaughter house. They are attended by flocks of birds which feed upon dead carcases, called Magpies.

The paper states that they continued the fight for many weeks.

My brother, whose lands join the scene of battle, is an eye witness and says that the account given in the paper is true.—He says that some of the dogs wounded by gunshot are the first back the next evening to renew the fight.

I am reminded that a greater battle will soon follow, and I believe that the nations are gathering now to the place called in the Hebrew tongue, Armageddon; but in the Greek tongue, Sebastopol.

Never was there a time when we should watch more than now. This is the time in which Jesus says that He will come as a thief. Strange it is, that with such an amount of evidence, the world takes no heed, and even those who are watching for the coming of the Lord seem to be letting their lamps go out.

We are just at the ending of the days, when Daniel will stand in his lot. My faith never was so strong in the coming of the Lord as now.

We have blessed meetings here in Buffalo.—the few waiting ones who are left. May the Lord give us grace to keep humble that we may continue to the end.

Robert Humphries.

For the Crisis

Letter from Sr. E. Strong.

Lanesville. Conn., Oct. 22, '55.

Dear Br. Merriam :—For the first time I have taken my pen in hand to communicate a few thoughts to the scattered flock who are on their may to mount Zion.—Are we not strangers and pilgrims here? I confess we are. We claim no heritage here, our names are cast out as evil, our friends turn away from us, but we heed them not: for we have the promise that if we will live godly in Christ Jesus we shall suffer persecution. We also read that the friendship of the world is enmity with God: and if we would be His disciples we must leave all and follow Him.—Therefore my motto is, *onward and upward*, and thus I move onward believing that my journey's end is near. I know that He who is for us is more than all they that are against us; so I will trust in Him and journey on till I a better world can view. I expected, with you, to have reached the goodly land ere this, but my hope was deferred, and sad was my heart. Though oft disappointed and sometimes mistaken, yet from my dear Jesus I ne'er will depart. I do believe the Lord has been with us while we have been echoing the cry, "Behold the Bridegroom cometh!" and though many have gone back to the cold and beggarly elements of this unfeeling world, yet there will be a *faithful* though *little* flock that will stand the test, who will come forth like gold purified by fire: for the Lord will have a people spotless and pure who will be watching, waiting, and ready to welcome Him back to earth. It is my aim to be one of this company, that I may exclaim with the faithful, lo, this is my God, I have waited for Him, and He will save me.

Your Sister striving to overcome,

E. Strong.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET (UP STAIRS)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, NOVEMBER 10, 1855. VOLUME 2.—NUMBER 13.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Exposition of the 12th, 13th and 17th Chapters of Revelation.

BY DR. A. DECKER.

(Continued.)

The fulfilment of the above, is very clearly shown by the subjoined extract from Mosheim, Vol. 1, p. 134. "Amidst these calamities, the Christians were grievious (we may venture to say, the principal) sufferers. It is true, these savage nations were much more intent upon the acquisition of wealth and dominion, than upon the propagation or support of the Pagan superstitions; nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity; it was merely by the instigation of the Pagans who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ. The painful consideration of their abrogated rights, and the hopes of recovering their former liberty and privileges by means of their new masters, induced the worshipers of the gods to seize with avidity every opportunity of inspiring them with the most bitter aversion to the Christians. To destroy the credit of the Gospel, and to excite the hatred of the multitude against the Christians, the Pagans took occasion, from the calamities and tumults which distracted the empire, to renew the obsolete complaint of their ancestors against Christianity, as the source of complicated woes.—They alleged, that, before the coming of Christ, the world was blessed with peace and prosperity; but that, since the progress of his religion everywhere, the gods, filled with indignation to see their worship neglected, and their altars abandoned, had visited the earth with those plagues which increased every day."

From the above extract, it is seen, how successful the Dragon (Romans) was in turning ("casting out of his mouth water as a flood") those nations against the Church, which threatened to overwhelm her, and complete her ruin and destruction. And, although, such calamities were averted by the timely conversion of those barbarians to the Church, yet it was not until about 780, when Charlemagne, Emperor of the French, subdued the Lombards and Saxons—to the authority of the Church, that the "Dragon ceased to persecute," and "cast out of his mouth waters after the woman."

After the complete subversion of the hereditary rule of the Roman Emperors in the west; the Heruli continued the government of Italy, until they were succeeded by the Goths under Theodoric.—The Goths were finally overthrown by Justinian, in A. D. 538, soon after which, the Lombards came into Italy, and continued to reign over it until A. D. 776, when they were finally subverted by the victorious arms of Charlemagne. Soon after the Saxons were subdued, and compelled to embrace the Catholic faith by the same arms; so that by A. D. 781, there was no infidel nation, east or west, to persecute the Church, or resist her authority.

We now come to notice particularly, the 14th v. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

From the common opinion, that makes the Woman flying into the wilderness, symbolic of the persecuted Church of Christ during 1260 years, under the Leopardbeast, I shall be compelled to dissent.

First, it will be seen, that the Woman here spoken of, flies into the wilderness, from the persecutions of the Dragon; while the true Church, if she flew at all—flew away from the Leopard beast, for it was the "Leopard beast that made war upon the saints, (See Ch. 13: 5–7) and not the Dragon.

Again, if the saints' being trodden under foot, burned at the stake, famished, lashed, mangled, torn in pieces, &c., by the Leopard beast, and perfectly helpless and unable to get out of his fangs, be fitly symolized by a Woman with the wings of a great eagle, able to rise and soar above her enemy, and fly away to a wilderness—place of safety where she is fed and nourished for 1260 years, I, certainly, am unable to understand the true nature and import of this symbolic language.—By a careful examination of this (v. 14.) it will be seen, that, by the addition of the "two wings of the great eagle," the Woman acquires a power of soaring above, and of velocity, which she did not possess before this addition; and yet, in point of all that constitutes the true Church, I am unable to understand how, there could be any additions made to her at this time, that she did not possess at the first, when she "was clothed with the sun, and the moon was under her feet;" but I can see, I think, very clearly, how this could be fulfilled by an apostate Church, that had acquired a great deal of worldly honor, influence and power, by which, she would be able to rise above the reach of her adversary, and fly, (advance) swiftly to that state of safety and condition, fitly symbolized by the wilderness. But how a poor, forlorn, helpless Church, suffering every degree of persecution, could be thus symbolized, I am unable to understand. As I deem a correct understanding of this, of much importance, to a correct understanding of the 1260 years, both as to their beginning and end, I shall inquire more particularly into the nature and import of these symbols.

By referring to the following texts—Deut. 28: 49; Hab. 1: 8; 2 Sam. 1: 23; Job. 9: 26, &c., it will be seen, that the eagle denotes speed, swiftness, velocity; hence in Dan. 7: 4, the Kingdom of Babylon is represented by a lion, with eagle wings, to denote the swiftness of the conquests and growth of that Kingdom. In Deut. 28: 49, Moses, in prophesying of the destruction of Jerusalem by the Kingdom of Babylon, says:—"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flyeth."

Also, by referring to the following texts, Prov. 30: 19; Jer. 48: 40; and 49: 16, it will be perceived, that the eagle not only denotes swiftness, but also exaltation, pride and power. Obadiah, in speaking of the destruction of Edom, says:—"The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high; that saith in his heart, who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down saith the *Lord.*"

By the above texts and considerations it will be perceived, that the eagle denotes swiftness, exaltation, power &c., and that the addition of the "two wings of the great eagle," most fitly symbolizes the exaltation and apostasy of the Church, which commenced soon after the conversion of Constantine the great, as history abundantly attests; and the power, which she so rapidly acquired over the eastern and western Roman Empires, to which, the two wings evidently correspond; like the four wings of the Leopard beast, corresponding to the four divisions of the Greek empire. (See Dan. 7: 6.) The Church, through her apostasy, so extended her influence, that, by about the time of Theodosius the great, she obtained no inconsiderable support from the eastern and western Empires, which became to her like the two wings of a great eagle, by which she rose far above the persecutions, and reach of her adversary, and swiftly flew (advanced) to her wilderness state, which I shall presently consider.

The Woman, I understand, symbolizes the Church, in her real and nominal character, from the beginning to the end of the Gospel age. And when we learn that there is but *one* Woman, *one* Dragon or red beast, *one* Leopard beast, &c., in the book of Rev. we shall be prepared to understand it. In the first verse of this ch., the Woman is described as clothed with the sun, i. e. with all the glory and briliancy of the Gospel of Christ; so that from her radiated the Divine light and truth, which illuminated the world, and led them to the fountains of living waters. But, as we pass down the stream of time, we soon find the Woman apostatizing and acquiring the addition of eagle wings—of worldly influence and power; and as we travel still further along, we find her in her wilderness state, of complete apostasy, committing fornication with the kings of the earth, (wilderness) and instead of being clothed with the sun, she is now arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, &c. Here John sees the Woman, after she has got into the wilderness, into which she flew with her eagle wings, and gives us so perfect a description, as to leave no doubt of her real character, as well, also, as the manner in which she was nourished and fed, during 1260 years; and tells us plainly by whom it was done—the Kings of the earth. Did John see the apostate Woman in the wilderness?

Ans. He did.

How did she get there?

Ans. By flying there with two wings of a great eagle. If John tells of but one Woman that flew into the wilderness, and afterwards sees but one Woman there, it is, undoubtedly, the same Woman. The wilderness, then, is associated with, and denotes her state and condition.

As the Jews, after their fall and apostasy, were driven back into the wilderness—a place befitting their state and condition; so the wilderness is here used, (in the 6th and 14th vs.) as justly symbolizing the complete state of apostasy and darkness, into which the Catholic Church so rapidly advanced, by her acquisition of worldly influence and power. The Catholic Church arrived to her wilderness state of apostasy, when she, for the first time, committed fornication with the Kings of the earth; and at which time, they began to feed and nourish her, and continued so to do—as we shall presently show, for just 1260 years.

With no degree of consistency can a Woman that has fled away from the face of (power of) her persecutor into a wilderness, where she is nourished, be made to symbolize the true Church, not only in the sight, but under the feet of her adversary without the ability to extricate herself.—The wilderness is described as a waste, desert, in all which particulars it applies to the Church of Rome. The Church in its primitive state was like a city that fed bountifully on the bread of life, and that drank freely from its cooling and refreshing streams. But now in her apostasy she is like a ***waste, desert, wilderness,*** where she no longer feeds on the bread of life, nor drinks from its overflowing fountains. Therefore, the necessity of her being fed with the carnal things of this world, by the Kings of the earth. This is a place prepared by God for all those who "forsake the holy covenant."

This apostasy is also clearly shown by the four beasts of Rev. 4: 7. The third beast had the face of a man, denoting the corruption of the Church by human wisdom. The fourth beast was like a flying eagle. As the Church of Rome is the antitype to Babylon, so is she, like Babylon, represented by a beast with eagle's wings, or that flies like the eagle, which in no case could apply to the true Church in "tribulation," and which was justly symbolized by a "holy city" *trodden under foot.* A very wide difference, indeed, between the nature and import of the two symbols.

V. 16. "And the earth helped the Woman."

By the earth, I understand earthly rulers, "kings of the earth," those with whom "she committed fornication," and consequently by whose help she escaped the "flood of waters cast out against her." This is another striking evidence of her fallen and earthly state. Instead of asking and obtaining help from above, she now obtains it from beneath—from the kings of the earth.

V. 17. "And the Dragon was wroth with the Woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus."

Those who keep the commandments of God, are spoken of as a separate class from those represented by the Woman; for if the Woman means the true Church, then, indeed, all those who keep the commandments of God are included, and there can therefore be no "remnant." A parallel passage is found in ch. 2d, 24th v. "But unto you I say, and unto the rest in Thyatira, as many as have not known this doctrine, and which have not known the depths of Satan, as they speak," &c. Here there is a "rest," or "remnant" of the Church of Thyatira which have not known the depths of Satan, and are, therefore, the remnant which keep the commandments of God, and have the testimony of Jesus.

Here, then, we have the two classes clearly shown; those that keep the commandments of God are a remnant, compared to those represented by the Woman. The fulfilment of this verse will be shown hereafter, in a suitable place.

Much additional evidence will be brought to sustain this position in regard to the Woman, as I proceed to the investigation of the 13th ch. A correct understanding of this symbolic Woman will hereafter be seen to be of much importance to enable us to correctly understand the prophetic periods so inseparably connected with her in the prophetic history.

(To be Continued.)

For The Crisis.

"*Sic transit gloria mundi!*"

BY MARION A. COTTON.

"Thus passes away the glory of the world." When we look over the face of nature, we are reminded that all is transitory. As we stand by the dying bed of some loved one, with what force does this truth impress us. And as we behold the mighty tower and magnificent castle crumble back to dust, we exclaim from the depths of our soul, "So the glory of the world passes away!"

"Tell me, thou reverend chronicler of the grave, can all the illusions of ambition realized, can all the wealth of an universal commerce, can all the achievements of successful heroism, or all the establishments of this world's wisdom, secure to empire the permanancy of its possessions? Alas! Troy thought so once, yet the land of Priam lives only in song! Thebes thought so once, yet her hundred gates have crumbled, and her very tombs are but as the dust they were vainly intended to commemorate! So thought Palmyra—where is she? So thought the countries of Demosthenes and the Spartan; yet Leonidas's is trampled by the timid slave, and Athens insulted by the servile, mindless, and enervate Ottoman!"

"Rome, in its glory, (said one writer,) could only be excelled by the New Jerusalem. In his hurried march, Time has but looked at their imagined immortality, and all its vanities, from the palace to the tomb, have, with their ruins, erased the very impression of his footsteps! The days of their glory are as if they had never been! Such is the natural progress of human operations, and such the unsubstantial mockery of human pride. But there is a blissful country, a beautiful land—a radiant city—whose glory will never pass away. And such a city, where in the history of the world, can you point to such a magnificent place—streets of gold—gates of pearl—walls of jasper—and God's eternal glory to lighten it. O! shall I be permitted to dwell in that blissful land, to gaze upon the ravishing scenery of earth restored, to know that the glory thereof will never pass away?

PITTSFIELD, Mass., Oct. 23, '55.

For The Crisis.

"*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*" *Rom.* 12: 1.

The Apostle here entreats with urgency those recognized as brethren, to a voluntary offering of their entire being as a sacrifice to God! and adds it is but reasonable thus to do.

Those who have been made heirs to an incorruptible inheritance with Jesus Christ by the costly purchase of His blood, can easily perceive the reasonableness of such a demand.

If it be asked, how can our bodies be offered as a sacrifice? I answer: according to the teachings of Scripture they *must be given away,* not to be burnt on Jewish altars—but as a *living* sacrifice—that is, to *serve* another, instead of ourselves. Says the Apostle: "Ye are not your own, but have been bought with a price." And again: "Ye are God's husbandry; ye are God's building." If we are not our own, surely it is but reasonable our labor should be performed for our rightful Proprietor. Therefore the glory of God should FIRST be sought in whatever occupation we may engage, whether mental or physical. We have no moral right to serve ourselves or our friends regardless of God's glory—but as the Apostle farther testifies, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1st Cor. 10: 31.

If professing Christians would seriously enquire whether they were glorifying God in their present employment or non-employment, as the case might be, methinks the sweet voice of the Spirit in harmony with the unerring Word, would constrain an immediate change. It would teach the indolent to be active—the active to act right. How many, realizing their person and *all* entrusted to their care belong to the Lord, would dare take the money committed to their stewardship, to purchase a disagreeable narcotic just to gratify a morbid appetite—to derange the system—make themselves filthy—disturb the peace and excite the disgust of their more cleanly fellow beings, and finally hasten themselves to a premature grave!

And yet, thousands of dollars are expended in this way annually in our own New England, by those professing the self-denying religion of Jesus Christ!—I know the habit is powerful, and requires the greatest energy and decision to overcome it. But there is a sufficient effacacy in the Spirit and Word of God to subdue and exterminate this unnatural appetite The first commandment in the Decalogue reads, "Thou shalt have no other gods before me," showing conclusively we must have stronger affection for God than any other object, animate or inanimate.

To say nothing of the many charitable objects that suffer for want of this worse than needless expenditure, should not the fact startle you, my Christian Br. or Sr., when you betray more love for this filthy weed than for the Spirit of God? If you think this incorrect, bethink yourself whether you do not feel more uneasiness when deprived of your tobacco, than when a cloud intercepts a free communion with God? Would you not strive harder, and subject yourself to greater care and pains to obtain it than to gain a greater share of God's Spirit? if so, are you not breaking the first commandment?

Again: if the idea were firmly established in the mind, that we were performing our labor for the Lord instead of self, would it not modify or restrain some in their over exertions? Would not those who, to lay up treasures here strain every nerve—prostrate their physical energies—impair their mental powers so as to unfit them for the worship of God when the Sabbath obliges them to cease their toil—take more time to acquaint themselves with the word of God? more for holy meditation and prayer? and thus be better prepared for the elevated society they hope ere long to enjoy.

Then, again, suffer us to enquire, why do those professing to be governed by the law of God make such use of their stewardship over the Lord's money as to deck their persons with gold, pearls and costly array? Our Bridegroom ordains other kind of ornaments with which to bedeck His Bride. Listen to the mind of the Bridegroom on this subject. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

When we see those seating themselves around the table of the Lord to partake of the symbols of the body and blood of Christ, ornamented with all the tinselry of these last days, we can but think they have mistaken the ornaments. I sometimes feel desirous to know whether such persons ever read the following Scripture.

"In like manner also, that women adorn themselves with modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."—1 Tim. 2: 9, 10. Whether they do not read it, or disregard it after they have read it, the fiat has gone forth that this very Word will judge them at the last day. John 12: 48.

Having thus far considered the reasonableness of devoting our person and our all to the Lord with a strict adherance to His Word, let us notice a few things the superficial Scripture reader is liable to misapprehend, by isolating a few passages like the following: "Behold, to obey is better than sacrifice;" then again in Mark 12: 33, "to love God with all the soul and his neighbor as himself is more than all whole burnt offerings and sacrifices."—But let it be remembered that sacrifice for God is no where repudiated between the lids of the sacred Volume more than the tithing of mint and cummin which sacrifice the Savior would not have omitted—He only condemned its being substituted for weightier matters, as for the *love of God, judgment, faith,* &c. The abuse of this important duty appears to be the gist of these Scriptures.

And what ordinance or blessing has not poor, weak, human nature abused? It was the liability of substituting a mere carnal gift for the love of God, and an effort to purchase salvation or be recognized as a child of God without a meek child like submission for which they were reproved; when a broken and contrite spirit appears to be the first acceptable sacrifice offered to God, (Ps. 51: 17,) and is a compliance with the command to "offer the sacrifices of righteousness."—And why is righteousness recognized as a sacrifice?

Ans. Because the heart is naturally opposed to it; therefore it costs human nature much to do just right. E. g., when the tongue of slander heaps on us opprobrium, defamation, &c., it is a sacrifice for human nature to return the kindness of entreaty: but thus did Paul! When smitten on one cheek, it costs human nature a sacrifice to turn the other! but thus it must be, the Gospel commands us to love our enemies, bless those that curse us, &c., and forbids our rendering railing for railing; but contrarywise blessing, &c. It is truly astonishing to see so many professed Christians withhold this sacrifice of righteousness! when revenge is so expressly forbidden in language too plain to be misunderstood. Says Jesus: "I say unto you that ye resist not evil," &c.

Again: Paul to the Romans 12: 17, "Recompence to no man evil for evil," &c. Notwithstanding the great cloud of Scripture testimony arrayed against revenge of any kind, many by their acts seem to defy God; for as soon as they suffer some little neglect or injustice from their fellow beings, they immediately desire some means of retaliation, and even try to justify such a course because their

enemies have *said* this and did that, &c. &c. Mistaken ones! will you pause and read Rom. 12: 19. "Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Then will you ever presume to take the work of the Almighty out of his hands? O forbear! do not so rashly I beseech you, lest He smite and there be none to deliver.

My dear fellow pilgrims, it is indeed true that a Christian life is one of self-sacrifice all the way through! Yes, all the propensities of our nature not in harmony with the Divine will, must be sacrificed, or we must be shut out of that pure and peaceful clime. No lovers of self (with which this age abounds,) can ever enter there. No! one such character would mar and stain the kingdom of God. Not only the first, but the second commandment must be obeyed here; for "on these two hang all the law and the prophets." If we love our neighbor as ourselves, we shall be willing and rejoice to share our worldly goods with those who are in need; and not only shall we share those things that sustain animal life, but we shall also seek to communicate that knowledge that will inspire devotion to God, and make each other more Christlike.

It may be a sacrifice to communicate to those hard of understanding; but let all cheerfully obey, remembering with such sacrifices God is well pleased.—Heb. 13: 16.

Beloved, what we do must be done *quickly*. Late news from the old world proclaims the speedy coming of Him whose name is Faithful and True!—Amen: even so, says my heart, let Him appear quickly, and gather those of like precious faith with Peter, into His everlasting Kingdom.

B. MATHEWSON.

NEW HARTFORD, CT., Oct. 29, 1855.

The World's Crisis.

LOWELL, NOV. [illegible], 1855.

For the Crisis.

Letter from Sr. A. Mussey.

MANCHESTER, N. H., Oct. 28, '55.

Br. Merriam:—Once more permit me through the Crisis, to speak a word of exhortation and comfort to the household. And may the grace of God assist me as I write. Could I feel justified in holding my peace, I would gladly do so; but to withhold more than is meet, "tendeth to poverty." Often am I reminded of the word of the Lord, "whatsoever thy hand findeth to do, do it with thy might." But oh how frail I am! how short-sighted, how poor, how weak, yea, how insufficient, in and of myself! how incapable of doing any thing for God's glory, or the good of His cause, without the aid of His Holy Spirit! And for this, I would most earnestly pray at this time, remembering the promise that God, my Father who is in heaven, is more willing to give His Spirit to them that ask Him, than earthly parents are to give good gifts unto their children. I expect to have His Spirit while I write, for I believe God to-day—blessed be His name.

When I sit down to write, I often feel to wish like this: O that I could see all my dear Brn. and Srs. together, who with me have been looking for the blessed Jesus to come; how I should love to greet them, and exhort them to faithfulness in duty, how I should love to shake the friendly hand with them, and hail them happy on the road that leads to glory and to God. But alas! this blessed privilege will ever be denied me while here on this dreary earth we stay; but, dear Brn. and Srs., I hope to meet you on the other shore; yea,

"In heaven I hope to greet you,
Where no farewell tear is shed."

All I can do now is, to comfort you with the blessed promise, "I will come again, and receive you to myself." Though now you are scattered o'er mountain, hill, and dale, yet, at the voice of God, kind Angels will be summoned to go forth, east, west, north and south, from every land and every clime, from every nation and every tongue to gather the jewels of the Lord, and bring them to His holy mount at Jerusalem. There will be but one fold and one Shepherd, and His name one.—Then the Watchmen will "see eye to eye"—then the vail will be removed, and all the dear children will see alike—all will be perfect union and harmony—all will be peace. No jarring notes there, no discordant sounds there—no, no, blessed be God, they will sing one song, and that song will be, "WORTHY IS THE LAMB" who died to redeem us, and has brought us safely home. O my Father! grant me a place in thy glorious kingdom with that happy throng, that I may share with them in the glory. Praise the blessed Lord—unworthy as I am, I expect to be there.

My heart swells with emotion to-day, and should I undertake to write what has passed through my mind, my pen would fail me—but were it possible for me thus to do, I am sensible some of the readers of the Crisis would be pleased, while others would be displeased; and some might say I was a foolish virgin. But be that as it may, (for it is a light thing to be judgded of man's judgment,) I desire above everything, to have my eye single to the glory of God. I am no man-pleaser—I have ever endeavored to take a course to please God, independently of man, however much I may have come short, (and I realize that I have, in many ways,) but what I have believed to be the truth, I have ventured out upon, fearless of consequences, knowing that to my own Master I must stand or fall; and never, to my knowledge, since first I gave my heart to God, have I been ashamed of Christ or His word.

"Ashamed of Jesus? just as soon
Let midnight be ashamed of noon!"

What I have believed, I therefore have spoken, and have left the event with God. Many things which I have embraced, I still believe to be true, and they will stand until the great Judge appears, and the heavens be no more. And there are many things I have believed to be truth, that time has proved to be errors; and had I time and space, I should be just as willing to confess my errors as I have been to believe and advocate them; for God knows I have been honest at heart, and still am. NEVER, in all my life, have I felt more sensibly the Divine presence than I have to-day! O that peace which is like a river has filled my soul, the God of Israel be praised!

Much has been said—much has been written about our past experience; and especially has the Parable of the ten virgins been dwelt upon very largely; and no one perhaps has dwelt more upon that portion of God's word than myself; and it is good, for it is the word of the Lord: but I am willing to acknowledge I do not know what portion of it is fulfilled. I was very strong in the '54 time, and thought, according to our past history, it must be the *Midnight Cry*; and if so, the Lord must come. I believed it—advocated it—tried to be ready for the event—and had my Master then appeared, I believed He would have saved me. I believed it because I thought the word of the Lord taught it, not because men said so; for I have learned in these days of peril to lean on no arm but God's alone: and that arm has sustained me thus far, and I trust it will to the end of the world. After the passing of the time last fall, I remained quiet and peaceable for the time being, and let it rest. I embraced no new views; and whether it was or was not the Midnight Cry, I did not know. I felt to leave the event with God, believing if it was, the Lord would certainly come in a short time. But a year has nearly passed, and He has not come, and I am persuaded in my own mind we were mistaken in the idea that that was the Midnight Cry. For a few days past, I have been looking over our past history; and the way we have come; and for one I can truly say, if I have been "beside myself, it is to God;" but to say our great and all-wise God has been in all that has transpired I cannot.—He has been with us, it is true, and many glorious truths have been brought out from His blessed word in these last days, that will stand the grand review; but error has attended us all the way along, and that will fall to the ground. I have been thinking of late it is much better to acknowledge our mistake than to persist in error that will lead us away from God, and doing good to our fellow men. Jesus is yet on the mercy-seat pleading for perishing sinners; and as He is, so, should we be in this world. My own observation of late has taught me, that weak and frail as I am, I can do some little good in the world; and when I have realized that the different denominations are doing more to save souls than some of my Advent Brn., I am a little surprised. I do not know that much can be done for their salvation, but when we remember the long suffering of God is salvation, let us do what we can.

That the Lord is coming I have no doubt—heaven, earth and sea bespeak it; signs in the sun, moon and stars, and upon earth distress of nations tell the wondrous story, that Christ is soon coming to judge the world in righteousness and His people with His truth.

I came out whole-hearted with this people that have been looking for Jesus; and they are my people still, but I feel, as Br. Burnham expressed himself, (not because he said so, for it was the sentiment of my heart before I read it from his pen,) "my policy is to associate with all who give me evidence that they love God, of every clan, clique, party, sect or denomination, and yet, in a sectarian sense, be free from them all." This I believe to be safe—Here we can do all good that are within our reach; and God can be honored, and our souls watered while we water others. Oh Lord, lead us thyself.

When occasion requires me to meet with any of the different denominations, and I feel disposed to speak a word for God, (as I generally do,) and when I talk about my blessed hope, and the glories of the new earth, and the big tears start from the eyes of those that hear, with a hearty amen; and after the meeting a friendly greeting with an invitation to come again, God forbid, that I should withhold the hand of Christian fellowship from such, and say in my heart, "stand by thyself; for I am holier than thou." "He that doeth the will of my Father which is in heaven, the same is my mother, my sister, and my brother." What if I am accused of going back to Babylon, no matter; I know whose I am and whom I serve.—But, say some, the Midnight Cry is sounded and the foolish virgins have gone to buy oil, and you are one. Oh no, Br. Sr., my lamp has not gone out yet. I am only trying to serve God, and to keep free from every yoke. I must believe yet, the Midnight Cry brings our long absent Lord. Says another, the 1335 days, are ended. That cannot be; for God's word plainly declares when they end, good old Daniel will stand in his lot. Have you seen him yet? Then he still sleeps, and those days are not ended. Could I believe this is not true, I could not tell what was true by the plain, literal reading of the Scriptures.

Says another, the gifts are in the Church, and are now being developed, and some talk in an unknown tongue. Amen to that. I for one would not forbid it; for the great Apostle of the Gentiles has told me not to.

Says another, the prayer of faith shall save the sick; and many have been healed in these days. Amen to that. I believe it: and I really wish some that have the gift of faith in healing the sick would come in and pray for me to day; for I am really sick, and I want to be made whole! O! must these things distract and divide us. Says Jesus, "a new commandment I give unto you, that ye *love one another*." It has been a great grief to me, to see my Advent Brn. divided up into so many parties, and each party thinking we are the Church.

Brn., these things ought not to be.—For one I had as lief belong to any other sect or party, as belong to a sectarian Advent party. When I look back to '42 and 3 and see what a happy, united, loving band we were then, and think how we are now, *I could weep as it were, tears of blood.* But some suppose it is according to the word, that it is God's will that there should be divisions among us. It cannot be His will, *if we are His children*; for our Master told us to be ONE as He and the Father are one. When we first started out in expectation of meeting our Lord we were like a beautiful ship sailing on the deep blue sea—the wind all in our favor. How sweetly did we move—and the passengers were all united in order, peace and love; but she has foundered, as it were, on a reef of rocks; behold the fragments, some crying one thing, some another; and there are discordant sounds; lo here! and lo there! But amid the commotion of the elements a still small voice is heard, "this is the way, walk ye in it," and we shall do well to give heed to its teachings. I believe the true jewels of the Lord *are*, and oh I do most earnestly pray they may *show themselves* a united company—some effort has been made of late to this effect. God speed the right. May error fall, and truth triumph—God be honored, and souls saved.

While viewing the state of things that now exists, it appears to me I have felt some as did good old Jeremiah when he exclaimed, "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" O Brn. beloved in the Lord, let not differences of opinion divide us—let not theories distract our minds; but rally around the standard of Prince Immanuel, and be like a city set on an hill, whose light cannot be hid. Let the standard be raised high, and the banner floating in the breeze.—Never, no never lower the standard for the sake of a union with the world or the worldling; but let union and love abound among us, that they may say, "Behold, how these brethren love one another."

Our Lord is coming, and we desire to be prepared; and by the grace of God, I mean to be ready; but my steps have been very imperfect, my words have not always been seasoned with grace as they should have been. This I humbly and freely confess to all, and I hope all will forgive and overlook my many imperfections. I can extend the hand of fellowship to all who love our Lord Jesus Christ and His appearing. If there be a people on the earth I love, it is the Advent people; and gladly have I suffered with them. If there be a cause on earth that lies near my heart, it is the cause of God. O that Zion's walls might be built up—her borders enlarged, and a people prepared for the coming of the Messiah; that when the trump of God shall awake the dead, we with them may rise triumphant, and soar away to meet our Beloved, and so forever be with the Lord.

Finally, Brn., farewell (for the present.) Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. May the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

ABIGAIL MUSSEY.

For The Crisis.

"Behold I come as a Thief."

Many hundreds of years have these words stood on record in the Holy Scriptures, and the inquiry arises, was it the design of God that they should always startle the ears of the Church, or do they stand in connection with events which, being fulfilled, she may become apprized of the fact, and double her diligence in watching and keeping her garments? Much light has been shed upon the book of Revelation. By following certain rules of interpretation, it has become plain to many minds, and easy to believe, that the events spoken of stand in chronological order; and if we can understand the nature of those events, we may know when to give attention to the above admonition of the Divine Redeemer who once said, in person, to His weeping Church, "If I go away I will come again". Let not her unbelief at this time, lead her to say, If we could have an Angel commissioned directly from Jesus, with this message, we would believe, and how we would stir ourselves, lest a reply similar to the one given to the rich man in the parable be given her. If you will not believe my beloved Disciple John, neither will ye believe an Angel from heaven.

As the Spirit of God has for many days been stirring my mind upon this subject, and I have been giving heed to certain needful exhortations to correspondents, in the Crisis, I have been convinced to day, that I should not please God, to be governed by my feelings of unworthiness and insufficiency any longer.

How widely different God, our Heavenly Father, is, from man. He chooses the foolish things of the world to confound the wise, while man naturally avoids whatever brings reproach. "Behold I come as a thief," falls with thrilling interest on my ear, settles down into my heart, and leads me to put the question to my Brn. and Srs., will you, in view of passing events, like the unbelieving world let this voice of mercy from the Book of God die away without producing its designed effect? In the meantime I cry, awake my stupid, unbelieving soul, obtain a close walk with God, or the floods of unbelief which shed their chilling influence all around, as they emanate from the world, the professed Church, and more especially from those who have been in our ranks, will engulf thee in destruction as inevitable as the flood. O keep me, thou Mighty One, by thine Almighty power.

I rejoice in the faith that God will have a few, who have "committed their souls unto Him as unto a faithful Creator in well doing." And He knoweth them that trust in Him. Also the rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. Ps. 125: 3.

To whom will Jesus come as a thief? Paul says to his Thessalonian brethren, "Ye are not in darkness that that day should overtake you as a thief. Ye are all children of light and the children of the day: we are not of the night nor of darkness." If Christ comes upon us as a thief, it is proved that we are not Paul's brethren, but are of the night and of darkness. "If we say we have fellowship with Him (God) and walk in darkness, we lie and do not the truth." 1 John 1: 6.

There are two classes only, children of light and children of darkness. Upon the children of darkness or night, Christ will come as a thief. "They that sleep, sleep in the night." Sleep represents a state of security and ease. "When they shall say peace and safety, &c. "They that be drunken are drunken in the night."—Isaiah, in describing the condition of the Jews when the Lord had departed from them, says, "They are drunken but not with wine; they stagger, but not with strong drink." The Lord had brought a deep sleep upon them. They had rejected the Lord, chose darkness, and the Lord rejected them and gave them darkness, until "the wisdom of their wise perished, and the understanding of their prudent was hid." The sin of hypocrisy was more severely denounced by our Savior than all other sins. It makes no difference whether Jew or Gentile, if we profess one thing while another, we are hypocrites. To profess to give ourselves to the Lord, trust in Him, and then trust in an arm of flesh, for such a sin, whoever is guilty of it, God will proceed to do a marvelous work and a wonder. How aggravating the sin! to draw nigh to God with the mouth and honor Him with the lips, while the heart is removed far from Him, and their fear toward Him is taught by the precept of men! I apprehend the reason why Paul should say, "Of the times and seasons, brethren, ye have no need that I write unto you," was, the condition of the Church and the world would so strikingly compare with the old world, Sodom and the Jews just before their destruction, that the children of light would understand and respond as did the beloved disciple to the saying of Jesus, "Surely I come quickly: AMEN. EVEN SO COME, LORD JESUS." The events of the sixth vial bring us to the same conclusion, (Rev. 16: 12) "And the sixth Angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." The great river Euphrates—the Mohammedan power—that once mighty scourge of the Roman Catholics. "Water was dried up."—The people diminished in numbers and strength, which was necessary to prepare the way of the kings of the east. John the Baptist came to prepare the way of the Lord—bring the people into a condition to receive the Lamb of God or be without excuse if they rejected Him—War, I think, was the means of diminishing that people to such a state of weakness that Russia dared invade, hoping doubtless to obtain what she had so long desired as a necessary gratification of her growing ambition—the passage of her Fleet through the Dardanelles. Her pretext was just what would best arouse and retain the aid and courage of her subjects—religious considerations. She was for many years held in check, by powers, who looked with jealous eyes on her increasing strength and desire for enlargement. At length the 13th verse begins to be distinctly fulfilled. "And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet."

In chap. 12 we learn that the Dragon symbolized the power that stood to devour Jesus Christ as soon as He was born, which was Imperial or Monarchical Rome. The Beast, I am disposed to call Papal Rome, whose characteristic is self-exaltation—sitting in the temple of God, assuming the prerogative of Jesus Christ to make laws, saying what we shall believe and what we shall not believe. The false Prophet is Mohammadanism, whose prevailing spirit, in the days of its power, was, to exterminate or destroy. These three spirits Monarchical, Dictatorial and Exterminating, each possessing a civil and a religious character, sometimes in the water and sometimes out, have gone to the kings of the earth and of the whole world, and are the spirits of Devils working miracles.

Monarchical Rome was called the Devil and Satan. The satanical desire for supremacy has gone to the kings of the earth and of the whole world. The spirit of extermination has effected the shedding of much blood. The Roman Catholic Church claims most strikingly infallibility, but she is not alone; her spirit too has gone to the whole world. And where, let me ask, do not these three spirits operate? They are the components of our natures; what Paul calls our "Old Man, The carnal mind, which is not subject to the law of God, neither indeed can be." And every individual who has learned the all important lesson of knowing himself, has felt the working of these three influences, more or less; some one of them gaining prominence in every man, woman, and child, who have not crucified the flesh with the affections and lusts.

How often is the desire to be "Boss" manifested by some little boy. And another spirit produces the uplifting of the hand to punish the intruder upon its supposed rights.

When a child I placed in my memory a sentiment I have often had occasion to remember; "Never obtrude your opinion unasked," which, if followed, would save many a one from dictating in matters that did not concern them. In matters of faith, it becomes desperately wicked. My attention has been called to this subject by the recent struggle between the Know-Nothings and their antagonists. I do not speak of these things by way of censure, (Jesus "came not into the world to condemn the world,") but to show that these spirits have gone out not only to the kings of the earth, but the whole world.—In our so-called "happy America" they have been working and producing the results spoken of in the word of God, gathering those who are influenced by them to the "battle of the great day of God Almighty." It is not the work of one day or year. They set at variance Church members, neighbors, and members of the same family, and the ultimatum of their work will be, to set every man's hand against his neighbor, when the "slain of the Lord shall be from one end of the earth, even unto the other end of the earth."

The government of the U. S. of America is not christian, it is worldly; and what is of the world, is not of the Father. It is not the friend of Jesus Christ; for Jesus says, "Then are ye my friends, if ye do whatsoever I command you." Jesus commands His disciples to "resist not evil." Again He says, "they that take the sword, shall perish with the sword." Paul teaches the same. "Dearly beloved, avenge not yourselves," &c. If we are the friends of Jesus Christ because we do what He commands, then on the same principle, if we do what the world tells us to do, we are the friends of the world; and if the friends of the world, we are the enemies of God.

God is dealing with this generation as He has dealt with all others, previous to destroying them—not only worldly nations but His professed people, who are the most guilty of the two. If they had not had light, they would not have been guilty. The world has been warned. The Church has been aroused; but they have alike said by their conduct, "we will not have this man (Christ Jesus) to reign over us." This is the hour and power of darkness. Now is the Prince of this world judged in the person of his people. Monarchical Rome has assumed its eighth head, (France) and gone out to deceive the nations again. The little horn is making war and persecuting, while sitting upon many waters. The false Prophet is expending his dying energies to exterminate. The children of light and of the day hear the voice of their Beloved, in the Scriptures, "Behold I come as a thief."

PHEBE.

For the Crisis.

Letter from Br. S. S. Brewer.

LAWRENCE Mass., Oct. 30, '55.

Well, dear reader, time still drags its length along, and at seasons wearily and drearily enough for poor human nature to to bear up with, but grace, in sweet acquiescence with the divine economy and will of God, breaths forth in sweet accents of resignation, "all the days of my appointed time will I wait until my change comes." O how calmly does the sanctified heart repose, in the midst of severe and fiery trials, on the promise of its Heavenly Father, and like the sweet singer of Israel, in soul-blending unison exclaim; "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." "How excellent is thy loving kindness, O, God, therefore the children of men put their trust under the shadow of thy wings."

O ye tried and tempest-tossed one, weary amid the surging billows—at times foaming and dashing—threatening to overwhelm; again lying becalmed—while the scorching rays of fiery sarcasm pour all their concentrated fury on thy devoted head, trust in God, and He shall be as the light of the morning when the sun riseth, even a morning without clouds—as the tender grass, springing out of the earth by clear shining after the rain."

God's promises are truly great and precious. Men make and brake promises; but God, *never*. Men place great reliance on small pieces of paper—the issues of institutions with a promise to pay on demand—which frequently fail to comply, and treat with contempt the poverty-stricken holder of their deceptive bait; but all the promises of our heavenly Father are yea and amen. The last heir to the inheritance is almost of age; and the patrimony will soon be divided.—O how vast—how great—how glorious. O how firm, how lasting, how durable! And of the Kingdom there shall be no end. O how pure—how calm—how hea-

venly and serene the atmosphere! O how beautiful—how lovely—how perfect the children of the Kingdom! O what sweetness sparkles and beams in every eye! O what a company they all are robed in spotless white, and conquering palms they bear. O what a country!—There every sight pleases; there every sound cheers. Creation is instinct with immortality. Losses and crosses are forgotten. Tears and fears are unknown. I am sick, and farewell-sounds so familiar here—will never be heard there. Praise God, O my soul. I long to be there. O Father in heaven, let thy Kingdom come. Let the wickedness of the wicked come to an end Amen.

Truly it is soul-refreshing in view of the present deplorable state of things to realize that there is a God who arranges His purposes, and works His sovereign will.

All things are working at this moment to bring about the eternal salvation of God's people, and the redemption of the purchased possession, unto the praise of His glory. And though clouds and darkness, at times, seem to lower thick and heavy, it is blessed to trust the promises. They will soon be met with an exceeding and eternal weight of glory. They can never fail. Firm as the Rock of Eternal ages they will stand, when old rolling time will cease to move.

The times are ominous. Perils surround us on every hand. Iniquity abounds. Love has grown cold. Poor Laodicea is rich and increased in goods. The titled dignataries have ceased to separate the precious from the vile. They are, in the language of the Prophet, no longer as God's mouth; but spewed out of His mouth. All manner of crime seems rampant in the bosoms of earth's teeming legions. War, pestilence, famine, murder, debauch, tyranny, gambling, polygamy, lying, swearing, stealing, extortion, oppression, pride, idleness, slavery and injured innocence on one hand, and demons incarnate steeped in blood-crimsoned iniquity on the other—what a picture!!—Language fails to convey any description of the dark, dark streams of iniquity now sweeping in threatening devastation over the most enlightenedi and so called Christian nation of the earth.

Very soon in the present—as in the instance of Sodom and Gomorrah—long suffering and patience on the part of God's too long rejected mercy will cease to be a virtue; and then will fall the long suspended blow.

The harvest of earth appears ripe and ready for the sickle of Divine vengeance. Over the battle field are looming clouds of dark and bloody wrath surcharged with unrelenting fury. The angry nations, like blind men, stand on the verge of the lake of fire. The last vial of God's wrath, in which is pent up His fiery indignation, is now trembling in the air. And soon the last wail of lamentation, mourning and woe will rise from the doomed millions as they expire amid the pangs of the SECOND DEATH, from which may both you and I, dear reader, through grace, be saved. Amen,

S. S. BREWER.

For the Crisis

Letter from Sr. A. M. Stark.

GUILFORD, GREEN RIVER, VT., Oct. 29th, 1855.

Dearly beloved Pilgrims, and strangers: Although I have seen but very few of you here in the flesh, I can but confess my sympathies are with you, and I have been very much interested in the doctrines you advance. It has been but little more than a year since I became acquanted with the truth that our Savior's Advent is very near at hand. It is a great comfort, and satisfaction to me, to know that things will not long remain in their present condition. Even now, as I look abroad upon the face of nature, and behold it fading and decaying beneath the blighting influence of the frost-king, I look forward with anxious expectation to the time when Paradise shall be restored,

Then deserts shall rejoice,
And bloom as Eden fair,
While vine-clad hills and leaping rills,
Their praise to God shall bear

Although yet in the morning of life, when hope is buoyant and the syren voice of pleasure is calling; it falls upon my ear in deathlike tones, and my weary heart is saying.

"Perish, every fond ambition,
All I've sought, or hoped, or known."

I have never felt until of late to cry "Lord Jesus, come quickly;" but when I did, it became the burden of my prayer. Ah! how sweetly that petition did arise.

Beloved Pilgrims, let us strive to fulfil our earthly mission; and though trials and offences must needs come, let us endure *hardness* like good soldiers, and like the sturdy oak we will gather strength from winds and storms of this tempestous life, and finally, enter the harbor of rest singing the glorious song that Angels cannot sing.

AMANDA M. STARK.

Destructive Fire in Newfoundland. Two Hundred Houses Burnt. On the 18th of October, a most destructive fire occurred at Tarrahan's Town, St. John's, Newfoundland. The details of the fire are not given. The St. John Courier says that it is impossible to state accurately the number of families rendered houseless by this fire. Upwards of 120 brick chimneys now standing, show that over 200 houses were burnt, in most cases one chimney serving two houses.—We cannot therefore reckon under 400 families burnt out, all of the operative—many of poorer classes—the greater number of whom lost much of their furniture. An extent of five acres was burnt over. Contributions were making for the relief of the sufferers.

☞ Amid all the favorable opinions expressed in relation to that most excellent volume which ought if practicable, to be in the hands of every Adventist in the land, we are happy to add the following testimonial from one who is regarded as the most eloquent preacher in London.

Letter from John Cumming.

"THE VOICE OF THE CHURCH."

To H. L. Hastings, Peace Dale, R. I.

My Dear Sir:—

I thank you for sending me "The Voice of The Church." I think it eminently fitted to disarm prejudice, and show there is no novelty in doctrines some think very new.

I hope many excellent Christians who do not yet see their way to that blessed hope, will read it.

Yours truly, JOHN CUMMING

7, MONTAGUE PLACE, RUSSELL SQUARE, LONDON, Oct. 8, 1855

For The Crisis.

The River of Truth.

There is a river broad and deep,
Whose waters softly flow,
And fragrant flowers upon its banks,
In rich profusion grow.
Through dark recesses on it glides
With deep, resistless force,
And error's power in vain has tried,
To check its steady course.

Back through the vista of the past,
We trace this wondrous stream,
Amid the dark, prophetic maze,
Its limpid waters gleam,
So pure, so holy, and so bright,
So sacred and sublime,
None can mistake the power of truth,
It will forever shine.

Down through the future we can see
By faith's prophetic eye,
How soon we'll drink from this pure stream,
And never, never die.
The dregs of human error, then
We'll gladly leave behind,
And nothing more shall there remain,
That can corrupt the mind.

The City of our heavenly King
Will full of gladness be,
And the unnumbered host will stand
Upon the crystal sea;
And when the mighty music choir
Their joyful anthems raise,
Their mingled voices shall be full
Of melody and praise.

Methinks e'en now I catch the sound
Of that enrapturing strain,
Which happy seraphs gladly raise—
"The Lord our God doth reign!"
Come, all ye thirsty sons of men,
The aged and the youth,
Come now, and taste, and soon you'll drink
From the pure stream of Truth.

A. M. STARK.

GREEN RIVER, VT.

Important from Nicaragua.

Arrival of Steamship Star of the West.

Walker Victorious—Capture of the Capitol of Nicaragua—Walker declines the Presidency—California Passengers Fired on, and Several Killed.

New York, Nov 4. The steamship Star of the West has arrived at this port from Punta Arenas, with a full complement of passengers and $272,651 in treasure, from California, brought down on the Pacific side by the steamship Uncle Sam, which left San Francisco on the 5th ult.

By this arrival we have important news from Nicaragua. Col Walker having been reinforced by a small party of Californians, on the 12th ult, embarked at Virgin Bay on board the steamer Virgin, and before daylight landed within four miles of Granada. After a rapid advance the army reached the city and gained the Plaza without encountering any serious resistance. Here a sharp contest ensued, which resulted in a loss to the enemy of fifteen killed and several wounded, and Col Walker took possession of the capital of Nicaragua. Subsequently the fort was captured by a detachment of Americans. Order having been restored, the citizens of Granada held a public meeting, and tendered Col Walker the Presidency of the Republic, which honor he declined, in favor of Gen Corral.

Col Wheeler, our Minister to Central America, after much solicitation, proceeded to Rivas with propositions of peace. Arriving at Rivas, and learning that Gen Corral was absent, Col Wheeler attempted to return, but was prevented by the Governor, and detained two days: nor was he released until the town was threatened with an attack. This breach of faith on the part of Corral's forces led to a spicy correspondence between our Minister and the General. On the 22d, Corral surrendered, a treaty of peace was formed, and thus Walker's victory became complete.

During the progress of these events, others of importance were transpiring. On the 19th, Col Fry and P H French, with sixty men, embarked on board the Virgin, which also carried the passengers and specie from California, with the intention of capturing San Carlos. The occupants of the fort, however, fired upon the steamer with cannon. The expedition was abandoned, Col Fry being unwilling to risk the lives of his passengers.

On the 23d, the steamer conveying the outward bound passengers by the Star of the West, was fired upon by the fort. A thirty-two pound shot struck the boat, killing a lady and child, and seriously injuring the machinery. Previous to this, an attack was made upon the returning Californians at Virgin Bay by the Government forces, when four persons were killed and eight others seriously wounded. These attacks were evidently made in a spirit of revenge for the success of Walker, and perhaps with the view of robbery.

Col Kinney was pursuing the even tenor of his way, perfecting plans to secure a large emigration from the United States, with every prospect of carrying them out successfully.

Don Pinto Mayorza, late Secretary of the former Government, and a prisoner on parole in the city of Granada, was detected in correspondence with the enemy outside, and having been tried by a court martial and found guilty, was shot on the public Plaza on the morning of the 22d ult.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE BALTIC.

Monetary Panic in England—Advance in the rate of Interest—Repulse of the Russians at Kars, with a loss of 4,000 killed and wounded—Matters at Sebastopol.

New York, Nov 3. The Collins steamship Baltic, from Liverpool Oct. 20th, arrived at this port at nine o'clock, this morning.

The Baltic encountered heavy westerly gales and heavy seas during eleven consecutive days, being repeatedly reduced to a speed of three miles an hour.

The news by this arrival is important, although we have but few details.

The restrictive measures of the Bank of France were telling upon almost every branch of trade.

Rothschild is to establish an Austrian Bank of Credit, with a mobillier capital of 60,000,000 florins.

A concordant highly favorable to the Church of Rome, was concluded between Austria and the Holy See.

The new Greek ministry announces neutrality, with a reformed administration and execution of obligations to Foreign Powers

Monetary Affairs Perhaps the most important feature of the news relates to the continued agitation of the British and French money markets. The Bank of England has raised its rates of interest to six and seven per cent., and the Bank of France has followed suit in adopting the same rates. The most comprehensive statement is given by the London correspondent of the New York Commercial, who writes Oct. 19:

"Apart from foreign and political news, the state of the money market has again been the grand subject of attention. Although there is reason to hope that the operations of the Bank of France in drawing gold from this side have ceased, and the continental exchanges are now favorable at every point, the Bank of England directors have found it necessary to resort to a further advance in the rate of discount, and have endeavored this time to make it such as shall be final and decisive. They not only raised the rate from 5 1 2 to 6 per cent, as was anticipated, but have distinguished between short and long bills, and have decided not to receive any having more than sixty days to run under seven per cent. In no case are any bills admitted over ninety-five days."

The necessity for the measure is partly attributable to the long continued absence of gold arrivals from Australia, one or two millions sterling being now over due The restriction as to the period for bills to run is believed to have been adopted in order to compel the holders of long paper to go to the discount houses instead of to the Bank, upon which there has lately been a disproportionate pressure. These houses refused advances to their customers, on the prudent plea that the constant rise in the rate prevented them from knowing at what change they might safely let their money out. At the same time, they admitted that if they could be sure the highest point had been reached, they would have no fear in granting abundant accommodation. By putting the rate for long bills up to 7 per cent the Bank have given them reasonable ground to infer that it has at length been carried as high as will be needed.

It was also announced yesterday that the Bank of France have made another advance of one per cent., and that their rate of discount will likewise now be six per cent. This measure renders the course of the Bank of England still more proper, since if our rate had been under the French there would have been a renewed attraction of money from this side

With regard to the general state of trade, perfect confidence continues to be everywhere manifested, and no one conversant with the effects in this country of such a high rate of discount as six or seven per cent could have believed in the possibility of such steadiness as is manifested. The reason of it consists in the thorough appreciation on the part of the public of the exceptional and temporary nature of the influences in operation.

The accounts of the French harvest are more and more discouraging, and it is consequently with regard to the finances of that country that the chief anxiety is felt. The high rate of discount now adopted, however, will, it is hoped, go a great way to remove all danger. The wheat harvest appears to have fallen short at least 28,000,000 bushels, and the yield of rye presents a similar deficiency

There is a rumor that the Bank of France is desirous of procuring an additional £2,000,000 sterling in gold, and that the future Australian arrivals are likely to be purchased to supply it."

Miscellaneous War Items. The Sebastopol correspondent of the London Times, writing under date of October 5, says. "At present the troops are in excellent health. Our strength is very considerable. It is almost as numerous as that with which the Duke fought the battle of Vittoria. The infantry counts 27,000; the cavalry, 3,500; the artillery, 9,000—in fine, General Simpson has under his command not less than 38,000 effectives of all arms. There are a few things to be complained of."

Numbers of military officers on sick leave in Ireland have received orders to proceed instantly to the Crimea. Several of the gentlemen had to leave without their luggage.

Advices from Marseilles state that great exertions were making to complete the embarkation of an entire division of 10,000 men under General Laubert.

The *Verite*, of Lille, states that every night during the past week railway trains, conveying troops, have passed through that town from the camp of the North which is now completely at an end. Each of the trains conveyed not less than 700 men. Most of these troops are on their way to the Crimea, and it is difficult to describe the joy and animation which prevail amongst them.

The destruction of Sweaborg in the Baltic is said to have been effected by shells charged with a liquid combustible, the invention of Hutton, the English chemist. The same destructive projectiles were to be used against Odessa. Mr Hutton professes to have discovered another preparation for charging bombshells, of a nature so fearfully destructive to human life that he has resolved not to divulge it.

Advices from St. Petersburg state that an imperial ukase has ordered the levy of the militia in the governments of Orenburg and Samara, at the rate of 23 men per 1000 male souls. The levy is to begin on the 15th November, and is to terminate on the 15th December.

Progress of the War. From Sebastopol we have nothing, with the exception of the following statement of the vast stores that the English have found in the Karabelnaia:

"2222 pieces of cannon, 300,000 bombs and round shot, 30,000 tons of coal, 3,000,000 rations, engines, anchors, and metals, valued at £70,000, besides arms and clothing."

The following selections give all the additional news:

The correspondence received from the Crimea, describes the sailing of a grand expedition, consisting of 15,000 French, and nearly 4,000 British troops from Balaclava, for a destination imperfectly known in the camp. Telegraphs, however, of a later date, have intimated that the expedition made its appearance, but an appearance only, before Odessa, and later telegraphs announce that on the 15th, a detachment of the allied fleet effected a descent upon the Spit of Kinburn, near the Salt water Lakes. The peninsula at Kinburn is one of the most important military and naval positions on the south coast of Russia, at the mouth of the rivers Boug and Dnieper, and opposite Nicolaieff. The telegraphic dispatch describing the landing of the detachment (and which comes from Nicolaieff, via St. Petersburg,) states "that the number of troops disembarked was inconsiderable. Towards the close of the day six steamers began to cannonade the town of Kinbrun. The fortress, however, replied in such a manner as to keep them at a distance, and damaged one of the steamers"

By their position at Kinburn the allies place in close blockade the naval arsenals and port of Nicolaieff, the towns of Cherson and Berislaff, and the whole region watered by the Dnieper, Boug and Ingul.

St. Petersburg, Oct. 18. A dispatch has been received, stating that the fortress of Kinburn resisted the Allied squadron until the 17th. A sharp fire had been kept up, but at noon on that day the fire ceased, and at 3 o'clock P. M. the enemy (the Allies) entered the place.

An important cavalry engagement at Eupatoria is thus described by Marshal Pelissier, in a dispatch published in the Moniteur:

"A brilliant cavalry engagement took place on the 29th September at Koughill (five leagues northeast of Eupatoria), in which the Russian cavalry under General Korf was completely defeated The action inaugurates very auspiciously the series of operations of which Eupatoria will now be the pivot. As the result of the action, we have taken six guns (three cannon and three mortars), 12 caissons, and one field forge, with their horses and harness; 169 prisoners, of whom one is an officer, and 250 horses. The enemy left on the field about 50 killed, among them Colonel Andreawski, who has the reputation of being a cavalry officer of great merit. We have 6 killed and 29 wounded"

The Russian accounts state that the Russian force concerned in this action was a *corps* of observation, consisting of a regiment of Lancers and a battery of horse artillery, under Gen. De Korf, and at another point a regiment of Lancers, commanded by Gen. Tervelensky. They had instruction to fall back if attacked by a superior force. Gen. Korf, having lost sight of the enemy, who was pursuing Tervelensky's Lancers, halted and caused his men to dismount. Not having placed videttes in proper order, Korf was surprised by between 2000 and 3000 of the French cavalry appearing suddenly on his rear and right flank, and he had neither time to get his force in order nor prepare for a conflict. The Lancers were therefore compelled to scatter, and fall back fighting. Loss 150 Lancers, a subaltern officer, six guns, and some of the gunners.

A dispatch from Admiral Bruat and a letter from Lieutenant Colonel Reed announce that, on the 24th of September a successful attack was made upon Taman and Phanagoria, in the Straits of Kertch. The expedition consisted of ten gunboats. Bruat says all the houses in Phanagoria were destroyed Sixty-six cannon and four mortars were found at Phanagoria, but were unserviceable. At Taman, eleven twenty-four pounders were found buried in the sand.

Odessa, Oct. 11. A report is in circulation, which, under existing circumstances, does not appear improbable. It is rumored that the Russians intend to abandon the north side of Sebastopol, and to retire to Perekop.

The Daily News says: "We believe that there is no doubt of the fact that General Simpson has resigned his command in the Crimea, and has recommended General Eyre as his successor. The Government, however, have declined to accept General Simpson's resignation"

A commission has been instituted by the Emperor at Kieff, to examine all prisoners from the foreign legions in the service of the Allies They are not to be treated as prisoners of war, but handed over to their respective governments.

Accounts from the Crimea to the 13th state that on the 12th the advanced posts of the Allies were within five leagues of Bakschi Serai; that the Russians were retiring slowly, and that everything led to the belief that General Liprandi intended to defend the line of the Belbec, and to rest upon the corps commanded by Prince Gortschakoff The battle which would definitely decide the possession of this ground was expected shortly to take place.

Other accounts state that the Russians have surrounded the north side of Sebastopol with a chain of new fortifications, and placed it in a state to support a siege. All the plateaus on the north side are, it is said, covered with redoubts and earthquakes, and, on the line of the Belbec, new works, constructed in the form of the Mamelon, have been raised.

The allies are extensively engaged in road making and hut building, not only along the plateau de la Chersonese, but along the Tohernaya line up to Alsa. The line of the railway has been adopted for the main road from Balaclava to the camps in the neighborhood of Sebastopol.

Defeat of the Russians in Asia. The allies have achieved another great victory—the defeat of the Russians before Kars This brilliant affair was achieved by the Turks, under Gen. Williams, an Englishman, who has maintained his position in Asia against unexampled difficulties. A dispatch received by the Ottoman Envoy in London, from the Minister for Foreign Affairs at Constantinople, gives the fullest details of this sanguinary affair:

Constantinople, Oct 13. An official report received from the general commanding at Kars, under date of the 28th ult., announces the following: The Russians had attacked Kars the same day. The combat lasted eight hours; and during the struggle, which could not have been of a more deadly character, the enemy, after repeated efforts made with its full strength, succeeded in entering some of the batteries, but was repulsed with heavy losses. After having made considerable efforts, the Russians were compelled to yield before the courage of our brave soldiers, and to retire in a state of complete confusion. In addition to the dead and wounded removed during the action, 4000 dead were left in the trenches and the environs of the fortress; 100 prisoners were made, and one cannon captured. Our losses amount to 700 or 800 men, among whom we have to deplore the death of several superior officers. The Russians are preparing to retreat, and to abandon the siege.

Hamburg, Oct. 15. A private dispatch has been received here, purporting to be authentic, which states that, in consequence of the defeat of the 29th of September, the Russians are preparing to retreat, having resolved to raise the siege of Kars. The battle was fought with extraordinary animosity on the part of the Russians who confess to only 400 killed.

General Mouravieff, the Russian commander, says: "At the beginning, the attack was successful, but the position and numbers of the enemy forced us to withdraw. Notwithstanding this, and a heavy loss, our troops took fourteen banners and a stand of Colors. The blockade of Kars is re-established."

The account via Trebizond gives more particulars, and states that the Russians were determined to raise the siege. It states that at one time the Russians succeeded in taking two batteries, but before they had time to turn round the guns, or even to spike them, the Turks rushed upon them with such vigor as to regain possession of the batteries, and decide the fortune of the day. The Russians, furiously repulsed, fell back upon their comrades, who were thrown into confusion. The Turks then rushed out of the fortress, and massacred an enormous number. This account states that, though a large number of killed and wounded Russians were removed, four thousand were left dead under the walls. Two hundred were taken prisoners, and some pieces of ordinance captured.

Several Russian officers of high rank were killed or wounded, early in the action, which lasted eight hours.

A telegraphic dispatch has been received at the Brittish Foreign Office from Viscount Stratford de Redcliffe, dated Therapia, Oct. 12, stating that the Russians attacked Kars on the 29th of September, and were repulsed after a conflict of seven hours, with a loss of 2500 killed, and twice that number wounded. Upward of 4000 muskets were left on the field. The loss of the Turks was about 700 killed and wounded.

The London correspondent of the New York Commercial truly says:

"Whatever may be the ultimate result, the present victory is all that was wanted to complete the military humiliation of Russia. From the opening of the war she had been beaten at every point, except in Asia. Elsewhere, whether in entrenchments, as at Cetata or Alma, or in attacking them, as at Olterniza or Inkerman; whether in conducting a siege, as at Sillistria, or in resisting one, as at Sebastopol, every effort throughout a year and a half has been attended by failure. Turks, Sardinians, French and English have all alike resisted her with the same result. It was in Asia alone she could console herself Routed armies and abundant trophies, abandoned by the cowardice or venality of the Turkish leaders, gave monthly opportunities for a Te Deum. But in one day, these glories have been dimmed, and the army that should have been all powerful, if its previous successes had been what they were reported, has been routed by a band of half starved men, whose fate had already been supposed to be beyond redemption."

The Sound Dues. Telegraphic advices from Copenhagen state that the Danish Government has appointed M. Bluhme, the director of the Sound dues administration, to the Danish commissioner at the conferences respecting the Sound dues, which it is proposed to hold in November. The report is confirmed, that Denmark will propose that the dues shall be capitalized for the purpose of redemption.

State of Affairs at Rome. The Roman correspondent of the London Daily News, under date of Rome, Oct 10th—writes:

The anxiety and uneasiness which invariably accompany uncertainty in future prospects just now agitate alike the Romans and their ecclesiastical rulers. Liberals and Papalini look forward with equal hope and fear to some impending change in the system of government, and either party seems to have adopted for its motto, "*Mihi cura futuri*" The circumstance of either party's being perfectly powerless with respect to the guidance or regulation of the eventful future does not render the question less interesting, and all eyes are directed towards France in the expectation of some practical result growing out of the openly expressed opinion of the allied governments, or the realization—better late than never—of the sentiments concerning the Roman states conveyed in the Emperor Napoleon's celebrated letter to Edgar Ney. The tenacity with which the ecclesiastics cling to their temporal power is ludicrously shown up in a pasquinade which has been going the round of Rome to the great amusement of the people, intimating that, in consequence of the allied governments having come to a determination to work an entire change in the administration of the Roman states, the French general had waited upon the Pope and informed him that it had become absolutely necessary to separate his spiritual from the temporal dominion.

His holiness is represented as answering, "We fully concur in the necessity of the separation you allude to, for the experience of many painful circumstances has convinced us of the impossibility of wielding two such weighty sceptres at once; we therefore cheerfully resign our spiritual authority into your hands, Signor Generale, and shall merely reserve the temporal dominion for ourselves!"

Russia. A letter from St Petersburg says that the Emperor Alexander, in his recent visit to Moscow, not only went with all the Imperial family to the holy places, temples, catacombs, and chapels, kissing the relics of the saints, and prostrating himself before the altars, but, in order to fortify the courage of his army, determined on carrying to it a relic of St. Sergius, consisting of a painted image of the saint from one of the sides of his coffin, which is supposed to be of great sanctity and virtue, and which figured in the wars of the Czars Michael Feodorovitch and Peter I, and that of Moscow in 1812 On giving up the image to the Czar, a grand religious ceremony took place, and the Metropolitan in the course of it made the following solemn appeal to the saint:

"Saint Sergius!—Thou gavest thy blessing to Prince Dimitri, to the Czar Michael, Peter, and Alexander I. Look down favorably on the Czar Alexander Nicolalewitch, who comes to demand from thee thy holy image, in order to show it to his army as the sacred mark of thy prayers of benediction and protection. Cease not to pray to God to pardon our sins, for which we have merited chastisement, that He will bless our most pious Czar and his army, and that He will give him victory which will make peace, and a victorious peace.' The Czar, on receiving the image, reverently kissed it.

The emperor has taken the image in question with him to the South.

Appointments.

The Lord willing, I purpose to be at
Roxbury, Sunday, Nov 18.
Fort Village, south end of Litchfield Pond, where Br. Canfield may appoint, Monday, Nov 19.
East Litchfield, Tuesday, Nov 20.
Plymouth Hollow, Wednesday, Nov 21.
Waterbury, Thursday, Nov 22.
Middlebury, Sunday, Nov 25.
Bridgeport, Tuesday, Nov 27.

GEO. L. TEEPLE.

I will preach, by the will of God, in Vernon, Vt., Sunday, Nov 11. S. W. BISHOP.

The Lord willing, I will hold meetings in the following places.
Westfield, Thursday eve, Nov. 15th, as the Brn. may appoint
Chester Factories, Nov. 16th and 17th, and Sunday the 18th.
At Cheshire, Monday eve, Nov. 19th.
North Adams, Wednesday, Nov. 21st.
Clarksburg, Thursday and Friday, Nov. 22d and 23d.
Charlemont, Sunday Nov. 25th.
West Hawley, Monday eve Nov. 26th.
Should these appointments conflict with other arrangements, Brn. will please inform me.

HIRAM MUNGER.

If the Lord will, I will preach at
Boston, Sabbath, Nov 11.

J. HEMENWAY.

The Lord willing, I will preach at
Taftsville, Friday evening, Nov 16.
Dinsmore Hill, Sunday, Nov 18.
Pomfret, Sunday, Nov 25.

J. WESTON

PROTRACTED MEETING.

Bro Bennett appoints to preach, by leave of providence, three discourses at sister Tyler's house, on the corner, in Vernon, Vt., on Sunday, Nov 4, to commence at ten o'clock A. M. at one o'clock P. M. and six in the evening.

We hope there will be a punctual attendance by all the friends of the cause of Jesus Christ, our Lord and Master, Amen.

Providence permitting, I will meet the Brethren in
Springfield, Thursday eve, Nov 8.
Westfield Farms, Friday eve, Nov 9.
South Hawley, Saturday eve, Nov 10; and on the Sabbath either at South or West Hawley as the Brethren may appoint.
Charlemont, Monday, Nov 12.
Bro Joseph Pulsifer's, Shelburne Falls, Wednesday Nov 14.
Greenfield, Thursday, Nov 15.
Vernon, Vt, Friday, Nov 16.
West Brattleboro', Vt, Saturday, Nov 17, and on the Sabbath where Bro Kendall shall appoint.
Whitakerville, Monday, Nov 19.
Jamaica, Tuesday, Nov 20, where Bro Young may appoint, and stop a few days, if thought best.
Evenining meetings will commence at 6 o'clock.

H. PRATT.

The Lord willing, I will be at Lanesville, Nov. 8, in the evening, and continue over the Sabbath. The design of this meeting is to give an opportunity for the Children to meet together to pray and exhort one another, and try, by the Lord's help, to build one another up in the most Holy Faith, and get fully ready for the coming of the Just One.

Brethren, pray earnestly that this may be a meeting that shall tell in the Judgment as one of Divine appointment.

GEORGE L. TEEPLE

Bethel, Ct., Oct. 1855.

MEETING IN BAY STATE HALL, LAWRENCE.

The inhabitants of Lawrence and vicinity are respectfully invited to attend a meeting in Bay State Hall, corner of Jackson and Essex sts, to commence on Thursday, Nov. 8, at 2 o'clock, P. M., and continue over the Sabbath.

This meeting is for the preaching and investigation of Bible truth. Come and hear The Apostolic position will be taken as the basis of Church building and discipline.

H. MOULTON.

Providence permitting, we will hold meetings as follows:
Pleasant Valley, Nov. 8.
Newfield, Nov 9th and over the Sabbath.
Plymouth Hollow, Nov. 12.
Waterbury, Nov. 13.
Cheshire, Nov. 14.
Bristol, Nov. 15.
New Hartford, Nov. 16
East Otis, Sabbath Nov. 18.
North Canton, Nov. 20.
Collinsville, Nov. 21.
Meeting during the week evenings commence at 6 1-2 o'clock.

M. GRANT.
S. G. MATHEWSON.

If the Lord will, I propose to meet with the Church in
Collinsville, Eve. Nov. 8.
Canton, E[illegible]v. 9.
Springfie[illegible]day Nov. 11.

A. M. HIGGINS.

I purpose to preach at
[illegible] Sunday, Nov 11.

S. B. [illegible]

[illegible] will, I will preach at
[illegible] Nov. 11.

R. R. YORK.

Notices.

[illegible] recommended a few weeks since [illegible] of the Preachers, is now written, [illegible] go to the publisher's as soon as pledges are received sufficient to warrant the undertaking. As this is a gift to the cause except the actual expense, I do not feel it duty to borrow $4 or 500, and be compelled to peddle my own productions to get out of debt. If the preaching Brn. interested would just name the thing to the Churches, and get some one or more in each place to pledge themselves for 10, 15, or 20, as they may choose, it will save the trouble of getting single subscribers at 50 cts. each.—Such a course would secure the object at once. 1,000 books will cost about $400. 50 pledges, 20 each, will warrant the undertaking. I have received pledges for over 100 without any effort. Now this is a short and easy method, and if done soon, the work will soon appear, and the Nos. be sent to those who pledge, for distribution.

HIRAM MUNGER.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

M A Perkins: It was received.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is Pompton, N. J. Reformer will please copy.

Cash Receipts.

B P Manning $2,50, B H Couch $[illegible], [illegible] $1, C McNeil $1, G Wood $2, J [illegible], L A Milliken $1, Dr A Decker $3, [illegible] $1, L Bigelow $1.

Dies Iræ.

A friend has sent us the concluding piece from a little volume of poems by the Rev. Dr. S. Dryden Phelps, of New Haven, soon to be published by Sheldon, Lamport and Blakeman, of this city, under the title of "Sunlight and Hearthlight, or Fidelity, and other Poems."—The piece which has been sent to us is a close translation of the celebrated Latin Hymn entitled *Dies Ira*. The *Dies Ira* has often been translated, but never, we believe, to the complete satisfaction of the translator. Its condensed, simple, rugged sublimity cannot be adequately represented in any other language. Dr. Phelps' version is as follows:—

I.

Day of wrath! that day appalling!
When the world in fire is falling!
Ancient prophecy recalling.

II.

Ah! what dread dismay impending!
When the Judge shall be descending,
Searching eye o'er all things bending!

III.

Lo! the trump, in thunder pealing,
Calls the dead, their tombs unsealing,
Up to God, His throne revealing!

IV.

Death amazed, and Nature quaking,
See the crowds, their graves forsaking,
Swift their way to judgment taking!

V.

Opened are the solemn pages,
Where are writ the deeds of ages;
Whence the world await their wages.

VI.

Now, the Judge His seat maintaining,
Hidden things in light arraigning,
Naught is unavenged remaining.

VII.

Ah! what then shall I say, quailing!
Who for me shall plead, prevailing,
When the just man's heart is failing!

VIII.

King of glorious exaltation!
Thou, the saved, dost give salvation;
Save me, Fount of consolation!

IX.

Jesus! ne'er forget me, sighing
O'er my sins, thy grief supplying:
Lose me not that day all trying!

X.

Weary, waiting, Thou hast sought me,
On the Cross from death hast bought me;
Be not vain what thou hast wrought me!

XI.

Righteous Judge! dread vengeance bearing,
Let me pardon free be sharing,
Ere that day of doom declaring!

XII.

All condemned, my guilt lamenting,
Of my faults in shame repenting;
Spare the suppliant, Lord, relenting!

XIII.

Thy forgivness Mary showing,
Mercy to the robber flowing,
Hope on me thou art bestowing.

XIV.

With my prayers though [illegible] is blending,
Grace, good Lord, to me extending,
Shield me from the fire [illegible]

XV.

Place me with thy [illegible]
Distant from the [illegible]
At thy right [illegible]

XVI.

When the scorner's hopes [illegible]
They to fiercest flames are [illegible]
Call me with the blest to heaven.

XVII.

Lowly bowed, before Thee pleading,
Heart in ashes, broken, bleeding;
Help me in the hour of needing!

XVIII.

Oh! that day of tears and dooming!
When, awaked from long entombing,
Man to judgment is assembling—
Spare, O God, thy creatures trembling!

[Independent.

For the Crisis

Notes of a sermon preached at Worcester Conference, June 6th, 1855.

By Eld. M. Grant.

I need help from God, while I attempt to speak to you to-day. We have entered a very critical point of time in our history, and the most important part of our work at the present time is, to see that we are in possession of the right spirit. I think we are in more danger of getting into a wrong spirit, than wrong theories. It may be the most profitable for me to speak on practical religion. We all know that if we have not *charity or love*, our professions of religion, are all good for nothing. You may give all your goods to feed the poor, and your bodies to be burned, and if you have not *love* in your hearts, which prompted the actions, it amounts to nothing. I see more and more clearly, that to possess a Christian spirit, we can have no spirit of war, of fight in us. We are in danger from wrong theories, as well as a wrong spirit; so we need to cling closely to the word of God, to be preserved from both. I will therefore present a few passages of Scripture for your consideration.

Luke 6: 46. "And why call ye me Lord, Lord, and do not the things which I say?" Matt. 28: 19, 20. "Go ye therefore, and teach all nations, * * * Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

If we are to go and teach all nations, what shall we teach? Teach what the Master has told us to teach. And what instruction has He given us in this matter? Matt. 5: 16. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." 19th v. "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

I do not want to teach any thing but what my Master would have me teach.—O Lord, teach me what I shall do and say. Owing to our present position, a feeling of watchfulness has come over us. We are commanded to let our light shine before men. Have we got any? Certainly. I think, if there is anything wanting, at the present time, it is *practical christianity*. There are theories enough, for it is confusion, confounded. I am sick of them, I want something that will give me a passport into the kingdom. He that feareth and serveth God with the whole heart, will go into it.

V. 48. "Be ye therefore perfect, even as your Father in heaven is perfect." That trims pretty closely. Are we to be perfect Gods? No! Are you a perfectionist? Yes. Noah was perfect in his generation. Job was a perfect and upright man. So Zachariah and Elizabeth walked in all the commandments and ordinances of the Lord, blameless.

We ought to set our standard of Christian character higher than we have done. We are so full of theories in the head, that our religion lacks power and vitality. In the palmy days of Methodism, there was a *power* in their religion.

I am afraid we do not pray as much as we used to. I have often been asked, "what will you do if your time passes without witnessing the Advent of the Lord?" I have always said, I will try and live as well as I know how. I mean to try and serve the Lord forever. I mean to have the practical part of the Gospel; and nothing short of it will make us right for the kingdom.

But to the command of Christ to be perfect. I have a watch. It is made to keep time. It is perfect in its sphere as a watch. I might have a green apple; it is a perfect green apple; but it may grow to be a perfect ripe one. A little child may be perfect in its sphere, and it may grow up to be a man. So we may grow up into a perfect man in Christ Jesus. We are to be as perfect in our sphere as Christians, as the Angels are in theirs.

Some seem to think that when we come to the position that our sins are all forgiven, there can be no progression.—But it is not so; when my Father forgave my sins, He made perfect work. We are [illegible] the first principles of the doctrine of Christ, and go on to perfection. Are we making progress towards it? I do not believe in making every thing of *time*.—Perhaps some may think that because the time has passed, our religion has also passed; but I trust that such will not be the case. I am going to preach practical religion. I can preach something besides the 19th of May. There is something else left. I think we are on the rock still, and the only way to stay there, is to stand upon Christ Jesus. Believing in '54 will not make a man a Christian. I have often feared that some thus believing would never enter the kingdom of God, from a lack of Christian character. We may become pure in heart. There is music in that word, PURE. Pure religion and undefiled before God, is to visit the fatherless and widows in their affliction, and keep himself unspotted from the world.—The words of the Savior, I am to teach. He has given instruction in the giving of alms. He says, "Take heed that ye do not your alms before men, to be seen of them; * * but when thou doest alms, let not thy left hand know what thy right hand doeth." We are in danger of going contrary to this sentiment.

It is often the case that individuals when about to do anything which is a little out of the ordinary course, try to be seen of men, or have men know that *they* did it. It may be so done in many ways; in the production of the pen, as well as every thing else. The feeling comes up, I want to have folks understand that *I* got this thing up, or, *I* wrote that book, &c. It is a puffing up of pride, which makes people think so much of *self*. I am glad God is humbling every soul of us; and I hope we will all of us get behind the great rock, and hide ourselves in the dust, that in due time we may be exalted. I am afraid there may have been a wrong in our manner of giving alms. If you have anything to give, throw it in, and let no one know where it came from.

Matt. 7: 1, 2. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Suppose you have wood to sell, and in loading it, you pile it up in every way, so as to make it measure more; is that right? There is danger—look out—see that you are honest in all your dealings with your fellow men. If we are going into the kingdom, we have got to be very humble. I am glad we have been humbled; let us remain thus in humility.

But some are disposed to bring up the iron bedstead to stretch people on. Some said, "you must come up to the '54 theory, or you will be lost," or, "you must go with us, if you would be saved." Some are called *foolish virgins* who do not follow in the train that they start. I think we lack wisdom, we all want knocking into *pi*, as the printers say. We have got up too high. I want knocking down, and let us be thus melted, so as to make one impression in Christ; and not have a few great Is sticking up. I am glad this kind of feeling is coming up, that we may get hold of the right end of things and not let go.

"Judge not; for with what judgment ye judge, ye shall be judged." I have known persons living in licentiousness who said they enjoyed the religion of Christ.

Knowledge is not judgment. I may know that an individual is guilty of gross wickedness; but it is not *judging*, to call him a wicked man. Judge nothing before the time. But, says one, I am not going to fellowship iniquity! Neither am I.—But shall we let the wicked remain among us? The Master says, let the tares and wheat grow together till the harvest. I have seen tares growing among the wheat, and I have seen people try to pull out the tares; but they made poor work of it.—We must let these things be. Let both grow together till the harvest. The wheat may stand the firmer.

"For with what judgment ye judge, ye shall be judged. And why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?"

I once saw a picture of a man having a beam, sticking out of his eye, while he was trying to get a mote out of his brother's eye. It is not christianity thus to act. Had Christ acted on that principle, we should all be lost.

You may see a brother going in the wrong path, and if you want to have him pursue it, just shew him the cold shoulder; treat him with neglect. We are in danger on this point. Get the beams out of our own eyes, and then we can see clearly to get the mote out of the brother's eye. We are too apt to have our hands over the fence in the brother's garden, pulling up a few little weeds, while they are growing to the shoulders in our own garden.—But if you keep your own garden free from weeds, a neighbor comes along, and looking at it says, how well your garden looks! He thinks of his own weedy garden, and goes home, and improves its appearance by a removal of the weeds.

If you want to make your children cross and ugly, be so yourself. We ought, as parents, to be just like a perfect mirror, reflecting a perfect character all the time. Do not prosecute a brother for trespass, and say, I will not have this man do so, thus to run over me; but rather pray, Father, forgive him.

If we have not the Spirit of Christ, we are none of his. There are some who can profess to be looking for the coming of Christ, who seem to be filled with the spirit of hatred and strife; Such is not the spirit of the Master.

I have suffered as a teacher in school, by not being so kind as I ought to be. I was often finding fault with the scholars, which did not make them do any better, but rather the worse. Parents, if you want to have good children, be good yourselves. Children will not go forth from the home of their childhood, cursing father and mother, without there was something wrong in their training. Let us look out for these little matters. If we have vital godliness in our hearts, God will never leave us.

Now, friends, be sure and get all the beams out of your own eyes, and then you will see clearly. I have not always lived as I should; I am going to try to live this out myself.

Matt. 18: 15. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." If it read, go and tell of it, how many would say, "ah yes, I will run with it." You tell some one something about this brother, and he goes to others, and soon the whole band is in trouble. This is all wrong. Let us do the things Jesus has told us to do, or no longer call Him Master. If thy brother shall trespass against thee, go and tell him first, between thee and him *alone*. Is not that doing as you would be done by? But it is crossing, I do not want to do it. I suppose Christ did not want to come down to earth to lay down His life, but He did it. In your difficulties with brethren, have you lived up to this command? If not, then do not call Him Lord, unless you go about it immediately. Is not such the requirement of the Lord? But—can I not send, and not go myself? *Go, if you can, yourself*; but if it is impossible, be sure and send by a right person. When you go, be careful *how* you tell him. Do not tell him in such a manner as to aggravate him, and thus make the matter worse.—If you go in the spirit of Christ, there is not one in a thousand who would do any other way than melt under it. I think we have been split up into fragments from a neglect of this command. But, says one, the difficulty is such that I cannot go to him, unless I violate my principles. I am not going to violate them. It is from a want of the Spirit of Christ, that these things have been neglected. We may make professions of having great and glorious principles to stand up for, and make them long and loud; but what does it amount to, if the trouble still remains?—Go and pray for him first of all; then go to him, and "if he shall hear thee, thou hast gained thy brother." If he will not hear thee, then take with thee one or two more. If you gain him in the first instance, nobody knows anything about it. You can pray, and he too, if in the right spirit. You have committed one sin, and he another; now do not be too hard with him. Get the beam out first, and God will help you to see things as they are, in the simplicity of truth.

How *oft* shall my brother trespass against me and I forgive him? I have been to him seven times, is not that enough? No! go until seventy times seven. God is long-suffering, and it is salvation to you, and may be to him; therefore manifest the same.

You expect your children will feel and look and act some like yourself. If you have the Spirit of your Father, you will look like Him. It is to forgive and forget. The Savior has given us an example of a man who owed his lord, ten-thousand talents, and because he had nothing to pay, his lord had compassion on him and forgave him the debt: but he went out, and found one of his fellow servants who owed him about 15 dollars. He takes him by the throat saying, pay me what thou owest? He asks for mercy, but he cast him into prison, till he should pay him the debt. The lord of that servant, hears of it, calls him, and because he manifested such an unforgiving spirit towards his fellow servant, delivered him to the tormentors, till he should pay what was due. "So likewise shall your heavenly Father do unto you, if ye from your hearts, forgive not every one his brother their trespasses." In the course of my experience, I found a man who wanted to get religion, but did not seem to get hold of it. I told him he must forgive every man, whatever he may have against him. He said, there is one man, I cannot forgive, never can. He stopped there in seeking religion, and never can go any farther, unless he comes to this point. It is time we look at these things. So likewise shall your Heavenly Father do unto you, if you from your hearts forgive not.

Says one, I will forgive when he asks for it. Is that Bible doctrine? Mark 11: 25 "When ye stand praying, forgive, if ye have ought against any." But I will wait till he comes and asks forgiveness. No, when ye stand praying, forgive; not wait—that your Father also which is in heaven may forgive your trespasses. That is a good reason, Master, I *will* forgive.

Our fellow men may have in their trespass against us said many hard things, and so have we against them; and if God has shown us our wrongs, we should be first to make reparation.

But, says one, I am not going back there, to make confession. Take care! take care! It is very easy to have every thing destroyed now. Be careful about putting up bars, and saying what you *will* and what you *will not* do. Let us be careful also about indulging in a hard spirit. I have no sympathy with such a spirit, among the time folks, or any other people. I pray there may be nothing hard, during all this meeting. Such a spirit among us seems worse than any where else. I am not going to make out that we are better than everybody else, that we are *right*, and every body else wrong. Some Br. may say some things which are wrong.—It is not best to condemn a man for the *first* hard thing. If he is backslidden in heart, help him to return to our Father's house; forgive him, even to seventy times seven. Let us have the spirit of Caleb and Joshua, who were actuated by another spirit. Let us work while the day lasts. There are always enough to turn back to Egypt, without our being of the number. If I ever should get backslidden, I hope you would get round me and help me up again. O be like the good Samaritan.—Just as quick to help enemies as friends. If you have the Spirit of Christ, you will love everybody; enemies, as well as friends; and will try to do them good, to get them right. You will not try to get up a prejudice against them. I am satisfied if we live up to these things, God will bless us.

When therefore ye stand praying, forgive: and let us remember that if we do not forgive, neither will our Father in heaven forgive us, our trespasses. You cannot love your enemies, till you become a Christian! You cannot get up a counterfeit love. I am glad the Devil cannot counterfeit it. "Therefore when thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Now do not say, Lord, Lord, any more, unless you intend to to do what He says.

Another word about forgiving before it is asked for. The Savior, when on the cross, said of His murderers, "Father forgive them, for they know not what they do!" He did not wait to have them ask forgiveness.

Stephen did the same. When being stoned, he cried, "Lord, lay not this sin to their charge." Hence I think it is duty to forgive, even before it is asked.

God help us to live up to all these glorious truths of the Gospel and thus be ready for the coming judgment. Amen.

For the Crisis.

Letter from Br. S. H. Waldron.

Dear Brother Merriam:—I prize your paper very highly, inasmuch as it advocates the tangible and literal truths of the bible, and in the right spirit which leads into all truth. I am sorry to find Brn. and Srs. so remiss in responding to your just call for short and spirited communications for its columns.

I have great reason to thank God and take new courage, that I have yet an opportunity to make my calling and election sure. The tenth day of the 7th month is now past again, but my disappointment bears no comparison to that which I suffered in the fall of '44 and '54. My faith on this fall has been according to the evidence that I have had; *if* the commandment went forth in the fall of 446 B. C., we must run to the fall of 445 B. C. to get the first year of the vision of the 70 weeks and 2300 days (which I believe to be inseparably connected,) and so on down to the fall of 1855, for the 2300. After all that has been said of the decree, 445 appears to be the true date; for the 2d ch. of Nehemiah in my Bible commences with 446, and ends with 445.

Again; if this chronology be correct, the vision must speak at the same time next year at which it commences, whether it be Spring or fall. I still believe in a literal Jesus born in a manger—subject to his parents until He was about 30, when He was annointed to preach the Gospel—suffered on the Cross—was buried in the heart of the earth—arose on the third day—after forty days passed into heaven, from whence we look for this same Jesus to come in like manner to earth again, as He was seen to ascend from the earth.

I, for one, could never rightly appreciate this great and glorious plan of salvation. The resurrection seems to be the very essence, so to speak, of the Christian's hope. O what a subject to contemplate, that poor, sinful, mortal man will not always be as the beast of the field that perisheth; but be raised at the last day, with good old Job, to see God in his flesh, and once more become a material and conscious living soul, but *immortal*; for this mortal must put on immortality, when these vile bodies of ours shall be fashioned like unto Christ's glorious body, to sin and die no more.

Blessed is he that attaineth unto the first resurrection; on such the second death hath no power. Then we shall live and reign with Christ a thousand years, when He delivers up the kingdom to God the Father, and becomes subject to the Father, that God may be all in all.

I think, if any one will take a little pains and carefully compare the 3d and 34th vs. of the 4th ch. of Dan. with the 26th v. of the 6th ch. and 14th of the 7th, there may be some additional light obtained in reference to this thousand years spoken of by Peter and John the Revelator, which I understand by Peter to be the day of the Lord, and by John to be the first resurrection, or resurrected state, in the which they neither marry nor are given in marriage. Withal, please compare 1 Thess. 15: 24 with Dan. 6: 26, last clause, and you will notice that kingdom and dominion run parallel from generation to generation, and both are everlasting. The kingdom shall not be destroyed, and His dominion shall not pass away; but still it shall be even unto the end—of what else but a thousand years? I will now leave this subject as a question for your consideration.

I think if we look at the present unparalleled strife among the nations of the earth in the light of divine truth, we shall not fail to see that the kingdoms of this world are soon to become the Kingdoms of our Lord and of His Christ, when He takes to himself His great power and reigns. I will now draw to a close by saying that the end is emphatically nearer than when we first believed.—Though the vision tarry beyond our time, we should patiently wait; for at the appointed time it will speak and not lie.

S. H. Waldron.

For The Crisis.

Letter from Br. A. Ross.

Fairfield, Oct., 29th, 1855.

Dear Br. Merriam:—I am yet looking with anxiety for the return of Him who was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And O how much to be desired is the event, when creation's Jubilee will be proclaimed and the tenants of the dust that have so long been sown in dishonor, will be raised in power, and glory.

Any reliable evidence that that day is near, must be most welcome to the pilgrim's heart, and such evidence in abundance is afforded us. Therefore, amid the widespread infidelity of the nineteenth century, we can lift up our heads knowing that our redemption is at hand. O how expressive is the term Redemption! in its adaptation to the Church. Redemption from what? From sin, that blighting scourge, which has spread its blandishments over a world once fair, leaving every thing which has received a touch from its poisoned wand to moulder and decay—from pinching want that tearless tyrant who delights to sport with human misery, nor feels one emotion of compassion—from the hand of oppression—that legalized assassin, who glories in obtaining the monopoly over others, and even to reduce his fellow man, concerning whom it is said, "He made of one blood all the nations" of the world, to the condition of a chattel; and last of all, from death that enemy of all animate things, under whose malignant power the fairest countenance fades—the muscular arm falls paralyzed—the robust constitution breaks, and man goes to his long home, and mourners are left to go about the streets.

I do rejoice that the bright day of eternal blessedness is dawning. The dark shades of night are to be chased away forever, and morn, bright morn, resplendent with immortal beauties, will greet the entombed millions of earth with the anthem "awake, and sing, ye that dwell in the dust; for your dew is as the dew of herbs, and the earth shall cast out her dead."

"My longing heart cries out, O come;
Creation groans for thee:
The weary pilgrim cries, O come,
Bring immortality."

A. Ross.

For The Crisis.

Letter from Br. S. C. Moses.

Oct. 27th, 1855.

Dear Br. Merriam:—A few weeks since I thought I must *sleep* for a little while with my Sister Hannah, and Brother Joseph, and others who, though not kinsmen, are dear to memory, because their flesh, also, rests in hope. While they lived they were pilgrims and strangers, and were persuaded of the things we hope for, and embraced them, "not accepting deliverance;" for they "looked for a city that hath foundations"—which should endure forever. They saw, even as we see, that

"The best beloved of earth
Not long survive to-day,

and they longed for a country where the inhabitants should no more say, "I am sick."

But I am this morning among the living to praise the Lord, and am gradually recovering my strength at the house of Br. Matthias, in Pompton, N. J, where I was taken sick, and for a short time thought I could not live, and sent my Brn. word at New York to be ready to meet me at the resurrection.

But I had rather live till the Lord comes, and be changed with my Brn. from mortality to immortality, and with them look upon "The King in His beauty"—all of which I believe we shall speedily realize, if faithful.

Your Br. in Christ.

S. C. Moses.

Appropriate to all. "It is distrust of God," says Bishop Patrick, "to be troubled about what is to come; impatience against God, to be troubled with what is present: and anger at God, to be troubled for what is past."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, NOVEMBER 17, 1855. VOLUME 2.—NUMBER 14.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - - - $1,00
For a single copy 3 months, - - - - 50
Five copies to one address for 6 months, 4,50
Ten copies to one address for 6 months, 8,00
Twenty copies to one address for 6 months, 14,00
Thirty copies to one address for 6 months, 18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Exposition of the 12th, 13th and 17th Chapters of Revelation.

BY DR. A. DECKER.

(Continued.)

Taking leave of chapter 12 for the present, I now come to the consideration of the 13th chap. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of the blasphemy And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the Dragon gave him his power, and his seat, and great authority." Vs. 1, 2.

The sea, and earth, are so frequently spoken of in conjunction in this book, as to prove that, they represent two distinct parts of the Roman territory under quite different circumstances. The four winds were not to "blow on the earth, nor on the sea." "The four angels to whom it was given to hurt the earth, and the sea," were commanded, to hurt not the earth, neither the sea! (7: 1—3.) Wo to inhabitants of the earth and of the sea! (12: 12.) "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea." (8: 7, 8;) see also ch. 5: 13; and 16: 2, 3. As John is here represented as standing upon the sand of the sea, and seeing the beast rise up out of the sea, it is important to understand, what part of the Roman Empire is here figured. By examining the following texts, Job 38: 8–11; Prov. 8: 29; Jer. 5: 22, it will readily be discovered, that, the earth sustains the same relation to the sea, that a nation in power, does to another, over which its power is exercised. As the earth surrounds and sets bounds to the raging and tumultuous sea beyond which its waves cannot pass; so does one nation set bounds to another, over which it rules. Thus, in the 7th of Dan. four beasts are represented as coming up from a boisterous sea; not all at once, but, one coming up at a time, and succeeding each other.

The earth, at first, is introduced as a vast sea without bounds. But, when the Kingdom of Babylon, symbolized by the first beast like a lion, rose into power, the waters began to be gathered together and the bounds of the sea were set. Here the Kingdom of Babylon with its territory proper, became "the earth:" while the Medes and Persians, &c., whose territory bordered that of Babylon, and was subject to her rule, are represented as being the sea, i. e. in a submerged condition—under her dominion. But when the Medes and Persians, symbolized by the bear, came up from the sea, it was, by the conquest of Babylon. Hence the kingdom, and territory of the Medes and Persians, are now represented by the earth, by which, the Macedonian kingdom is bounded and held in subjection; and so on, until the fourth kingdom (Rome) came up from the sea, by conquering, and subjecting the Macedonian empire, symbolized by the leopard beast, and making it a Roman province. From this onward, the empire of Rome proper, is symbolized by "the earth;" while the Greek empire thus bounded and inundated, is symbolized by "the sea." From the above, it will be perceived that, the territory of the ruling power, is always meant by "the earth." The earth then, represents the western, or Roman empire proper; and the sea, the eastern, or Greek empire; or that territory that constituted the third kingdom of the book of Daniel. This is proved by the sounding of the two first Angels of ch. 8: 7, 8. That which followed the sounding of the first Angel, fell, mostly, upon the western empire (the earth) and denoted the irruption, and depredations, of the Goths, under the famous conduct of Alaric, who began his incursions in the year 395.—He carried blood and fire throughout Italy, besieged Rome, and was bought off at an exorbitant price; besieged it again, took and plundered the city, and set fire to it in several places. That which followed the sounding of the second Angel, represented by a "burning mountain cast into the sea," fell upon the eastern empire.—After the Goths, the next ravages were by Attila at the head of the Huns. They wasted Thrace, Macedonia, and Greece, put all to fire and the sword, and compelled Theodosius 2d to purchase a shameful peace. Although the Huns afterwards carried their depredations into Italy, still, the prophecy follows them no further than they effected the eastern empire—the sea—thus, keeping the prophetic history distinct, and from danger of being confused.

Having determined what part of the empire is meant by the "sea," we are now prepared to contemplate the position of John standing upon the sand of the sea, i. e., on the intermediate line between the eastern and western empires; the most favorable position to see what transpired in both, and to give us a correct history of the same. Moreover, we are now informed from what division of the empire to look for the coming of the leopard beast up out of the sea, the second time; for the description and circumstances are such as to leave no justifiable doubt, that the leopard beast denotes a kingdom that rises up from the same territory that was originally comprised in the leopard beast kingdom of Dan. 7th; with this exception, that this kingdom will contain in addition, a small part of the territory of Babylon, and of Media and Persia—denoted by the "feet of a bear," and "mouth of a lion"—an allusion to the symbols of those two kingdoms.

The "leopard beast" kingdom, also, when it rises up the second time as seen by John, has the addition of three heads, making seven in all—and ten horns.—These heads, however, do not all exist at the same time, as was the case before, but succeed each other in rule, which is clearly proved in ch. 17: 10. "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." The Greek, or Macedonian empire became a Roman province, after the conquest of Syria, Macedonia and Egypt, and continued for about five hundred and six years. Then a kingdom rose up the second time, out of the same Greek empire, denoted by the leopard beast of ch. 13th; and which succeeded to the dominion of the western Roman empire, symbolized by the Dragon of ch. 12th—as the Medes succeeded to the kingdom of Babylon, and so on—an established law in the fulfilment of prophecy.

Constantine removed the seat of the imperial government "from Rome to Byzantium, in A. D. 328, and consecrated it as Constantinople in A. D. 330." But the removing of the seat of government, did not affect the western empire, as being the dominant power—the Greek empire still remaining a province. But it was the first circumstance, however, that paved the way for the fall of the *Roman Empire* and the rise of the leopard beast, or the Greek empire, from its inundated "(sea") state to the dominion. Theodosius the Great, succeeded to the throne in A. D. 379, and he was the last that reigned over both the east and the west. Although the empire had been variously divided, at times previously, yet the east and the west, down to Theodosius, had been more or less blended together in the imperial reign.—But, "before his decease, he divided the empire between his two sons, assigning the west to Honorius, and the east to Arcadias." From this era they became two distinct empires, and continued to the fall of the western empire by the irruption and depredations of nothern barbarian nations. Although, from A. D. 395, the Greek empire was separate and independent from the west, and quite equal in power, yet, we cannot date the rise of the leopard beast, until a much later period.—The point demanded to fulfil the prophecy is, where the east, or Greek empire, shall succeed or rise to the dominion of the west, so as to become the only ruling power. The Medes and Persians, for instance, for some considerable time before the conquest of Babylon, were an independent kingdom, and quite equal in power to the latter; but yet they were not denoted by the beast as coming up from the sea, until they had completed the conquest of that kingdom, and had thereby succeeded to the "dominion." It was particularly so with the Romans, before they succeeded to the dominion of the Greek empire. The rise of the leopard beast, however, is definitely marked in the prophecy:—"And the Dragon gave him his power, and his seat, and great authority." This explains, in a very clear manner, what is to be understood by a beast coming up out of the sea.

The Roman empire became excessively weakened in consequence of its position, which favored the project of the Carbarians, who, from this period, poured in like a torrent upon the western empire, which in a very few years was completely overwhelmed. The extinction of the Roman empire occurred A. D. 476, upon the taking of Rome by Odoacer, king of the Heruli. "Romulus Augustulus was then on the throne, and Odoacer, after taking the Capital, spared his life only upon condition of his resigning the empire." We have now come to where the leopard beast takes his "rise up out of the sea," (eastern empire,) and the Dragon (western empire) by voluntary act, which is plainly required to fulfil the prediction—"gives him his power, and his seat, and great authority."

The following extract will show the fulfilment of this part of the prophecy, in a most clear and striking manner.

After the resignation of Romulus, "the submissive people of Italy were prepared to obey, without a murmur, the authority which he (Odoacer) should condescend to exercise as the vicegerent of the Emperor of the west. But Odoacer had determined to abolish that useless and expensive office; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his own disgrace. He signified his resignation to the senate, and that assembly, in their last act of obedience to a Roman Prince, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed by their unanimous decree, to the emperor Zeno; who had lately been restored, after a short rebellion, to the Byzantine throne. They solemnly disclaim the necessity, or even the wish, to continue any longer the Imperial succession in Italy: since, in their opinion, the majesty of a sole monarch is sufficient to pervade and protect, at the same time, both the east and the west In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from from Rome to Constantinople; and they hereby renounce the right of choosing their own master, the only vestige that yet remained of the authority which had given laws to the world. The Republic might safely confide in the civil and military virtues of Odoacer and they humbly request, that the Emperor would invest him with the title of Patrician and the administration of the diocese of Italy.—"His (Zeno's) vanity was gratified by the title of sole Emperor, and by the statutes erected to his honor in the several quarters of Rome; and he gratefully accepted the imperial ensign, the sacred ornaments of the throne and palace which the barbarians were not unwilling to remove from the sight of the people." Gibbon vol. 3. It is from this period that we must date the rise of the leopard beast or Greek empire; and I knew of no prophecy that has had a more perfect and striking fulfilment, than is here shown. By a voluntary act—as the prophecy clearly indicates, on the part of the Dragon, he gives to the leopard beast, "his power, and his seat, and great authority;" and thus fulfils the prophecy in the most extended sense. But, although we are to date the rise of the leopard beast at this era, (A. D. 476) we are not to suppose this is to mark the commencement of any of the prophetic periods.—The commencement of the prophetic periods, however, are definitely marked in the prophecy, quite as much so as the rise of the beast, which is one event, and his receiving "a mouth speaking great things and blasphemies, and power to make war (Marg.) forty and two months, on the saints," quite another, and subsequent event. From this era, the emperors of the east maintained their authority in Rome; and, although the Dragon had given "his power, seat, and authority," to the beast, yet he had been quite careful not to make a surrender of himself—for, "they worshipped the Dragon which gave power unto the beast; and they worshipped the beast." This worship, it will be seen, is after the rise of the beast and the surrender of the power of the Dragon.—Hence, the Dragon, although he no longer retains the dominion, has his life prolonged for a season and a time, (See Dan. 7: 12) this worship, of course is secular, i. e. an obedience to the civil laws.

Such, therefore, is the concord of the laws of the Dragon with those of the beast, that they are enabled to obey the former without violating, in the least, the laws of the latter. And thus the Dragon continues to run parallel with the beast, being represented by the Heruli, Goths and Lombards, which succeeded each other in Italy, until the Lombards were finally subdued by the victorious arms of Charlemagne, emperor of the French.—The Lombards—the last barbarian kingdom in Italy, were decidedly a Dragon kingdom; and were held by the Catholics as being the most filthy and detestable of all nations; and even down to the time of their subversion, all Catholics were forbidden to make with them marriage contracts. (See Neander's Church History, v. 3, p. 120.) Having now ascertained definitely the rise of the leopard beast, we are prepared to follow out the remainder of the chapter.

Many have connected the "1260" years with the immediate rise of the beast; but a careful examination, I think, will satisfy all that this is not required to fulfil the prophecy. His commencing to "make war on the saints," &c., is, certainly, a subsequent event to his rise, and how long subsequent, is to be determined by the fulfilment of the prophecy.

The same principle pertains to the little horn of Dan. 7th, which denotes the same kingdom symbolized by the leopard beast, and sufficiently proved by the fact that both represent a kingdom that arises out of the Roman empire, that speaks "great things against the Most High," and "blasphemies," and that "makes war with the saints" for a definite period of time. The rise of the "horn" is the first event in the division of the Roman empire; and subsequently, "the saints were given into his hand for a time, and times, and the dividing of times." The division of the Roman empire into ten kingdoms, must be reckoned as early as the time of its subversion by Odoacer; since there was no empire to divide after that event; for the last vestige of Roman rule there ended.—And these horns were to arise out of the head of the "beast," or empire. If we were to date the rise of any of these horns, eight or ten years after the fall of the empire we might carry it much further, and have twenty horns instead of ten.—A. D. 477, then, is the era of the rise of the little horn, and of the leopard beast. The fact attested by universal history, that with the Greek empire commenced the war of persecution of the saints, is sufficient evidence of the correctness of this application. It was with the Greek empire, therefore, that the Woman (Church) first committed fornication on her arriving at her wilderness state; and subsequently, with the seven heads, or, seven Kings; which became the agents or heads of this empire, by virtue of their sustaining the same relation to the Woman. I have already, I think, advanced sufficient evidence to prove the Woman that flew into the wilderness, to mean the nominal Church. A word or two more, here, however, may not be superfluous. The Jews, when they had committed fornication with the heathen nations around them, were driven from their city and dispersed in the countries, which, in the Bible, is not unfrequently called a wilderness. Indeed, such was the wilderness in which John the Baptist dwelt—"crying, make straight the way of the Lord." Job, also, describes the wilderness as a place befitting the wicked. See Job 24: 4, 5. If the Woman represents a Church, so must the wilderness represent the state and condition of the Church; and John has given us sufficient evidence to prove the Woman he saw in the wilderness represented the nominal Church. Therefore, *it is to her, the wilderness belongs in its symbolical signification—she is in the wilderness.*

It is true, the Holy city began to be trodden under foot, at the same point of time, the Woman arrived to the wilderness, and form this unholy union with the kings," Indeed, the two events are [illegible] arably connected together, from the [illegible] ture and circumstances.

The nominal Church is [illegible] "a Woman arrayed in purple and [illegible] color," &c., while the true Church [illegible] resented by a "Holy city" trodd[illegible] foot, during the same period [illegible]

The next event, though [illegible] verse of this chapter, (after the rise of the beast) is that which marks the commencement of the 1260 years. This event also, is definitely marked in the book of Daniel, and several other places in this book; all of which will be referred to, to enable us to understand, definitely, this point.

V. 3. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to make war (Marg. Whiting) forty and two months."

V. 4. "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." As the beast had a mouth like a lion when he rose up out of the sea, the mouth here spoken of therefore must be an additional one, which must sustain the relation to him of an agent or prophet.

This is clearly illustrated and proved from the following. Jer. 15: 19. "Thou shalt be as my mouth." Ex. 4: 16.—"And he (Aaron) shall be thy spokesman unto the people; and he shall be to thee instead of a mouth." "And the Lord said unto Moses, see, I have made thee a Lord unto Pharaoh, and Aaron shall be thy prophet." Here a mouth is explained to be a Prophet. Hence, "the Lord spake by the mouth of his holy Prophets."—The Prophets, therefore, were the mouth of the Lord to speak unto the people, "thou shalt be as my mouth." In Rev. 2: 20, the Church of Rome is unquestionably, the antitype to Jezebel the Prophetess. The Woman Jezebel, also, in vs. 31, 32, is shown to be guilty of fornication; and in ch. 17: 2, it is incontrovertibly proved that, those who committed fornication with her, were the leopard beast with its seven heads or kings. The Church of Rome—*not the Pope*—is thus demonstrated to be, the mouth or Prophet given to beast. We are to date, therefore, the commencement of the 1260 years, from where the leopard beast or Greek kingdom, perpetrated the first act of fornication with the Church; and the nominal Church first began to sustain the relation of a mouth or prophet to that Kingdom. That the Church did sustain this relation with the Greek empire and its seven heads, is a fact witnessed to by universal history. The councils and synods of the Church, were, in the most extended sense, used as the mouth of the empire. All the ecclesiastical and many of the civil laws were decreed by the synods of the Church, assembled by the command of the emperors and kings, for this express purpose. Therefore as the commandments and laws of God were promulgated through the Prophets, so were the ecclesiastical, and many of the civil laws of the empire promulgated through the synods. As the Prophets were made instrumental in the hands of God, so was the Church instrumental to the empire. Those who would make the setting up of the Pope as head over all the Churches—the period from which to commence the 1260 years, should make the Pope alone the antitype of the Woman; whereas the Pope was nothing more than a high officer, and instead of his ruling the Church, the Church ruled him; for the Pope had no power, nor could he do anything only as he carried out the laws of the empire as decreed and promulgated through the synods of the Church. Therefore as the Pope is not the antitype of the Woman, so no elevation of his power over the Church can mark the beginning of the 1260 years. The faith and doctrines of the Church were decreed by the synods, which were frequently composed of from four to six hundred Bishops. The Bishops for the most part, were appointed or confirmed by the emperors and princes, and were, mostly, men of great worldly interest and influence in the state. And thus the synods of the Church became the complete tools of the secular [illegible] royal authority [illegible] became confounded [illegible] assemblies, at which the [illegible] their noble vassals were used to draw up their civil laws, and the ecclesiastical and civil laws were drawn up at one and the same time. Thus in the Frankish kingdom, (one of the heads of the beast,) till far into the 8th century, the assemblies of the Bishops, for purely ecclesiastical purposes, becoming continually less frequent, at length went into entire desuetude."

"Gregory the great, was obliged to apply to the Frankish princes and Bishops, for the convening of a synod to devise measures for the removal of ecclesiastical abuses; and, as we have already remarked on a former page, Boniface found occasion to complain, that no synods had been held for so long a time. But even in the synods held by him, the most considerable men of the nation took a part, and along with the eccleastical laws, others also were passed by them, having no relation to ecclesiastical affairs. In like manner, under king Pepin and the emperor Charlemagne, it continued to be the prevailing custom for ecclesiastical and civil laws to be drawn up at the same time, at the great national assemblies."

"Now by this union the Bishops, it is true, who took part in these general legislative assemblies, obtained some influence on civil legislation, and on the institutions of civil society. But this influence fell to their share, not merely by accident, but by reason of the circumstances above described; but the whole form under which the theocratic system was contemplated, carried along with it the necessity of their having such influence. As, on the one hand, the Church needed the arm of the civil power to carry a part of their laws into effect, so on the other, the civil power needed that sanction from the Church, that commanding authority which the latter had to offer, in order to maintain itself against rude arbitrary will, and to place a check on barbarian insolence." (Neander's history of the Christian religion and Church, Vol. 3 p. 95, 96.)

In the above, we have, the most incontrovertible testimony, not only in regard to the kings of the earth committing fornication with the Woman—Church, by uniting and blending the laws and institutions of the empire, with the laws, and institu-

[illegible], but, also, the manner [illegible] Church, through her synods, [illegible] as a mouth, Prophet, or tool [illegible] secular power. To find the commencement of the 1260 years then, we have only to ascertain where this relation of the Church and state commenced, or, in other words, when the Church became nationalized—the decrees of the councils of the Church, being sanctioned and published by the civil authorities.

(To be Continued.)

The World's Crisis.

LOWELL, NOV. 17, 1855.

To Correspondents.

Communications—COMMUNICATIONS—COMMUNICATIONS—where are they? True, we have had many stirling, excellent and rare articles of late; but they do not last forever. Pass along the lively, glowing, warm-hearted articles, baptized with prayer—sparkling with celestial light—overflowing with love. Come, we wait for a fresh supply. The Lord will have the Crisis going forth and scattering its scintillations of light and love to all the flock scattered over mountain and valley, lighting the watch-fires, enkindling a flame of love and diffusing its healthful life-giving influence all around, or else He would have it cease. Which course do you think most for His glory? Decide, and act accordingly.

Questions.

I have been so pressed with business of late as to be unable to write editorials, or answer questions that have been asked.—But perhaps it would be best to publish *questions*, and if I have not opportunity to reply, others may do it more effectually.

☞ The following article was written, I am informed, by a Br. who has been interested in times past, in the Advent doctrines; but who has more recently been led to believe in the doctrine of a temporal millenium. As the article is written in a kind spirit, with a desire that it be published and replied to, I thought it advisable to admit it to the columns of the Crisis.

The thousand years [illegible]

[illegible] history of the Church and the [illegible]

The first event here spoken of, is the binding of the Dragon, that old serpent, who is the Devil and Satan, for the period of a thousand years (*Chilia etee*), then follows the resurrection of the martyrs, and here arises the much vexed question, how is this resurrection to be understood—literally or figuratively? If literally, it would seem that mortals are to mingle with immortals, as we cannot expect that the last enemy, Death, is overcome, until after the subjugation of Gog and Magog; and we perceive by the 7, 8, and 9, vs., that Satan, after his release from his prison, finds man the easy victim of his seductive wiles, and these victims surely are not resurrected saints. But again, it is worthy of notice here, that there is nothing said about the resurrection of the body, which the Apostle Paul teaches us to expect, in his Epistle to the Corinthians, 15th chapter. The word here and elsewhere is (*psuchas, soul*) in Corinthians (*somati, body*) therefore the question naturally arises, "What is a resurrection of souls?" The word here, and in other other places rendered soul, signifies life, reason, inclination, &c., consequently it is that principle of man that impels him to action; if a regenerated soul, to Christian action, and if unregenerate, to action of an opposite nature: therefore we conclude, that even a literal construction of the language, cannot imply an absolute resurrection of the martyrs, according to the teaching of Paul, and even our Savior himself, but rather a resuscitation, and prevalence of holy principles, during the period when Satan's power shall be restricted. This period the prophets distinctly predict, as in Ps. 2: 8, that Christ shall have the "heathen for an inheritance, and the uttermost parts of the earth for a possession." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11: 9. "The fulness of the Gentiles shall come in, and all Israel shall be saved," Rom. 11: 25, 26; and the very explicit passage in Isa. 2: 2–6 which our limits will not permit us to transcribe.

These events, it will be observed, are to transpire in the last days, when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

We pass now to notice the events that are to transpire at the end of the thousand years.

We are informed, that when the thousand years are completed, Satan shall be unbound from his prison, and shall come out to deceive the nations, that are in the four (*goniais, corners*) of the (*gees* earth) Gog and Magog. The word here rendered earth, is in similar connections rendered land, which it also signifies. In Matt. 10: 15, *gee* Sodom, (land of Sodom) 9: 26 went abroad into all that *geen* (land,) 27: 45. "Darkness over all the *geen* land," Acts 25: 39, they knew not the *geen* land, and many others, but this will suffice. Therefore we conclude, that the word here actually points out a particular locality, i. e. the land of Gog and Magog. It has been understood, that the nations so designated, are some of the tribes, formerly comprehended under the general term Scythians. It is then the nations inhabiting this region, whom Satan is to instigate to war against the saints.

In the 38, and 39 chapters of Ezekiel, we find a prophecy against Gog, the land of Magog, wherein it is said, this warlike prince shall come against the mountains of Israel, which are described as restored from their former waste and desolation, to a fertile and habitable condition.

The language in these chapters, and the concluding verses of the 19th ch. of Revelation, bear a striking resemblance to each other, and are thought by many to refer to one and the same event. If so, the first incursion of Gog is at the commencement of the thousand years, and the second at the end of that period, and this appears to be a reasonable construction.

The people of Israel dwell in their own land, (Ezek. 36 and 37 and compare 38: 8,) and this prince in the land of Gog and Magog, being seized with a desire of conquest, collects his forces against them.—During this period, however, the emissaries of Satan are instigating the kings of the earth to war, and they are gathered together in a place called Armageddon. Here the Revelator breaks off the thread of the subject, which he had under immediate consideration, while he relates another event, of vast importance to the Christian world, being nothing less than the fall of mystical Babylon, which is under[illegible] be Papal Rome, and again re[illegible] the 19th chapter, where it will [illegible] the kings of the earth are [illegible] by the King of kings, and [illegible] lords. Therefore these events [illegible] presented to our view in con[illegible] apparent that they all have [illegible] in that mighty revolution, [illegible] declares is to convulse the [illegible] previous to the dawn of the Millennial period.

Whether this gathering of the kings of the earth is the same as Ezekiel's description of the incursion of Gog and Magog, it is evident that it is to transpire before the commencement of the thousand years; and if they are not one, then the only conclusion is, that the Gog and Magog of Ezekiel and John are one, who are to war against the saints at the end of the thousand years. Thus the question cannot be one of great importance, as the record in either case shows that a mighty revolution is to convulse the earth, at the commencement of the thousand years, when the kings of the earth are to be vanquished by the Messiah, and He shall "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Yet a seed remains, whom Satan can subvert to his purposes, and the fact stands thus recorded, that "When the thousand years are expired, Satan shall be loosed from his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.—And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them."

We have thus in as concise a manner as possible, perhaps too concise for perspicuity, endeavored to present our views of this subject. If any of our Advent Brn. deem them unscriptural, and can show us why they so consider them, we shall be happy to have them do so; for it is a subject whereon Christians ought to be united. If our Savior has declared that the Gospel shall be published among all nations, and commanded His followers to publish it, it is incumbent on them to obey; for, although He is able by the working of His Almighty power to subdue all things unto Himself, yet it has pleased Him by the foolishness of preaching, to save them that believe.

Therefore the weapon which the child of God has to wield, is the sword of the Spirit, which is the word of God. Thus armed, the servants of the Most High should go forth, in compact ranks, and united efforts, (suffering no ism or variance of opinion to break or divide those ranks,) and with steadfast faith rely upon the promises of God, undismayed while they hear the mutterings of the distant thunder, which indicates the rising tempest; for although the kings of the earth gather together to war, we have the sure word of prophecy, by which we know that our Lord will ultimately sweep the sources of apostasy, infidelity and oppression from the face of the earth; and thus prepare the way for purity and truth to permeate the social mass.

AMICUS.

For The Crisis.

Analogy of the First and Second Advents.

By WILLIAM SHEPHERD.

The Star and Magi of the first Advent—The Morning Star and the Second Advent now impending—Features of similarity hastily noticed.

Unto the Church of God in waiting:—

"Grace and peace from God our Father, and from our Lord Jesus the Messiah or Life-Giver. Blessed be God the Father of our Lord Jesus the Messiah, who in His great mercy hath begotten us anew by our Lord Jesus the Messiah, to the hope of life, and to an inheritance incorruptible, undefiled, and unfading, which is prepared for you in heaven; while ye are kept by the power of God and by faith, for the life that is prepared and will be revealed in the last times; wherein ye will rejoice forever, notwithstanding ye at the present time are pressed a little, by the various trials that pass over you; So that the proof of your faith may appear more precious than refined gold that is tested by fire, unto glory, and honor, and praise, at the manifestation of Jesus the Messiah."

Beloved of God:—In our last epistle, entitled 'Type and Antitype," we omitted to consider one feature which has a very important bearing upon the Church in her present position. Let us then just glance at this by way of a timely admonition, as this is the only object we have in presenting it. We find that the Israelites subsequently to their being brought out from Egyptian bondage with a high hand and strong arm, and being safely conducted unto the eve of triumphant deliverance, they began to complain and murmur against Moses despite of all arguments and entreaties. See Ex. 14: 11, 12.—Here is distrust—a faithlessness toward God and His providence manifested, they are brought into a strait place—to the trial of their faith—they waver—regret that they have left Egypt, and wish to return—Moses encourages them, however, they proceed and are rescued. That this circumstance has its parallel with the Church now in waiting, Scripture abundantly testifies. The Apostolic exhortation no doubt has an express allusion to this. "Harden not your hearts as in the provocation, in the day of temptation in the wilderness • • • Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily. • • For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 8–17. See also ch. 4th. Indeed we shall discover by carefully examining the sacred word on this point, that it is fraught with the most stirring exhortations to prayer and watchfulness, just a little while preceding the return of our Lord Jesus, and that our Lord himself anticipated a deplorable state of things in the neglect of these exhortations and consequent faithlessness in regard to His coming again, in that remarkable passage recorded in Luke 18: 7, 8., and rendered in the Syriac thus:—"And will not God much more vindicate His chosen who call upon Him by day and by night, and have patience with them? I tell you He will vindicate them speedily, yet the Son of man will come; and will He find faith on the earth?"

But to the subject.

The "Morning Star" then, in Scripture (as are the luminaries of heaven,) is an emblem of supernatural light; but this celestial orb is highly distinguished from all others mentioned therein. It should rather be regarded as a signal light, or herald of a greater. Indeed its very name "The Morning Star"—is associated with the dawn of day—the rising Sun, &c—But that it is an emblem of light, and a promising one, we are assured. And God grant that the Church in these trying times may be more fully illuminated with its beautiful and consoling rays.

That an analogy exists between the two Stars—the two Characters—(the Magi, and wise of Dan. 12: 10,) in the two Advents, we venture to say. Who were those "wise men from the east that came to Jerusalem" with such perfect assurance of beholding the infant Messiah? "Saying, Where is he that is born King of the Jews? for we have seen his Star in the east, and are come to worship him."—Surely they were not *heathen* as some have presumed to assert, but men divinely illuminated and instructed no doubt in the Oracles of God. They *knew* that they should see the Savior with a positive certainty, from the fact of their bringing with them those rich gifts; gold, frankincense and myrrh, which they cheerfully laid at the Babe's feet, as a faint outward expression of their inward and heartfelt adoration and unfeigned homage, to the Redeemer of the world. These men understood, and were *not in darkness* in regard to His first Advent. Neither John, His forerunner, the aged Simeon, or devoted Elizabeth professed a more firm assurance that Jesus was the Messiah, than these Magi. It may be said, then, that they were highly priviledged from the fact also of this mysterious orb, the visible Star, gently leading them to the holy object of their search; not so, however, more than the wise who are looking for the Savior's second appearing, as we shall presently notice.

Again; these men were not recognized by any *professedly* religious institution, or body, that we are aware of, yet possessed this superior knowledge of and love for the Messiah. Behold the striking similarity existing between them, in this particular, and those men who long for and love His appearing. Are those dear saints who occupy this blessed (Rev. 16: 15) position, recognized by any ecclesiastical body or professedly religious institute or system now in vogue, as the children of God, or Christians rooted and grounded in the faith of the Gospel. Let every heart respond for itself. These wise men from the east typify, in some important particulars, those who are looking for Jesus' second Advent. They were divinely illuminated, we way safely infer, and had access to sacred books predicting the time of the Messiah's birth or first Advent, together with the fact, "The Star which they saw in the east went before them, till it came and stood over where the young child was." No wonder they rejoiced under such unusual happy auspices, as we read, "When they saw the Star, they rejoiced with exceeding great joy." Let it be remembered that these Magi are designated as wisemen, a phrase which the Scriptures ever recognize as indicating the righteous or men of God, e. g. "The wise shall shine," "The wise shall understand," "Faithful and wise servant," "Five of them were wise," Dan. 12: 3, 10; Matt. 24: 45, 26: 2. There certainly is a remarkable resemblance observed here between the wise men of Matthew and those of Daniel: carefully examine the circumstances of each, and you will readily perceive it. And now, dismissing this part of our subject which lies in the past, we hasten to consider that portion which more immediately interests us, as it is yet in the future. We before observed that the Magi were not more highly favored, (if as much,) in regard to divine light and knowledge respecting the Advent, than the Church now in waiting. Let us see what God has promised in relation to this, and if what we assert is not affirmed by Him.—"Light is sown for the righteous, and gladness for the upright in heart." "Thy word is a lamp to my feet, and a light to my path." "The entrance of thy words giveth light; it giveth understanding unto the simple," (or upright.) "Arise shine; for thy light is come, and the glory of the Lord is risen upon." "The Lord shall be thine everlasting light," "I am the light of the world, he that followeth me shall not walk in darkness." "He that loveth his brother abideth in the light." Psa. 99: 11; 119: 105, 130; Isa. 60: 1, 20; John 8: 12; 1 John 2: 10; Rev. 3: 3.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts." 1 Pet. 1: 14.

This memorable passage affords us a key as to the nature and character of the light which we are now contemplating, It is needless to say that it is divine and spiritual, as the apostolic writings affirm. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ," that, "The eyes of your understanding being enlightened, ye may know what is the hope of his calling," &c. Is the Church illumined with this resplendent light presented under the beautiful figure of "the day-star by the Apostle? We trust she is, and may still richer and more refulgent communications from this divine source throw a halo of glory around her so that she may realize indeed that her light is come; this we pray of the Father through her highly exalted and ever blessed Advocate and Head, even Jesus the Messiah. Amen.

Again: "And after these things I saw another angel come down from heaven, having great power, and the earth (Church) was lightened with his glory." Rev. 18: 1.

Observe the chronology of this Angel's mission, and his language. "The earth (Church) was lightened with His glory.—This Angel is seen descending just previous to the downfall of Babylon and is represented as crying or proclaiming, "mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, &c.," The language indicates a blessed state of things for the Church in this locality, (to which we are approximating with rapid flight,) in respect to divine illumination, "floods of light" are here implied—ah, more in regard to this Angel and the Church. The Church acts in harmony with him, partaking of his spirit and the sentiment of his annunciation, and will ultimately proclaim, "Babylon the great is fallen, is fallen, for strong is the Lord God that judgeth her."

And finally, on the promises of light and knowledge. "I will give him that (that overcometh,) the Morning Star."—Rev. 2: 28. This is one of the most splendid promises, one of the most soul-cheering, perhaps, which the entire Scriptures contain. And if the Magi "rejoiced with exceeding great joy, when they saw the star," heralding to them the *first* Advent of Jesus in his humanity, how much more shall the saints of God "rejoice with joy unspeakable and full of glory," when they realize this glorious promise, and, as it were, behold "The Morning Star," the harbinger of the *Second* Advent of Jesus in his divinity. If their hearts were ravished and their hopes brightened at the sight of that little orb that radiated its faint light around the Messiah in the manger, much more shall these weary pilgrims be glad, and their hopes renewed when the brilliant rays of the morning star shall enlighten their understandings, and throw its refulgent light on the coming of the Messiah in majesty. The first but a little preceded the time of the Gospel dispensation; but this, the fulness of times, or all previous dispensations. Glory to God, that we are almost there—on the eve of this era of grandeur. The Star in the east appeared at the *first* Advent—the morning star of the Apocalypse will appear at the *second* Advent—the first arose and gilded the eastern horizon, this will arise in the heart, as it were, gilding the horizon of the understanding and illuminating the mind—the light of the *first* rejoiced the hearts of those who beheld it, unerringly guiding them to the humble abode of the Messiah—the light of the second will equally comfort and guide to the knowledge of his coming in glory. The former introduced a period of time, the latter will usher in an eternal day when

> Hallelujahs shall resound
> Through vast creation wide,
> While Jesus shall in glorious state,
> With all His saints abide.

There is another difference in relation to these points, which we would not omit to mention. The first is simply called a "*Star*," the last, the "MORNING STAR;" consequently, it has a two-fold meaning, being not only an emblem of light, but the herald of that blissful dawn which precedes the everlasting day. Well might the Apostle say, speaking prophetically to the Church down here:—"ye are not in darkness that that day should overtake you" unawares. No, praise God, we are not in darkness in relation to this momentous event, but "have a more sure word of prophecy." "I will give him (the faithful,) the morning Star." Think you when a man perceives the morning star rising in the east, that the day will take him by surprise? Most assuredly not; so all that enjoy what is implied in this blessed promise, will be in readiness when the night is past—the day breaks—the clouds disperse—and Jesus is revealed, to hail Him with—"Lo! this is our God, and we have waited for Him."

And as it would not be expedient to prolong this article beyond its present limits, occupying thereby too much valuable space in the Crisis, we must hastily bring it to a close, invoking the Divine blessing to attend the same. May the perusal thereof prove conducive to the good of all who are interested in the things pertaining to the kingdom of God, leading them to a more careful examination of this subject. May they possess an unwavering determination by the grace of God to overcome, which must, as an inseparable consequence, result in the happy realization of what is implied in the promise of "The Morning Star."

The grace of our Lord Jesus Christ the Messiah be with all the saints. Amen.

ELIZABETH CITY, N. J., Oct. 1855.

For The Crisis.

The wicked not immortal; or the immortality of the soul disproved by Bible truth.

A lecture delivered by P. Tandy, Sept. 30, at Mill Village, Goshen N. H.

Respected neighbors, friends and brethren:—I arise at this time, feeling very solemn and humble in view of our true condition! I feel that we must all give a strict and impartial account to God, our great Judge, of our deeds done here, whether they are good, or bad, in the day of judgment, which is very fast approaching! How it becomes us to act as candidates for that awfully solemn scene!!—May the Lord help us, one and all, to act as we should, under all circumstances; that we may have divine approval. Our motto in the following remarks is, "To the Law and to the testimony;" and our *theme, the wicked not immortal.*

Various errors exist among men in regard to revealed truth. These errors go to show how very imperfect we are in knowledge—the mistakes committed in our education—the reluctance of the mind to investigate—and a great want of moral courage to step aside from the track marked out by learned men, but who, (most likely,) have conducted their own investigations under the influence of the fear of being denounced as heretics; if they should be led to results unlike to those who are reputed for wisdom. But, "if any man will be wise, let him become a fool that he may be wise." "The wisdom of this world is foolishness with God." We honor God only so far as we have right conceptions of His character, government, and purposes, and act in accordance with them. If we believe God will *reward or punish* men contrary to his own word of inspiration, we dishonor Him, however much sincerity and zeal we manifest. *Truth and the honor of God are inseparable;* and we cannot glorify our Father in heaven by erroneous opinions. Yes, (to be plain,) most professed Christians, if pressed on the subject, can give little better reason for what they believe, on many points, than, that their teachers told them so. They are thoroughly educated; they must be right.

It is our solemn duty to study carefully and prayerfully the holy Scriptures, and form our opinions of what they teach for ourselves, as we must answer for ourselves in the day of judgment. But in this study, the correct principles of interpretation are of the first importance. Without these, our appeal to the word of God may only serve to confirm us in error. The plainest truths of the Bible have been wrapped in darkness by pretending that the language of the Scriptures has a *mystical or secret* meaning, that does not appear in the words employed. Such a principle of interpretation, is a libel on Divine Revelation! The word of God professes to be *a Revelation;* and so plain, too, that the wayfaring man can understand it; and the Savior says, "If any man will do his will, he shall know of the doctrine." The language of the Bible, then, should be explained as we would the language of any other book, according to its plain and obvious meaning, unless there is a clear necessity for departing from it. A strict adherence to this principle is necessary, if we would be saved from the wildest errors, and see the children of God united in one spirit, and one body. With these remarks I proceed to the question at issue—namely, The wicked not immortal. The question is not, whether the righteous soul *can be* immortal, nor whether the souls of the righteous *will be immortal;* these point are admitted and abundantly proved by the Bible; but the question substantially is this—will the wicked who live and die in their sins, continue eternally, or without end in a state of conscious being in misery! God says, "The soul that sinneth, it shall die;" do we believe God's word? Are we willing to let God be true, but every man a liar? "To the Law and to the Testimony." Living as we do, on the eve of a new epoch in the history of the Church, and standing in the dawning light of a new dispensation, we may reasonably expect some clearer light, some more blessed truths to be evolved from the oracles of God; not however a new Revelation, but an eliciting of the light which for a long time has lain partially concealed, like the latent spark struck out by steal. Let me just remark here, that the doctrine which I advocate, is not new; it is as old as the Bible.

We now propound the inquiry, is the soul naturally immortal? Leaving all preconceived notions or opinions of men, let us examine the plain teachings of the word of the Lord on this subject. "To the law and to the testimony." To understand this subject we need to begin at the foundation; to ascertain of what elements man is constituted, and upon what the sentence of death was pronounced. Man, we find to have been formed out of the dust of the earth: and when God breathed into his nostrils the breath of life, man became (not immortal, but) a living soul. It seems that God formed an organization which was perfect in all its parts; but the organization demominated *man*, was still insensate and inanimate; the principle of vitality was not there; therefore thought, feeling, animal motion and consciousness were as foreign from the lifeless mass as from any other clay. "But the Lord God breathed into his nostrils the breath of life, and man became a living soul." As breath is the first and last indication of animal life, therefore it is taken for the life itself; the idea is, God communicated to the lifeless form the principle of vitality; notwithstanding that man at his first formation was actually possessed of every member, organ, muscle, &c., of the human body, yet he was without life; consequently without thought feeling, consciousness, &c., but the very moment the Lord breathed into him the breath of life, *he became a living, breathing, moving and sentient being*. Now let us admit this plain, simple, Bible fact; viz., that breathing into his nostrils the breath of life, was simply communicating to an inanimate system the principle of vitality, or animal life; and the idea of human philosophy, that at the creation, a house of clay was formed, and a soul, or immortal spirit was brought from some other region of the universe of God to inherit it, all vanishes from the mind by the power of truth. The true Scriptural principle being established, we at once can perceive, (if we will) that when a man's life is extinct, the power of vitality which sets in motion the machinery of the body and mind, and induces consciousness, is lost; consequently all the functions of the body and mind cease their action at death. And there can no more be thought, nor feeling, and motion, and consciousness in the man after vitality ceases, than there could be after his formation, prior to receiving the breath of life; for all sensation and consciousness depend on the organism of the man excited by vital action. We have dwelt thus long on this point because, we consider it fundamental; and if we heartily, and clearly entertain the scriptural view on this very important point, we shall be much better prepared to appreciate a biblical argument on the whole subject.—Now the question arises, what significance is to be attached to the sentence of death, as pronounced on the man as seen in Gen 3d chap? God plainly told Adam, that "In the day thou eatest thereof thou shalt surely die." (The marginal reading is, dying, thou shalt die.) In explanation of this sentence the Lord tells Adam, that after a life of toil and suffering, he should drop again into his original dust, or element; or as the wise man expresses it, "Then shall the dust, (meaning mortal man) return to the earth as it was; and the spirit (or breath of life) shall return to God who gave it." This is what we all understand to be physical death. The privation of life, is simply reversing the process of man's creation. There is an actual return both of the body and of the spirit to their original state. The dust returns as it was, prior to its natural being, and the spirit or breath of life, or in other words principle of animal life, returns to God the fountain whence it came. As God gave life at first, He takes it away at death.

(To be Continued.)

"THE EXCELLENCY OF THE LORD'S ANOINTED, or, CHRIST THE PROMISED MESSIAH."

We have received a copy of a work bearing the above title, from the pen of Sr. Mary A Seymour. It consists of nearly 70 pp. 12 mo. Price, 8 cts. single, $5 per hundred. By forwarding $1 to A. N. Seymour, Hillsdale, Michigan, 12 copies will be received, post paid.

From what little examination I have been enabled to give to the work, I should esteem it a highly interesting and valuable treatise to enlighten the mind of any inquirer after truth in relation to the sonship of Christ.

Were the promises made to Abrahum and his seed ever fulfilled? I would like to see something in your paper on this subject. E. W.

It is stated that a school or college for Turkish youth is about to be established at Versailles, the Sultan having made a grant of 1,500,000 francs for this purpose. Here some 300 Musulmans will be instructed in the European languages, the sciences, and the arts as applied to industry.

THE DIFFICULTIES WITH MEXICO, ON THE TEXAN FRONTIER. Capt. Callahan has made a report to the governor of Texas, attempting to justify his destruction of the town of Piedras Negras, on the Mexican side of the Rio Grande. In this he says that whilst the Rangers were posted there, a force of 1200 or 1500 Mexicans appeared before it. On the 6th Capt. Callahan commenced crossing his horses over the Rio Grande to the American side, and during the day the Mexican and Indian force advanced to the attack. Capt. Callahan had taken possession of the two pieces of cannon in Piedras Negras, which were mounted and fired upon the Mexicans several times. Finding his force inadequate to defend itself while crossing the river from so overwhelming a force, Capt. Callahan as a last resort set fire to the town, between himself and the enemy. This checked the assault, and gave him protection during the balance of the day, and enabled him to cross over all his men and his horses, except about thirty. During the night he brought over the cannon, and mounted them on the American side to command both sides of the river. On the 7th he recrossed the balance of his horses except about twelve. His command has returned to the settlements.

Capt. Callahan then complains that he was deceived by the local Mexican authorities, who sent him a passport and all but invited his expedition, that they might be surrounded by an overwhelming force and massacred. Not a very likely story.

The Texas State Times attempts to justify the foray, stating that during the last fifteen months the Indians on the frontier had massacred more than forty men, women and children, and stolen about 2000 horses. The latter they sell to the Mexicans at a low price, and in consequence they are not only allowed a refuge there, but openly protected by the authorities of that country.

The affair has caused much excitement in Texas, and an appeal has been made to the people of the State to rally armed to the frontier, and in sufficient force to pursue the depredators across the Rio Grande, and demand of the local Mexican authorities their surrender, and prepared to enforce their demand

Cibolo, near the mouth of the Santa Clara, has been appointed the rendezvous, and the the 15th day of the present month as the time when the expedition will move.

The New York Courier and Enquirer observes, that this Indian war between Texas ahd Mexico will occasion the government much trouble, and intimates that the Texans are not altogether the long-suffering lambs which they represent themselves to be, and it is suspected that in many cases the Indian hostilities, of which we have only the Texan version, are provoked by murders and robberies previously committed by the white outlaws who infest our side of the border. The government troops are very numerous in Texas and abundantly sufficient to chastise any band of Indian depredators.

The Nicaraguan News. It appears that 280 passengers, besides the 50 recruits for the Walker expedition, were in the steamer from San Francisco to San Juan del Sur, before the attack on Granada; and that all these innocent passengers were put to much inconvenience and suffering by the fillibusters. On the arrival at Virgin Bay, they embarked in the steamer Virgin, but lest they should sail without "the command," the marauders detained their luggage; then seized the vessel, and set sail with it, with all the passengers on board, to attack the castle of San Carlos and summon it to surrender. On reaching San Carlos, a bombastic proclamation was prepared, to the effect that the Virgin had 210 armed men on board, and that their humane commander, wishing to avoid bloodshed, demanded an unconditional surrender of the port.

With this proclamation, Capt. Erricson, with two oarsmen, was sent on shore. The captain, with his oarsmen, were made prisoners, and in about twenty minutes after the landing of the boat, the commander of the port sent a reply in the shape of six cannon shot, each of which fell a safe distance from the steamer.

A boat with 25 men, which was sent to effect a landing, found the attempt hopeless, and the steamer returned to Virgin Bay, discharged the unhappy passengers on the beach at mid night, and then went off in the steamer Virgin at Granada. The troubles of the peaceful passengers were not yet over, however. While they were standing in and about the office of the Transit company at Virgin Bay, a detachment of full two hundred government troops from Rivas, commanded by Col. du Champ, came into town, and without a moment's warning, made a general assault upon the passengers by firing upon them and charging upon them with fixed bayonets. This assault caused a great stampede, most seeking shelter in the jungle. Five are supposed to have been killed, and several others wounded. The commander of the government forces was under the impression that they were all fillibusters.

On the afternoon of the 18th October, while the troops at San Carlos were exasperated by the insult offered them that day from the Virgin, the steamer San Carlos, with passengers from New York, Oct. 5, made her appearance up the river, and when within range of the guns was fired upon by the fort. The shot struck the steamer amidships, disabling the engine and killing two passengers—Mrs White and her infant daughter, and severely wounded her son.

St. Louis, Nov 2.—*The Pacific Railroad Accident.* The following are the details as far as received. The gentlemen who gave the sad tidings were on their way to the city as passengers on the Ben Bolt, and saw the train of cars pass up with the company on board, and exchanged salutations. The boat came to a landing and the train proceeded to the Gasconade river, about eight miles distant. Before the boat was ready a locomotive, which had followed the train for the purpose of rendering assistance in case of accident and seeing that all was right along the road came back from the river with the word that the bridge over the Gasconade, standing 35 feet above the water, had broken down while the train was crossing, and ten or eleven cars with their occupants had been precipitated into 20 feet of water.

The consternation of the men with the engine was so great that they could barely announce the fact, only adding that they thought at least 150 had gone out of the cars to walk over the bridge. There were probably 500 persons in the company. Two of our military companies were among them, the Greys and the National Guards, as were also many members of the press and private citizens. The locomotive came down to the train bound for St. Louis, which was immediately taken by the Superintendent and his men back to the scene of suffering and may be the means of saving many lives.

Serious Result. The accident on the Boston & Worcester road on Tuesday morning will probably result in the death of Miss Alice Taft, daughter of Dr Taft, of Framingham. Miss Taft and a younger brother were riding in a buggy across the track, just as the first down passenger train and the up freight train were approaching "Train's Crossing," and their attention was directed only to the freight train that was nearest. They waited a moment for it to pass them, and then drove directly across the track of the downward train. The engine struck the horse upon the hip, separated him from the vehicle, and killed him outright. The wagon was completely demolished, and the boy and girl thrown to the ground with great violence. The boy was not much injured, but the girl had two of her ribs broken and was otherwise injured. The train was running at its usual speed, and the engineer had given the customary warning by blowing the whistle of the engine.

Monachism in Austria. The Emperor of Austria has by a most humiliating and disgraceful act removed all those checks upon Papacy within his dominions which his ancestors had established after a severe and long protracted struggle, and has restored to the Catholic church all those immunities and privileges, the exercise of which must greatly detract from his own independence and dignity, and prove a blight and a curse to the nation Out of Spain no country has suffered more from the Papal rule than Austria. The worst evils of the Catholic system have prevailed there to such an alarming extent, and the usurpations of the Pope have been so threatening to the temporal authority, that successive Emperors have been forced in self-defence to resist the assumptions of the See of Rome. The Emperor Joseph second, towards the end of the last century, succeeded at length in erecting some barriers against the encroachments of the spiritual power. It has remained for his successor, in this age of progress, to break down those barriers and to give free course to the desolating influences of Catholicism.

One article of the extraordinary concordat concluded between Austria and the Pope looks to the increase of the monastic institutions, so long the disgrace of Austria and all Catholic countries. In relation to these institutions a remarkable document has recently been brought to light. This is a petition of Ubaldus Borzinsky, a member of the order of the Brothers of Mercy, addressed to Pope Pius Ninth. Borzinsky has for many years resided at different monasteries of the order in Austria, and he has witnessed so much iniquity and corruption on the part of his brethren, that he has deemed it his duty to expose their conduct. Some of his manuscript was discovered, and in order to put a stop to his projected revelations, he was sent to the monastery at Prague, where he was kept in confinement. From here nearly a year ago he addressed his petition to the Pope. No notice was taken of the petition, but Borzinsky was soon after removed from Prague and confined in the monastery at Gortz, where he now remains

The petition reveals the fact that monachism at the present day is precisely what it was in the middle ages. The dissolute habits of the priors and monks, and the scenes of riot and debauchery enacted within the walls of the convents, as described by Borzinsky, are hardly surpassed by the monstrous disorders said to have been found in many of the religious houses in England, at the time of the suppression of monasteries by Henry the Eighth.

Such is monachism in Austria, such is the institution which Francis Joseph is willing to perpetuate Such are the clergy who are the spiritual teachers of the people. Such is indeed Catholicism, when freed from restraint and permitted to carry out its rotten and corrupt system The establishment of religious orders is a prominent feature of that system and is an important source of power to the church The iniquities practised by the members of these orders may in part be attributed to the unnatural lives which they are compelled to lead. But that such things should not only be tolerated but encouraged by any government, in this age of enlightenment and progress, can but excite our astonishment and indignation.

We cut the following from the Boston Daily Mail of Nov. 12:

The Threatened Rupture between the United States and England. In order to give our readers the fullest possible idea of the manner in which the recent warlike conduct of the English ministry is regarded by the British press, we give this morning extracts from the latest London and Liverpool papers that have come to hand

The London Morning Post, the mouthpiece of the aristocracy, says:

England and France, notwithstanding the contest in which they are engaged in the East, have the means, as well as the determination, to repress that spirit of lawless aggression which Americans have for some time past exhibited; and though the insulting and menacing tones of the Cabinet of Washington may be accounted for by the probable acquisition of the Russian North American territories, a great maritime war, with their exposed seaboard—with their comparatively small fleet—with their British neighbor, Canada, powerful, wealthy, devoted to the mother country, and able to repel invasion, is a course of policy from which we would fain hope the good sense of the more reflecting and honest portion of the American people will save their country. From such an unholy contest what good result could spring? The commerce of England and France might temporarily be cut up, but every American ship would be swept from the seas—all the ports of America would be blockaded—the whole seaboard of America, from Maine to Florida, would be exposed to attack, and all this bloodshed, all this ruin, all these evils, are to be encountered for the acquisition of a Haytian Sebastopol, from which Cuba can be more conveniently threatened! • • • • •

The sensitiveness of the American Government appears very remarkable when their repeated and flagrant violations of the public law—witness Texas, Mexico and Cuba—are borne in mind We trust that the presence of the formidable British fleet which is assembling at Bermuda, will tend to cool both the arrogance and over sensitiveness of the American Government.

Fiendish Thieves. The St. Louis Republican gives the following account of thieving at the Gasconade Bridge, at the time of the occurrence of the late terrible accident:—"One man was discovered attempting to steal the watch of Mr Schuetze, who lay apparently insensible in one of the cars for several hours. He had succeeded in getting the watch, when he was observed, and such threats made as convinced him that it was best for him to give it up. It was intended to detain him, but in the excitement of the moment he made his escape. Others lost money in the same way. As soon as the accident happened, men seemed to flock in from the surrounding country, although no houses were to be seen, and it is a most forbidding part of the country for settlement. Where they came from, and in such a storm of lightning and thunder and rain, is a mystery; but there they were, ready to rob the dead, and to pick what ever valuables could be found, in the general confusion which followed for hours afterwards."

The Bible, and the Jews in America. A conference of Jews, composed of Rabbis and delegates from the various synagogues in the country, (the first ever held in the United States,) took place at Cincinnati, on the 17th ult. The first afternoon was devoted to preliminary discussion, and the consideration of a platform basing the entire proceedings of the conference upon the inspiration of the Bible and the teachings of the Talmud, which was finally adopted. The second day was devoted to the discussion of the derivation of the Talmud, whether it was of divine origin or the work of the elders of Israel in the days of Moses and Joshua; decided as the result of both—i. e., that it is partly spiritual, partly rabbinical—a divine treatise upon the Scriptures, and more particularly the Pentateuch.

Breadstuffs in South America. It is a singular fact that the grain crop in South America bids fair to be as short as it is in Europe. In Ecuador the price of flour has gone up to $40 a barrel.

Sentence for Illegal Enlistments. In the United States District Court in New York, Joseph Wagner, convicted of enlisting men for the British service, was brought up for sentence. The Judge (Ingersoll) said he would make an example of the prisoner, in order to deter others from a similar course, which might embroil us with the present belligerent powers of Europe. The Court then sentenced the prisoner to be imprisoned two years, and pay a fine of $100. Wagner was arrested in Boston, but was sent on to New York, the offence having been committed there.

Railroad Accident. A serious accident occurred on the Chicago, Alton & St. Louis Railroad, on the 29th ult., near the junction of the Illinois and Michigan Central roads, about 14 miles from Chicago. The passenger train from St. Louis, was moving at full speed, when it ran off the track in consequence of a switch having been carelessly left open. The engine and three cars were thrown from the track, breaking the first named, and smashing the tender, splintering the baggage, express and second class cars, and injuring a first class passenger car. Several passengers were injured. The baggage master and the express messenger of the train were seriously injured, and a young man by the name of Page, from Boston, a brakeman on the road, was caught between two cars in such a manner that the whole front end of the passenger car had to be cut away with axes before he was liberated. His thigh bone was badly crushed, and he was otherwise seriously hurt.

Electrical Display on Lake Erie Between 6 and 7 o'clock last evening there was a most brilliant electrical display upon the Lake. The heavens were clear, save to very near the Northern horizon, upon which a thick haze seemed to rest. From a few points West of North, Eastward 90 degrees, colums of fire, some perpendicular, others curved, shot up from the lake a distance 10 or 15 degrees, in rapid succession;—while in other parts of the sky were visible flashes as of heat lightning. The whole seemed more like a series of powder explosions than lightning. When last seen, the jets of fire were apparently within a mile of the shore, but later were near the horizon. The wind was blowing a gale from the South.—[Cleveland Herald, Oct. 30.

Shocking Occurrence at a Lunatic Hospital.—Two Attendants Killed by a Lunatic. "It appears that a patient named John E. Clarke, who has been an inmate of the asylum for upwards of three years and a half, and who, during most of this time has been quite docile, and was employed in various ways about the establishment, frequently attending upon the family of Dr Waddell, in a fit of "impulsive insanity," seized an axe, and before any alarm could be given, struck down two of the attendants, and by repeated blows mangled them in a shocking manner, causing instant death

The Bee says of the Know Nothings, "They are in power in New York, Ohio, California, Louisiana, Maryland, Kentucky, Delaware, Massachusetts, Connecticut, New Hampshire and Rhode Island—and have proved their ability to carry Pennsylvania on a square American issue. In a national contest, with a fair platform and strong leaders, they can carry Indiana, Illinois, Tennessee, Alabama, and Virginia—and we doubt not Florida, Mississippi, Arkansas and North Carolina.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ASIA.

Since the Arago sailed there is news that the Russians have themselves blown up their fortifications on Otchakoff Point opposite Kinburn, Fort Nicholas and other works mounting 23 guns. Kinburn and Otchakoff commanded the entrance to the bay of Dnieper, and also served as outworks of Nicolaieff, hence by their capture the allies have full command of the great line of river communication lying in the rear of all the Russian forces in the Crimea.

The French and Sardinians have advanced from the Tchernaya and Baidas line and correspondence of the 13th says that the French posts were within 9 miles of Bakshi Seari, also close to the Russian possessions at Albat and Airgel, where, if at all, the Russians will make a stand.

October 12. The Russians from the north side of Sebastopol were falling back by detachments on Perekop; there was, however, no diminution of fire from the forts and batteries on the north side of the harbor, their fire for the past four days had been very active and chiefly directed against the Malakoff, and French quarters in the western part of the south side.

The British and French were engaged in clearing the ruins of the city.

A Russian dispatch from Berlin says: That on the 22d, the allies 40,000 strong marched from Eupatoria towards Toulat, but on the 23d, perceiving our lancers on their left flank, they returned behind Aktaschi.

Gen. Todleben is entrusted to fortify Nicolaieff.

The London Times says that Gen. Simpson has resigned or is dismissed. The Globe says that he is not re-called, but that physical ailment may *induce him to resign* his post. The Globe also says a new commander is appointed, but does not give his name. Rumor mentions Generals De Lacy Evans, Codrington, Markham, Sir John Campbell, and others, as his probable successor.

Major Delafield, Major Murdock, and Captain McLellan, American officers, had arrived in camp. A British general order provides them with rations during their stay in the Crimea.

Miss Nightingale has returned to Sebastopol.

The *Moniteur* publishes a list of the stores found in Sebastopol: One million shot and cartridges, and one million pounds of gunpowder.

The effective land strength of the allies in the Crimea, including sick, is officially reported to be 210,000 men.

A letter from St. Petersburg of the 15th, says that the allied successes had caused despondency, yet everything indicates the intention of Russia to continue the war.

The London Times has a noticeable editorial respecting American expansion. The Times says, "the English government is omitting no opportunity of reinforcing the West India squadron, and thus interposing a powerful barrier between Britain and the North American continent. At this moment North America is in profound peace with the whole world, yet it is not the less true that in her ports are fitting out at this moment piratical fillibustering expeditions, destined to carry war and bloodshed into the dominions of an unoffending neighbor.

"We cannot believe that those who are now engaged in enrolling unhappy men for these desperate and criminal enterprises, fully contemplate the success of a descent upon Ireland, for instance, as probable or even possible.

"If we can prevent the expedition from sailing or intercepting them mid-ocean, we shall have done much towards averting the dangers which must arise, should they be carried out to their natural development."

The London papers comment strongly upon Admiral Stirling's dilatory movements in the Pacific, by which, on the 30th of may, he permitted the Russian fleet to escape

Russia has come to an amicable understanding with the pope respecting Catholic bishops in Poland.

There are rumors that the governor of Maples has committed a gross outrage against some American citizens. Particulars not at hand.

St. Petersburg, Friday, Oct. 26. The whole of the militia has been ordered on march to reinforce the army of the South, under Gen Luders

Two liners, sixteen frigates, and some gun boats, have entered the Dneiper.

The Emperor Alexander had left Nicolaieff for Elizabe, a good 130 miles northward. The usual story is revived that his reason is affected.

Osman Pacha, taken at Sinope, is exchanged.

Gen Wyndham has command of the 4th British Division.

Preparations were making for a fourteenth levy and enrollment of the local militia.

Prayers were offered for the Emperor's safe return from the Crimea.

The attitude of Sweden was regarded in St. Petersburg with increased suspicion.

The Baltic. The weather was bad. The English fleet near Nargen was preparing to leave.

The gunboats at Elsinore were ordered to England.

The coasting trade is again springing up since the removal of the fleet.

Asia. When the Russians in Asia heard of the fall of Sebastopol, they, on the 29th September, made an attack upon Kars. Turkish details of their repulse were received. The Russian loss is reported to be 2,000. Two Turkish redoubts were lost and retaken four times. The Hungarian General Kenunty commanded the Turks, in the absence of the English General Williams. The Russian General Mouravieff, with 80 guns, cannot continue the siege. The Russians have fortified all the passes leading to Tiflis.

Omar Pacha is at Souchem Kale.

France. Paris papers say that splendid gold mines were discovered in Cayenne.

Belgium. The Chambers meet on the 14th November. The King of Belgium actively offers his mediation in the war.

The Assault on Kars. The Asia's news contains full details of the repulse of the Russians at Kars. According to Gen Mouravieff's despatch, at the very commencement of the onslaught, several of the principal Russian chiefs and commanders were slain, and the result was that the unity of operations was quite broken. The engagement, which lasted for seven hours and a half, was attended with great loss, but the blockade has now been established as before; and it is even said that they are preparing to attack Kars again.

A letter from Erzeroom shows the obstinate character of the defence. 800 Russians were slain before one redoubt alone, defended by 400 Turks. An English officer writes that the Russians left upwards of 2,000 men dead upon the field, and that their loss in killed, wounded, and prisoners, must have exceeded 6,000. All the European officers present with the Turks escaped, though many of them distinguished themselves.

Omar Pacha is at Lidana, in Turkish Georgia, and is concentrating his troops to march upon Akhaltzik, and so create a diversion in favor of Kars

Spain. The Borges faction has been put to the rout, with a loss of 8 killed and 16 wounded. 25 insurgents, of the band of Tofal, had been executed at Catalonia. The cholera was still very bad at Madrid.

Portugal. From Lisbon we learn that heavy rains had done great injury in the provinces, to large quantities of wheat and Indian corn.

Sweden. Admiral Virgin has left Stockholm on a secret diplomatic mission, it is believed to Paris, and it is added that he is the bearer of the King's ultimatum as to the conditions he requires as the price of his throwing up his neutrality and joining the Western powers in the prosecution of the war.

The blockade of the Baltic having almost ceased, a brisk coasting trade was springing up, and there were lying at the last accounts in Stockholm, about thirty decked and open Russian craft of different sizes, which have broken the blockade and crossed over from the coast of Esthonia, bringing cargoes of corn, potatoes, hops, hemp, and tallow, to barter for that precious article of consumption in Russia—salt. They buy this article here for 6 dollars per barrel, and state that if they return home in safety they shall sell it at 30 dollars, thus realising 500 per cent.

Heligoland. The sum of £40,000 in sovereigns having been landed here from England, the islanders were hoping they would now be paid the value of their potato land, taken from them to build the wooden barracks on for the German Legion and arbitrarily fixed at a penny per square foot. A transport ship had called to convey 500 of the German Foreign Legion to England.

Russia. Exhaustion of Men, &c. The Paris correspondent of the Empress says that, according to letters from St. Petersburg, the Emperor Alexander's mind is becoming affected.

The levy announced to take place in the provinces of Orenburgh and Samara (23 men in 1,000 soul) is calculated to produce 33,000 soldiers. This will bring up the total amount of the militia embodied in the course of the present year to no less than 380,000 men, exclusive of the Cossacks. The kingdom of Poland has been already drained of its last men, and is now perfectly exhausted. The Grand Duchy of Finland, also, is considerably drained of its population.

Greece. Advices from Athens of the 13th ult. state that the French and English envoys had declined to receive the new ministers. They are said to have demanded positive promises from the King: 1, in respect to the sympathy displayed for the Russian cause; 2, in regard to the large bands of robbers which disturb the peace and quiet of the country; 3, in respect to the Greek press.

Miscellaneous. Difficulties have arisen about the Austrian concordat with the Pope. Even the Austrian bishops complain of the powers conceded to the Holy See.

Latest Foreign News. The following is given on the authority of a Berlin despatch in the Advertiser:

Berlin, Oct. 26. An order of the day from Prince Gortschakoff, dated Oct. 15, declares that he will not evacuate the country confided to his defence, neither will he retreat before the invaders, but will defend the Crimea at all hazards.

Yesterday 1000 officers and men of the 1st Regiment of Light Infantry of the British Foreign Legion, embarked on board the iron screw ship Simoom, for Balaklava.

Obituary.

Died in Hill, N. H., Aug. 16th, Br. David Trumbull, aged 60 years.

Br. T. was a devoted and self-sacrificing Christian for 25 years previous to his decease. Oft was the pilgrim heart cheered by the welcome reception he was sure to meet at his hospitable mansion. The marked characteristics of his conversion were lively expressions of bouyant hope—confident faith—sure expectation of eternal blessedness in the world to come, which rendered his society agreeable and attractive to the disconsolate and despondent Christian.

In the relation of a husband he was devoted and kind; in that of a father, indulgent and affectionate; in that of a citizen, confidential and faithful. He lived in peace with God and died a saint. J. Cummings.

Appointments.

By leave of Providence, Br. Brewer will preach at Salem, Union St., Sunday Nov. 18th.

GENERAL CONFERENCE.

A Conference will commence in Portsmouth, N. H., on Thursday, Nov. 29th, at 10 o'clock, A. M., to continue over the Sabbath.

Elds. J. Couch and J. Hemenway are expected to be present. Brn. and Srs. generally, are invited to attend.

J. MERRIAM.

The Lord willing Eld I. Adrian will preach at Pleasant Valley, Ct., Nov. 18th
At North Canton, Ct., Nov. 25th.

A General Conference will be holden at Portland, Me., to commence on Wednesday eve, Dec. 5th, and continue over the Sabbath.

J. COUCH.

The Lord willing, I purpose to be at
Roxbury, Sunday, Nov 18.
Fort Village, south end of Litchfield Pond, where Br. Canfield may appoint, Monday, Nov 19.
East Litchfield, Tuesday, Nov 20.
Plymouth Hollow, Wednesday, Nov 21.
Waterbury, Thursday, Nov 22.
Middlebury, Sunday, Nov 25.
Bridgeport, Tuesday, Nov 27.

GEO. L. TEEPLE.

The Lord willing, I will hold meetings in the following places.
Westfield, Thursday eve, Nov. 15th, as the Brn. may appoint.
Chester Factories, Nov. 16th and 17th, and Sunday the 18th.
At Cheshire, Monday eve, Nov. 19th.
North Adams, Wednesday, Nov. 21st.
Clarksburg, Thursday and Friday, Nov. 22d and 23d.
Charlemont, Sunday Nov. 25th.
West Hawley, Monday eve Nov. 26th.
Should these appointments conflict with other arrangements, Brn. will please inform me.

HIRAM MUNGER.

The Lord willing, I will preach at
Taftsville, Friday evening, Nov 16.
Dinsmore Hill, Sunday, Nov 18.
Pomfret, Sunday, Nov 25.

J. WESTON

Providence permitting, I will meet the Brethren in
Greenfield, Thursday, Nov 15.
Vernon, Vt, Friday, Nov 16.
West Brattleboro', Vt, Saturday, Nov 17, and on the Sabbath where Bro Kendall shall appoint.
Whitakerville, Monday, Nov 19.
Jamaica, Tuesday, Nov 20, where Bro Young may appoint, and stop a few days, if thought best.
Evenining meetings will commence at 6 o'clock.

H. PRATT.

Providence permitting, we will hold meetings as follows:
Bristol, Nov. 15.
New Hartford, Nov. 16.
East Otis, Sabbath Nov. 18.
North Canton, Nov. 20.
Collinsville, Nov. 21.
Meeting during the week evenings commence at 6 1-2 o'clock.

M. GRANT.
S. G. MATHEWSON.

Notices.

The work recommended a few weeks since by so many of the Preachers, is now written, and will go to the publisher's as soon as pledges are received sufficient to warrant the undertaking. As this is a gift to the cause except the actual expense, I do not feel it duty to borrow $4 or 500, and be compelled to peddle my own productions to get out of debt. If the preaching Brn interested would just name the thing to the Churches, and get some one or more in each place to pledge themselves for 10, 15, or 20, as they may choose, it will save the trouble of getting single subscribers at 50 cts. each.—Such a course would secure the object at once. 1,000 books will cost about $400. 50 pledges, 20 each, will warrant the undertaking. I have received pledges for over 100 without any effort. Now this is a short and easy method, and if done soon, the work will soon appear, and the Nos. be sent to those who pledge, for distribution. HIRAM MUNGER.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.
tf W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is [illegible]ton, N. J. Reformer will please copy.

Cash Receipts.

A Friend, S Hooper, B Wheelock, A Bushel, J Coburn, E Marston, J Morrison, M Reed, C Fairservice, S Rogers, S F Hubbard, E Hayden, $1 each.

C J Brown, M M Ross, D G Stiles, L Kingsbury, E Reed, F F Weston, R Thompson, J Bush, [illegible], [illegible], E [illegible], K Gaines, S Hale, D Hale, O Reed, a friend, J Baptist, R Robbins, W F Ross, E Hogan, A Worth, J Gates, J C Libby, A F Hyde, B C Jackman, A Hunt, R Jackman, D Fifield, [illegible] cents each.

[illegible] Morrison $2, D Hiscock $4.

ions of the Church, but, also, the manner in which the Church, through her synods, was used as a mouth, Prophet, or tool of the secular power. To find the commencement of the 1260 years then, we have only to ascertain where this relation of the Church and state commenced, or, in other words, when the Church became nationalized—the decrees of the councils of the Church, being sanctioned and published by the civil authorities.

(To be Continued.)

The World's Crisis.

LOWELL, NOV. 17, 1855.

To Correspondents.

Communications—COMMUNICATIONS—COMMUNICATIONS—where are they? True, we have had many stirling, excellent and rare articles of late; but they do not last forever. Pass along the lively, glowing, warm-hearted articles, baptized with prayer—sparkling with celestial light—overflowing with love. Come, we wait for a fresh supply. The Lord will have the Crisis going forth and scattering its scintillations of light and love to all the flock scattered over mountain and valley, lighting the watch-fires, enkindling a flame of love and diffusing its healthful life-giving influence all around, or else He would have it cease. Which course do you think most for His glory? Decide, and act accordingly.

Questions.

I have been so pressed with business of late as to be unable to write editorials, or answer questions that have been asked.—But perhaps it would be best to publish *questions*, and if I have not opportunity to reply, others may do it more effectually.

☞ The following article was written, I am informed, by a Br. who has been interested in times past, in the Advent doctrines; but who has more recently been led to believe in the doctrine of a temporal millenium. As the article is written in a kind spirit, with a desire that it be published and replied to, I thought it advisable to admit it to the columns of the Crisis.

[illegible]

[illegible] history of the Church and the world.

The first event here spoken of, is the binding of the Dragon, that old serpent, who is the Devil and Satan, for the period of a thousand years (*Chilia etee*); then follows the resurrection of the martyrs, and here arises the much vexed question, how is this resurrection to be understood—literally or figuratively? If literally, it would seem that mortals are to mingle with immortals, as we cannot expect that the last enemy, Death, is overcome, until after the subjugation of Gog and Magog; and we perceive by the 7, 8, and 9, vs., that Satan, after his release from his prison, finds man the easy victim of his seductive wiles, and these victims surely are not resurrected saints. But again, it is worthy of notice here, that there is nothing said about the resurrection of the body, which the Apostle Paul teaches us to expect, in his Epistle to the Corinthians, 15th chapter. The word here and elsewhere is (*psukas*, *soul*) in Corinthians (*somati*, *body*) therefore the question naturally arises, "What is a resurrection of souls?" The word here, and in other other places rendered soul, signifies life, reason, inclination, &c., consequently it is that principle of man that impels him to action; if a regenerated soul, to Christian action, and if unregenerate, to action of an opposite nature: therefore we conclude, that even a literal construction of the language, cannot imply an absolute resurrection of the martyrs, according to the teaching of Paul, and even our Savior himself, but rather a resuscitation, and prevalence of holy principles, during the period when Satan's power shall be restricted. This period the prophets distinctly predict, as in Ps. 2: 8, that Christ shall have the "heathen for an inheritance, and the uttermost parts of the earth for a possession." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," Isa. 11: 9. "The fulness of the Gentiles shall come in, and all Israel shall be saved," Rom. 11: 25, 26; and the very explicit passage in Isa. 2: 2–6 which our limits will not permit us to transcribe.

These events, it will be observed, are to transpire in the last days, when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

We pass now to notice the events that are to transpire at the end of the thousand years.

We are informed, that when the thousand years are completed, Satan shall be unbound from his prison, and shall come out to deceive the nations, that are in the four (*goniais*, *corners*) of the (*gees* earth) Gog and Magog. The word here rendered earth, is in similar connections rendered land, which it also signifies. In Matt. 10: 15, *gee* Sodom, (land of Sodom) 9: 26 went abroad into all that *geen* (land,) 27: 45. "Darkness over all the *geen* land," Acts 25: 39, they knew not the *geen* land, and many others, but this will suffice. Therefore we conclude, that the word here actually points out a particular locality, i. e. the land of Gog and Magog. It has been understood, that the nations so designated, are some of the tribes, formerly comprehended under the general term Scythians. It is then the nations inhabiting this region, whom Satan is to instigate to war against the saints.

In the 38, and 39 chapters of Ezekiel, we find a prophecy against Gog, the land of Magog, wherein it is said, this warlike prince shall come against the mountains of Israel, which are described as restored from their former waste and desolation, to a fertile and habitable condition.

The language in these chapters, and the concluding verses of the 19th ch. of Revelation, bear a striking resemblance to each other, and are thought by many to refer to one and the same event. If so, the first incursion of Gog is at the commencement of the thousand years, and the second at the end of that period, and this appears to be a reasonable construction.

The people of Israel dwell in their own land, (Ezek. 36 and 37 and compare 38: 8,) and this prince in the land of Gog and Magog, being seized with a desire of conquest, collects his forces against them.—During this period, however, the emissaries of Satan are instigating the kings of the earth to war, and they are gathered together in a place called Armageddon. Here the Revelator breaks off the thread of the subject, which he had under immediate consideration, while he relates another event, of vast importance to the Christian world, being nothing less than the fall of mystical Babylon, which is under[illegible] Papal Rome, and again re[illegible] the 19th chapter, where it will [illegible] the kings of the earth are [illegible] the King of kings, and [illegible]ords. Therefore these events [illegible] presented to our view in con[illegible] apparent that they all have [illegible] in that mighty revolution, [illegible] declares is to convulse [illegible] the dawn of the Millennial period.

Whether this gathering of the kings of the earth is the same as Ezekiel's description of the incursion of Gog and Magog, it is evident that it is to transpire before the commencement of the thousand years; and if they are not one, then the only conclusion is, that the Gog and Magog of Ezekiel and John are one, who are to war against the saints at the end of the thousand years. Thus the question cannot be one of great importance, as the record in either case shows that a mighty revolution is to convulse the earth, at the commencement of the thousand years, when the kings of the earth are to be vanquished by the Messiah, and He shall "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Yet a seed remains, whom Satan can subvert to his purposes, and the fact stands thus recorded, that "When the thousand years are expired, Satan shall be loosed from his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.—And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them."

We have thus in as concise a manner as possible, perhaps too concise for perspicuity, endeavored to present our views of this subject. If any of our Advent Brn. deem them unscriptural, and can show us why they so consider them, we shall be happy to have them do so; for it is a subject whereon Christians ought to be united. If our Savior has declared that the Gospel shall be published among all nations, and commanded His followers to publish it, it is incumbent on them to obey; for, although He is able by the working of His Almighty power to subdue all things unto Himself, yet it has pleased Him by the foolishness of preaching, to save them that believe.

Therefore the weapon which the child of God has to wield, is the sword of the Spirit, which is the word of God. Thus armed, the servants of the Most High should go forth, in compact ranks, and united efforts, (suffering no ism or variance of opinion to break or divide those ranks,) and with steadfast faith rely upon the promises of God, undismayed while they hear the mutterings of the distant thunder, which indicates the rising tempest; for although the kings of the earth gather together to war, we have the sure word of prophecy, by which we know that our Lord will ultimately sweep the sources of apostasy, infidelity and oppression from the face of the earth; and thus prepare the way for purity and truth to permeate the social mass.

AMICUS.

For The Crisis.

Analogy of the First and Second Advents.

By William Shepherd.

The Star and Magi of the first Advent—The Morning Star and the Second Advent now impending—Features of similarity hastily noticed.

Unto the Church of God in waiting:—"Grace and peace from God our Father, and from our Lord Jesus the Messiah or Life-Giver. Blessed be God the Father of our Lord Jesus the Messiah, who in His great mercy hath begotten us anew by our Lord Jesus the Messiah, to the hope of life, and to an inheritance incorruptible, undefiled, and unfading, which is prepared for you in heaven; while ye are kept by the power of God and by faith, for the life that is prepared and will be revealed in the last times; wherein ye will rejoice forever, notwithstanding ye at the present time are pressed a little, by the various trials that pass over you; So that the proof of your faith may appear more precious than refined gold that is tested by fire, unto glory, and honor, and praise, at the manifestation of Jesus the Messiah."

Beloved of God:—In our last epistle, entitled 'Type and Antitype," we omitted to consider one feature which has a very important bearing upon the Church in her present position. Let us then just glance at this by way of a timely admonition, as this is the only object we have in presenting it. We find that the Israelites subsequently to their being brought out from Egyptian bondage with a high hand and strong arm, and being safely conducted unto the eve of triumphant deliverance, they began to complain and murmur against Moses despite of all arguments and entreaties. See Ex. 14: 11, 12.—Here is distrust—a faithlessness toward God and His providence manifested, they are brought into a strait place—to the trial of their faith—they waver—regret that they have left Egypt, and wish [illegible] return—Moses encourages them, however, they proceed and are rescued. That this circumstance has its parallel with the Church now in waiting, Scripture abundantly testifies. The Apostolic exhortation no doubt has an express allusion to this. "Harden not your hearts as in the provocation, in the day of temptation in the wilderness * * * Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily. * * For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3: 8–17. See also ch. 4th. Indeed we shall discover by carefully examining the sacred word on this point, that it is fraught with the most stirring exhortations to prayer and watchfulness, just a little while preceding the return of our Lord Jesus, and that our Lord himself anticipated a deplorable state of things in the neglect of these exhortations and consequent faithlessness in regard to His coming again, in that remarkable passage recorded in Luke 18: 7, 8., and rendered in the Syriac thus:—"And will not God much more vindicate His chosen who call upon Him by day and by night, and have patience with them? I tell you He will vindicate them speedily, yet the Son of man will come; and will He find faith on the earth?"

But to the subject.

The "Morning Star" then, in Scripture (as are the luminaries of heaven,) is an emblem of supernatural light; but this celestial orb is highly distinguished from all others mentioned therein. It should rather be regarded as a signal light, or herald of a greater. Indeed its very name "The Morning Star"—is associated with the dawn of day—the rising Sun, &c—But that it is an emblem of light, and a promising one, we are assured. And God grant that the Church in these trying times may be more fully illuminated with its beautiful and consoling rays.

That an analogy exists between the two Stars—the two Characters—(the Magi, and wise of Dan. 12: 10,) in the two Advents, we venture to say. Who were those "wise men from the east that came to Jerusalem" with such perfect assurance of beholding the infant Messiah? "Saying, Where is he that is born King of the Jews? for we have seen his Star in the east, and are come to worship him."—Surely they were not *heathen* as some have presumed to assert, but men divinely illuminated and instructed no doubt in the Oracles of God. They *knew* that they should see the Savior with a positive certainty, from the fact of their bringing with them those rich gifts; gold, frankincense and myrrh, which they cheerfully laid at the Babe's feet, as a faint outward expression of their inward and heartfelt adoration and unfeigned homage, to the Redeemer of the world. These men understood, and were *not in darkness* in regard to His first Advent. Neither John, His forerunner, the aged Simeon, or devoted Elizabeth professed a more firm assurance that Jesus was the Messiah, than these Magi. It may be said, then, that they were highly priviledged from the fact also of this mysterious orb, the visible Star, gently leading them to the holy object of their search; not so, however, more than the wise who are looking for the Savior's second appearing, as we shall presently notice.

Again; these men were not recognized by any *professedly* religious institution, or body, that we are aware of, yet possessed this superior knowledge of and love for the Messiah. Behold the striking similarity existing between them, in this particular, and those men who long for and love His appearing. Are those dear saints who occupy this blessed (Rev. 16: 15) position, recognized by any ecclesiastical body or professedly religious institute or system now in vogue, as the children of God, or Christians rooted and grounded in the faith of the Gospel. Let every heart respond for itself. These wise men from the east typify, in some important particulars, those who are looking for Jesus' second Advent. They were divinely illuminated, we way safely infer, and had access to sacred books predicting the time of the Messiah's birth or first Advent, together with the fact, "The Star which they saw in the east went before them, till it came and stood over where the young child was." No wonder they rejoiced under such unusual happy auspices, as we read, "When they saw the Star, they rejoiced with exceeding great joy." Let it be remembered that these Magi are designated as wisemen, a phrase which the Scriptures ever recognize as indicating the righteous or men of God, e. g. "The wise shall shine," "The wise shall understand," "Faithful and wise servant," "Five of them were wise," Dan. 12: 3, 10; Matt. 24: 45; 26: 2. There certainly is a remarkable resemblance observed here between the wise men of Matthew and those of Daniel: carefully examine the circumstances of each, and you will readily perceive it. And now, dismissing this part of our subject which lies in the past, we hasten to consider that portion which more immediately interests us, as it is yet in the future. We before observed that the Magi were not more highly favored, (if as much,) in regard to divine light and knowledge respecting the Advent, than the Church now in waiting. Let us see what God has promised in relation to this, and if what we assert is not affirmed by Him.—"Light is sown for the righteous, and gladness for the upright in heart." "Thy word is a lamp to my feet, and a light to my path." "The entrance of thy words giveth light; it giveth understanding unto the simple," (or upright.) "Arise shine; for thy light is come, and the glory of the Lord is risen upon." "The Lord shall be thine everlasting light," "I am the light of the world, he that followeth me shall not walk in darkness." "He that loveth his brother abideth in the light." Psa. 99: 11; 119: 105, 130; Isa. 60: 1, 20; John 8: 12; 1 John 2: 10; Rev. 3: 3.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day-star arise in your hearts." 1 Pet. 1: 14.

This memorable passage affords us a key as to the nature and character of the light which we are now contemplating. It is needless to say that it is divine and spiritual, as the apostolic writings affirm. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ," that, "The eyes of your understanding being enlightened, ye may know what is the hope of his calling," &c. Is the Church illumined with this resplendent light presented under the beautiful figure of "the day-star by the Apostle? We trust she is, and may still richer and more refulgent communications from this divine source throw a halo of glory around her so that she may realize indeed that her light is come; this we pray of the Father through her highly exalted and ever blessed Advocate and Head, even Jesus the Messiah. Amen.

Again: "And after these things I saw another angel come down from heaven, having great power, and the earth (Church) was lightened with his glory." Rev. 18: 1.

Observe the chronology of this Angel's mission, and his language. "The earth (Church) was lightened with His glory.—This Angel is seen descending just previous to the downfall of Babylon and is represented as crying or proclaiming, "mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, &c.," The language indicates a blessed state of things for the Church in this locality, (to which we are approximating with rapid flight,) in respect to divine illumination, "floods of light" are here implied—ah, more in regard to this Angel and the Church. The Church acts in harmony with him, partaking of his spirit and the sentiment of his annunciation, and will ultimately proclaim, "Babylon the great is fallen, is fallen, for strong is the Lord God that judgeth her."

And finally, on the promises of light and knowledge. "I will give him that (that overcometh,) the Morning Star."—Rev. 2: 28. This is one of the most splendid promises, one of the most soul-cheering, perhaps, which the entire Scriptures contain. And if the Magi "rejoiced with exceeding great joy, when they saw the star," heralding to them the *first* Advent of Jesus in his humanity, how much more shall the saints of God "rejoice with joy unspeakable and full of glory," when they realize this glorious promise, and, as it were, behold "The Morning Star," the harbinger of the *Second* Advent of Jesus in his divinity. If their hearts were ravished and their hopes brightened at the sight of that little orb that radiated its faint light around the Messiah in the manger, much more shall these weary pilgrims be glad, and their hopes renewed when the brilliant rays of the morning star shall enlighten their understandings, and throw its refulgent light on the coming of the Messiah in majesty. The first but a little preceded the time of the Gospel dispensation; but this, the fulness of times, or all previous dispensations. Glory to God, that we are almost there—on the eve of this era of grandeur. The Star in the east appeared at the *first* Advent—the morning star of the Apocalypse will appear at the *second* Advent—the first arose and gilded the eastern horizon, this will arise in the heart, as it were, gilding the horizon of the understanding and illuminating the mind—the light of the *first* rejoiced the hearts of those who beheld it, unerringly guiding them to the humble abode of the Messiah—the light of the second will equally comfort and guide to the knowledge of his coming in glory. The former introduced a period of time, the latter will usher in an eternal day when

Hallelujahs shall resound
Through vast creation wide,
While Jesus shall in glorious state,
With all His saints abide.

There is another difference in relation to these points, which we would not omit to mention. The first is simply called a "*Star*," the last, the "MORNING STAR;" consequently, it has a two-fold meaning, being not only an emblem of light, but the herald of that blissful dawn which precedes the everlasting day. Well might the Apostle say, speaking prophetically to the Church down here:—"ye are not in darkness that that day should overtake you" unawares. No, praise God, we are not in darkness in relation to this momentous event, but "have a more sure word of prophecy." "I will give him (the faithful,) the morning Star." Think you when a man perceives the morning star rising in the east, that the day will take him by surprise? Most assuredly not; so all that enjoy what is implied in this blessed promise, will be in readiness when the night is past—the day breaks—the clouds disperse—and Jesus is revealed, to hail Him with—"Lo! this is our God, and we have waited for Him."

And as it would not be expedient to prolong this article beyond its present limits, occupying thereby too much valuable space in the Crisis, we must hastily bring it to a close, invoking the Divine blessing to attend the same. May the perusal thereof prove conducive to the good of all who are interested in the things pertaining to the kingdom of God, leading them to a more careful examination of this subject. May they possess an unwavering determination by the grace of God to overcome, which must, as an inseparable consequence, result in the happy realization of what is implied in the promise of "The Morning Star."

The grace of our Lord Jesus Christ the Messiah be with all the saints. Amen.

ELIZABETH CITY, N. J., Oct. 1855.

For The Crisis.

The wicked not immortal; or the immortality of the soul disproved by Bible truth.

A lecture delivered by P. Tandy, Sept. 30, at Mill Village, Goshen N. H.

Respected neighbors, friends and brethren:—I arise at this time, feeling very solemn and humble in view of our true condition! I feel that we must all give a strict and impartial account to God, our great Judge, of our deeds done here, whether they are good, or bad, in the day of judgment, which is very fast approaching! How it becomes us to act as candidates for that awfully solemn scene!!—May the Lord help us, one and all, to act as we should, under all circumstances; that we may have divine approval. Our motto in the following remarks is, "To the Law and to the testimony;" and our *theme, the wicked not immortal.*

Various errors exist among men in regard to revealed truth. These errors go to show how very imperfect we are in knowledge—the mistakes committed in our education—the reluctance of the mind to investigate—and a great want of moral courage to step aside from the track marked out by learned men, but who, (most likely,) have conducted their own investigations under the influence of the fear of being denounced as heretics; if they should be led to results unlike to those who are reputed for wisdom. But, "if any man will be wise, let him become a fool that he may be wise." "The wisdom of this world is foolishness with God." We honor God only so far as we have right conceptions of His character, government, and purposes, and act in accordance with them. If we believe God will *reward or punish* men contrary to his own word of inspiration, we dishonor Him, however much sincerity and zeal we manifest. *Truth and the honor of God are inseparable*; and we cannot glorify our Father in heaven by erroneous opinions. Yes, (to be plain,) most professed Christians, if pressed on the subject, can give little better reason for what they believe, on many points, than, that their teachers told them so. They are thoroughly educated; they must be right.

It is our solemn duty to study carefully and prayerfully the holy Scriptures, and form our opinions of what they teach for ourselves, as we must answer for ourselves in the day of judgment. But in this study, the correct principles of interpretation are of the first importance. Without these, our appeal to the word of God may only serve to confirm us in error. The plainest truths of the Bible have been wrapped in darkness by pretending that the language of the Scriptures has a *mystical or secret* meaning, that does not appear in the words employed. Such a principle of interpretation, is a libel on Divine Revelation! The word of God professes to be *a Revelation;* and so plain, too, that the wayfaring man can understand it; and the Savior says, "If any man will do his will, he shall know of the doctrine." The language of the Bible, then, should be explained as we would the language of any other book, according to its plain and obvious meaning, unless there is a clear necessity for departing from it. A strict adherence to this principle is necessary, if we would be saved from the wildest errors, and see the children of God united in one spirit, and one body. With these remarks I proceed to the question at issue—namely, The wicked not immortal. The question is not, whether the righteous soul *can be* immortal, nor whether the souls of the righteous *will be immortal*; these point are admitted and abundantly proved by the Bible; but the question substantially is this—will the wicked who live and die in their sins, continue eternally, or without end in a state of conscious being in misery! God says, "The soul that sinneth, it shall die;" do we believe God's word? Are we willing to let God be true, but every man a liar? "To the Law and to the Testimony." Living as we do, on the eve of a new epoch in the history of the Church, and standing in the dawning light of a new dispensation, we may reasonably expect some clearer light, some more blessed truths to be evolved from the oracles of God; not however a new Revelation, but an eliciting of the light which for a long time has lain partially concealed, like the latent spark struck out by steel. Let me just remark here, that the doctrine which I advocate, is not new; it is as old as the Bible.

We now propound the inquiry, is the soul naturally immortal? Leaving all preconceived notions or opinions of men, let us examine the plain teachings of the word of the Lord on this subject. "To the law and to the testimony." To understand this subject we need to begin at the foundation; to ascertain of what elements man is constituted, and upon what the sentence of death was pronounced. Man, we find to have been formed out of the dust of the earth: and when God breathed into his nostrils the breath of life, man became (not immortal, but) a living soul. It seems that God formed an organization which was perfect in all its parts; but the organization demominated *man*, was still insensate and inanimate; the principle of vitality was not there; therefore thought, feeling, animal motion and consciousness were as foreign from the lifeless mass as from any other clay. "But the Lord God breathed into his nostrils the breath of life, and man became a living soul." As breath is the first and last indication of animal life, therefore it is taken for the life itself; the idea is, God communicated to the lifeless form the principle of vitality; notwithstanding that man at his first formation was actually possessed of every member, organ, muscle, &c., of the human body, yet he was without life; consequently without thought feeling, consciousness, &c., but the very moment the Lord breathed into him the breath of life, *he became a living, breathing, moving and sentient being.* Now let us admit this plain, simple, Bible fact; viz., that breathing into his nostrils the breath of life, was simply communicating to an inanimate system the principle of vitality, or animal life; and the idea of human philosophy, that at the creation, a house of clay was formed, and a soul, or immortal spirit was brought from some other region of the universe of God to inherit it, all vanishes from the mind by the power of truth. The true Scriptural principle being established, we at once can perceive, (if we will) that when a man's life is extinct, the power of vitality which sets in motion the machinery of the body and mind, and induces consciousness, is lost; consequently all the functions of the body and mind cease their action at death. And there can no more be thought, nor feeling, and motion, and consciousness in the man after vitality ceases, than there could be after his formation, prior to receiving the breath of life; for all sensation and consciousness depend on the organism of the man excited by vital action. We have dwelt thus long on this point because, we consider it fundamental; and if we heartily, and clearly entertain the scriptural view on this very important point, we shall be much better prepared to appreciate a biblical argument on the whole subject.—Now the question arises, what significance is to be attached to the sentence of death, as pronounced on the man as seen in Gen 3d chap? God plainly told Adam, that "In the day thou eatest thereof thou shalt surely die." (The marginal reading is, dying, thou shalt die.) In explanation of this sentence the Lord tells Adam, that after a life of toil and suffering, he should drop again into his original dust, or element; or as the wise man expresses it, "Then shall the dust, (meaning mortal man) return to the earth as it was; and the spirit (or breath of life) shall return to God who gave it." This is what we all understand to be physical death. The privation of life, is simply reversing the process of man's creation. There is an actual return both of the body and of the spirit to their original state. The dust returns as it was, prior to its natural being, and the spirit or breath of life, or in other words principle of animal life, returns to God the fountain whence it came. As God gave life at first, He takes it away at death.

(To be Continued.)

"THE EXCELLENCY OF THE LORD'S ANOINTED, OR, CHRIST THE PROMISED MESSIAH."

We have received a copy of a work bearing the above title, from the pen of Sr. Mary A Seymour. It consists of nearly 70 pp. 12 mo. Price, 8 cts. single, $5 per hundred. By forwarding $1 to A. N. Seymour, Hillsdale, Michigan, 12 copies will be received, post paid.

From what little examination I have been enabled to give to the work, I should esteem it a highly interesting and valuable treatise to enlighten the mind of any inquirer after truth in relation to the sonship of Christ.

Were the promises made to Abraham and his seed ever fulfilled? I would like to see something in your paper on this subject. E. W.

It is stated that a school or college for Turkish youth is about to be established at Versailles, the Sultan having made a grant of 1,500,000 francs for this purpose. Here some 300 Mussulmans will be instructed in the European languages, the sciences, and the arts as applied to industry.

THE DIFFICULTIES WITH MEXICO, ON THE TEXAN FRONTIER. Capt. Callahan has made a report to the governor of Texas, attempting to justify his destruction of the town of Piedras Negras, on the Mexican side of the Rio Grande. In this he says that whilst the Rangers were posted there, a force of 1200 or 1500 Mexicans appeared before it. On the 6th Capt. Callahan commenced crossing his horses over the Rio Grande to the American side, and during the day the Mexican and Indian force advanced to the attack. Capt. Callahan had taken possession of the two pieces of cannon in Piedras Negras, which were mounted and fired upon the Mexicans several times. Finding his force inadequate to defend itself while crossing the river from so overwhelming a force, Capt. Callahan as a last resort set fire to the town, between himself and the enemy. This checked the assault, and gave him protection during the balance of the day, and enabled him to cross over all his men and his horses, except about thirty. During the night he brought over the cannon, and mounted them on the American side to command both sides of the river. On the 7th he recrossed the balance of his horses except about twelve. His command has returned to the settlements.

Capt. Callahan then complains that he was deceived by the local Mexican authorities, who sent him a passport and all but invited his expedition, that they might be surrounded by an overwhelming force and massacred. Not a very likely story.

The Texas State Times attempts to justify the foray, stating that during the last fifteen months the Indians on the frontier had massacred more than forty men, women and children, and stolen about 2000 horses. The latter they sell to the Mexicans at a low price, and in consequence they are not only allowed a refuge there, but openly protected by the authorities of that country.

The affair has caused much excitement in Texas, and an appeal has been made to the people of the State to rally armed to the frontier, and in sufficient force to pursue the depredators across the Rio Grande, and demand of the local Mexican authorities their surrender, and prepared to enforce their demand

Cibolo, near the mouth of the Santa Clara, has been appointed the rendezvous, and the the 15th day of the present month as the time when the expedition will move.

The New York Courier and Enquirer observes, that this Indian war between Texas ahd Mexico will occasion the government much trouble, and intimates that the Texans are not altogether the long-suffering lambs which they represent themselves to be, and it is suspected that in many cases the Indian hostilities, of which we have only the Texan version, are provoked by murders and robberies previously committed by the white outlaws who infest our side of the border. The government troops are very numerous in Texas and abundantly sufficient to chastise any band of Indian depredators.

The Nicaraguan News. It appears that 280 passengers, besides the 50 recruits for the Walker expedition, were in the steamer from San Francisco to San Juan del Sur, before the attack on Granada; and that all these innocent passengers were put to much inconvenience and suffering by the fillibusters. On the arrival at Virgin Bay, they embarked in the steamer Virgin, but lest they should sail without "the command," the marauders detained their luggage; then seized the vessel, and set sail with it, with all the passengers on board, to attack the castle of San Carlos and summon it to surrender. On reaching San Carlos, a bombastic proclamation was prepared, to the effect that the Virgin had 210 armed men on board, and that their humane commander, wishing to avoid bloodshed, demanded an unconditional surrender of the port.

With this proclamation, Capt. Erricson, with two oarsmen, was sent on shore. The captain, with his oarsmen, were made prisoners, and in about twenty minutes after the landing of the boat, the commander of the port sent a reply in the shape of six cannon shot, each of which fell a safe distance from the steamer.

A boat with 25 men, which was sent to effect a landing, found the attempt hopeless, and the steamer returned to Virgin Bay, discharged the unhappy passengers on the beach at mid night, and then went off in the steamer Virgin at Granada. The troubles of the peaceful passengers were not yet over, however. While they were standing in and about the office of the Transit company at Virgin Bay, a detachment of full two hundred government troops from Rivas, commanded by Col. du Champ, came into town, and without a moment's warning, made a general assault upon the passengers by firing upon them and charging upon them with fixed bayonets. This assault caused a great stampede, most seeking shelter in the jungle. Five are supposed to have been killed, and several others wounded. The commander of the government forces was under the impression that they were all fillibusters.

On the afternoon of the 18th October, while the troops at San Carlos were exasperated by the insult offered them that day from the Virgin, the steamer San Carlos, with passengers from New York, Oct. 5, made her appearance up the river, and when within range of the guns was fired upon by the fort. The shot struck the steamer amidships, disabling the engine and killing two passengers—Mrs White and her infant daughter, and severely wounded her son.

St. Louis, Nov 2.—The Pacific Railroad Accident. The following are the details as far as received. The gentlemen who gave the sad tidings were on their way to the city as passengers on the Ben Bolt, and saw the train of cars pass up with the company on board, and exchanged salutations. The boat came to a landing and the train proceeded to the Gasconade river, about eight miles distant. Before the boat was ready a locomotive, which had followed the train for the purpose of rendering assistance in case of accident and seeing that all was right along the road came back from the river with the word that the bridge over the Gasconade, standing 35 feet above the water, had broken down while the train was crossing, and ten or eleven cars with their occupants had been precipitated into 20 feet of water.

The consternation of the men with the engine was so great that they could barely announce the fact, only adding that they thought at least 150 had gone out of the cars to walk over the bridge. There were probably 500 persons in the company. Two of our military companies were among them, the Greys and the National Guards, as were also many members of the press and private citizens. The locomotive came down to the train bound for St. Louis, which was immediately taken by the Superintendent and his men back to the scene of suffering and may be the means of saving many lives.

Serious Result. The accident on the Boston & Worcester road on Tuesday morning will probably result in the death of Miss Alice Taft, daughter of Dr Taft, of Framingham. Miss Taft and a younger brother were riding in a buggy across the track, just as the first down passenger train and the up freight train were approaching "Train's Crossing," and their attention was directed only to the freight train that was nearest. They waited a moment for it to pass them, and then drove directly across the track of the downward train. The engine struck the horse upon the hip, separated him from the vehicle, and killed him outright. The wagon was completely demolished, and the boy and girl thrown to the ground with great violence. The boy was not much injured, but the girl had two of her ribs broken and was otherwise injured. The train was running at its usual speed, and the engineer had given the customary warning by blowing the whistle of the engine.

Monachism in Austria. The Emperor of Austria has by a most humiliating and disgraceful act removed all those checks upon Papacy within his dominions which his ancestors had established after a severe and long protracted struggle, and has restored to the Catholic church all those immunities and privileges, the exercise of which must greatly detract from his own independence and dignity, and prove a blight and a curse to the nation. Out of Spain no country has suffered more from the Papal rule than Austria. The worst evils of the Catholic system have prevailed there to such an alarming extent, and the usurpations of the Pope have been so threatening to the temporal authority, that successive Emperors have been forced in self-defence to resist the assumptions of the See of Rome. The Emperor Joseph second, towards the end of the last century, succeeded at length in erecting some barriers against the encroachments of the spiritual power. It has remained for his successor, in this age of progress, to break down those barriers and to give free course to the desolating influences of Catholicism.

One article of the extraordinary concordat concluded between Austria and the Pope looks to the increase of the monastic institutions, so long the disgrace of Austria and all Catholic countries. In relation to these institutions a remarkable document has recently been brought to light. This is a petition of Ubaldus Borzinsky, a member of the order of the Brothers of Mercy, addressed to Pope Pius Ninth. Borzinsky has for many years resided at different monasteries of the order in Austria, and he has witnessed so much iniquity and corruption on the part of his brethren, that he has deemed it his duty to expose their conduct. Some of his manuscript was discovered, and in order to put a stop to his projected revelations, he was sent to the monastery at Prague, where he was kept in confinement. From here nearly a year ago he addressed his petition to the Pope. No notice was taken of the petition, but Borzinsky was soon after removed from Prague and confined in the monastery at Gortz, where he now remains

The petition reveals the fact that monachism at the present day is precisely what it was in the middle ages. The dissolute habits of the priors and monks, and the scenes of riot and debauchery enacted within the walls of the convents, as described by Borzinsky, are hardly surpassed by the monstrous disorders said to have been found in many of the religious houses in England, at the time of the suppression of monasteries by Henry the Eighth.

Such is monachism in Austria, such is the institution which Francis Joseph is willing to perpetuate. Such are the clergy who are the spiritual teachers of the people. Such is indeed Catholicism, when freed from restraint and permitted to carry out its rotten and corrupt system. The establishment of religious orders is a prominent feature of that system and is an important source of power to the church. The iniquities practised by the members of these orders may in part be attributed to the unnatural lives which they are compelled to lead. But that such things should not only be tolerated but encouraged by any government, in this age of enlightenment and progress, can but excite our astonishment and indignation.

We cut the following from the Boston Daily Mail of Nov. 12:

The Threatened Rupture between the United States and England. In order to give our readers the fullest possible idea of the manner in which the recent warlike conduct of the English ministry is regarded by the British press, we give this morning extracts from the latest London and Liverpool papers that have come to hand

The London Morning Post, the mouthpiece of the aristocracy, says:

England and France, notwithstanding the contest in which they are engaged in the East, have the means, as well as the determination, to repress that spirit of lawless aggression which Americans have for some time past exhibited; and though the insulting and menacing tones of the Cabinet of Washington may be accounted for by the probable acquisition of the Russian North American territories, a great maritime war, with their exposed seaboard—with their comparatively small fleet—with their British neighbor, Canada, powerful, wealthy, devoted to the mother country, and able to repel invasion, is a course of policy from which we would fain hope the good sense of the more reflecting and honest portion of the American people will save their country. From such an unholy contest what good result could spring? The commerce of England and France might temporarily be cut up; but every American ship would be swept from the seas—all the ports of America would be blockaded—the whole seaboard of America, from Maine to Florida, would be exposed to attack, and all this bloodshed, all this ruin, all these evils, are to be encountered for the acquisition of a Haytian Sebastopol, from which Cuba can be more conveniently threatened!

• • • • • • •

The sensitiveness of the American Government appears very remarkable when their repeated and flagrant violations of the public law—witness Texas, Mexico and Cuba—are borne in mind. We trust that the presence of the formidable British fleet which is assembling at Bermuda, will tend to cool both the arrogance and over sensitiveness of the American Government.

Fiendish Thieves. The St. Louis Republican gives the following account of thieving at the Gasconade Bridge, at the time of the occurrence of the late terrible accident:—"One man was discovered attempting to steal the watch of Mr Schuetze, who lay apparently insensible in one of the cars for several hours. He had succeeded in getting the watch, when he was observed, and such threats made as convinced him that it was best for him to give it up. It was intended to detain him, but in the excitement of the moment he made his escape. Others lost money in the same way. As soon as the accident happened, men seemed to flock in from the surrounding country, although no houses were to be seen, and it is a most forbidding part of the country for settlement. Where they came from, and in such a storm of lightning and thunder and rain, is a mystery; but there they were, ready to rob the dead, and to pick what ever valuables could be found, in the general confusion which followed for hours afterwards."

The Bible, and the Jews in America. A conference of Jews, composed of Rabbis and delegates from the various synagogues in the country, (the first ever held in the United States,) took place at Cincinnati, on the 17th ult. The first afternoon was devoted to preliminary discussion, and the consideration of a platform basing the entire proceedings of the conference upon the inspiration of the Bible and the teachings of the Talmud, which was finally adopted. The second day was devoted to the discussion of the derivation of the Talmud, whether it was of divine origin or the work of the elders of Israel in the days of Moses and Joshua; decided as the result of both—i. e., that it is partly spiritual, partly rabbinical—a divine treatise upon the Scriptures, and more particularly the Pentateuch.

Breadstuffs in South America. It is a singular fact that the grain crop in South America bids fair to be as short as it is in Europe. In Ecuador the price of flour has gone up to $40 a barrel.

Sentence for Illegal Enlistments. In the United States District Court in New York, Joseph Wagner, convicted of enlisting men for the British service, was brought up for sentence. The Judge (Ingersoll) said he would make an example of the prisoner, in order to deter others from a similar course, which might embroil us with the present belligerent powers of Europe. The Court then sentenced the prisoner to be imprisoned two years, and pay a fine of $100. Wagner was arrested in Boston, but was sent on to New York, the offence having been committed there.

Railroad Accident. A serious accident occurred on the Chicago, Alton & St. Louis Railroad, on the 29th ult., near the junction of the Illinois and Michigan Central roads, about 14 miles from Chicago. The passenger train from St. Louis, was moving at full speed, when it ran off the track in consequence of a switch having been carelessly left open. The engine and three cars were thrown from the track, breaking the first named, and smashing the tender, splintering the baggage, express and second class cars, and injuring a first class passenger car. Several passengers were injured. The baggage master and the express messenger of the train were seriously injured, and a young man by the name of Page, from Boston, a brakeman on the road, was caught between two cars in such a manner that the whole front end of the passenger car had to be cut away with axes before he was liberated. His thigh bone was badly crushed, and he was otherwise seriously hurt.

Electrical Display on Lake Erie. Between 6 and 7 o'clock last evening there was a most brilliant electrical display upon the Lake. The heavens were clear, save to very near the Northern horizon, upon which a thick haze seemed to rest. From a few points West of North, Eastward 90 degrees, colums of fire, some perpendicular, others curved, shot up from the lake a distance 10 or 15 degrees, in rapid succession;—while in other parts of the sky were visible flashes as of heat lightning. The whole seemed more like a series of powder explosions than lightning. When last seen, the jets of fire were apparently within a mile of the shore, but later were near the horizon. The wind was blowing a gale from the South.—[Cleveland Herald, Oct. 30.

Shocking Occurrence at a Lunatic Hospital.—Two Attendants Killed by a Lunatic. "It appears that a patient named John E. Clarke, who has been an inmate of the asylum for upwards of three years and a half, and who, during most of this time has been quite docile, and was employed in various ways about the establishment, frequently attending upon the family of Dr Waddell, in a fit of "impulsive insanity," seized an axe, and before any alarm could be given, struck down two of the attendants, and by repeated blows mangled them in a shocking manner, causing instant death.

The Bee says of the Know Nothings, "They are in power in New York, Ohio, California, Louisiana, Maryland, Kentucky, Delaware, Massachusetts, Connecticut, New Hampshire and Rhode Island—and have proved their ability to carry Pennsylvania on a square American issue. In a national contest, with a fair platform and strong leaders, they can carry Indiana, Illinois, Tennessee, Alabama, and Virginia—and we doubt not Florida, Mississippi, Arkansas and North Carolina.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ASIA.

Since the Arago sailed there is news that the Russians have themselves blown up their fortifications on Otchakoff Point opposite Kinburn, Fort Nicholas and other works mounting 23 guns. Kinburn and Otchakoff commanded the entrance to the bay of Dnieper, and also served as outworks of Nicolaieff, hence by their capture the allies have full command of the great line of river communication lying in the rear of all the Russian forces in the Crimea.

The French and Sardinians have advanced from the Tchernaya and Baidas line and correspondence of the 13th says that the French posts were within 9 miles of Bakshi Seari, also close to the Russian possessions at Albat and Airgel, where, if at all, the Russians will make a stand.

October 12. The Russians from the north side of Sebastopol were falling back by detachments on Perekop; there was, however, no diminution of fire from the forts and batteries on the north side of the harbor, their fire for the past four days had been very active and chiefly directed against the Malakoff, and French quarters in the western part of the south side.

The British and French were engaged in clearing the ruins of the city.

A Russian dispatch from Berlin says: That on the 22d, the allies 40,000 strong marched from Eupatoria towards Toulat, but on the 23d, perceiving our lancers on their left flank, they returned behind Aktaschi.

Gen. Todleben is entrusted to fortify Nicolaieff.

The London Times says that Gen. Simpson has resigned or is dismissed. The Globe says that he is not re-called, but that physical ailment may *induce him to resign* his post. The Globe also says a new commander is appointed, but does not give his name. Rumor mentions Generals De Lacy Evans, Codrington, Markham, Sir John Campbell, and others, as his probable successor.

Major Delafield, Major Murdock, and Captain McLellan, American officers, had arrived in camp. A British general order provides them with rations during their stay in the Crimea.

Miss Nightingale has returned to Sebastopol.

The *Moniteur* publishes a list of the stores found in Sebastopol: One million shot and cartridges, and one million pounds of gunpowder.

The effective land strength of the allies in the Crimea, including sick, is officially reported to be 210,000 men.

A letter from St. Petersburg of the 15th, says that the allied successes had caused despondency, yet everything indicates the intention of Russia to continue the war.

The London Times has a noticeable editorial respecting American expansion. The Times says, "the English government is omitting no opportunity of reinforcing the West India squadron, and thus interposing a powerful barrier between Britain and the North American continent. At this moment North America is in profound peace with the whole world, yet it is not the less true that in her ports are fitting out at this moment piratical fillibustering expeditions, destined to carry war and bloodshed into the dominions of an unoffending neighbor.

"We cannot believe that those who are now engaged in enrolling unhappy men for these desperate and criminal enterprises, fully contemplate the success of a descent upon Ireland, for instance, as probable or even possible.

"If we can prevent the expedition from sailing or intercepting them mid-ocean, we shall have done much towards averting the dangers which must arise, should they be carried out to their natural development."

The London papers comment strongly upon Admiral Stirling's dilatory movements in the Pacific, by which, on the 20th of may, he permitted the Russian fleet to escape

Russia has come to an amicable understanding with the pope respecting Catholic bishops in Poland.

There are rumors that the governor of Naples has committed a gross outrage against some American citizens. Particulars not at hand.

St. Petersburg, Friday, Oct. 26. The whole of the militia has been ordered on march to reinforce the army of the South, under Gen Luders

Two liners, sixteen frigates, and some gun boats, have entered the Dneiper.

The Emperor Alexander had left Nicolaieff for Elizabe, a good 130 miles northward. The usual story is revived that his reason is affected.

Osman Pacha, taken at Sinope, is exchanged.

Gen Wyndham has command of the 4th British Division.

Preparations were making for a fourteenth levy and enrollment of the local militia.

Prayers were offered for the Emperor's safe return from the Crimea.

The attitude of Sweden was regarded in St. Petersburg with increased suspicion.

The Baltic. The weather was bad. The English fleet near Nargen was preparing to leave.

The gunboats at Elsinore were ordered to England.

The coasting trade is again springing up since the removal of the fleet.

Asia. When the Russians in Asia heard of the fall of Sebastopol, they, on the 29th September, made an attack upon Kars. Turkish details of their repulse were received. The Russian loss is reported to be 2,000. Two Turkish redoubts were lost and retaken four times. The Hungarian General Kenunty commanded the Turks, in the absence of the English General Williams. The Russian General Mouravieff, with 80 guns, cannot continue the siege. The Russians have fortified all the passes leading to Tiflis.

Omar Pacha is at Souchem Kale.

France. Paris papers say that splendid gold mines were discovered in Cayenne.

Belgium. The Chambers meet on the 14th November. The King of Belgium actively offers his mediation in the war.

The Assault on Kars. The Asia's news contains full details of the repulse of the Russians at Kars. According to Gen Mouravieff's despatch, at the very commencement of the onslaught, several of the principal Russian chiefs and commanders were slain, and the result was that the unity of operations was quite broken. The engagement, which lasted for seven hours and a half, was attended with great loss, but the blockade has now been established as before; and it is even said that they are preparing to attack Kars again.

A letter from Erzeroom shows the obstinate character of the defence. 800 Russians were slain before one redoubt alone, defended by 400 Turks. An English officer writes that the Russians left upwards of 2,000 men dead upon the field, and that their loss in killed, wounded, and prisoners, must have exceeded 6,000. All the European officers present with the Turks escaped, though many of them distinguished themselves.

Omar Pacha is at Lidana, in Turkish Georgia, and is concentrating his troops to march upon Akhaltzik, and so create a diversion in favor of Kars

Spain. The Borges faction has been put to the rout, with a loss of 8 killed and 16 wounded. 25 insurgents, of the band of Tofal, had been executed at Catalonia. The cholera was still very bad at Madrid.

Portugal. From Lisbon we learn that heavy rains had done great injury in the provinces, to large quantities of wheat and Indian corn.

Sweden. Admiral Virgin has left Stockholm on a secret diplomatic mission, it is believed to Paris, and it is added that he is the bearer of the King's ultimatum as to the conditions he requires as the price of his throwing up his neutrality and joining the Western powers in the prosecution of the war.

The blockade of the Baltic having almost ceased, a brisk coasting trade was springing up, and there were lying at the last accounts in Stockholm, about thirty decked and open Russian craft of different sizes, which have broken the blockade and crossed over from the coast of Esthonia, bringing cargoes of corn, potatoes, hops, hemp, and tallow, to barter for that precious article of consumption in Russia—salt. They buy this article here for 6 dollars per barrel, and state that if they return home in safety they shall sell it at 30 dollars, thus realising 500 per cent.

Heligoland. The sum of £40,000 in sovereigns having been landed here from England, the islanders were hoping they would now be paid the value of their potato land, taken from them to build the wooden barracks on for the German Legion and arbitrarily fixed at a penny per square foot. A transport ship had called to convey 500 of the German Foreign Legion to England.

Russia. Exhaustion of Men, &c. The Paris correspondent of the Empress says that, according to letters from St. Petersburg, the Emperor Alexander's mind is becoming affected.

The levy announced to take place in the provinces of Orenburgh and Samara (23 men in 1,000 soul) is calculated to produce 33,000 soldiers. This will bring up the total amount of the militia embodied in the course of the present year to no less than 380,000 men, exclusive of the Cossacks. The kingdom of Poland has been already drained of its last men, and is now perfectly exhausted. The Grand Duchy of Finland, also, is considerably drained of its population.

Greece. Advices from Athens of the 13th ult. state that the French and English envoys had declined to receive the new ministers. They are said to have demanded positive promises from the King: 1, in respect to the sympathy displayed for the Russian cause; 2, in regard to the large bands of robbers which disturb the peace and quiet of the country; 3, in respect to the Greek press.

Miscellaneous. Difficulties have arisen about the Austrian concordat with the Pope. Even the Austrian bishops complain of the powers conceded to the Holy See.

Latest Foreign News. The following is given on the authority of a Berlin despatch in the Advertiser:

Berlin, Oct. 26. An order of the day from Prince Gortschakoff, dated Oct. 15, declares that he will not evacuate the country confided to his defence, neither will he retreat before the invaders, but will defend the Crimea at all hazards.

Yesterday 1000 officers and men of the 1st Regiment of Light Infantry of the British Foreign Legion, embarked on board the iron screw ship Simoom, for Balaklava.

Obituary.

Died in Hill, N. H., Aug. 16th, Br. David Trumbull, aged 60 years.

Br. T. was a devoted and self-sacrificing Christian for 25 years previous to his decease. Oft was the pilgrim heart cheered by the welcome reception he was sure to meet at his hospitable mansion. The marked characteristics of his conversion were lively expressions of bouyant hope—confident faith—sure expectation of eternal blessedness in the world to come, which rendered his society agreeable and attractive to the disconsolate and despondent Christian.

In the relation of a husband he was devoted and kind; in that of a father, indulgent and affectionate; in that of a citizen, confidential and faithful. He lived in peace with God and died a saint. J. Couch

Appointments.

By leave of Providence, Br. Brewer will preach at Salem, Union St., Sunday Nov. 18th.

GENERAL CONFERENCE.

A Conference will commence in Portsmouth, N. H., on Thursday, Nov. 29th, at 10 o'clock, A. M., to continue over the Sabbath.

Elds. J. Couch and J. Hemmenway are expected to be present. Brn. and Srs. generally, are invited to attend. J. Merriam.

The Lord willing Eld I. Adrian will preach a Pleasant Valley, Ct., Nov. 18th
At North Canton, Ct., Nov. 25th.

A General Conference will be holden at Portland, Me., to commence on Wednesday eve, Dec. 5th, and continue over the Sabbath. J. Couch.

The Lord willing, I purpose to be at
Roxbury, Sunday, Nov 18.
Fort Village, south end of Litchfield Pond, where Br. Canfield may appoint, Monday, Nov 19.
East Litchfield, Tuesday, Nov 20.
Plymouth Hollow, Wednesday, Nov 21.
Waterbury, Thursday, Nov 22.
Middlebury, Sunday, Nov 25.
Bridgeport, Tuesday, Nov 27.
Geo. L. Teeple.

The Lord willing, I will hold meetings in the following places.
Westfield, Thursday eve, Nov. 15th, as the Brn. may appoint
Chester Factories, Nov. 16th and 17th, and Sunday the 18th.
At Cheshire, Monday eve, Nov. 19th.
North Adams, Wednesday, Nov. 21st.
Clarksburg, Thursday and Friday, Nov. 22d and 23d.
Charlemont, Sunday Nov. 25th.
West Hawley, Monday eve Nov. 26th.
Should these appointments conflict with other arrangements, Brn. will please inform me.
Hiram Munger.

The Lord willing, I will preach at
Taftsville, Friday evening, Nov 16.
Dinsmore Hill, Sunday, Nov 18.
Pomfret, Sunday, Nov 25.
J. Weston

Providence permitting, I will meet the Brethren in
Greenfield, Thursday, Nov 15.
Vernon, Vt, Friday, Nov 16.
West Brattleboro', Vt, Saturday, Nov 17, and on the Sabbath where Bro Kendall shall appoint.
Whitakerville, Monday, Nov 19.
Jamaica, Tuesday, Nov 20, where Bro Young may appoint, and stop a few days, if thought best.
Evenining meetings will commence at 6 o'clock. H. Pratt.

Providence permitting, we will hold meetings as follows:
Bristol, Nov. 15.
New Hartford, Nov. 16.
East Otis, Sabbath Nov. 18.
North Canton, Nov. 20.
Collinsville, Nov. 21.
Meeting during the week evenings commence at 6 1-2 o'clock.
M. Grant.
S. G. Mathewson.

Notices.

The work recommended a few weeks since by so many of the Preachers, is now written, and will go to the publisher as soon as pledges are received sufficient to warrant the undertaking. As this is a gift to the cause except the actual expense, I do not feel it duty to borrow $4 or 500, and be compelled to peddle my own productions to get out of debt. If the preaching Brn interested would just name the thing to the Churches, and get some one or more in each place to pledge themselves for 10, 15, or 20, as they may choose, it will save the trouble of getting single subscribers at 50 cts. each.—Such a course would secure the object at once. 1,000 books will cost about $400. 50 pledges, 20 each, will warrant the undertaking. I have received pledges for over 100 without any effort. Now this is a short and easy method, and if done soon, the work will soon appear, and the Nos. be sent to those who pledge, for distribution. Hiram Munger.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. Sheldon.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid. tf W. Sheldon.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single. tf W. Sheldon

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2.50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakersville, Conn.

E. H. Berick's Post Office address is Laporte, Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is [illegible]ton, N. J. Reformer will please copy.

Cash Receipts.

A Friend, S Hooper, B Wheelock, A [illegible], J Coburn, E Marston, J Morrison, M Reed, C Fairservice, S Rogers, S F Hubbard, E [illegible]den $1 each.

C I Brown, M M Ross, D G Stiles, L [illegible]bury, E Reed, F F Weston, E [illegible], [illegible] K Gaines, S Hale, D Hale, O Reed, [illegible] Hughes, B Robbins, W B Ross, E Hooper, [illegible] Worth, J Cotton, J C [illegible], A F [illegible], [illegible] Jackson, A Hunt, R Johnson, [illegible] each cash.

[illegible] J Morrison $2, D [illegible] $4.

The seventh Trumpet. Rev. 11: 15.

By William Sheppard.

And the seventh trumpet sounded;
  And the angel-voices high,
Loud through heaven and earth resounded,
  From the portals of the sky.
With astounding proclamations,
  Are the voices heard to say,
That the kingdoms of the nations
  Are to quickly pass away.

As the Father now has taken
  Mighty power of great renown,
And, each worldly kingdom shaken—
  Gives them to His only Son.

Now the four and twenty Elders,
  Worship God before the throne;
Seraphim and holy martyrs,
  Saints and angels join in one.

Joyful, praising, and extolling
  Jesus—He who once was slain;
Jesus—organ anthems pealing,
  Jesus—ever lives again.

He who "Was" before creation,
  He who "Is" to ever be,
And to "Come" with full salvation,
  Reigns through all eternity.

Wicked nations now united,
  Tell the day of wrath has come,
Filled with anger, and affrighted,
  Hating Christ, the Holy One.

And the grave no longer holds them,
  Trumpet-called, the dead come forth,
"Small and great" appear before Him,
  Christ, the Judge of all the earth.

Saints of every clime and nation,
  Holy Prophets of our God,
High estate and lowly station,
  All obtain their just reward.

Now the heavens open glorious
  To the saintly penitent,
Singing anthems sweet and rapturous—
  Lo! the Ark and Testament!

See! the lightnings! hark! the thunders!
  Hear the angels' loud acclaim!
Earthquakes rend the globe asunder—
  Jesus comes! He comes to reign!

Soon these scenes will burst upon us,
  Soon the day of wrath will come,
Soon shall come the Judge to try us,
  And the Angel cry, "'Tis done."

Then, oh! sinner, list the warning;
  Turn, repent, no more delay;
See the day of Judgment dawning,
  Lo! "the great and dreadful day."

Elizabeth City, N. J., May, 1854.

What seek ye from Earth?

What seek ye from earth? Seek ye grandeur or state,
The pride of the wealthy, the pomp of the great?
Seek ye honor, the honor that cometh from men?
And a name broad enrolled on the records of fame?

Or choose ye the quiet pursuits of the learned?
Has genius' bright fire on your heart's altar burned?
And would you the dim tracks of science explore,
Or in fancy's bright regions more fetterless soar?

Or seek ye for friendship, that jewel so choice?
Or does Love lure your soul with her Circean voice,
And charm you with visions of long peaceful life,
Afar from the busy world's tumult and strife.

Are such your fond dreams and pursuits? Listen, youth,
O, list to the counsels of wisdom and truth.
The objects you chase, tho' so tempting and fair,
Ere you grasp them, may vanish, like phantoms in air.

And should you secure them, what then would you gain?
Some pleasure, perchance, but more sorrow and pain;
For grandeur and wealth, tho' so brilliant they seem,
Too often but cover the canker within.

And Fame's but a bubble a breath may dispel,
And knowledge, ask yonder pale student, he'll tell
That, with all he through years of hard study has gained,
He scarcely as yet has the portals attained.

And friendship and love, though of all earthly joys
The sweetest and purest, how great their alloys!
How oft they prove false, and how fleeting at best!
Too often torn from us ere fairly possessed.

And are such, then, earth's treasures, so eagerly sought,
With health, life, aye! e'en with the soul often bought?
O! turn from them; let your best efforts be given
To those pure, fadeless treasures, found only in heaven!

[Selected. M. G. B.

Sermon by J. D. Merriam.

I Peter, 3: 15, "But sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear."

The gospel of Christ comes to us and speaks to our *reason*. The revelation of God to man is in harmony with the reasoning faculties which He has given him.—God, in his government over man, requires nothing but what the reason and judgment of His creatures acknowledge to be just and right. As saith the Lord by the prophet, "Come now, and let us reason together, saith the Lord."

In the text, we are required to sanctify the Lord God in our hearts. To sanctify is to set apart from a common to a holy use; it also represents the idea of cleansing. The Lord is represented in the Scriptures of truth as coming to man, and knocking for admittance into his heart, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him and sup with him." By nature we are all sinners. We are full of uncleanness from the crown of our head to the sole of the foot. We are full of wounds, and bruises, and putrifying sores. We are strangers from the covenants of promise, aliens from the commonwealth of Israel, having no hope and without God in the world. We have all sinned and come short of the glory of God, and are in danger of eternal death. We are under the power of the God of this world, serving divers lusts, hateful and hating one another, dead, while we live. We are called upon to change masters; to serve the *Lord* instead of the Devil. "Choose ye this day whom ye will serve; if the Lord be God serve him, but if Baal, then serve him." "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other; ye cannot serve God and mammon."

To sanctify the Lord God in our hearts then, is to give ourselves up unreservedly to His control, to submit to His will, to become His servants, as saith the Apostle, "His servants ye are, to whom ye yield yourselves servants to obey, whether of sin unto death, or of obedience unto righteousness."

If then we have yielded ourselves to obey God, we are His servants; we sanctify Him in our hearts. He turns out the buyers and sellers, and takes up His own abode in them. Being united to Christ, we are in Him, and He in us. "Now, little children, *abide* in Him, that when He shall appear, we may have confidence and not be ashamed before Him at His coming." Having the Lord in the heart, produces a hope of glory to be revealed in the future. It is called by Paul, in his epistle to Titus, a *blessed* hope. In his letter to the Hebrews, he calls hope an "*anchor to the soul*, both sure and steadfast, and which entereth into that within the vail."

A man hopes for that which he has not, but anticipates, expects and desires.—There is a *ground* for this hope to rest upon. The *promise of God* is the foundation of hope. God makes promises in His word to His children, of life and an inheritance in the future world. Faith grasps hold of the promises, causing joy and peace.

The hope of the Christian looks beyond the fleeting things of time and sense; it lays hold on eternal things; it opens to the mind glories to be revealed in the future, when Christ shall appear in his glory. Peter calls it a *lively hope*, or a hope of *life*. Hear him—"Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten up again to a *lively hope*, by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation." Jesus Christ came to seek and to save that which was *lost*. "Thou shalt call his name *Jesus*, for he shall save his people from their sins." We have then, in Christ, a *Savior* to save us now from the power and dominion of sin, and to save us in the eternal kingdom which He is to establish at His coming.

Now we are exposed to *temptation*; but we have salvation from it, through faith in Christ; for he has promised that in all the temptations common to man, He will provide a way for escape, that we may be able to bear them. Then in the hour of temptation we may have victory in Christ, and salvation from sinning against the God we love. As we have yielded ourselves to obey Him, it is our constant desire to know what He would have us do; and coming to a knowledge of His will we cheerfully obey Him, and when we are tempted to desert His service, for the service of the God of this world, it is good to have salvation from the temptation, that we may not disobey and thus grieve Him.

Having this hope in us it becomes us to be ready always to give a *reason* of the hope to every one that asketh us. *Always ready*, implies that we have the full assurance of hope in our hearts; that there be no misgivings in the mind about our relation to the Savior. To be always ready, means a great deal more than many are accustomed to think. If we have hope that Christ will soon come and give us an inheritance in an everlasting kingdom of life, we should always be ready to give a *reason* of this hope. It is not required of us to give a reason of the hope to those who do not ask it; but if the Lord is in our hearts, we cannot well live a great while without giving vent to the views and feelings upon the subject, which lies so near them. Having our hearts in heaven, our *conversation* will be there also. A man's character is developed by his *conversation*. If he is a man of the world, his conversation will be upon the things of the world; but if a man of God, he will speak the things of God; his conversation will be in heaven, from whence he looks for the Savior.

The *manner* in which the hope is to be given—it is to be presented in meekness and fear. The *manner* in which any doctrine is promulgated is often a barrier to its being received by the people. When a man comes to me in a denunciatory manner and brings a doctrine which he thinks is truth, and wants to have me believe it, thinking my salvation depends upon the reception or rejection of it; do you think that I shall be any more inclined to believe that he is in the *right*, than I should be if he came in the meekness and gentleness of Christ, and in a kind entreating way presented his arguments for my consideration? It becomes any one, when enforcing his views of things, to look well to the *spirit* which he possesses. In presenting our reasons for believing in the near approach of Christ to reign on the earth, we should not do it in a dogmatical manner, as though we were the only wise men in the world. There should be no arrogance; no assumption of what we do not possess; no desire to lord it over the heritage of God. It should also be presented with *fear*, or as the margin expresses it, with *reverence*.

We should have some reverence for men, or their opinions, so far as they are men of God. If men differ from us in our opinions, it will not do to stigmatize their views as worthless and wrong, without showing wherein the wrong consists, and pointing it out with meekness and love for the individuals holding them.

If, then, the Lord is in our hearts by faith, we can serve and obey Him, and always be ready to do good to our fellow men. The spirit of the Gospel is a spirit of benevolence, it confines not its exertions within the limits of a few individuals, but expands so as to live for the good of all our ruined, guilty race, and tries to alleviate the distress that is in the land.—It lifts up the hands which hang down, strengthens the feeble knees, is sight to the blind, ears to the deaf, is a support to the weak, and is patient toward all men.—How it goes out after the wanderer from the path of truth and rectitude; how it follows him, and with tears beseeches him to return to Father's house! How it goes after the poor of this world; does not say, be ye warmed and filled, while withholding from them the things which would relieve their distress, but like Job, seeks them out, and makes their hearts rejoice. It does not stop when their physical wants are supplied, but seeks to set their minds on the true *riches*; to have them *rich in faith*, and heirs of the kingdom which God has promised to them that love and obey him. If it is overtaken in a fault, it will not scorn to receive a rebuke, but will love the one who is so faithful as to rebuke him, so much the more. Having this *hope* in us, being *reviled*, we *bless*; when having done well and suffered for it, we take it patiently. Being evil spoken of, we bear it; knowing that they falsely accuse our good conversation in Christ. It is better, if the will of God be so, that we suffer for well-doing, than for evil-doing. Having presented the reasons of our faith and hope, we are not to try to make men receive them on pain of damnation. Men are not made to be *driven*; they are to be *reasoned with*, *persuaded*, *entreated*, dealt with in *kindness*. Men are often persuaded to take a different position from one formerly occupied, by reasoning kindly and calmly with them. But when people undertake to *drive*, there is a spirit of opposition raised up at once, which cannot be quelled only by returning to reason and patience. It is time that all who love the appearing of Jesus should be able to give a reason of the hope in them with meekness and fear, that they should not be any longer carried about by every wind that blows, but should *stand*, having their loins girt about with *truth*, their lamps trimmed and burning, and they like unto men waiting for their Lord, that when he comes, they may be ready to receive him. My prayer is, that I and all the friends of Jesus may always be ready to give an answer to every one that asketh us a reason of the hope in us, with meekness and fear. May God help us so to do, and save us in His coming kingdom.—Amen.

For the Crisis.

Dear Br. Merriam:—I apprehend there is nothing more interesting to the true lover of the Bible, than expositions of the Scriptures, when presented in the spirit of humility and the simplicity of the Gospel. I have been led, recently, to exclaim, what hath God wrought for His church by the preaching of the Second Advent of Jesus Christ? Fourteen years ago the professed church was greatly in love with the world—ignorant of the claims of her rightful Lord, and her faith perverted, respecting the inheritance of the Saints.

At length the sound comes, the preaching of Jesus Christ is revived, "Repent ye for the kingdom of Heaven is at hand." The Angel swears by the God of Daniel and John that, "There should be time no longer." The nature of the kingdom is explained; its locality determined by the Scriptures of truth; its subjects proved to be the meek of the earth resurrected.—The mysticism that had been thrown around the Sacred Oracles began to break away. God is shown to mean just what He says. How progressive the light! Taking one step prepared us to take another, while some, through fear and unbelief, stopped and finally turned back. But the path of the just is proved to be as a shining light, that shines more and more. What love is begotten in our hearts for the character of God, His ever blessed Son, and the word of Holy Writ.

How important is a knowledge of the truth; for the more we understand of the relation of God's plans and purposes, the more we see to love and admire.

What a spirit of inquiry has been produced since we believed that ALL Scripture "was profitable."

How much more time is devoted to the study of the Word since it has been so abundantly proved that "the coming of the Lord draweth nigh."

The way is still onward. New truths are still in reserve to be comprehended by the children of God.

Who among us is satisfied with present attainments? Who among us will fear to present what God has given them, while Jesus says, "Freely ye have received, freely give?" It appears to me there is a withholding more than is meet; if so, poverty will ensue as surely as that God has spoken. The Spirit must be followed. God's word must be received and given to the Church as fast as it becomes due. If the professed ministers fail to do their duty, Israel must be judged, if a Deborah has to be raised up. It was once said to a sister in Israel, "If thou altogether holdest thy peace at this time, then shalt there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: And who knoweth, whether thou art come to the kingdom for such a time as this?"—Dear Sisters, let us keep so humble as always to hear the voice of the good Shepherd, and more diligently than ever inquire, Lord what wilt thou have me to do? "Fear God and give glory to Him." Resolve to do duty as did Esther when she said, "I will go in unto the king, which is NOT ACCORDING TO THE LAW, and if I perish, I perish."

Dear Br. Merriam, I believe without a doubt that I shall have your prayers. You know that it is my desire that God should be glorified, whether in honor or dishonor, whether exalted or abased. I am instructed in every condition to be content.

"Now the God of Peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever.—Amen."

While the Scriptures were being read in the family, a few mornings since, my faith became unusually lively, as I considered the characteristics of our Divine Redeemer as exhibited in His Life, and recorded by Luke and others. With deep emotions I inquired, who, who would not have such a personage to be Governor? Who would not fix their eye with intense anxiety on the appointed day for the kingdoms of this world to be given into His hands? Kingdoms full of confusion and wrong, oppression and hypocrisy, tyranny and bloodshed, exchanged for one of righteousness and peace. O, it is because they do not know Him, that any are unwilling to have Him reign over them. O that they did know Him and understand a little of the blessedness of that reign, when all wrong will be righted, the oppressed go free, the lame walk, the blind see, the deaf hear, the dead be raised to life, all tears wiped from all faces, because sin and all uncleanness shall have been washed away in the fountain of Jesus' blood, which has been opened, not only for Judah and Jerusalem, but in which the whole gentile world may find complete redemption.

"How sweet to reflect on those joys that await us
In yon blissful region, the Haven of Rest!"

But ah, there are scenes to pass between this and that. Respecting the nature of those scenes there are various opinions; but the word of God, like an immovable Rock, is the foundation on which we plant our feet; everything else is like drift-wood tossed on any and every wave. And one word of the Lord is just as good as another.

Yours, with much Christian affection,

Phebe.

For The Crisis.

Letter from Sr. S. E. Leavenworth.

Woodbury, Nov. 4th, 1855.

Br. Merriam:—We are stangers here, but it cheers my heart to learn that some are journeying on toward the better land. I am bound for the Kingdom, and hope soon to be a sharer in that glorious home. My heart is there, my home is there, and I expect to be there, when Jesus comes.

"O glorious hour! O blest abode!
I shall be near and like my God!"

Oh glorious hope! The hope of heaven is represented by the Apostle Paul, as an anchor of the soul. The most pious Christian does not find himself exempt from the cares and troubles of this life, or free from the conflicts and difficulties of the Christian life. He often finds himself tossed upon life's raging billows: but he enjoys strong consolation through the Hope that is set before him, which hope we have as an anchor of the soul. "But if we hope for that we see not, then do we with patience wait for it." Rom. 8: 25.

O be patient, Brn. and Srs., unto the coming of the Lord. Let us not recede from the path of duty, nor yield to despair: but run with patience the race set before us, looking unto Jesus, the Author and finisher of our faith. Let patience have her perfect work that ye may be perfect and entire, wanting nothing. For we know that if our earthly tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens. Let us remember that light is sown for the righteous; we shall reap if we faint not.

Yours, Sarah E. Leavenworth.

For The Crisis.

Letter from Sr. M. K. Heath.

Br. Merriam:—I still see the day approaching, when our Lord will come "in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." With you, my beloved Br. in the Lord, and all that are His, at His coming, I hope to be gathered.

Brn. and Srs., some of us have talked much of going to the meeting in the New Jerusalem, which is above, the City of the great King, the mother of all who are Christ's and Abraham's seed. We desired, yea we believed and expected to be there. But this mortal has not yet put on immortality; still we sigh for a holy, peaceful clime; and to glow with the vigor of an endless life. Dear children, if we would be ready to go in to the marriage, we must watch and keep our garments, and patiently endure the trial of our faith in the immediate coming of the Bridegroom.

Says Peter: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, in as much as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." And again: "The trial of your faith, being much more precious than gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls."

Brn. and Srs., what folly it would be for us now to turn back in our hearts into Egypt, having come so far through the wilderness of the people. True the Lord said by the Prophet (Ezek. 20: 35, "I will bring you into the wilderness of the people," &c. Surely, He is faithful to perform all He has spoken; and He only is competent to vindicate His truth; and He knoweth them that trust Him. Blessed be His holy name.

Our confession for believing time, has been, and still is to those who ask a confession of us, we believed, and therefore we have spoken. In 1844 we took our Bibles and went forth to meet the Bridegroom; the time passed, and we were invited to go back to the Baptist Church. I think if we had accepted the invitation, and confessed that it was wrong to believe the time, as our Lord did not come, that they would have received us joyfully; but we viewed such a course to be perilous to ourselves, a dishonor to our Lord, and a grief to His people; to sacrifice truth and principle, to make union with those who had been willingly ignorant, and warring against the movement of 1844.

Said the objector in 1845, some of your time folks have exhibited a hard spirit, and they have done wrong, treated others unkindly, &c. True, two classes, our Lord said in the parable would go forth to meet Him: and now Brn. and Srs., in 1855 we have some of the same objections to meet; and our answer is, two classes have acted in each movement; and it yet remains to be seen, and known, who will be ready when our Lord comes.

"But, (says the objector,) you have two tarrying times."

No; there is but one mentioned in the parable, during which time they all slumber and sleep; but not so after a cry at midnight has been made, and ceases. I think, Brn. and Srs., the admonition of our Lord is especially due to us now, in this waiting time, where He says, "Watch ye therefore," also in Mark 13: 35–37. "Lest coming suddenly, he find you sleeping." We learn by this, if we do watch, we shall not be found sleeping. We see our position is different now, from what it was in the tarrying time spoken of in the parable. We must keep awake, and by grace through faith have a present salvation continually, in these critical moments surrounded as we are by trials and temptations.

And now may we abide in the vine, that our Father in heaven may be glorified, we be helps to each other, and teach transgressors the ways of the Lord, believing, while the lamp holds out to burn, the vilest sinner may come if he will, and take the water of life freely. Amen.

Mary K. Heath.

For The Crisis.

Letter from H. M. M.

Buffalo, N. Y., Nov. 3d, 1855.

Br. Merriam:—As a firm believer in the doctrine of the Second Advent of our blessed Savior, and of the final consummation and establishment of the saints' kingdom on the earth, I cannot resist the opportunity of addressing a few words to my fellow pilgrims through the medium of your valuable paper.

Allow me to say that though I cannot see (as can some of the Brn.,) with as much perspicuity and clearness as I could wish, respecting the chronological periods, yet, still it is my firm conviction that the war now so fearfully raging in the East, will know no cessation till the great God of battles, He whose right it is, shall come and claim the long disputed kingdom for His own, and take unto himself His great power, and reign. Let us all with overflowing hearts, and in grateful remembrance for the favors conferred upon us by the light which has illuminated our heretofore dark and worldly minds, emanating from the sure word of prophecy, cry, with the lonely inhabitant of Pergamos, "even so, come, Lord Jesus."

I find great consolation in the 11th ch. of Daniel, for there it is plainly declared that "the wise shall understand." My firm belief is, that if we are WISE, if we exercise proper faith in the testimony of Inspiration, if we are of those who in truth are looking for the blessed hope and the glorious appearing of our Lord and Savior, we shall understand not only that it is near, but even at the door.

It seems that all the prophecies are being quickly fulfilled, that the nations are fast filling up the cup of their iniquities, the kings of the earth and the mighty men are beginning to quake with fear, the wicked are oppressing, the evil servants are smiting, the world is careless and unconcerned, already the smoke and confusion of Armageddon are seen in the distant horizon, all faces are gathering darkness, fiends incarnate are busily engaged in their hellish work, the faithful are crying, "How long?" The spirit of lies and hypocrisy is abroad in the land, men are indeed waxing worse and worse, deceiving and being deceived. God is merciful, but still He is just, He will avenge the righteous, though He slay the wicked.

Brn., let us thank the Author of every good and perfect gift, for His many mercies bestowed upon us. May we continue humble, faithful and prayerful, exercising a truly christian spirit, and patiently waiting for the redemption spoken of by the Prophets and Apostles.

"For the Lord Jesus Christ shall descend from heaven with a shout and the voice of the Archangel, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them to meet the Lord in the air, so shall we ever be with the Lord."

This is the Christian's hope, pure Advent doctrine. Who but a spirit of darkness would not exclaim,

"Amen and Amen!"

Yours, H. M. M.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,)

ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST.

NO. 27 CENTRAL STREET (UP STAIRS)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, NOVEMBER 24, 1855. VOLUME 2.—NUMBER 15.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1,00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis. Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Exposition of the 12th, 13th and 17th Chapters of Revelation.

BY DR. A. DECKER.

(Continued.)

This relation of the Church and state, andt he beginning of the 1260 years, are very strikingly and distinctly marked in the 12th ch. and 6th verse. "And the Woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." This verse assures us, that the Woman flying into the wilderness, where they (the Kings of the earth) shall feed and nourish her, is in fulfilment of the divine purposes of God. God, "the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteh up over it the basest of men," and it cannot be doubted, that the 1260 years of persecution, in the purposes of God, accomplish the salvation of thousands. The Church is in the greatest peril in time of peace, and during which, the Church so quickly fell away under the protection of the emperors of the fourth and fifth centuries.—Since the Jewish Polity passed away, the true Church has had no place prepared for her in this world. Under the Gospel dispensation the Church was promised tribulation and persecution. "In the world ye shall have tribulation! but be of good cheer; I have overcome the world." John 16: 33. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." (Paul.) Certainly, this is quite the opposite to being "fed and nourished." Jesus told His Disciples that He was going to prepare a place for them, not in this world, but in His Father's house where there were many mansions. That when He should come again, He might receive them to himself.

"That they shuold feed her," &c.—This declaration, could in no case be predicated of Christ or His ministers, feeding the true Church—for the true Church, in no sense, has been fed 1260 years during the Gospel dispensation, more than at other times, (unless it was in the days of the Apostles,) if, it has reference to spiritual food—the "bread that came down from heaven!" Certainly, if we are to understand her being fed temporally, the true Church was in a state of famine during that whole period. It is quite certain, that they that should feed her 1260 years, whoever be meant, had not fed her before, nor were they to continue to feed her after that period had ended. The 1260 years, were a specific period, during which, only, they were to feed her.

The true Church has always been fed by the ministers of Christ, during the whole Gospel dispensation. Therefore, this can only be predicated of the kings of the earth who committed fornication with the nominal Church, and by whom she was fed during the specified period.—The manner in which they nourished her is clearly stated in the 17th ch. 4th v.—"And the Woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." Thus we see that the kings not only committed fornication with her, but fed and clothed her in all the pomp and splendor of the world. Indeed, the institutions of the Church were supported as the highest and most sacred institutions of the empire.—This fact is too well known to require additional proof from history.

We have now shown, to sum up, that the Catholic Church and the Greek empire with its seven heads, sustained to each other all the marriage relations of kings and queens, (for 1260 years.) "For she saith in her heart, I sit a queen, and am no widow," that is, she claims to have a husband—the kings of the earth—see ch. 18: 37. This relation is, first, by the union of civil and ecclesiastical institutions; secondly, the state is to feed, clothe, support and protect the ecclesiastical institutions, and thereby the Church. Third, the Church is to sustain the relation to the civil power of a mouth or prophet.—Fourth, as a consequence of the above relations, the civil power of the empire is to make war upon the saints—or tread the Holy City under foot, forty and two months. All must see at a glance, that the aforementioned events are all inseparably connected together. That when the civil power sustains this marriage relation with the nominal Church, it must, at the same time, begin to make war upon the saints of the true Church; for the two Churches are in direct opposition to each other. Therefore the civil power cannot support and protect the nominal Church, without casting out and treading under foot, the true Church; for any law that supports the former, acts with equal force against the latter. To be trodden under foot, is to be cast out, to be deprived of all power and privileges, to be persecuted, to be put to death. The prophecy, therefore, does not require that the saints should be persecuted unto death, immediately on the commencement of the forty and two months, (1260 years.)

I shall next endeavor to show by tracing up the history of the Greek empire, after its rise to the dominion of the west, A. D. 477, when this marriage relation took place, that so distinctly and incontrovertibly marks the beginning of the 1260 years. On the rise of the Leopard beast, the different sects and 23 divisions of the Church were of no inconsiderable number, and which under its two first emperors—Zeno and Anastasius—all equally enjoyed the rights and privileges of public worship. It is in ecclesiastical story, says Gibbon, (vol. 3, p. 523,) "that Zeno appears less contemptible, and I am not able to discern any Manichean or Eutychain guilt in the generous sayings of Anastasius, that it was unworthy of an emperor to persecute the worshippers of Christ, or the citizens of Rome." Thus free toleration continued during the reign of these two emperors.

These different factions, viz., Nestorians, Eutychians, Arians, Catholics, &c., were the bitterest enemies, and persecuted each other with the greatest vehemence. Therefore, before a marriage relation could be sustained between the Church and the state, these various divisions of the Church must first be united upon some general principle or law of faith, as established by the synods of the Church. The articles in the letter of St. Leo, were established by the council of Chalcedon in A. D. 451, as the creed of the orthodox or Catholic Church. (See Neander's History of the Christian Religion, vol. 2, p. 520.) Hence, it was upon this law of faith, that the union of the several divisions was demanded by the Catholic bishop—Hormisdas—and upon which the union was finally effected and established by the papal authority, as the law of the empire.

This is sufficiently proved by the following, from Gibbon Vol. 4 p. 531. "The reconciliation of the Greeks and Latins, established the *tome*—(letter) of St. Leo as the creed of the emperor and the empire." To establish the creed of the nominal Church is, incontrovertibly, to establish a union between the Church and the state, and to expose all who do not submit to this law "to the double edge of persecution," or to suffer whatever penalty there is attached to the violation of such law. I have before clearly shown, that the marriage relation between the Church and state, or Greek empire, was effected by establishing the synods of the Church, as state institutions, by which the decrees of the synods were published by royal authority as all other laws of the empire, and equally binding upon its subjects. All must see at a glance, that to establish the letter of Leo and the Council of Chalcedon (the creed, or law of faith, of the Catholic Church) as an ecclesiastical law of the empire, is to establish the Catholic Church, as the *only one* to be tolerated by the royal authority. Hence, the imperial power, takes the Catholic Church under its immediate care and protection; and all who violate the creed of the Church, also violate the law of the empire, and must suffer the penalty attached to such violation. The articles in the letter of Leo, have always been the law of faith of the Catholic Church since they were established by the council of Chalcedon. Therefore, Hormisdas, the Catholic Bishop, required that the letter of Leo and council of Chalcedon should be the basis of union, and established the ecclesiastical law of the empire. The following are the articles dictated by the pope Hormisdas to be signed by the emperor and all the Bishops of the whole east.

"First, that the emperor should receive, and by a declaration under his own hand, notify to all the Bishops in his dominions, that he received the council of Chalcedon, and the letter of Leo.

"Second, that the like declaration should be made and signed by all the Bishops in the east, in the presence of the people, and that they should, at the same time, anathematize Nestorius, Eutyches, Dioscorus, Aelurus, Petrus Mangus, Petrus Fullo, Acacius, and all their confederates; that is, all who had any way disobliged the Apostolic See.

"Third. That the Bishops who communicated with the Roman Church, and had been deposed or banished on that account, should be restored to their Sees.

"Fourth. That such Bishops as had persecuted the orthodox, or had been accused of heresy should be sent to Rome to be judged there."

Let it be especially noticed, that the second article required after the emperor's the signature of the bishops of the whole east; and that they should anathamatize all who had any way disobliged the Church of Rome, or the Apostolic See. The signatures, therefore, of all the bishops of the east, were necessary to its becoming a law throughout the empire. Inasmuch as the bishops held the entire ecclesiastical jurisdiction over their respective localities, or dioceses, therefore no ecclesiastical law could be carried into effect throughout the empire, without their signing the same laws or articles with the emperor. If this had not been the case, the pope would not have troubled himself about any one's signing the articles, further than the emperor. The first two legations sent into the east, by Hormisdas, under the reign of Anastasius, failed; but on the death of Anastasius, Justin, an avowed Catholic, was elected to the throne; upon which the pope sent a third legation into the east, which was finally successful. Justin, after having "caused the articles to be approved by the 'senate," compelled the bishop or patriarch of Constantinople to sign them without the least addition, exception, or limitation. I have not deemed the circumstances attending this, of sufficient importance to extend this article by a lengthy extract. All who are curious enough to know the circumstances, can refer to Bower's History, p. 310–323.—"The articles being thus signed by the patriarch, the name of Accacius, and with his the names of the other bishops who had succeeded him in the see of Constantinople ever since the beginning of the schism to the present time, namely, of Fravitas, Euphemius, Macedonius and Timotheus, were all, without distinction between Eutychian and orthodox, struck off the diptychs; nay, to complete the vengeance of the Apostolic See, and to extend it to all indiscriminately who had any ways disobliged their holiness, the names of the two emperors, Anastasius and Zeno, were, at the request of the legates, cancelled, together with those of the bishops. And now the legates, having obtained all they were enjoined to require, declared in the name of the blessed pope Hormisdas, the two Sees united again in charity and faith. Thus ended the first great schism (A. D. 549,) between the Churches of Constantinople and Rome, after it had lasted 30 years."

This union, it will be observed, was only between the Church of Rome, and the diocese of Constantinople, which was but a very small part of the eastern empire; and by no means accomplished the second article, which required not only the signature of the bishop of Constantinople, but of all the bishops of the east, "in the presence of all the people." The second article being unaccomplished, the third and fourth were equally so. That the union of the Chuiches was not yet completed, and consequently of the Church and state, even in the mind of the emperor, or the pope of Rome, is sufficiently proved by the following extract from the author of the above.

(Bower's history.) "The emperor was not satisfied with causing the articles sent from Rome to be received and signed by the patriarch of Constantinople, but to complete the union between the east and the west, resolved out of the abundance of his zeal for the unity of the Church, to oblige the other two patriarchs of Alexandria and Antioch, and the metropolitan of Thessalonica, to sign the same articles. Paul, who on the flight of Serverus from Antioch, had been substituted in his room, obeyed with great readiness, being a most zealous Catholic, but in other respects a disgrace to his order; insomuch that the Catholics themselves, offended at his lewdness, and scandalous life, obliged him to resign. He was succeeded by Euphrasius who began his episcopacy with anathamatizing the council of Chalcedon, and striking out of the diptychs the names of all the bishops who had assisted at that assembly, and with them the names of the popes from Leo to Hormisdas. But the governor of the province having let him know, that unless he recanted, the imperial edict must be put in execution, commanding all who did not receive the council and doctrine of Chalcedon, to be driven from their Sees, he repented what he had done, received the council, anathamatized all who did not receive it, replaced in the diptychs the names which he had erased a few days before, and signing the articles, was re-admitted to the communion of Rome. Timotheus, bishop of Alexandria, who had lately succeeded Dioscorus, the younger, in that See, bid, in a manner, defiance to the emperor, boldly declaring, that he would anathamatize, to his last breath, the council of Chalcedon, together with Leo and all his letters; that he scorned to receive laws of the bishop of Rome; and that he would neither be taught nor directed by them."

To Thessalonica was dispatched from Constantinople one of the Legates, John the Bishop, with several ecclesiastics in his retinue, and Count Liciuius, a person of great distinction, was appointed by the emperor to attend them. But the terms of union seemed so very unreasonable to Dorothius, Metropolitan and Bishop of that city, that while the legate was reading them in a public assembly, he could not forbear snatching them out of his hand, and tearing them in his presence. There wanted no more to raise the populace who, falling upon the legate, and those who were with him, killed his host, and two of his ecclesiastics, wounded him dangerously in three places, and would have put an end to his life, had not Count Licinius brought, in great haste, the soldiery to his rescue." Dorothius, the Bishop, however, was finally brought to comply in "the following year 520, and at the same time wrote to the pope styling him in the address the most holy and blessed father and fellow minister, &c." "But, however lavish of his praise, he took care to avoid all expressions that could be construed into any kind of subjection, or even submission." The two patriarchs of Constantinople and Antioch, had, in compliance with the articles sent from Rome, struck out of the diptychs the name of Acacius, and together with his, the names of the orthodox Bishops who have died out of the communion of Rome, as I have related above; and their example was readily followed, with respect to the name of Acacius. But, as to the names of the other Bishops, the far greater part peremptorily refused to erase them, saying, that they had rather live forever separate from Rome than thus stigmatize the memory of so many eminent prelates who had deserved so well of the Catholic faith.—"The bishops were backed by their clergy; and the people joining both, began to mutiny, to exclaim against the pope, to complain of the emperor, for gratifying him in so unfavorable a demand, and, making the cause of the Catholic bishops the Catholic cause, to look upon all, who were for suppressing their names, as firm friends to Eutyches, and enemies to the Church. The emperor, Count Justinian, his nephew, and Epiphanes, the new patriarch, who had succeeded, in the beginning of this year, to John the Cappadocian, alarmed at the general discontent that reigned among the people, as well as the clergy, and dreading the effects of the popular zeal, instead of using violence with the refractory bishops, which they knew would be attended with a great deal of bloodshed, and might, in the end, cost the emperor the loss of his crown, resolved to recur to the pope, and try whether they could not pevail upon him to be satisfied with their erasing the name of Acacius alone. With this view Justinian wrote to Rome, first, acquainting the pope, that neither the people, the clergy, nor the bishops, though threatened with exile, nay, and with fire and sword, could be induced to omit, at divine service, the names of so many holy Catholic prelates; and, at the same time, conjuring his holiness, as he regarded the welfare of the Church, and the peace of the state, not to insist on that point, since he would thereby involve both in a new war, and more dangerous troubles than either had hitherto felt. "Your holiness," says he in his letter, "ought to consider the nature of things, and the difference of times; and, being satisfied with the condemnation of Acacius, of Dioscorus, of Timotheus Ælurus, Petrus Mongus, and Petrus Fullo, end at last this obstinate contest. *It is not by persecution and bloodshed, but sacerdotal patience, that men are gained to God; by striving to gain souls, we often destroy both bodies and souls; it is by mildness and lenity alone that old errors can be corrected.*" How much Christian blood would have been saved, had tho popes, or the emperors themselves, hearkened to this excellent lesson!

The patriarch, and the emperor, both wrote pressing letters to the same purpose. The patriarch accompanied his with a rich present to the pope, consisting of a chalice of gold, adorned with a great number of jewels, of a patin likewise of gold, another chalice of silver, and two silk veils. The emperor, in his letter, assures the pope, that he has spared no pains in causing the terms of union, prescribed by the apostolic See, to be received by all; but that upon some he cannot prevail, either by persuasions or menaces, to condemn those after their death, in whom they placed their greatest glory while they were living; that their obstinacy is proof against all dangers, and death itself; that he is extremely grieved to find the great work of an entire reconciliation, which he had so much at heart, thus retarded; but, on the other side, is no less unwilling to proceed to violence, and shed the blood of his innocent subjects; and therefore does not doubt but his apostleship, rather than oblige him to turn persecutor, will connive, for the present, at the names of the orthodox bishops being kept in the diptychs, and be satisfied with their condemning the memory of Acacius alone, the rather as his holy predecessor Anastasius had required no more, to receive all to his communion, who professed the same faith. But the pope (521) was deaf to all remonstrances and reasons. He still insisted on the condemnation, not only of Acacius, but of all who had communicated with him, or his successors; and learning the emperor had shown himself to be letter, utterly averse to persecution and bloodshed, he strove in his answer, to reconcile him to both.

The emperor, though so great a bigot, was so far from hearkening to the suggestions of the pope, that, on the contrary, greatly offended at his obstinacy, and [illegible] at his principles, he joined, in the end, his subjects against him; and, commending them for the regard they paid to the memory of their Catholic pastors, allowed them, without giving himself any farther trouble about the consent of his holiness, to keep all their names in the diptychs. The pope, finding he could not prevail, thought it advisable to dissemble; and wrote accordingly to the patriarch, empowering him to receive all to the communion of Rome, who, anathematizing Acacius, and the others mentioned above, condemned their memories. As no mention was made, in that letter, of the orthodox bishops, the patriarch obliged none to erase their names; nay, he replaced in the diptychs, with the approbation of the emperor, the names of Euphemius and Macedonius, which his predecessor had canceled; and the pope, by not disproving, tacitly approved, what he had done. And thus was an entire reconciliation at last brought about, we may say, in spite of the pope.

Here we have in the most extended sense the union of the Churches east and west, throughout the empire, and the establishment of the letter of Leo, and the council of Chalcedon—the ecclesiastical law throughout the empire. From this on, the Church and state walk hand in hand, together; the decrees of the synods being established by the royal authority. From this point, therefore, at the latest, we must commence the 1260 years. The Church represented by her synods, now sustains the relation of a mouth, or prophet, to the secular power.

This event, which had its commencement in 519, is the beginning, unequivocally, of the kings of the earth to commit fornication with the Woman—the Church. From this era, "they"—"the kings of the earth"—"nourished" the Woman (Church) during the 1260 years.

Much additional evidence will be brought to sustain this position as we proceed in our investigations.

(To be Continued.)

For The Crisis.

Letter from Br. J. Morison.

NEW GLASGOW, C. E., Oct. 30, 1855.

Dear Brn. and Sisters:—All things remain unchanged, seed time and harvest, day and night, summer and winter continue in their wonted rounds. The busy mart of worldliness is full. Men are eagerly pursuing the phantoms of pleasure, and confiding in rainbow hopes of to-morrow. Therefore "wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." Ps. 37: 34. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Zeph. 3: 8.

Truly the nations are now in the precise condition in which prophecy declares they will be at the sounding of the seventh Angel. See Rev. 11: 15–18. They are obeying the command, (See Joel 3: 9) "Prepare war, wake up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears."

What next? See v. 13 and Rev. 14: 14. "Put ye in the sickle, for the harvest is ripe. Come, get you down, for the fats overflow: for their wickedness is great."

But, blessed be the God and Father of our Lord Jesus Christ. The groaning creation will rejoice with singing [illegible] burdened [illegible], it will be under the eternal weight of glory. O let the earth be filled with thy glory! Come, thou great Deliverer, and cause the [illegible]

be inhabited by the meek, and reign them in thy glory in the midst of thy people.

Dear Brn. and Srs., the end of all things is at hand. Let us live by faith, keep watching and praying always, that we may be accounted worthy to escape those things that are coming on the earth. Our disappointments here, if we hold on to the end, will only ripen us for the kingdom.—Amen.

Yours patiently waiting,

James Morison.

The World's Crisis.

LOWELL, NOV. 24, 1855.

Questions.

I shall publish the questions that may be sent in from time to time, if not convenient for me to answer them, as my time is so particularly occupied at present, having no clerk in the Office, I hope those who have the ability will reply.

Some questions were in type last week, but for want of room were necessarily excluded.

OUR FINANCIAL AFFAIRS.

Our Financial Affairs have looked somewhat discouraging, and therefore I have desired to save the Office all the expense possible. But payments have been made more freely of late, and I trust my situation will be less embarrassing for the future.

The Lord, I feel assured, is blessing the enterprise and stiring up the hearts of His people to write precious, stirling articles for the paper, and also to increase the means for its support. For my own part, I feel just as willing to dispense with every help and convenience possible, and to serve the flock without a farthing's compensation other than is needed to pay my unavoidable expenditures while I can realize, as I have of late, (Glory to God,) the precious smiles of my beloved Savior, as I should be with an income of thousands of dollars. Praise the Lord, I can rejoice that He has quickened me of late in His service, I feel revived in the spirit of my mind, and strengthened to pursue the heavenly pilgrimage.

All I desire is, to know that I am in the work of God, exerting my feeble instrumentality for the promotion of His glory—the advancement of His truth and the comfort and edification of His children. So long as this is the case, I am content; and if it please God that a fair compensation should be given for my labors, I would praise Him for temporal favor, and if not, all is well, glory to God. I would be delighted to serve the poor of the flock, and realize it is more blessed to give than to receive.

In some instances I am deeply affected on receiving remittances from those who are in indigent circumstances, and feel as though I would like to send the money right back. e. g., when I read such expressions as these, "I send you two dollars. *This is the first two dollar bill I ever had*, and I earned it by picking hops in the cold wind and rain," I feel as though I could devote my life for the benefit of such without a farthing's remuneration.

☞ N. B. Some of our Subscribers request us to send their papers in a particular direction, but although we would be happy to oblige them, we have no control over the P. O.

For the Crisis.

Question.

Br. Merriam:—Is the 3d v. of 1st ch. of 1st Pet. as rendered in our Bible, translated so as to give the full meaning?—Peter says, "Blessed be the God and Father of our Lord Jesus Chirist, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"? As it now reads, I should infer that the Church had the hope, and then lost it, and then was begotten again to it. Please answer.

Yours in the love of truth,

J. C. M.

Reply.

I find in the Greek margin a different reading from the ordinary Greek text, which runs thus: "hath begotten us again unto the *hope of life*."

If the Church were begotten again unto a hope of life through the resurrection of Christ from the dead, it is evident that their hope, as it were, died when their blessed Master was crucified and slain.—Notwithstanding He had so clearly taught them respecting His sufferings and death, they do not appear to have anticipated His dissolution; but were disappointed and disconsolate, and perhaps desponded, after His decease, until they were, as it were, re-created in Christ Jesus, and had their hope of eternal life in the world to come established by the victory over death which the great Captain of their salvation had achieved.

He had burst all the bars of death and opened the flood gates of glory to shine through the vista of the tomb, and reveal the blessedness of immortality in the world to come. This was a practical demonstration that His mission was divine; hence it became a confirmation of the hope previously entertained, but which had perhaps been shaken by the triumph of the powers of darkness over Him who was the object of their adoration and love, and the rock upon which their hope of life was built.

For the Crisis.

Question.

Br. Merriam:—I wish to inquire for information respecting the personality of the devil. Has he an actual, personal existence? When and from what place did he originate? He is generally believed to be omnipresent, and to tempt men to commit the sins of which they are guilty.

Will you or some one of your correspondents write on the above subject for publication in the Crisis as soon as may be convenient?

Robert Thompson.

☞ The following report of the New Hampshire Conference, which we copy by request, would have appeared last week had it been convenient to publish it.

New Hampshire Conference, held at Lake Village, Oct. 18th, 19th, 20th, and 21st.

According to previous notice, the Conference convened at the chapel, Oct. 18th, at 10 o'clock A. M. After a most refreshing and encouraging season of singing and prayer, Elder B. Locke of East Weare, gave a very interesting discourse from the Epistle of Jude, vs. 1–3:—"Ye should earnestly contend for the faith once delivered to the saints."

Afternoon At half past 1 o'clock, after appropriate exercises, Eld. John Morse, of Londonderry, gave a timely discourse from Neh. 4: 6. "So built we the wall: and all the wall was joined together unto the half thereof; for the people had a mind to work."

Eve. At half past six, Eld. J. V. Himes, of Boston, Mass., gave a profitable discourse from Mark 14: 8. "She hath done what she could." In speaking from this text, Br. Himes divided the discourse as follows:—

1. The things we *can do*.
2. Things we *ought* to do.
3. The reasons why we ought to do all we can. And first, Christ has done all He can do for man's salvation. Second, the devil is doing all he can to *prevent* man's salvation. And third, the *reward* God's people will receive, if they do all they can for the glory of God.

Friday morning, Oct. 19th. At 8 o'clock the ministering brethren met in conference and enjoyed a happy, brotherly interview for about two hours. Not a jarring note was heard.

At 10 o'clock the Conference met for business. After prayer and singing, the following officers were chosen; Eld. John Knowles, Moderator, and T. M. Preble, Clerk.

On motion, it was agreed that Brn. in the ministry and membership from other States, be invited to a seat, and take part in the action of the Conference.

The following is a list of ministers, who gave in their names as members of the Conference:—Elders John Knowles, Lake Village; Peter Clarke, Gilmanton; Otis G. Smith, Sanbornton; Benj. Lock, East Weare; T. M. Preble, do. John Morse, Londonderry; Noah Glidden, jr., Alton; Seth S. Mooney, Gilmanton; Charles L. Page, Holderness.

After the business part of the Conference was past, Elder John Couch of Warner, came to the meeting, and on hearing read the doings of the Conference, heartily approved of what had been done, took part in the meetings, and said his sympathies were with us, although he did not feel prepared, at that time, to give his name as a member of the Conference.

Eld. David Leavitt, of Loudon Ridge, was present on Saturday, but was obliged to leave before we could consult with him particularly, in relation to the Conference and its doings. He is no doubt in sympathy with us.

On motion, agreed that a committee of three be chosen to prepare business for the Conference. Agreed that T. M. Preble, O. G. Smith, and J. Morse, be said committee, to report at the close of the afternoon meeting of worship.

On motion, agreed to hear reports from Brn., of the state generally, in their fields of labor. Remarks were then made by the following brethren:—Elders T. M. Preble, B. Locke, J. Morse, O. G. Smith, N. Glidden, jr., J. V. Himes, J. Knowles, Brn. A. K. Baldwin and [illegible] Pike.—The state of the cause generally, was reported as much more encouraging than last year.

Quite a number have been baptized during the year past, and the prospect of greater union was more apparent in as much as several Brn. in the ministry, who had no symphathy with us or our Conference last year, are now preaching the Gospel of the kingdom, believing that the coming of our Lord is nigh at hand; and in view of which, they expressed themselves more than ever determined to labor for Gospel order and discipline in the Churches. Agreed to adjourn, to meet at the close of the afternoon meeting of worship.

Afternoon. Half past [illegible] o'clock. Public worship. Br. Himes addressed the people again; his text was Luke 11: 13. "If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

At the close of the meeting of worship, the Conference of business met according to adjournment. The committee on business reported the following preamble and resolution on

Church Order,

which was unanimously adopted:

Whereas, there is great laxity among us as a people, on the subject of Church order and discipline, as taught in the New Testament, by which the ordinances and institutions of the Gospel are neglected to the distraction and confusion of the children of God, therefore,

Resolved That this Conference believe that the time has come for decided and immediate action to be taken for the purpose of bringing about the observance of Gospel order in the Churches and societies of Adventists in New Hampshire—by which, we only mean such order as is plainly taught by Christ and His apostles, according to the literal reading of the New Testament.

A report from the committee appointed last year "to take the supervision of the tract distribution," was called for—heard—and accepted. On motion, agreed that the same Brn T. M. Preble, J. Morse and J. Harvey, be a committee to take the supervision of the tract distribution within the bounds of the Conference for the ensuing year.

On motion, agreed that T. M. Preble, O. G. Smith and J. Morse, be a committee to prepare a circular letter to the Brn. within the bounds of the Conference, and publish the same, with the proceedings of the Conference, in the *Advent Herald*.

On motion, agreed that a committee of four be appointed with whom Brn. in New Hampshire, in destitute places, may correspond: and it shall be the duty of said committee to assist in supplying with preaching such destitute places: and if the committee cannot visit such places themselves, they are to do what they can to send some one else to preach the Gospel to the destitute.

Agreed that Elders John Knowles, O. G. Smith, Joseph Harvey, and T. M. Preble, be said committee.

On motion, agreed that we now adjourn to the call of the clerk and moderator, at such time and place as they may deem proper.

Eve. Preaching by Br. Himes from Rev. 21: 4. "And God shall wipe away all tears from their eyes."

Saturday Morning, Oct. 20th. Met at nine o'clock, and enjoyed a refreshing season in a prayer and social meeting. At half past 10, Br. Locke spoke from 2 Cor. 13: 5. "Examine yourselves whether ye be in the faith."

Afternoon. At half past 1, met again for public worship, and Br. Himes gave a discourse founded on Rev. 19: 7–9.—"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God."

Eve. Br. Himes again addressed the meeting. His subject was on the evidences of the Lord's soon coming; text, Dan. 12: 4. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." In this discourse he commenced giving what light he could on his present position, in relation to the coming of Christ.

Sabbath, Oct. 21st. Heavy rainstorm. Good audience, however. In the A. M. Br. Himes gave another lecture on his present position, founded on Dan. 12: 8–10. In the P. M. he contiued his subject, founded on Matt. 16: 3. "But can ye not discern the signs of the times?" In the evening, the writer gave a short discourse from 2 Peter 3: 11, 12, after which about one hour was spent in exhortation, singing and prayer.

Thus closed the second New Hamshire Conference: brotherly love, and increasing interest continuing from the beginning to the close. No doubt much good will be the result of this meeting.

John Knowles. Moderator,
T. M. Preble, Clerk.

East Weare, N. H., Oct. 29, 1855.

P. S. Our circular will appear soon.
T. M. P.

For The Crisis.

An Exhortation.

By H. L. Hastings.

Dear Brethren:—The painful circumstances of the past two years have often caused me to desire a home in the wilderness, and a resting place away from among the dwellings of those who professed to be looking for the Lord. Glad would I have been to have hushed my tongue in silence, and checked my pen in its course, and sank into the stillness of the grave, with the burning words of God smothered within my heart, if I thereby might have escaped the war and strife of earth and church, and promoted in any degree the peace and prosperity of the people of God.—But unto us it is given, on the behalf of Christ, not only to believe on Him, but also to suffer for His sake. And I know if I would share in the triumphs of my Savior's coronation, and the glory of His everlasting reign, I must first commence by the fellowship of His sufferings, and be made conformable to His death. And it is this which sustains my struggling soul amid the rising of the water-floods, and the wreck of earthly joys, and which lightens the darkness of the present night by the glory of the coming day.

Nothing but a suggestion of *duty*, (I trust from the Spirit of the Lord,) prompts me to write at this time. Health would forbid the exertion, for I write in constant and increasing pain; but God's will is my law. O for grace to do it in all things!

I cherish, dear Brn., a firm conviction, strengthened by each event of God's providence, and by every intimation of His word, that "the coming of the Lord draweth nigh." And though I deplore the positiveness with which many have assigned chronological "limits" for the fulfilment of the declarations of "the Holy One of Israel," yet I rest with all confidence upon the assurance of the sacred word, that the great and glorious accomplishment of the sublime predictions of Jehovah's prophets will soon be made manifest in the eyes of all the world.

In the accomplishment of chronological and consecutive predictions—in the fulfilment of earth's foretold governmental changes—in the completion of the Church's dark period of tribulation and disaster—in the national distress and perplexity—in the wars and commotions that prevail—in the moral corruption and unparalleled iniquity of the age—in the intensity of the desire of all nations for a brighter era, and a better day—in the strange and startling progress of the present age—in the diffusion of the Gospel of Jesus Christ—in the unsealing of long-hidden predictions of inspired writers—in the ten thousand "signs of the times" that throng us on every hand—I read with a solemn joy the glad yet awful declaration, "The coming of the Lord draweth nigh."

And I desire that no doctrine, no theory, no business, no pursuit, no pleasure, no sorrow, no trial, and no joy may ever remove the solemn, practical influence of this doctrine from my heart. I desire to view it as I should from Calvary. I desire to consider as a poor, guilty mortal should consider it, with all proper apprehensions of danger; and with all reasonable and scriptural anticipations of good.—"Not every one that saith, Lord, Lord, shall" find acceptance in that day. Not every brilliant hope of time shall be realized in eternity; and though it be sad to despond here, yet how much worse to go to the judgment deceived, and plunge at once from the heights of heavenly anticipation to the blackest abyss of darkness and despair. And that "many" shall be thus mistaken and disappointed, is the solemn declaration of Him in whose mouth no guile was found. And while nothing earthly would purchase from me that anticipation which I cherish of dwelling in the presence of Him whose trickling blood stained the height of Calvary for me, yet I would think soberly of myself, and weigh in the light of Scripture, and in the carefulness of self-examination, the solemn possibility that I may be among the lost at last, and become a castaway, even in sight of the eternal haven of repose.—In view of these circumstances, I feel deeply impressed with the importance of the following considerations.

We ought to love God. Faith is not love, hope is not love, activity is not love, form is not love. It is distinct from all these. It "*is the fulfilling of the law.*" It is the end of the commandment. It is greater than faith or hope.—It is the spring of obedience. It is that which allies us to God and to heaven.—Without love we are nothing. Our prayers are an abomination—our songs an offence—our words hypocrisy—and our works a loathing before God. Do we love God? We loved Him once, when in the child-like simplicity of the Gospel. Have we left our first love? If so, knowledge, theories, truth, wisdom, and every thing else, are but worthless—they are the vainest of vanities, while Christ can say, "I have somewhat against thee, because thou hast left thy first love." O, do we love God? Do our hearts kindle with the holy flame? Do we love His promises? Do we feast upon His rich, sweet word? Do we love His holy law? Do we delight to do His whole will? Are His commandments joyous? Are His chastenings welcome? Is His work our highest pleasure? Is the prosperity of His cause our noblest joy? Do we love Him more than self, friends, family, pleasure, money, fame, ease, reputation, honor, joy, or anything that we loved in the days of our sin and vanity? O, do we love God? If so, we may have hope in the day of Christ. If not, our hope is but as the spider's web

We ought to love the brethren. Mere respect is not love. Cool civility is not love. Exclusion is not love. Envy is not love. Hard words are not tokens of love. Mere words of kindness do not certainly indicate love. We are to love each other with pure hearts fervently.—We are to love our brethren whom we have seen, or else we do not love the unseen God. We are to be pitiful, and courteous, and kind, and tender-hearted and esteem others better than ourselves. We are to love in *deed* as well as in lip and tongue. We are to love those that reprove our wrongs full as well as we do those who justify us in them. We are to love them, not because they are rich, or witty, or talented, or beautiful, or agreeable; but because they love God, and because they are our brethren beloved by Jesus Christ. We ought to love them enough to lay aside our luxuries, and our superfluities to supply their needs. We ought to give to them when in necessity, generously, largely, according to our ability. What do I say? we ought to *give* to them? Yea, rather we ought to LAY DOWN OUR LIVES FOR OUR BRETHREN!! Are we ready for this? Do we love our brethren?

We ought to be meek and gentle. Have we not yet learned that arrogance, exclusion, and pride are the companions of error, rather than truth? Have we not learned that the wrath of man worketh not the righteousness of God? Have we not learned that by these means Satan tries to seduce us into a blind and mistaken zeal for God which is not according to knowledge? Let us "receive with meekness the engrafted word which is able to save our souls." Let us "in meekness instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." Let us exhibit the meekness and gentleness of Jesus Christ our Lord in all our deportment in this world.

We must be self-denying. We have no right to earthly luxuries. Jesus never had them, though the earth was His with all its fulness. Our time is not our own. Our money is not our own.—Our talents are not our own. Our farms are not our own. Yea, we are not our own, we are bought with a price. It is not enough that the rich "sacrifice" their *money*—we must one and all *deny ourselves*; We have no time to waste on vanity. Not one moment for vain adorning; not one hour for idle pleasure; not one day for useless indulgence. We have no money to waste. Not one penny for costly array; not one mill for mere vain show; not one cent to gratify "the lust of the eye" and ape the "pride of life;" not one dollar for useless and expensive *furniture*, not one dollar for luxurious living, for the mere gratification of appetite, for the making a God of the belly. We are to deny ourselves and follow Christ. Do we do this? Are we self-denying Christians; or do we roll in luxury while a brother is pinched by want? Do we hoard up wealth while others suffer the loss of all things for Christ's sake? Do we deck and adorn our paltry carcasses, that may be rotting within a month, while others are wearing out with toil, and sinking, heartbroken, beneath the burdens of their lonely lot? Let us try ourselves. It is vain to preach to the rich unless those who preach, and those who are poor will deny themselves. A rich man has as good a right to hoard money as I have to waste it. He has as much right to gloat his eye with silver and gold, as I have to feast mine with gaudy finery or costly array. We must deny ourselves of every needless thing, and let every effort tell on the great interests which Jesus became poor that he might promote. Do we deny ourselves? Are we pilgrims here? Not mere butterflies at some summer watering place—but pilgrims with the pilgrim's staff, the pilgrim's garb, the pilgrim's weariness, and the pilgrim's anxious longing for his distant home? Are we dead to earth?—Are we living for the world to come? Are we citizens of another country hasting, yea pressing forward through this dark and stormy world to gain the peaceful rest that remains for the people of God?

We should be active. All can do something. We are to *work* while the day lasts—we are to labor, warning every man, and teaching every man. We are to work out our own salvation with fear and trembling—we are to enquire, Lord, what wilt thou have me to do? We are to herald forth the truth of God. We are to scatter light as on the wings of the morning, being well assured that yet a little while and night will close our labors, and bring us either the laborer's reward, or the idler's damnation.—O then let us be active. The harvest is great, and those who are laborers are sinking beneath their multiplied toils. Some go to their farms—some to their merchandise. Some groan beneath the burden of temporal cares. Some know how to pray "Give us this day our daily bread," and they get it, too, thanks be to God. But much that might be done is undone for want of a whole-hearted zeal on the part of all God's children. We can work—we can give—we can write—we can scatter tracts—we can speak kind words—we can sympathise—we can sacrifice—we can PRAY! Will we do all these things? *will we do it?*

My Brn., let us awake! The shades of coming night loom awfully along our pathway! We hasten over the last portions of the pilgrim's course. The slumber of the enchanted ground is stealing over us. O awake! The Lord is at hand, and His reward is with Him to give to every man according as his work shall be! Let us be faithful to the end.

I thank God that He has given me strength beyond my expectations, to write these lines. I pray you, my Brn., receive them if they accord with the word of God. I beseech you, heed the admonitions, and suffer the words of exhortation. Ponder them. I know not when I shall write again, but I pray God that these imperfect lines may be a blessing to all who may read them. O Lord, let thine own blessed Spirit give power to the words of mortal man!

A little while, and aching heads and hearts will be known no more. And weariness and painfulness will be forgotten, and death swallowed up in victory. O blessed day! My bleeding heart gives it welcome. My weeping eyes look out to watch its rising beams! My whole soul rejoices in the anticipation of its glory. Come, blessed day! Come, thou morn of resurrection! Come, thou King of glory, thou bearer of the keys of death. O raise the treasures of my broken heart from their silent slumber! O give me back the joys that have been torn away by death. Unbind the burdens from the weary, and gather the glorious myriads of thine elect to the many mansions of thy Father's house. "Amen. Even so, come, Lord Jesus."

The grace of our Lord Jesus Christ be with you all. Amen.

Peace Dale, R. I.

Election Riot in New Orleans. The New Orleans papers give the following account of the riots in New Orleans on the day of the recent election:—

"As noon approached, an excitement commenced at the eighteenth precinct, as we learn, in a contest for precedence in approaching the polls. Major Henry Blaise, one of the officers of a German military company, who assumed a championship on the Democratic side, struck an "American," and thereupon half a dozen revolvers were drawn on him. He started to run, and some 18 or 20 shots were fired at him. One bullet took effect in the thigh, another in his foot and a third passed across his breast.—Soon after several fights took place, and among others E. D. White, a city contractor, was badly beaten and wounded.

The next difficulty occurred at the 20th precinct. A man named Antoine Fuller, a native of France, who had his naturalization papers in his hand, was stabbed in the center of his abdomen. His friends put him into a cab, and conveyed him to the Charity Hospital, but he died before reaching it.

There is said to have been a Democratic majority of 60 or 70 in this precinct. At midnight a crowd forced their way into the engine-house where the inspectors of the 7th precinct were engaged in counting the votes. They at once

ceed the inspectors and clerks to retire, when they seized the ballot-box and utterly demolished both box and the ballots.

Towards evening Dr Sherrer, who kept a drug store, at the corner of Greatmen and St. Ferdinand streets, was fatally wounded by a pistol shot, at the polling booth of the 20th district. It is said that he went to the poll, with his naturalization papers in one hand and a pistol in the other, and that, being opposed by an American, he fired at him and wounded him in the arm; the American then returned the fire, and the shot proved fatal. A man named Antoine Wall was also shot in his leg.

Several shots were fired at James Boylan, while he was on horseback, and a German was wounded in his face. Towards 11 o'clock, a party of men broke into the 9th precinct, and destroyed the ballot-box, with its contents."

☞ The following letter from Louis Kossuth in respect to the present movements of the papal government, we trust will be read with interest. We copy it from The Independent.

LONDON, Oct. 26, 1855.

To the Editors of The Independent:

Sirs:—The Concordat recently concluded between the Roman See and Francis Joseph of Austria, is a bold manifestation of the unremitting aspirations of Papacy toward universal dominion.

And it is again my dear native land, noble and unfortunate Hungary, that must bear the brunt of the battle for Christendom and civilization, or give from compulsory submission strength to the spirit of darkness for overshadowing the world.

There is no instance in history, not one, that the fault of forsaking a brother in his hour of need, while he struggled for the common cause of freedom, has so soon and to such an extent borne its fruits, as is the case with the inconsiderate neglect with which Hungary and Italy (Rome especially) were treated in 1849.

Remember the war, and ponder over the Concordat, and then say whether I am not right.

This Concordat is evidently calculated to transform the Austrian dominions (Hungary by the might of foreign invasion included) into a dominion of papal ambition; and the thirty-six millions of their inhabitants into as many instruments of Jesuitism.

It is a bold step The Pope plays a high game If the Vatican is allowed the time necessary for bringing in full operation the wheels of the machinery; if the Pontifical See succeeds in acquiring this addition to its power, then good-by, light, civilization, and progress—the danger to civil and religious liberty throughout the world, and to Protestantism especially, will become incalculable. Should on the other hand resistance, challenged with such temerity, happen to be kept smouldering under the dead weight of political oppression, (the word and the press being gagged,) then when under the blast of a political hurricane the smouldering fire will at once burst forth into wild raging flames, it is extremely probable that the flames will not stop at burning down for ever the proud structure of Papacy, but by a natural reaction may extend the conflagration on the "Christian religion" itself, in the abused name of which more evil has been wrought than in the name of anything else It is only an early change in the political condition of those thirty-six millions of people, and in the rest of Italy, that could prevent the danger without overshooting the mark.

And the means to effect that beneficent change? What is it if not revolution? Please tell me what else?

Yet we are blamed, because we wish for redemption by revolution. You may see England from complaisance (if not worse) for L. N. Bonaparte, who once actually plotted and executed an armed expedition from English soil—you may see England renew her alien bills, and expel the refugees, and when the hour of revolution strikes you may see the United States of America stand by and look on with the utmost cheer, like as the Romans cheered when a mortally wounded gladiator fell.

Well, it is as it is. Let me report on the Concordat:

It could not have escaped your attention that since Hungary and Rome had succumbed to foreign intervention, Papacy, restored to the Vatican, did lose no time to strengthen its power by partial but steady attempts on the civil authority of independent states. There is almost no country throughout Europe (not even England excepted) that did not experience some affront from the arrogance of the Roman Church. And it can not be denied that in more than one locality the civil authority of the states got the worst of it. Upon the whole (and notwithstanding the partial blows in Spain and Piedmont) the daring attitude of the "Ecclesia militans" resulted to the advantage of the Vatican. In England it actually gained ground by turning to ridicule an ill advised measure of the parliament, which the very government that introduced it dared not execute. In several provinces of Germany the pertinacity with which it challenged a conflict with the civil authorities has led to transactions which, though not conceding everything, still conceded something of which the Roman Church could not boast before. And plying its stratagems to circumstances, you will be bound to confess that even in the United States of America Papal influence has gained ground considerably these last four or five years. It must have gained ground, or else it would have been absolutely impossible to hear of the Know-Nothing movement, which, though ill-advised as a medicine, is still an unmistakable indication of the spreading malignity of the evil.

Having thus prepared the ground by practical success, the dogma of the "immaculate conception" has been imagined with which to test the extent of submission in the Roman Catholic world; and should the success of this feeler answer their hopes, they thought the time come for a sweeping aggressive measure, in the first instance to be directed against a great State, professing in its majority the Roman Catholic religion, and then with the additional power accruing therefrom, against the rest of the world.

Thus it came to pass that while the Bishops of the Roman Church were a few months ago deliberating at Rome on the dogma of the immaculate conception, some of us have been informed that the chief object of secret deliberations was nothing less than the organization of an extensive plan of aggressive campaigns against Protestantism, and that it is Francis Joseph of Austria upon whom the Holy Assembly has fixed for a champion. If my memory does not fail me I mentioned the rumor in one of my letters, either to you or to the New York Times. It was little heeded at that time. The recently concluded Concordat corroborates the exactitude of the information most alarmingly.

Besides a very natural doubt partly of the absolute passive obedience, partly of the stability of L. N. Bonaparte, there are several considerations obvious that may have influenced the choice of the Pontifical See, both as regards the personal qualities of the chosen champion and the actual condition of the vast dominions he usurps.

As to his personal qualities, he is a worthy scion of that House of Austria which, with the solitary exception of Joseph II., in the long list of all its descendants that wore a crown, had never produced a man either tolerant and liberal, or talented, not to say a man of independent genius. Bigotry, dull-mindedness, with unscrupulous cruelty and unrelenting despotism, together with a hereditary attachment to the traditional principles of their House, are the characteristic features of this dynasty. And that young man there at Vienna proved certainly in every regard a worthy scion of that accursed stock. Bloody, cruel, unrelenting, like his ancestor, Ferdinand II., who, at a tender age, made at Notre Dame de Loretta, the ferocious vow to exterminate the heretics; his life, as far as it goes, proved to be bent on the realization of that historical maxim of another ancestor of his, Leopold I.—"Faciam Hungariam prius servam, dein Germanam, sic Catholicam"—the first point he brought by perjury and with Russian arms to momentary consummation; to accomplish the second he moves every stone, so the Roman See may well have thought him a proper tool for the third point, chiefly as he has already sufficiently evinced his inclinations in that direction by introducing arbitrarily the Jesuits to Hungary, whence they have been banished by law, and by having most unscrupulously deprived the Protestants of Hungary of their rights and autonomy. (On this I offer to give ample information to any of your religious societies, inclined to take an *earnest* interest in the matter; I say "*earnest*"—mere talking in America is of no profit) Besides, the young Nero of Austria had been nursed on the feeding bottle of bigotry. His mother—blood-stained Sophia—is a Wittelsbach, and the Wittelsbachs of Bavaria are the sworn esquires of ultra-montanism. Francis Joseph was evidently subject in blind obedience to the fiendish fascination of that woman, cruel and bigoted alike, or else he, when a boy yet, could not have acted as he did in Hungary. So there was a promising field to be worked upon by confessors. Imbued as he is with Jesuitic principles, it was an easy task to convince him that the spirit of staunch resistance his crimes have met with in Hungary, is not so much due to the instinct of self-preservation that makes the meanest worm snap at the heel of the trampler; as it is rather the result of that spirit of insubordination, which the impious (!) philosophy of his grand-uncle, Joseph II, has encouraged under the name of religious freedom; therefore, if he wishes to secure his throne, that spirit of insubordination must be crushed, and to crush it there is no means more permanently sure than to allow the Church a proper authority for bringing back his subjects to the habit of blind obedience What neither hangmen nor bayonets could achieve, the Holy Mother Church can, if but permitted to act.—They may have reminded him that the Lord promised to punish the sins of the sires in the sons; consequently that he has to atone for the misdeeds (!) of his predecessor Joseph, and had better conciliate Heaven by re-integrating the Church to its divine rights. At this prize the Church would grant him full absolution for murder, perjury, and all the crimes circumstances may have induced or may yet induce him to commit in the praiseworthy work of maintaining his divine right to oppress the nations.—And, last, not least, he may have been made to understand that his tottering throne needs to acquire a support; and as he neither can calculate on the affection of his subjects, nor (under existing circumstances) on aid from the Czar, it is not only necessary for the salvation of his soul, but also politically wise to conciliate the almighty support of the Imperishable Church, against which not the doors of hell itself can prevail; that in fact this is his only chance of safety from the spirit of revolution, which, to hear the Vatican, is but the offspring of Protestantism and free-thinking.

While the personal qualities of Lord Aberdeen's "young hope of Austria" made him just the man to be worked upon by such arguments, there is in the actual condition of his dominions an inducement for the Papal See to choose him for its champion, and his dominions for the first campaign.

The House of Austria (Joseph excepted,) had always been identified with superstitious bigotry; it always acted on the Roman Catholic principle. Spain, the Netherlands, Germany, Italy, Hungary, attest the fact. In the hereditary provinces of Austria, Protestantism never was allowed to prosper, in Hungary it had to stand in armor for two centuries, to defend its existence. The Austrian hereditary provinces were, and had remained an empire eminently Roman Catholic—and even Hungary remained in its majority Roman Catholic; the kingdom has been called "Regnum Marianum," the Virgin Mary having been declared the especial patroness of the realm; the Roman Catholic religion was holding a "dominant" position by law;—its clergy had been endowed with immense constitutional and civil privileges; by the stratagem of introducing the Latin language into the legislature, and the political as well as judiciary administration, it held for centuries almost a monopoly in the management of public affairs; the higher hierarchy of the Roman Catholic clergy was and is immensely rich in Hungary, and has besides the support of numerous monastic orders, several of them, as the Benedictinians, Ciscertites, Premonstratenses, likewise immensely rich. And yet, curious to say; there is no Catholic country on earth in which the ambitious See of Rome had so little power as in Hungary, nay, there is many a Protestant country in which Papacy could boast of a far greater political influence than in Hungary. The Hungarian nation has at all times known to draw a strongly marked line of distinction between religion and priestcraft; and while zealously faithful to the first did always with stern determination and indomitable energy oppose the second. Such was the spirit of the nation before and after the Reformation alike. Never did Hungary concede a jot from the independence of the nation and from the civil authority of the State, to the ambition of the Roman See. Every attempt at encroachment on the part of the Popes found the nation united as one man to oppose it. Whenever a Pope pretended to countenance something or somebody, the thing or the person was sure to be lost, from the simple reason of being countenanced by the Pope. It was a maxim with the nation, that no good can come from that quarter. The very communication between the clergy and the Roman See has been at all times so much controlled and watched, that the Roman Catholic clergy of Hungary, however mighty and influential, was kept utterly powerless to serve the worldly ambition of Papacy. And this sound cautious spirit of the nation resulted in imparting a highly pronounced sense of independence, national dignity, and patriotism to the Roman Catholic clergy itself. It is but paying a due homage to their merit to say, that the Hungarian Catholic clergy never has been so base, abject, and servile, as to betray the independence of their country and the dignity of their nation to the ambitious aspirations of the pontifical See. There was no trifling to be dared with Hungary on this point. It was before the Reformation yet, that King Mathias Corvinus gave to understand to Pope Sixtus IV, that the Hungarian nation will rather triple the double cross in their arms (pass "en masse" to the oriental church) than permit Papal interference with civil authority and national rights. And the popes knew that this admonition did but reflect the deep rooted character of the Hungarian nation.

This manly spirit and provident solicitude of the Hungarian nation could not fail to exert some influence even beyond our own frontiers, upon the hereditary dominions of the house of Austria—from which in an unlucky hour Hungary had chosen her kings. Thus it came to pass, that though the Hapsburghs (always Joseph II. excepted,) were all that the most sanguine expectations of pontifical ambition could wish, still the Popes never could succeed to make of Austria a Spain, or a Naples; the Austrian provinces in spite of Jesuits and Redemptorists never had become an efficient tool in the hands of the Popes toward universal dominion.

In fact it is no exaggeration to say, that it is Hungary that clogged the wheels of Papal omnipotence.

But if you ask me, by what means did Hungary maintain this glorious position well deserving the gratitude of all the Christian world?—I will answer you, it was by the *free word*, boldly resounding in the halls of our Diet, and more indomitably yet in those parliaments of freedom, I mean the municipal assemblies There it was that under the protecting wings of unrestricted publicity we met the enemy,—there it was that we denounced his public violence and his secret tricks to the indignation of the people,—there it was, that any independent country gentlemen had sufficient power, by the thunder of a patriot's voice, to defeat the insidious stratagems of despot and priest; there it was that the Roman Catholic curate and chaplain felt himself safe to follow the impulses of his patriotic heart, and give with the authority of his office the lie to those who dared to profane the name of religion, by calling on it to support with the worldly ambition of the Roman Popes.

Now, sir! mark well the fact; the word is gagged in Hungary, and the halls of the assemblies are closed German Lazaronis imported from abroad by a sanguinary tyrant, dictate to the Magyar in his own house, what he has to believe, what he has to do. Now is the moment or never to break the manly spirit of Hungary.

You can now well imagine, sirs, why it is that the Pontifical See has fixed on Francis Joseph of Austria for the seneschal of its ambition; and you may well imagine what importance there is in turning Hungary to a tool of the Vatican.

I dare tell you, sirs, that if papacy is allowed time enough to deploy in Hungary all the machinations of the Concordat just concluded—darker days are in store for humanity than ever yet it was its fate to meet.

In my next, I will critically survey from a Hungarian point of view the twenty-six articles of the Concordat, and will now conclude with saying, that when the "Independence Belge," (neither liberal nor independent though it is) gets so much alarmed as to say "that unless the Church has to be everything and civil power nothing in the State, more cannot be conceded to the Pontifical See, than this Concordat concedes;" I, and every independant man will find reason to say, that if this Concordat is allowed to be carried in execution, in less than a quarter of a century, either the Popes will rule the world, or else the Christian religion will be swept away by one of those tremendous crises, which form the turning-points in the destinies of humanity. KOSSUTH.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE PACIFIC.

Unfounded War Panic in England.

New York, Nov. 15. The Collins steamship Pacific, Capt. Nye, from Liverpool 3d inst., arrived at her dock at half-past eight o'clock this morning.

She brings London and Liverpool dates to Nov. 3.

An extraordinary panic in England was occasioned by rumors of a war with the United States, and that Mr Buchanan had demanded his passports. Mr Buchanan was obliged publicly to contradict the rumor.

There was no news of importance from the Crimea. Both armies were going into winter quarters.

The London Times, in a series of skilfully malicious editorials, started the subject, which, exaggerated by the Provincial press, speedily attained such dimensions that extras were issued announcing that the American Minister had demanded his passports.

General astonishment and regret was excited by the announcement, and energetic protests were heard against Government, forcing the nation into so dangerous a war.

Our Liverpool agent telegraphed to his Excellency, the American Minister, who promptly and courteously sent him the following explicit contradiction of the rumor:

London, night of 2d. It is not true that the American Minister has demanded his passports from the British Government. There is no foundation for such a report.

Notwithstanding this an uneasy feeling remains in the public mind.

Nothing important from the seat of war, except the return of the Allies from their advance to their former positions, in expectation of an attack from the Russians

Nevertheless it is unlikely that any further operations will take place this season. Both armies are preparing for winter.

Some trifling successes have been gained by the fleets, which have now sailed towards the Gulf of Perekop.

Hamilton Seymour is appointed minister to Vienna.

Gen. Codrington is appointed commander in the Crimea, in place of Gen. Simpson.

Lord Stanley, Earl of Derby's son, is offered the Colonial Secretaryship

The difficulty between France and Naples is settled.

London, Saturday. Gen. Canrobert has embarked from Lubec for Stockholm, in a French steamer.

A despatch from Dantzic states that the bulk of the Allied fleet was about to proceed to Kiel.

A correspondent of the Cologne Gazette, writing from Berlin, alludes to rumors of peace, but they are looked upon in diplomatic circles as unfounded, not merely because Russia has resorted to a fresh levy of conscripts, but because every communication from that Empire discountenances the belief that Russia will make any concessions to the demands of the Western Powers. On the other hand, all the letters arriving from Vienna allude to rumors of peace.

The correspondence of the Daily News declares that Russia has positively intimated at both the Courts of the great German Powers, her willingness to negotiate upon the basis of the four points, and that the Allies of Dec. 2nd are not at all disinclined to resume diplomatic conferences, although the Western Powers have at the same time declared that they can only consent to such a step, when there is a sure prospect of attaining a satisfactory result

It is added that Austria is very far from declining the co-operation of Prussia.

The Prussian Gazette of the 30th Oct affirms, that at this very moment the French government intimates at Vienna its readiness to negotiate with Russia, on the basis of the four points, it adds that it is resolved to continue the war—and recommence military operations next spring with redoubled energy should peace not be concluded in the interim.

The British Government has prohibited the exportation to all foreign countries of salt petre, nitrate of soda, sulphate potash and chlorate potash.

From the London Times, November 1.

Present State of the Differences Between England and the United States.

When the war in the East first broke out, and England found herself in new and unwonted alliance with France, and an equally unwonted hostility with Russia, there was no power from which she received assurances of support more hearty, more satisfactory and more spontaneous, than from the United States of America. Even the minister of the Union in this country, unless we are misinformed, testified to the cordial sympathy of the cabinet of Washington and the nation over which it presides. He expressed an apprehension as to the durability of our alliance with France, and our ability, alone and unaided, to resist the overwhelming might of Russia. But he desired us to be under no apprehension on that account, for the United States were willing to make our quarrel their own, and aid us with thousands of stout hearts and brawny arms as ready to pluck down the despotism of the [illegible] the wilderness and level the [illegible] of the West.

[illegible] government believed these [illegible] do not doubt the American [illegible] them, we cannot reasonably [illegible] rashness or credulity, or say that [illegible] doubtful authority, a strange or improbable story. Was it unlikely, *a priori*, that a nation whose noble boast it is that her soil is the chosen abode of freedom, whose every citizen is a missionary against the creed of despotism, should warm to a generous enthusiasm at a war waged for no selfish motive, but to curb barbarous insolence, and save Europe and Asia from being trampled under the heel of an overbearing autocrat? Was it likely that a population, recruited annually from the bitterest enemies of Russia, which has so often evinced a martial spirit, which swarmed to the obscure conflicts of the Mexican war, and has shed its blood so freely in nameless Indian quarrels, should stand aloof from a contest in which world-wide fame was to be won by the brave, and a fair occasion was offered of making American valor illustrious in the van of a conflict, on the decision of which depended the future destinies of the human race? We do not think so; and, therefore, unfortunate as the result has been, we cannot blame our ministers that, in their urgent need of men, they sought to avail themselves of the resources of the West, and to turn into a legitimate channel the irregular energies of those ardent spirits which have appeared so long to burn for an enterprise worthy of their courage. At the same time, the British government, while establishing depots for enlistment within its own dominions on the American continent, gave the most stringent orders that nothing should be done in the endeavor to obtain recruits to violate the municipal law of the United States—a direction which, with all deference to the American attorney-general, seems to us to show an intention to respect, instead of to violate, the national sovereignty of the Union.

However, it unhappily soon became only too apparent that the American minister and the British government had alike mistaken the disposition of our trans-Atlantic brethren. The sympathies of the land of freedom were found in great measure to be enlisted on the side of Russia. Whether it was a jealousy of the French alliance, a secret sympathy with the spirit of territorial aggression, wherever displayed, a desire on the part of the slaveholding states to counteract influences hostile to their domestic institutions, or that the Irish refugees had inoculated the Union with their hatred of England, we cannot say; but certain it is, that accounts began speedily to reach this country of the hostile spirit in which our attempts at recruiting were received, and the philo-Russian tone adopted, with a few honorable exceptions, by the whole American press, was but too apparent. The English government did not wait to hear more; it had been misled, and it hastened to retract its error. Orders were immediately despatched to America, to desist from all attempts at recruiting, and to give no cause of annoyance to the susceptibilities of the nation.

In the meanwhile, the American government had, as well as the British, made its observations on the state of public feeling, and determined not to neglect the opportunity of turning that feeling to account in the interest of the coming presidential election of 1856. Proceedings were instituted against persons who had acted, or were supposed to act, in the interest of the English recruiting service, and Mr Crampton, the most popular minister who has ever been accredited from this country to the Cabinet of Washington, was made the object of unmeasured abuse and vituperation. At the same time, the American government desired their minister in London to make the strongest representations at the conduct of Great Britain, and to demand a discontinuance of all endeavors at recruiting in the States. The British government answered, in the most conciliatory tone, that what was demanded had been already done, and offered explanations on the subject, which proved perfectly satisfactory to the American minister, who could not but remember his own sanguine anticipations of a contrary feeling; and so for a time the matter terminated.

But the American government was not so easily satisfied and returned to the attack with a despatch, of which we will only permit ourselves to say that it was ill-calculated to restore good feeling between the two countries, and by no means a fitting acknowledgment of the readiness shown by our ministry to recall a mistake into which they had been so innocently led. To this despatch the British government has returned a temperate, but firm and dignified reply, and has seconded its diplomacy by strengthening its West India fleet with the ships that have arrived from the Baltic.

In this position affairs now stand, and we appeal to the conviction of our readers whether these transactions do not disclose on the part of our own government a most commendable spirit of forbearance and moderation, and on the part of the government of the United States a desire to force a quarrel upon us at a period when we may well be supposed to desire, above all things, the continuance of our present friendly relations.

We trust that no word may fall from us to aggravate the ill-feeling which has been so unfortunately excited, or to embitter a quarrel which it is only due to our government and people to say they have done nothing to provoke, and are willing to do everything consistent with honor to allay. We cannot believe, notwithstanding the extraordinary language and conduct of the American government, that they can really wish to drive matters to the extremity towards which they are so recklessly urging them; but it is dangerous to sport with the susceptibilities of two brave and high spirited nations; and those who are thus eager in letting out the waters of strife, should consider well whether they have strength sufficient to close the flood-gates they have opened.

From the London Times, October 30.

Prospects of Peace---Influence operating upon the Czar. The following is extracted from the Vienna correspondence of the Constitutional, dated October 24:

"I am strongly inclined to believe that the late meeting of the principal diplomatic agents of Prussia at the Castle of Stolzemels, on the banks of the Rhine, where they assembled at the invitation of the King, is connected with certain efforts of the Berlin Cabinet to renew negotiations of peace between Russia and the Western Powers

"Prince Talleyrand used to say that the best kept diplomatic secret ceased to be one the moment it became known to three persons. The number of diplomatists summoned to Stoltenfels exceeding that number the remark of Talleyrand was the more fully verified on this occasion. Notwithstanding all the mystery observed at Berlin on the subject, it is undeniable that since the capture of Sebastopol secret negotiations have been carried on between the courts of Prussia and St. Petersburgh with regard to the contingencies which the daily successes of the allies no longer allow to be lightly treated.

"I must begin by rendering justice to the Cabinet of Berlin, that it feels the time has come to urge Russia to accept the four points before the allies increase their demands, as they have clearly the right to do, in virtue of the observation they formerly made. If we may form a conjecture from some conciliatory expressions, dropped by those statesmen who direct on the part of Prussia the secret negotiations just alluded to, it would appear that the Emperor Alexander is by no means so opposed to the suggestions of a wise and prudent moderation as the official and officious organs of Muscovite diplomacy would lead one to believe.

"On the contrary, it seems that the Empress Maria Alexandrowna, who has always exercised a legitimate and salutary influence over the mind of her august consort, is now earnestly laboring to secure to the young Czar an honorable medium of communication with the Western powers. The personal position of Count Nesselrode, whose retirement from office was lately announced without any foundation, was never more firmly established than at this moment, thanks to the powerful protection of the Empress.

"It appears quite certain that the journey just undertaken by the Emperor Alexander to the south of his empire is due to the suggestions of this lady, who wished to place the Czar in a position to judge of the state of public opinion, and to convince him that the country already suffers too much from the calamities of the war to desire the continuance of a struggle with a disorganized army, hereafter inaccessible to the electrifying influence of fanaticism. In proportion as the veteran troops of the Czar are decimated in unsuccessful engagements, the military spirit is becoming extinct in the Muscovite ranks, which will be less likely to stand in the open field, as they have lost all confidence in their leaders.

"By visiting the theatre of war, the Czar can satisfy himself by personal observation of many things carefully concealed from him, and his sudden resolution to send to the head-quarters of Prince Gortschakoff, Generals Count de Stackelberg and Baron de Benkendorff, the first of whom is attached to the Russian embassy at Vienna and the second to the embassy at Berlin, imparts great probability to the news just arrived from the Prussian capital, to the effect that the Emperor Alexander would make decisive overtures for peace, if Prince Gortschakoff could not maintain his position during the winter in the Crimea.

"On the other hand, the arrival in Berlin at the same time of the two Prussian Plenipotentiaries at the court of St. James' and the Tuileries suggests the idea that some new proposal is to be made by Prussia to the Western Powers, on the subject of which Baron de Bernsdorf and Count Hatzfeld are to receive the verbal instructions of King Frederic William, as well as of Baron de Manteuffel.

"Everything will necessarily depend on the nature and bearing of the propositions which Russia may deem it advisable to lay before the Western powers. If they merely were the basis of fresh negotiations, Prussia would be only losing her time—France and England, as I already mentioned in my letter on the 17th, being determined to accept only such propositions as may be immediately converted, without any previous discussion, into preliminaries of peace."

Progress of the War. Our English files, received by the Pacific, furnish a great variety of details of war intelligence, of more or less interest. Up to Oct. 20th, the weather in the Crimea continued fine, and road making and other preparations for winter were progressing most satisfactorily. Gen. Simpson, in his despatch of the 20th ult., says: "In consequence of the continued fineness of the weather great progress has been made in the construction of the road and railway. The divisions have all got some weeks' supply of rations in their camp, and I entertain no anxiety of there being a scarcity of anything during the approaching winter."

The orders for the movement of the Highland Division, under Sir Colin Campbell, towards Eupatoria, had been countermanded, in consequence of a telegraphic despatch from London, informing Gen Simpson of the intention of the Russians to attack the Allies in their position before Sebastopol. Col. McMurdo's Land Transport Corps is reported to be in a most efficient condition. Nearly 13,000 animals are now under the Col's command—four-footed ones we mean. There was some cholera among the newly arrived men of two of the Divisions, but the English army generally, is reported remarkably healthy.

On the whole, it would seem that the principal warlike work for this season is over; and that neither party in this bloody war is likely to make any great movement this late period of the year. Thus the London Times says, "we believe there can be no doubt that the operations for the expulsion of the Russians from the Crimea are abandoned for the present season. The main body of both armies will at once go into winter quarters. Five months of inactivity are thus before the armies of the East."

The naval armament destroyed by the Russians at Sebastopol, to prevent them from falling into the hands of their enemies, exceeded in number of guns the whole naval force of the United States. Gen. Williams, the commander-in chief at Kars, where the Turks have achieved what is perhaps, after all, their most brilliant success, has many friends in this country. He is the Col. Williams, whose assiduous protection of the American missionaries and the people of their charge, has been observed with gratitude and pleasure, more than once, by those interested in the missions in the east.

Appointments.

If the Lord will, I will preach at
Richmond Me., in the Reed Meeting House, Sunday Nov. 25th.
Brunswick, Nov. 26th, eve.
Falmouth, Nov. 27th, eve, where Br. Fields may appoint.
Poland, Nov. 29th and 30th, where Br. L. L. Howard may appoint.
Portland, Sunday Dec. 2d.
E. HODGES, 2d.

Providence permitting, I will preach at
Lawrence, Nov. 26th, eve.
Lynn Dye House, Nov. 29th and 30th, eve
Stow, Sunday Dec. 2d.
Clinton, Dec. 3d, eve.
Will Br. Rogers meet me at South Acton Depot, Saturday, at 1 1-2 P. M.?
D. E. MOULTON.

Providence permitting, I will preach at
Merideth Centre, Sunday Nov. 25th.
West Alton, Thursday eve, Nov. 29th, and continue over the Sabbath.
Moultonborough, Friday eve Dec. 7th, and continue over the Sabbath, as Br. Hodgdon may appoint.
At the Page School House, Monday eve Dec. 10th.
Merideth Neck, Tuesday eve Dec. 11th.
Manchester Chapel, Sunday Dec. 16th.
Merideth Centre, Sunday Dec. 23d.
OTIS G. SMITH.

Elder Isaac Adrian will preach at
The southwest school-district in Killingworth, Ct., (four miles north of the Madison station on the New Haven and New London R. R.,) on Advent Sunday Dec. 2d, and continue the meeting two or three evenings if thought best.
M. L. CURTIS.
MADISON, Nov. 15th, 1855.

If the Lord will, I will preach in
Stockbridge Vt., Sunday Nov. 25th.
Chester, Vt, Sunday Dec. 2d, in the Rugg School House near Br. Allen's.
Pomfret, Sunday Dec. 9th, near Br. Warrington's
Meetings to commence at 10 1-2, A. M.
J A. PACKARD.

CONFERENCE AT MEREDITH NECK, N H.

Providence permitting, there will be a Conference at Meredith Neck, in the Advent Chapel, to commence Saturday Dec. 22d, at 10 o'clock A. M., to continue over the Sabbath, and longer if thought best.

Br. John Couch and the writer are expected to attend.

For the Brethren, T. M. PREBLE.

Nov. 17th, 1855.

CONFERENCE AT LOUDON RIDGE, N. H.

Providence permitting, there will be a Conference at Loudon Ridge, [illegible] Thursday Dec 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn. T. M. PREBLE.

Nov. 17th, 1855.

NEW HAMPSHIRE MINISTER'S CONFERENCE.

We the undersigned, believing a Minister's Conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our Brn. in the ministry to meet us at the Advent Chapel in Concord N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer; that we may be guided by Heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days.

Nov. 17th, 1855.
JOHN COUCH.
OTIS G. SMITH.
JOHN MONSE.
BENJ. LOCKE.
T. M. PREBLE.

P. S If agreeable to the views of other Brn. in the ministry, we should be pleased to have them send in their names to be appended to the above notice.

T. M. PREBLE.

GENERAL CONFERENCE.

A Conference will commence in Portsmouth, N. H., on Thursday, Nov. 29th, at 10 o'clock, A. M., to continue over the Sabbath.

Elds. J. Couch and J. Hemmenway are expected to be present. Brn. and Srs. generally, are invited to attend.

J. MERRIAM.

The Lord willing Eld I. Adrian will preach at North Canton, Ct., Nov. 25th.

A General Conference will be holden at Portland, Me., to commence on Wednesday eve, Dec. 5th, and continue over the Sabbath.

J. COUCH.

The Lord willing, I purpose to be at
Waterbury, Thursday, Nov 22.
Middlebury, Sunday, Nov 25.
Bridgeport, Tuesday, Nov 27.
GEO. L. TEEPLE.

The Lord willing, I will hold meetings in the following places.
Clarksburg, Thursday and Friday, Nov. 22d and 23d.
Charlemont, Sunday Nov. 25th.
West Hawley, Monday eve Nov. 26th.
Should these appointments conflict with other arrangements, Brn. will please inform me.
HIRAM MUNGER.

The Lord willing, I will preach at
Pomfret, Sunday, Nov 25.
J. WESTON.

Notices.

The work recommended a few weeks since by so many of the Preachers, is now written, and will go to the publisher's as soon as pledges are received sufficient to warrant the undertaking. As this is a gift to the cause except the actual expense, I do not feel it duty to borrow $4 or 500, and be compelled to peddle my own productions to get out of debt. If the preaching Brn interested would just name the thing to the Churches, and get some one or more in each place to pledge themselves for 10, 15, or 20, as they may choose, it will save the trouble of getting single subscribers at 50 cts. each.—Such a course would secure the object at once. 1,000 books will cost about $400. 50 pledges, 20 each, will warrant the undertaking. I have received pledges for over 100 without any effort. Now this is a short and easy method, and if done soon, the work will soon appear, and the Nos. be sent to those who pledge, for distribution. HIRAM MUNGER.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office. W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre paid. tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.
tf W. SHELDON

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid, it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is Pompton, N. J. Reformer will please copy.

Cash Receipts.

B Wiggin, C H Smith, C B Turner, S R Temple, LeRoy Wait, A Woodward, [illegible], J C Munson, S H Waldron, [illegible], Richardson, A Hazen, E Turner, [illegible], P Dow, L D Cannon, C [illegible], Bullock, C Doane, A Dollof, [illegible], Bemis, H Odbert, H A Lord, [illegible], Carpenter, A Cudworth, J C Griswold, E Loyd, J M Soles, G M Garritt, W Harris, L L Tuttle, $1 each.

S B Titcomb, P Austin, A Wait, J Campbell, T Tryon, J Scott, J M Marston, J L Lawrence, S Goodhue, U B Parsons, S Tasky, S F Holt, N P Nash, N D Dwight, J Canterbury, [illegible], Patten, S Whiting, A W Griggs, J B Brown, R Cook, J B Ainsworth, T B Davis, W Wright, J J Bartlett, J A Smith, I McHenry, H B Cross, J Richardson, 50 cts each.

S J Green $5, M Ferrin $2.

FOR BOOKS.

J A Packard, $5,06. A M [illegible]

For The Crisis.

The Savior's Return to Heaven.

Long years have rolled away since Jesus left
This proud, ambitious world for Paradise.
His arduous work was done, and earnestly
He longed to tread the golden streets of heaven,
And breathe the pure air of His blessed home;
To gaze upon the towering battlements,
And shining walls of fair Jerusalem,
And by His Father's side sit down in peace.

The work His Father sent Him to perform
In this cold world was well and truly done.
The glorious kingdom offered to the Jews,
The Gentile's pathway lighted with new hope.
And meekly had He suffered and endured.
Mountain and desert witnessed long His tears,
His agonizing prayers, and weary hours.
Yet bore He all with brow serene and meek,
And the Divine impress of holy love
Was throned upon each feature, as He knelt
By Kedron's side to bathe His throbbing brow;
And e'en the silvery waters seemed to smile,
When Jesus' face was mirrored in their depths.
He'd tasted all the bitterness of death.
Forsaken by his Father He had died,
That He might drink the fulness of the cup,
Leave naught of agony or bitterness,
Of pain, or fierce temptation, e'en untried,
That He a perfect Captain might be made
Of our salvation, bringing through the light
Of His rich Gospel and His precious blood,
Both life and immortality to view.

Now He has won a glorious victory,
And gained redemption for a fallen race,
Justice is satisfied; the lost may live
He's overcome, and by His Father's side
Would fain sit down, and plead with blessed words,
For those beloved yet erring ones for whom
His soul still yearns with deathless tenderness.

But yet—He lingers. There's enchantment still
In one lone spot in pleasant Palestine.
A little band of houseless, homeless ones
He leaves behind, who've shared His wanderings,
And all His toil, and lov'd Him to the end.
He sees their future sorrows, agonies,
Their bitter sufferings and their cruel deaths,
And with a thoughtful love, sarpassing far
A mother's tenderness for her first-born,
He gives a precious boon, a legacy
More rich than all the treasures of the earth.
"My Peace I leave with you," the Savior said.
The soft, sweet cadence of those sacred tones
Soothed them to holy peace. Their troubled hearts,
Sad. yet subdued, were strengthened to endure
The coming separation from their Lord.

And now the hour was come. The Savior blessed
The kneeling flock, who looked on Him with love;
And as their earnest gaze was upward cast,
"A cloud received Him" from their longing sight!
And Angel minstrels tuned their golden harps,
Pouring a gushing song of welcome, forth,
Till heaven's high arches rang with melody,
And the adoring hosts bowed low before
The Son with whom the Father was "well pleased."

A few in every age, have since that time,
Remembered Jesus; longed to see Him come,
And waiting for Him patiently the while,
They watch with earnest hearts, still girding on
The Gospel armor, and all trustingly
They look to share the Paradise of God.

Soon will the Great Deliverer appear.
Then, Christian soldier, gird thy armor on,
And let hope plume thy wings for life and rest;
Press forward in the warfare, for the strife
Will soon be finished; immortality
Will soon be given, and the happy day,
The welcome hour of rest will soon be here.
And O at last may our poor names be found
Written within the precious Book of life,
And may we find a blest, eternal home,
With all the ransomed throng, to die no more!

VESTA N. CUDWORTH.

CHARLEMONT, Mass.

"Little Children, love one another."

A little girl with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet, and edged with gold,
And its weight was more than the child could hold.
Yet dearly she loved to ponder it o'er,
And every day she prized it more;
For it said—and she looked at her smiling mother,
It said—"Little children, love one another."

She thought it was beautiful in the Book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said, just as plain as words could say,
"The Holy Bible I must obey;
So mamma, I'll be kind to my darling brother,
For 'little children must love each other.'

I am sorry he's naughty and will not play,
But I'll love him still, for I think the way
To make him gentle and kind to me,
Will be better shown, if I let him see
I strive to do what I think is right,
And thus when we kneel in prayer to-night,
I will clasp my arms about my brother,
And say, 'Little children, love one another.'"

The little girl did as her Bible taught,
And pleasant, indeed, was the change it wrought.
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full—and he could not speak—
But he pressed a kiss on his sister's cheek;
And God looked down on the happy mother,
Whose "little children loved each other."

For The Crisis.

Letter from Br. W. S. Campbell.

ST. PAUL, M. T., Nov. 8, 1855.

Dear Br. Merriam:—I arrived in this Territory, and landed here, Oct. 29th. I found the passage extremely tiresome—the more so as it occupied at least, 36 hours longer time than it should have consumed, and continued over Sunday, which was a source of great regret in view of the limited time, I have to remain up here. I must look out and not get frozen up in this North Western world, for I could not well stay till Spring, nor afford to go down to Dubuque by stage.—I find here a beautiful country, and a fine climate; certainly it is very mild now—much more so than our New England climate at this time of year. Latitude 45°. The altitude is said to be 16,000 feet above the level of the sea.

Now without another word about it, I shall turn to other and more important matters—the real object and interest of my coming to Minnesota.

St. Paul came to Athens, a city of pagans, and preached the Gospel to the philosophers and others who came to hear.—He came to the heathen metropolis of the world, and staid till some were converted, working at his trade. I came to a city named after him by the superstitious and ignorant who thus presume to honor him, and could not preach at all—not because they are pagans—for they are papists.—Catholicism is powerful in influence here. They outvote all other denominations in Henepin and Dakotah Couunties—have already a large school and are building a College in this city, which numbers some 6,000 inhabitants—often cried up to 10. Not because there were no Protestant places of worship, for there are some five or six of the different denominations, (including one in the Scandinavian language,)—Not because I would not gladly have proclaimed the "Pauline Theology" to them, but because in the Christian city of St. Paul I could not find a place—I could not pay for any house or hall—and I could not pay my own expenses while I could start. Oh! could I have found some heathen "Areopagus" in which to have preached freely Jesus and the resurrection!

I did preach—first at Minneapolis—at St. Anthony's Falls, on Friday eve, Nov. 2d, to a good congregation, when I dealt with "Modern Sorcery" as severely as the Advent preachers are accustomed to in the East.

We obtained Chambers' Hall, and on Sunday eve, held services in the same place, by the kindness of Elder Ames, the Pastor of the Freewill Baptist Church. A large congregation of people attended, and listened, apparently, with deep interest. The subject was directly the coming of the Lord, and the kingdom of God, with some important indications of its approach. On Monday eve, in the same place, I spake on the prophetic position of the French Power in the Eastern war. I held one service at mid-day on Sunday, at Haposia, in the district school house—a good congregation came out. Was kindly entertained there by Mr. S. M. Cork.

After service—I rode 15 miles via St. Paul and St. Anthony, to my evening appointment—on horseback. Just had time to leave the saddle and step into the desk, when I felt the responsibility of speaking for my Master as I seldom have—and did speak—much to my own joy—on the great theme of salvation, by Christ's coming and glory.

I find I am a pioneer Advent preacher in this Territory. I cannot find that any other preacher of this blessed doctrine—has ever been into this land. There are a few families of our people, who are living in the hope of seeing more of the Brn. if the Lord does not come at once—and of seeing Him with all the faithful.

Br. Charles Raymond for the present will reside at Minneapolis. Br. Sydney Raymond has removed to Crow Riv r—where there are three families of our people—There is another family—Br. Chandler's at Monticello—and still another at Minnesota City, all I can hear of in this distant country.

How refreshing and gratifying it was to my pilgrim heart, to find a few even, who sympathise in the spirit and work of the Gospel! partakers of like precious faith!!

What joyful effort I put forth, in walking some six miles to find a believer in the coming of Christ, at hand!

I had walked on Thursday Nov. 1st, some ten miles—in the afternoon—the dull shades became deeper and more palpable over the great prairie which lay outspread to the west, the undulating expanse to the eastward grew more sombre every moment. The ancient song of the cataract came upon my ear—came over my feelings with its solemn and subduing harmony—the deluge chorus of these Mississippi Falls—struck at the birth of a world—or an anthem wakened, by a new life from some unknown, mighty convulsion of natural elements—brought upon my soul a force to entrance, to abstract—and now sentiment would have risen—and scenes without would have held fellowship with sympathies within. But I am not sentimental, no sir! [illegible] Roused yet—I must find a bro[illegible] what a word, in a strange land[illegible] came to his house, I said, [illegible] vent Preacher from the e[illegible] visit you as the lovers of [illegible] and expectants of the Kingdom." "Come in, brother! we are glad to see you" Right heartily was I received, gladly did I sit down, with that Church, *which was in one house.* I felt at home, we entered upon the great theme of "our hope," with a zest you, at the east, cannot experience. Those who have tired of the faith, and sickened upon the association they have held with the good and the true; should come west, to appreciate privileges, and if they should keep any where in the neighborhood of faith and love to God, they would love to meet with the toil-worn, lonehearted servant of Christ, struggling in the deep conflict of faith.

Ah Br., it is a struggle, East or West! Dark are the elements which oppose, mighty the influences which offer a barrier to our front! Bright the hopes which sustain—blessed the reward which awaits!

Yours truly, W. S. CAMPBELL.

[Reformer please copy.]

The Resurrection.

BY BR. S. AYRES.

Dear Br. Merriam:—My soul is full and overflowing, and I want to speak unto others as I would that they should speak unto me, were I in the same dilemma in which thousands appear to be, who are yet honest and dear children of the kingdom. But tradition, I am satisfied, holds them as it held me for more than twenty years. O who can realize the power of tradition! Thanks be to God who has by a train of His providences led me to desire to understand His word more perfectly, and; to God be all the glory for the light that shines upon my pathway in the midst of the surrounding perils of these last days, and amidst those of apostatizing from the faith once delivered to the saints.

The subject upon which I wish to speak is one full of glory and interest to all—it is the *resurrection of the dead.* Not particularly because some are denying the greater part of the dead a resurrection, but to inquire, *when* are the dead raised? Tradition says, that a *part* of them will be raised at the coming of Christ, and the remainder a thousand years afterwards.—But what saith the Scripture? "if they speak not according to the law and the testimony it is because there is no truth in them." I am aware that many will say that this is a settled question with them, and so turn away. It is not for such that I speak.

The Apostle says that we should prove all things. And says Jesus, "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches." It is this class that I expect to benefit if I have the truth. Not that I expect to advance any new doctrine, but I do expect by the help of God to draw out of His store-house "things both new and old," and thereby show what the Spirit saith unto the Churches upon this subject.

First, I appeal to the words of our Savior as recorded in John 5: 28, 29.—"Marvel not at this; for the *hour* is coming in the which *all that are in the graves* shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." It would seem that this Scripture alone was enough to satisfy any candid mind, seeing that the word does not contradict itself; but such has been the sophistry and tradition of these last times, it will be neccessary to *prove* the point at issue.

First I would ask, "what manner of speech is this?" Is it a parable, or a figure of speech? I answer it is *neither*; and to say it is symbolic is most preposterous. Then I ask again, what can it be? I answer, it is plain-spoken, literal language—most assuredly it is. Let us be sure—for remember, that if we settle this as such, all is plain; and with it all other Scriptures *must and will* harmonize, or we must give the infidel his case—which I will not do, no, not for a moment. "Get thee behind me, Satan."

Now let us look at the subject again.—What does our Savior say is coming?—The *hour*, does He not? What does He say will take place in THE *hour, the definite hour?* "All that are in the graves shall hear his voice." Query. Have any been laid in the grave, except the righteous? Let all answer for themselves. What further says our Savior respecting them? "and shall come forth." Who? Those that are in their graves. What is their character? "They that have done *good*," that is one class; but is that all? no! "and they that have done evil."—That makes two classes. Now who can believe these sayings? God forbid, that any should turn away and call them hard sayings.

But, says one, I want some proof, that this takes place all in one hour—as though the words of Christ were not sufficient—and this we are happy to give. Says the great Apostle to the Gentiles (1 Thess. 4 ch. 16 v.,) "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first." The term "first" here used, does not imply that it will be prior to the resurrection of the wicked.

This is not the argument of the Apostle—as the subsequent verse shows; for, says he, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." So we perceive that while he says the righteous are to be raised first, he means before the living are caught up; so that both can be caught up together to meet the Lord. Not one word is said that forbids the idea of the wicked being raised at the same time.

Now the proof is this. If this is the time when the voice of the Son of God is heard so as to awake the dead—and they come forth out of their graves—it must include both classes as we have before mentioned, unless it can be shown that his voice will be heard again (and subsequently to this time,) to awake the dead—which is not to be found in the Scripture.

Had it not been for a misunderstanding of that symbolic book, the Revelation, I do not see how it could have been otherwise understood—then that the dead shall *all* come out of their graves in the *hour* that is coming as Jesus says; or as Isaiah when he says that "the earth shall cast out the dead," the righteous and the wicked.

Well, some may say, if you will make all other Scriptures harmonize with it, I could believe. This is just what I have undertaken to do, or enough to show that this view of the subject must be correct, as we cannot now speak of all of them. If this is prived by the positive texts of Scriptue, all inferential and symbolic Scripture must and will bend to them, unless, as we before said, we give the infidel his case, or as some have undertaken to show, all literal Scripture must be decided by one text of symbolic Scripture found in Rev. 20th ch.

That the Bible contradicts itself, no child of God is willing to admit—then with this fact in our minds, we will proceed to fulfil our promise. We will now turn to Dan. 12th ch. 2d v. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." When does this take place? By reading the first v. we learn that it is at the time when Michael shall stand up; and at that time when there is to be such a time of trouble as there never has been since there was a nation. This gives us the chronology of the event, and no evading it. Here those who are raised or awake at this time are qualified in as strong terms as our Savior has done it; for he says "*some* shall awake to everlasting life, and some to shame and everlasting contempt;" and both classes at that time when Michael shall stand up, and at the time of trouble. Ques. Is this time of trouble a thousand years long?—Then unless there are to be two resurrections of the wicked, this will agree with what Christ says, that all in the graves shall come forth in the "hour."

Isaiah also testified to this point. Let us read Isa. 26: 19, 20. "Thy dead men shall live, together with my dead body shall they arise; Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

I will now present some positive testimony from Rev, 1: 7. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."

This occurs when Jesus comes in the clouds of heaven.

Now if the Roman soldiers who crucified the Savior were wicked men, it is a settled point that some of the wicked are to be raised in order to see His coming in the clouds of heaven.

Again: (Matt. 26: 64) when Jesus was arraigned before the high priest, He said to him, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

This is proof positive that another wicked man will be raised to see Jesus coming in the clouds of heaven.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless." But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To whom be glory both now and forever. Amen.

For the Crisis.

The greatest Prize by mortals ever gained.

BY N. LAZELL.

Creation's Grand Lottery is soon to be drawn! The prizes are of intrinsic worth—of immense value! The number of prizes cannot be told! but each applicant can be supplied. And all who procure a genuine ticket, and retain the same until the day of drawing, will be entitled to a share in the prizes, which will be promptly awarded without discount on that day. Therefore an invitation is extended to all the inhabitants of earth; high and low, rich and poor, bond and free; all the posterity of Adam are invited to come and secure a title to this "Pearl of great price," which can now be obtained by all on the most liberal terms, which may be specified as follows:—

To all those who have no money, "come and buy, without money, and without price!"

Those possessing this world's goods, inasmuch as it is for their especial benifit, they are earnestly invited to sell, and invest in this grand enterprize. It will prove a safe and profitable investment, for the Proprietor is Prince of the kings of the earth; and the rightful heir to the WHOLE WORLD; having purchased it with His own blood. He, being obedient in all things unto His Father, and righteous in all His ways, having been slain by the powers of darkness, His Father raised Him again from the dead! and having life in Himself, He gave unto His Son, also, to have life in Himself. As there can be no blanks drawn by the genuine tickets, the prize must be won by each possessor on that day! They will soon be disposed of, and the present moment affords a favorable opportunity to all who will improve the same, to gain an immense fortune—the true riches! a treasure "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

As the great decisive day of drawing is fast approaching and hasteth greatly, the sons of earth are earnestly importuned and entreated to avail themselves of these last opportunities of securing a title to a share in this great inheritance. Then come! ye thirsty, sorrowing, suffering, groaning, dying sons of earth! Oh come to the fountain of life and felicity; come to heaven's storehouse, and secure a title to an everlasting prize! come, while time's last golden moments linger! "It is the last call of mercy," and soon will it be said it is too late! Do not procrastinate, the prize must *soon be won, or lost forever!*

All who have purchased titles are urgently solicited to give heed to the instructions they have received from the Proprietor, and His agents, from time to time, all of which are recorded in the grand scheme of the Proprietor. Moreover they are entreated not to sell, barter, or lose the same, lest they, on the coming day, like one of old, be compelled to seek to regain it, when too late, in vain with tears!

The names of all possessing tickets on the day of drawing, will have been registered, in a book called the Book of life, which book will then be opened, and all whose names are there found recorded will be acknowledged as heirs to a glorious and everlasting inheritance, even the Kingdom of God! and will live and reign with Jesus Christ their King forever and ever!

"Who is the Blessed and only Potentate, the King of kings, and Lord of lords? Who only hath immortality! to Him be honor and power everlasting!"

It is proper here to say that the enemy and rival of the Proprietor, has issued and circulated everywhere false titles, whereby many have been and are still liable to be deceived; and if they do not make an effort to ascertain their validity, they are in danger of approaching that day holding worthless titles, all of which (by the way,) will be found to lack the *Seal of the great Proprietor.* Therefore He has given us the grand scheme, which contains His whole plan, the conditions, purposes, and designs, and the principles of the final decisions of the great day! This plan will be found of the greatest practical utility, as it is a *perfect Detecter*, so that every title may be tested by this great standard. This grand scheme devised by infinite wisdom, and thus far executed and fulfilled by Almighty power, may be found recorded in an old book called the Bible! Therefore every ticket, that does not correspond with this plan, in all points, and, which does not bear the name of the great Proprietor, written with His own hand, in letters of blood, is worthless. Therefore all are requested to search the record, to study the plan, and seek to understand the will of the Proprietor, and all His requirements, that they may obtain a title that will be found valid on the great, decisive coming day!

For The Crisis.

Letter from Br. D. C. Hart.

WILLIMANSETT, Nov. 4th, 1855.

Dear Brn. and Sisters in the Lord:—It does my soul good to receive the Crisis weekly. My heart is made glad to see the Brn. and Srs. so strong in the belief of the speedy coming of Jesus. My prayer is,

"Fly swift around, ye wheels of time,
And bring the welcome day."

We have each of us a duty to do, in order to enter that heaven of eternal happiness. I am poor in this world's goods, but bless God I am rich in faith, looking for that blessed hope and the glorious appearing of our great God and Savior Jesus Christ. When He shall come in the clouds of heaven we shall be caught up to meet our long-expected King in the air. Then the graves will be opened, the dead that are in them will come forth, and the sea will give up its dead to be judged every one according to their deeds done in the body. I bless God that I was snatched as a brand from the burning, and my hope founded on a rock.—Here are trials and temptations, but we must endure the scoffs and frowns of this ungodly world. Christ tells us in this world ye shall have tribulation; but bless God, we shall not always endure them, for Christ has promised us a kingdom under the whole heavens which will never be destroyed.

As I look around me, I find the world all ready to harvest. Soon the tares will be gathered into bundles, and the wheat into the barn; and then the tares will be burned up with unquenchable fire.

Brn. and Srs., let us be up and doing while the day lasts; for we shall rest when He who is our life shall appear.—There are many in this place who, I fear, will come short of that heavenly rest unless they make their peace with God before that awful day overtakes them.—When they shall see Christ coming in the clouds of heaven, there will be no hope for the sinner then. Oh that I may be able to say, "I have fought the good fight, I have kept the faith, henceforth there is laid up for me a crown of life" that fadeth not away. Oh that every one could say they will have Jesus to reign over them. I wish it were so, but they will not. I know that here are trials and temptations to draw us away from the fold of Christ; but blessed be God—I am determined to see the end of the Christian race, and have a seat at the right hand of the Father.—There we shall meet our friends who have long been slumbering in the dust, and be with them forever and ever. There all tears will be wiped away, there the tree of life will bear its fruit every month, and the leaves are for the healing of the nations. Abraham and Isaac and Jacob and all the prophets will be there, to sing the song of Moses and the Lamb forever and ever.

I love all my Brn, and Srs., although scattered over all the earth; but bless the Lord, when Christ shall come, He will send his holy angels to the east and west, north and south, and gather them together to meet Him in the air.

Pray for me, Brn. and Srs., that I may hold out to the end and at last meet you in that heavenly Kingdom.

Yours, waiting for that blessed hope.

D. C. HART.

For the Crisis.

Letter from Br. M. Grant.

EAST BOSTON, Nov. 3, 1855.

Br. Merriam:—The following expression of principles which I have copied from the Christian Messenger, so fully meets my own feelings; and I think it expresses the sentiments of most, if not *all* of our brethren; that I send it for insertion in the Crisis.

"WE ARE CHRISTIANS, to the exclusion of all the names of *faction and party*; but not to the exclusion of the *good* of any party.

THE BIBLE IS OUR RULE, to the exclusion of all the creeds, covenants, disciplines and articles of faith ever prepared by uninspired men, and imposed upon the Church.

Christian character is our only test of fellowship and communion, to the exclusion of all the shibboleths of party and tests of bigotry ever urged upon the humble followers of Christ."

Yours in love, M. GRANT.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) } ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. { NO. 27 CENTRAL STREET, (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, DECEMBER 1, 1855. VOLUME 2.—NUMBER 16.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1.00
For a single copy 3 months,	.50
Five copies to one address for 6 months,	4.50
Ten copies to one address for 6 months,	8.00
Twenty copies to one address for 6 months,	14.00
Thirty copies to one address for 6 months,	18.00

By the above arrangement, a single copy will be sent for 3 months for 50 cts. which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that in places where there is a company of Brs. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Exposition of the 12th, 13th and 17th Chapters of Revelation.

BY DR. A. DECKER.

(Continued.)

The edicts of Justin in A. D. 523, are unequivocal evidence of the previous union of the Church and state. "He had sworn to exterminate the heretics, and Arians;" and "published edicts to compel the Arians to be converted, and threatened them with the most cruel punishments," which, to a considerable extent, he carried into effect. They were deprived of their Churches and of the freedom of worship, and were persecuted in many other respects. And although, "in despair, they had recourse to Theodoric," King of the Goths, who obliged Pope John "to go as embassador to Constantinople, to cause Justin to revoke his decree;" and, although Justin made promise to the Pope "to yield to the Arians the freedom of worship;" still, this does not diminish the weight of evidence in the least, furnished by the edicts, to prove that the union of the Church and State had previously been effected; and did at that time exist; for it was only upon that ground, that the edicts could be issued.

First, the ground of union must be agreed upon, and settled by the two parties—the Church and the civil power.

And second, the imperial edicts are then necessary to carry this law into execution; and it is only upon this principle, that the imperial decrees could be promulgated.—It is not possible, therefore, that, simply an edict or edicts against heretics, could mark the commencement of the prophetic period, no more than they could produce a union of the Church and State.—Hence, Hormisdas fully understood this matter, when be required, in connection with the imperial signature, the signature of all the bishops of the east.

The old adage that it takes two to make a bargain, is true in this case. Indeed, how could it be determined who were heretics, against which the edicts were issued, unless the ecclesiastical law of the empire had been previously settled; and by which law, their guilt as heretics were to be judged, or, determined. Hence, these edicts are positive evidence, that the letter of Leo, and the council of Chalcedon, as Gibbon justly attests, (as I have before shown,) had previously been settled, as the law of the Emperor and of the empire. The edicts themselves, bear sufficient evidence, that Justin considered himself bound to carry into execution this law, which he had previously signed, after causing it to be passed by the senate, and which was afterwards signed by all the bishops of the east. Either, the saints were given into the hands of the little horn, or leopard beast, by this law being thus established, I say it without fear of successful contradiction, or, that event is yet to be looked for in the future. For in what sense could the saints be said to be in the hands of the little horn since 1781, if they were not in his hands at that time? It is quite certain, also, that Justin did not revoke his decrees against the heretics and Arians, and it is not credited by many historians, that he ever made the promise above mentioned. On the contrary, they "maintain hat the Pontiff, so far from acquitting himself of the mission with which he was charged by the king, Theodoric, encouraged the emperor in the extravagant designs he had formed, of exterminating the Arians." A striking evidence of this is, the fact, that all agree that on his return from his embassy, John was arrested at Ravenna, with the senators that accompanied him. Theodoric, whose moderation had never failed during a very long reign, would never have committed this act of violence if he had not had certain proof of the treason of his ambassadors. The Pontiff was condemned to finish his days in prison, in which he died on the 27th of March, 526." (De Cormenin's History of the Popes, p. 104.)

That the Greek authority commenced making war upon the saints immediately after the union of the Church and Empire, from 519 to 521 these edicts furnish indisputable evidence. For, these edicts included as the subjects of the emperor's vengeance, all who were not orthodox or Catholics, or, all who did not acknowledge as a law of faith, the letter of St. Leo and the council of Chalcedon. For the decrees were issued against all heretics, as well as Arians. And all were condemned as heretics, who did not acknowledge this law of faith. Although it is true, that opposing factions to the Catholic Church were not all suppressed or completely annihilated at this time, yet, it is none the less true that the Catholic Church was the only Church tolerated by the imperial laws; all others were, in the eyes of the law, heretics. Indeed, if such objections were of force at all, we should have to look for the accomplishment of the prophecy yet in the future; for at no one time during 1260 years in the past, have the different opposing factions, viz., Arians, Nestorians, Memphysites, Eutychians, &c., been entirely suppressed. And if it be objected that the imperial laws could not extend into Italy, and that free toleration existed under Theodoric, king of the Goths, I answer, the same objection continues with equal force during the reign of the Lombards in Italy, up to 776, when, as before mentioned, they were subdued by the victorious arms of Charlemagne. A position which would do violence to the whole prophecy, and which no Adventist would be willing to take.

The Goths and Lombards, as I have before shown, represented the Dragon power in the west, and, I shall adduce sufficient evidence, in my remarks, on the 17th ch., to prove beyond question, that the Dragon power runs parallel with the beast, for more than two and a half centuries. This objection, therefore, is without weight. The question is not when all the opposing factions were suppressed, and compelled to submit to the authority of the Church of Rome; for this required no inconsiderable time and number of imperial edicts to accomplish, if, indeed, it ever was accomplished, but, at what period was the union of the Church and State effected, at which time, the war to exterminate all others as heretics, who did not acknowledge, or submit to the creed of the Church, and of the empire began? for the Nestorians and, more especially, the Eutychians or Monophysites flourished, and were very numerous in the east, during the sixth, and the greater part of the seventh century. After Justinian succeeded to the throne in A. D. 527, the Eutychian or Monophysite party, through aid of Theodora, the emperor's wife, became so powerful as to form a society in Constantinople, "under the very eyes of the emperor, whose branches extended throughout all parts of the empire;" and a Monophysite was "elevated to the episcopate of the imperial residence." In the year 535, Anthimus a Monophysite, through the aid of Theodora, was even nominated patriarch of Constantinople. Anthimus, however, was soon deposed, and the presbyter Mennas was nominated in his place. "The new patriarch, in the year 536, invited the bishops who happened to be then present in Constantinople, to meet in a synod, for the purpose of putting a final seal on the condemnation of Monophysiteism and its defenders. The emperor, Justinian, accompanied the decrees of this council with a confirmatory law." "The leaders of the Monophysite party should keep away from the residence, and from all the more important cities, they should live quietly and without disturbance, as private persons, and take good care how they corrupted others, and led them into blasphemy; the writings of Serverius should be burned," and "every person who dared to transcribe them, should suffer the loss of his right hand." (See Neander, Vol. 2 p. 133 –135.) The Monophysites, from this era, were very much oppressed, until the latter part of this century, when, they were again restored by "a man whose name was Jacob," "To a most flourishing state, in Syria, Mesopotamia, Armenia, Egypt, Neubia, Abyssinia, and other countries." "And when their Churches grew so numerous in the east, that they could not all be conveniently comprehended under the sole jurisdiction of the patriarch of Antioch, he appointed as his assistant, the primate of the east, whose residence was at Tagritis, on the borders of Armenia." "The laborious efforts of Jacob," "were seconded by Theodosius, Bishop of Alexandria;" and thus, the Monophysites obtained a solid and permanent settlement; and from this period, (578,) they continued under the jurisdiction of the patriarchs of Antioch, and Alexandria. Many other sects flourished considerably at this time in the east. (See Mosheim's Church history, vol. 1 p. 171.) In the seventh century, the Arians flourished in Italy, under the protection of the Lombards, who, for the most part, were converted to their doctrines. Under the reign of the emperors Heraclius, Constans, and Constantine Pogonatus in the east, also, the Nestorians and Monophysites enjoyed the greatest liberties. In fact they obtained a complete triumph over the Catholic party; and the emperor Heraclius published an edict in 630, in favor of one will, or Monophysite doctrine; which, was solemnly confirmed by a council assembled by Cyrus, who had been promoted by the emperor to the See of Alexandria. "As to the Roman pontiff, he was entirely overlooked in the matter, as his council was not deemed necessary, in an affair that related entirely to the eastern Churches." Thus, the emperor, and all the bishops of the east, became converted to the Monothelites, which continued to be the prevailing party up to 680; when "Constantine Pogonatus, the son of Constans, in pursuance of the advice of Agatho, the Roman pontiff, summoned the sixth oecuminical or general council, in which he permitted the Monotholites, and pope Honorius himself"—who had also embraced the Monotholite doctrines under the reign of Heraculius in 633—"to be solemnly condemned in the presence of the Roman legates, who represented Agatha in that assembly, and confirmed the sentence pronounced by the council, by the sanction of penal laws enacted against those who should dare to oppose it." Mosheim, vol. 2d, pp. 184, 185.

I have now followed the history of the Roman Church in this respect, sufficiently far to show how entirely unworthy of the least consideration are such objections to our position. I might follow this much further, and show that these different factions continued to exist under more or less prosperity, during every age of the Church. But I have followed it sufficiently far, to show that those factions existing after 321, can be no objection to the commencement of the prophetic days at that period. Although the emperor Phocas conferred the title of universal bishop on the Roman Pontiff, in A. D. 606, yet, "we find in the most authentic accounts in the transactions of this country, that not only several emperors and princes, but also whole nations, opposed the ambitious views, and disregarded the authority of the bishop of Rome. Not only was he without power over the Churches of the east, as the above extract shows, "but even in Italy, his supreme authority was obstinately rejected, since the bishop of Ravenna and other prelates refused an implicit submission to his orders." Also, "the Britons and Scots, and the Churches in Gaul and Spain, attributed as much authority to the Roman Bishop, as they thought suitable to their dignity, and consistent with their interests." See Mosheim, v. 1, p. 178. Indeed, the emperor Constans, in A. D. 630, ordered Pope Martin who treated the imperial laws to establish the Monophysite doctrine with contempt, to be seized and carried into the isle of Naxos, where he was kept a prisoner under most cruel treatment, for a whole year. See the above history, p. 185.

If the Papacy is meant by the "little horn" of Dan. 7th, then there is no period for the commencement of the 1260 days prior to 755; when Pepin, emperor of France, made a grant to the See of Rome, "The exarchate of Ravenna, Pentapolis, and all the cities, castles and territories which he had seized in the Roman dukedom." For territorial dominion is indispensable, in order to be symbolized by a "horn" in the book of Daniel.—Therefore, as the Papacy as a horn, without territorial dominion, has no foundation in the prophecies, so have the dominion, and universal supremacy of the bishop of Rome, continuing from A. D. 606, no foundation in history; and therefore, cannot be considered an objection.

In the first years of the reign of Justinian, A. D. 527, he issued an edict to compel all men, whether Jews, Gentiles, or Christians, to embrace and profess the Catholic faith, (the letter of Leo and the council of Chalcedon,) within the short space of three months; and such as did not, were declared infamous, and as such, excluded from employments both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. See Brown's History, p. 334; Gibbon, vol. 4, p. 528. That this edict was issued in 527 instead of 529, as some suppose, is sufficiently proved from the fact, that Baronius copies this edict from the code of Justinian, (see note at the bottom of p. 529 of Gibbon vol. 4,) the collection of which he caused to be commenced in the first year of his reign, and was completed, says Gibbon, in fourteen months. Taylor, in his Manual of Modern History, p. 334, corroborates the testimony of Gibbon. He says, Justinian "issued an edict dated the 3d of Feb. A. D. 538, (which was within the limits of the first year of his reign,) addressed to the senate of Constantinople, in which he declared his resolution of collecting into a single volume, not merely the laws in the three previous codes of Gregory, Hermogenianus, and Theodosius, but also the laws that had been published by imperial authority since the formation of the Theodosian Code." This edict, therefore, in order to have been collected into this code, must have been issued in A. D. 527, as Baronius dates it, and was one of the first acts of the emperor, on his accession to the Byzantine throne; and there is no event just 1260 years from A. D. 527, that could possibly mark the end of that prophetic period. Again, this edict does not differ materially, from the edicts of the preceding emperor, Justin; both aim to accomplish the same end, that is, to unite all men in the one faith, by the same means—cruel punishments or persecutions. And as I have before remarked in regard to the edicts of the former, this edict furnishes the most incontestable proof that there was a union between the Church and State at that time; and that the leopard beast, or Greek government, was hostile to, and making war with the saints.—But, before this edict can claim any consideration, as marking the beginning of those prophetic days, it is necessary to show that the union had just taken place, and this is the first edict, or, it might be said, the first gun fired at the saints, after such union.

It should be noted that this is only one of scores of edicts, promulgated by the same emperor, of like character, during the whole period of his reign; and each edict, bearing evidence, that the work of uniting all men in one faith, had not yet been accomplished. Indeed, I have already shown, that, the Monophosite party were in a very flourishing state, even in Constantinople, nine years after the promulgation of this edict, and that they were suppressed by a council, whose decrees were accompanied by the royal authority. To which one of these numerous edicts, then, shall we attach the most importance? Is it to those with which the war began, or, when it ended, or somewhere in the middle or heat of the contest? Certainly, the beginning and end of the war upon the saints, harmonizes with the beginning and end of the 1260 days or years; which is clearly proved by the prophecy. (I mean the war of the Leopard beast on the saints.)

As it is not possible that, simply an edict issued against heretics, could produce a union of the Church and State; and as there was no event that occurred between the edicts of Justin, and those of Justinian bearing upon the prophecy; therefore, any importance that is attached to the edicts of the latter, only falls back to increase the weight of those of the former; and, also, proves the more positively that, the union preceded them all; since there was nothing of that kind that transpired between them, and especially so, since as before remarked, these edicts were all of the same character. One edict, it is true, may be more severe than another, and be more effectually carried into execution; but, this does not alter the answer to the question—when did the war begin? If simply, an edict issued against the saints or heretics, was of a character to unite the Church with the State, then indeed, the Roman Church has been united, and consequently dissolved, several hundred times during those prophetic days.

From the above considerations, it will be seen that, a union of the Church and Civil power must first be effected by the mutual agreement of, and signed by the two parties concerned; and that the imperial edicts, then follow as a consequence to support and carry out the law of this union. Therefore, the edict of Justinian in A. D. 527, is of no importance whatever, as to marking the beginning of these prophetic days—further, than it proves that period must have commenced sometime prior to the issuing of that edict; therefore, A. D. 521 is the *latest point*, at which we can commence those prophetic days. To say that Justin did not make war upon the saints in his edicts against all who opposed the Catholic faith, would be to deny the plainest, and best authenticated facts in history.

(Concluded in our next.)

For the Crisis.

Letter from Br. B. P. Manning.

GOFFSTOWN, N. H., }
Nov. 11, 1855. }

Dear Br. Merriam:—I am yet looking with much anxiety for the return of the Son of God from heaven to earth again, to take His great power and reign on the throne of His Father David. I have great reason to thank God and take new courage, that I am not left to take my own course and so fall to rise no more. It is God that upholds me in these days of peril.

While I look over the face of the earth, and see the wickedness that is increasing, day by day, my heart cries out, come, Lord Jesus, and, come quickly. I am satisfied that God has led His little Church in these last days into truth, and not into error. I do believe we have fulfilled the parable of the ten Virgins. I must hold on to the past, until I can find something better. Much has been written on the 25 chapter of Matthew. To my mind it is very plain. I believe we fulfilled the first part in '44, up to the 5th v. "While the Bridegroom tarried, they, the virgins all slumbered and slept." (6 verse) "And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him."

I expected that the cry would bring the Lord; but we find, another "while" spoken of, (10th v.) "While they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." It took time for the vision to tarry, or, in other words, the Bridegroom to tarry, in order to have a slumbering time; it must also take time after the cry is made for the foolish to say unto the wise give us of your oil, for our lamps are gone, or are going out; then comes the last "while" spoken of in the parable. "And while they went to buy, the Bridegroom came," &c. Now I understand that the Cry must be finished, before the second "while" can be fulfilled. It took ten years to fulfil the first "while," I cannot say how long it will take to fulfil the second, but the Lord will come in this last while, and "blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

Dear Brn., I cannot take the position some of the Brn. and Srs. have, that we have not had the Cry; I am confident that there will never be a cry made that will move the world again till Jesus comes.

Dear Brn., trust in God; the blessed Savior will come and save the little Church. O how I feel when I learn that one has given up that we have had the true Midnight Cry. O Brn., let us not "cast away our confidence, which hath great recompence of reward." Heb. 10: 35. Again: vs. 38, 39, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul."

Again; let us take heed to Paul's advice to his Corinthian Brethren. 2 Cor. 6: 14–18. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

And James 5: 7–20. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until be receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned, behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay, nay; lest ye fall into condemnation. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

O my dear Brn., "Behold, what manner of love the Father hath bestowed upon

us that we should be called the sons of God; therefore the world knoweth us not because it knew him not." 1 John 3: 1.

V. 18. "My little children let us not love in word, neither in tongue, but in deed and in truth."

Let us remember Paul to his Brn. in 1 Thess. 5: 14-23. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

BENJA. P. MANNING.

The World's Crisis.

LOWELL, DEC. 1, 1855.

Particular Notice.

☞ We have received a pressing call for labor in the vineyard at River Point.

Particular request is made for preaching on the first or third Sabbath in Dec. Some faithful and devoted servant of Jesus Christ who can give meat in due season is desired.

The location is in the town of Warwick, 11 miles from Providence, R. I., from which city passage may be taken by railroad. Who will respond?

☞ We frequently have calls for back numbers of the Crisis, which we are happy to supply so far as we have them; but our supply of some of the recent numbers is exhausted. Sorry we had not struck off more.

To the Readers of the Crisis.

Dear Brethren:—We address this letter to you to inform you that when the Crisis stopped, as a paper for gratuitous circulation, the Office was in debt two-hundred dollars, which must soon be paid, and as we believe the readers of the Crisis have no disposition to make the Publishing Committee pay the bill we therefore make the following proposition:—

That each reader of the Crisis while it was a free paper be invited to send to the Office (of their own free will) the amount which they may deem it a privilege or duty to pay; and if more than the 200 dollars should be sent, it shall be appropriated for sending the Crisis to the poor.

And now, dear Brn., we think that we need say no more, for in every case when we have informed you that pecuniary aid was needed to support the Crisis, you have responded faithfully and cheerfully. God bless the cheerful giver. Amen.

For the Committee, J. COUCH.

WARNER, Nov. 23, '55.

For The Crisis.

"Wherefore comfort one another with these words." 1 Thess. 4: 18.

BY SR. A. MUSSEY.

Br. Merriam:—I feel to-day like one of old; "while I was musing, the fire burned; then spake I with my tongue." And although I cannot speak with my tongue to all I would be glad to, yet I can take my pen, and write to the dear saints scattered abroad, who have obtained like precious faith with me.

Thank God, the sun shines—light emanates from His blessed Word. Glory to God for the rich store-house to which we have free access. Praise the Lord for the fountain that is opened for Jerusalem and Judah to wash in and be clean. And not only Judah and Jerusalem, but provision has been made for the whole world; if they would, they might come, wash, and be clean. The sound has gone out to the ends of the earth. Yes, His voice is heard through the whole universe. Hear it, ye who will; "look unto me, all ye ends of the earth, and be ye saved: for I am God, and there is none else." "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money, and without price." Praise God, the poor can come as well as the rich, "the poor have the Gospel preached unto them." Again: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink." "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light." True—O true, my Lord, thy yoke is easy, and thy burden is light!

Sinner, will you listen to the last call of mercy that lingers for you?

"The Gospel sounds a sweet release
To all in misery,
And bids them welcome home to peace,
This is the jubilee."

Backslider, turn again to your Father's house where there is bread enough and to spare; come, drink again from the fountain of life; unless you do, speedily, you will cry, "lost, lost, I am lost forever!"

Luke-warm professor, thou too mayest come and buy "gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and anoint thine eyes with eye-salve that thou mayest see." Said he who stood in the midst of the seven golden candlesticks, "Behold, I stand at the door and knock; if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me." Hear him all, high and low, rich and poor, black and white, male and female; hear His voice, obey His words, repent of your sins, prepare to meet your God, and all will be well.

When I commenced this epistle to my Brn. and Srs., I little thought my mind would lead me to write as I have; but the will of the Lord be done, not mine; and may the Spirit of God attend His truth, and souls be saved in the day of the Lord Jesus.

And who are the Apostles' brethren whom he exhorts to comfort one another with these words? and what are the words that will comfort them? "But I would not have you to be ignerant, brethren, concerning them that are asleep, that ye sorrow not as others that have no hope For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.—Wherefore comfort one another with these words."

Then the Apostles' brethren are those who are comforted with the words that Jesus is coming down the parted skies to raise the dead and change the living, and take them home. Yes, oh yes, none others will be comforted with such words as these. Praise the Lord, to-day I feel that I can claim my relationship with the Apostle; for even the thought of that day and the glory that attends it comforts me.

And furthermore He has told us there was a Crown laid up in heaven for Him, and not for Him only, but for all them that love His appearign. And has Paul received his crown? No; for he said, he was to have it, at the appearing of Christ when He will judge both the living and the dead. Then all that love the appearing of the blessed Lord are the Apostle's Brn., and will receive their crowns together. Praise God—what glory gilds the sacred page! And will He come? Yes, O yes, most assuredly He will; for He said if He went away, He would come again. Did He die on the cross? Was He buried? And did He rise again? Yes, on the cross the healing fountain gushed from His wounded side. Joseph begged His body and buried Him in his own tomb hewn out of the rock; and the third day He rose again.—He burst the bonds of death, and rose triumphant o'er the grave. Then just as sure as He "died and rose again, even so them also that sleep in Jesus, will He bring with Him." And whence will He bring them? From the graves, where they are quietly reposing in this perilous time. Peace be to their slumbers until Jesus awakes them, "Blessed are the dead that die in the Lord."

Be comforted then, ye that mourn for your friends; for Jesus died and rose again according to the Scriptures—He ascended on high, a Mediator between God and man; but He comes, lo! He comes again; and His voice will pierce the tombs; and your loved ones will come again from the land of the enemy. Yes, He will ransom them from the grave; He will redeem them from death. Hear Him; "O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Then, oh then, on the new Earth there will be no death, neither sorrow nor crying, neither shall there be any more pain; for the former things shall have passed away. Praise ye our God for the promises of His word And is His promise sure that He will come again? Surely He has spoken the word; and it shall be done; God has appointed the day, and when it comes we shall surely see Him whom we love. He most certainly arose from the tomb, for Mary went early in the morning on the first day of the week, to embalm His body, but Jesus was not there, He had arisen; for lo; an Angel had come down from heaven and had rolled away the stone from the door of the sepulchre and sat thereon. The sepulchre was empty, Jesus had risen; away ran Mary preaching the resurrection of the Saviour, first of all; then it was a frail Woman that first preached a risen Savior—He appeared to his disciples in various places; and when He appeared among them He always breathed peace upon them, "peace be unto you; my peace I leave with you, not as the world giveth give I unto you."

When He had finished up His work on earth, and was about to ascend up to His Father, He led His disciples out as far as Bethany, and after having given them His last instruction, promising to be with them to the end of the world, He was parted from them, and a cloud received Him out of their sight.

How often have I thought of those lonely disciples after their beloved Master was taken from them. They had followed Him, they loved Him and His words were music in their ears; but He was taken and by wicked hands, was crucified and slain. They were disappointed in their hopes, and scattered; but when the good news came, that He had risen they could hardly believe for joy; He was among them again, and their hearts were made glad. And Peter exclaimed from the fulness of his heart, "blessed be the God and Father of our Lord Jesus Christ who, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Christ from the dead," &c. How glad were they to enjoy the society of Him they loved once more; but He could not tarry with them long, and from mount Olivet he must ascend. While I view them taking their last walk with Him, and wending their way up the Mount sorrowful and sad, talking as they journeyed along, with tears coursing down their cheeks that that was their last personal interview with Him, and He was about to leave them to be with them no more in this world, no wonder their hearts were sad, no wonder they wept, and no marvel if God pitied them in their lonely condition, left, as they were, in a wicked world like lambs among wolves. But while they were conversing together, Jesus was taken from them, and in a moment was out of their sight. They stood gazing upward, no doubt hoping to get one more glimpse of their Master; but alas He had passed from their sight—they could behold Him no more. They stand gazing still in breathless silence. All heaven was moved at the reception of Christ to take His Mediatorial seat, at His Father's right hand—God looked down from the height of His abode, He saw those lonely Galileans looking upward after their beloved Lord, He would comfort their hearts, so He sends His ministering Angels down to earth with words of consolation to His beloved children. Instantly they come with the cheering intelligence that their beloved Master would return again to earth—Hear it, O ye skeptics, who believe not in a literal, personal Jesus to come, and are ridiculing those who are looking for Him to return as He went away. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen Him go into heaven." And did those angelic messengers comfort the hearts of those lone disciples? and did they believe that very same Jesus would come again? Most assuredly, and joy filled their souls. The Lord knew this would comfort them, and the Apostle Paul knew it would comfort his Brn. to be assured He was coming again. Then returned they to Jerusalem from the Mount of Olives, and they went up into an upper room where the other disciples were, and soon were at their devotions—a united band.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there was a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. (Brn., I would to God it were with us as it was with the disciples then, that we were all of one accord, and one mind, and were all filled with the Spirit of God. Then we could labor together, and God would be honored and souls saved.) And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." And why did God move them to speak with other tongues? Because "there were among them, Jews, devout men, out of every nation under heaven." It was His will that they should hear the Gospel in their own native tongue wherein they were born, and then return to their own country, spread the news abroad, and preach Jesus and the resurrection This, then, looks like the work of God. It was for His glory then, but a question arises, is it for His glory now? Tell us, ye who can.

"Praise our God, all ye his saints; give thanks at the remembrance of his holiness." Then we will comfort one another with the blessed assurance that Jesus is coming again. Yes, the very same Jesus that went away will come again in like manner as He went away.—And though we have been disappointed in the time, we shall not be in the glorious event, if we hold fast the beginning of our confidence firm unto the end; for He is faithful who has promised. Although human calculations have failed, God's time will never fail; for at the time appointed the end shall be. And now let all who thought we could not serve God without definite time, be assured we can, and can enjoy just as much of the presence of God as in days that are past.—We have the whole Bible for our guide, and that will lead us safely through this wilderness world to the bright portals of endless day. And that blessed Book teaches us the coming of the Lord draweth near. "Grudge not one against another, brethren, for behold, the Judge standeth before the door." Glory to God, my sky is clear, my mind serene, and peace like a river, dwells within. I shall see Him whom absent I love, whom not having seen, I adore.

Peace be with the Brn., and love with faith from God the Father and the Lord Jesus Christ. Grace be with all who love our Lord Jesus Christ in sincerity.

ABIGAIL MUSSEY.

MANCHESTER, N. H., 44 Amherst St.

For the Crisis

Letter from Br. J. Lyle.

NEWARK, N. J., Nov. 1855.

Dear Br. Merriam:—I have frequently wished that some of the simple yet heart-moving testimonies, to which I have the pleasure of listening in our Newark meetings, were published in your paper for the edification of God's dear children scattered abroad.

I do not mean by this that others do not have as good food as we do; many, I trust, are feeding on the same heavenly bread. But I am certain that many precious fragments are wasted, or at least, might be spared from all our tables, that would refresh many a pilgrim, if it could be found in the store-house of the Crisis.

But who will gather up these crumbs? who can do it? I confess my inability. I may repeat the words I hear, but it is very difficult to trace the precise connection, and impossible to exhibit the tones of brotherly kindness, the gestures and features of earnestness, that impress the minds of hearers with deep convictions of the honesty and sincerity of the speaker.

Says the proverb, "To the hungry soul every bitter thing is sweet;" so it is with me in hearing the Brn. speak. It imparts fresh strength to my weak soul; no matter how humble the witness, how crooked the sentence, or lame the language, I hear he voice of the Shepherd in it, and esteem it as great riches in comparison with the learned eloquence of the sounding brass, and tinkling cymbals of sectarian tradition that is robbing God of His glory, and depriving perishing souls of the key of pure scriptural knowledge.

A Sabbath or two ago I attended our meeting as usual. After singing and prayer, Br. M——rose up in his seat, (we do not use the desk ourselves,) and talked a little while to us. The remainder of the morning was occupied in the same way by Br. F——who enlarged on what the preceding Br. had advanced, and reviewed the path over which we had journeyed thus far, showing the direction of Providence in all the past, and exhorting all who had engaged in the great dispensational message to hold fast the begining of their confidence firm unto the end.

I will give you the main portion of Br. M——'s testimony as well as I can. He read a few verses from the Gospel by John and remarked:—

"Before the Savior left the world He gave His disciples plain directions which were to guide them in their pilgrimage through this world. Their welfare depended on their strict obedience to the Master's instructions. They were very sad when He told them He was about to be parted from them; but He comforted them with the assurance that it was needful for them that He should go away that they might have the Comforter, the Spirit of truth sent to them who should bring all things to their remembrance that they had ever heard from His lips; so that all the faithful and true sayings of their living Head might be handed down to the latest age of the world. He also assured them that He would come again and receive all the children of His fold and give them possession of mansions which He would prepare for them, and dwell with them forever in the restituted earth. Now it is certain, my Brn., that unless the disciples had obeyed these instructions they would not have realized the great blessing of Pentecost.

If they had turned back to the Synagogues, and joined the hypocritical Scribes and Pharisees, or had gone back into the world, all would have been lost. But we see these poor disciples sorely tried when Jesus was slain; their confidence was almost gone, some of them despondingly say, "we trusted that it had been He which should have redeemed Israel; and beside all this, to day is the third day since these things were done!" Jesus revealed himself! dispelled their doubts—thus prepared with renewed confidence they waited according to orders for the descent of the Comforter. It came. The sayings of the ascended Lord were brought fresh to their minds—quotations from Moses, the Prophets and Psalms. What scenes and sayings of the seven years' ministry of the Divine Teacher were revealed!—And these things have been reported by them to us, who believe on Jesus through their word."

Our case, my Brn., is somewhat similar to that of the disciples in their state of despondency; but we must not turn back, nor take up with any substitute for the blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ. I believe we have been doing the will of the Lord. It is His will that we should be thus tried, to prove us; and just as sure as Jesus revealed himself after His death and resurrection to His disciples, so surely will He honor us in due time, and let all the enemies of truth see that we have not followed cunningly devised fables.

My Brn., if the Lord has not led the Advent people, I do not know where to look for a people that He ever has led. If people that have renounced the world and made such sacrifices of its riches, honors and pleasures; whose earnest cry has been "Lord, show us the truth and we will walk in it," have not been led by the Holy Spirit, I do not know how to understand the Scriptures and Christianity.—"O let us watch, wait and be faithful."

I must not make this article any longer—perhaps what I have written will be set aside for something better. All right. I am well pleased with whatever use is made of my poor articles; but should this be accepted I may venture hereafter to note down some other testimonies and send them to the Crisis.

Be encouraged, dear Br. Merriam, your labor is not in vain. May all the blessings of the twentieth Psalm rest upon you and all that are waiting for the Redeemer to come to Zion.

Yours in hope, JOHN LYLE.

For the Crisis.

Questions.

Dear Br. Merriam:—I wish to ask B. P. Hildreth a few questions through the Crisis relative to the day of Judgment.—Sr. H., you say the thousand years cannot be in the past; for this thousand years of Rev. 20 is the antitype of the first Sabbath after creation. Paul says—Heb. 4: 3, "the works were finished from the foundation of the world; for he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works."

Did God measure off the seventh day by evening and morning and commence His labor again the eighth? or did His rest from creation continue until to-day? And if so, will not the antitype agree with the type? When we enter upon that rest will it not continue for ever?

Sr. H. where will the saints and Christ reign during the thousand years?

If on the new earth, where will the wicked receive their perdition after the *end* of the thousand years? for they receive their perdition in the burning of the earth that now is, their reign *cannot* be on this earth; for this is reserved for another purpose, that is, the perdition of ungodly men.

You say "the beast and false prophet were cast ALIVE into *a* lake of fire, Rev. 19: 20, at the beginning of the thousand years," where is that lake of fire during the thousand years, so that the Devil can be cast into THE lake of fire where the beast and false Prophet were, and THEY (Murd.) shall be tormented? Are not the three identified when cast into the lake of fire? If one is literal, are not the three?

Referring to 2 Pet. 3: 14, you say, "Here we learn that the day of *Judgment* is the day of *perdition* of ungodly men, and that, it is the day of the Lord, and at the same time the day of redemption to all the inhabitants of the new earth, and likewise that its length will be a thousand years."

How can the wicked receive their perdition in the day of the Lord, when the rest of the dead lived *not* again *until* the thousand years *were finished*?

Is not 2 Pet. 3: 8, thrown in to show that the great work of burning the heavens and earth, and perdition of ungodly men, can be accomplished in one day, (as Christ said in Luke 17: 29, 30,) "for one day with the Lord is as a thousand years?" does not Christ teach that the wicked are burned IN this age?

Yours in love desiring the truth.

E. G. HIGGINS.

WORCESTER, Nov 4th, '55.

For the Crisis.

Questions.

Br. Merriam:—What are your views of the thousand years spoken of in Rev. 20th? Are they in the past, or to be in the future? If in the past, when did they commence, and end? When was Satan bound, and when, and how, was the camp of the saints and the beloved city compassed about? (1.)

Do we not understand by John 1: 1–3, 14; 17: 5; Col. 1: 15, 16, 17; 2 Cor. 8: 9, that Christ was co-eternal with the Father? and if so, He of course was Immortal; then what became of that Immortality when He took upon himself the human nature? (2) INQUIRER.

REPLY.

(1.) Some articles have just appeared in the Crisis involving this subject, written with much ability. Please refer to them.

(2.) The testimony of Scripture is, I think, decisive in favor of the pre-existence of Christ—that He existed "before Abraham," and even "before the world was;" but I do not apprehend that His existence was co-eternal with the Father—from the fact that He was the "*Son of God*"—"*the beginning of the creation of God*" *&c.*, which implies that His existence was derived from the Father. For light on this subject permit me to refer you to the work of Sr. Seymour, recently issued from the press, an advertisement of which you will find in another column.

For The Crisis.

Questions.

NEWPORT, Nov. 18th, 1855.

Br. Merriam:—I perceive by reading the Crisis that the general opinion of the writers is that the earth is the Sanctuary, and that its cleansing will be accomplished by fire at the end of the 2300 days, (at the coming of Christ) Other writers in the Crisis believe that the earth will not be cleansed by fire till one thousand years after Christ comes. Now I want to ask some of this last class of writers to inform me, through the Crisis, whether the 2300 days reach to the end of the thousand years, or terminate near this time as we have heretofore believed. And if they are soon to end, what event are we to look for called the cleansing of the Sanctuary?

A seeker after truth, S. SMITH.

For The Crisis.

Letter from Br. W. S. Campbell.

LA CROSSE, WIS., Nov. 1855.

Dear Br. Merriam:—In my last I mentioned the brief visit I made in Minnesota, which I hope was not without its good results as opening the door for farther efforts in the same field, which I intend to put forth, if Providence shall open the way.—On my way up, I became acquainted with R. R. Wood—Methodist Presiding Elder on La Crosse district, who seemed very much to desire me to call at his place; but I found no opening, and shall do nothing beyond seeing two or three acquaintances. Ministers of the different denominations seem all to be very pleasant about my work of preaching the Lord's coming, till I preach Jesus and the resurrection as securing man's immortality—then they are sometimes filled with indignation, and sometimes—simply let me—"severely alone."

The place is new, but flourishing; and is expected to be an outlet to the North-western portion of this state; but as I have but little to do with such prospects, and as your readers are looking for the "world to come" glory—instead of the physical, political, or commercial glory of this, (and I most heartily join them,) I will not weary them.

Some, who love the beautiful and sublime, would be filled with admiration if allowed to behold the wild scenery of the Missisippi. Its glassy surface is broken

by innumerable islands—its dark and dismal bottoms covered with the deep wood of primitive growth—with unbroken forest gloom—the vast marsh, where silence seems to hold primeval sway—at once a desolation and a sublimity—drear in its extent, and grand in its inspiration. Then comes again to view the continuous bluff—broken here and there by ravines and gorges—and rising at points almost perpendicularly for hundreds of feet—with faces and palisades of limestone—bringing to mind old ruined fortresses and castles—and giving evidence of a water mark vastly above the present—behind this facia of rock, from a needle-like point descending so suddenly that I thought of a cone halved towards the base. The legendary rock of Wenona is prominent among these—in fellowship with the clouds.

There is lake Pepin in which nature aimed, as always, at her own harmony—for it is an expansion of the river, with many islands above and below—its rugged shores indented by numerous small bays—the whole highly picturesque. In the morning the sun casts its golden tinge from bluff top to bluff top—over the burnished bosom of the river—far upon the prairie waste—up the river valley where some other stream seeks union with the great "Father."

But we have fact as well as fancy. I find a sad emotion rising at times, and only suppressed by the reflection that the cause of Christ is *nearest and dearest* of all. It is difficult to persuade men to believe. In the rush after wealth and worldly honor, who wishes to give time to reflection—to religion—to faith in the Second Advent doctrines?

If my family were once with me in Minnesota, I could gladly make it my field of effort, with all its trials. And now I touch that point, permit me to ask, if the preacher's family escapes its trials, east or west? I have not spoken—I could speak of my companion in life, far from her kindred and friends—even in the east—with a fortitude, a perseverance, a self-denial, an economy enduring, ennobling, christian, and for the work of the Lord.—But I desist.

Yours truly,

W. S. Campbell.

Our enemies within. Beyond all doubt, the worst of our enemies are those we carry about with us in our own hearts. Adam fell in Paradise, Lucifer in heaven, while Lot continued righteous among the inhabitants of Sodom.

BOOK NOTICE

☞ We have received from the Publisher, H. L. Hastings, Peace Dale, R. I., a handsome volume, entitled "The Voice of the Church on the reign of Christ." If we should be asked, "what book in connection with the Bible is most needed at the present day?" we should answer without hesitation, "The Voice of the Church on the reign of Christ."—This valuable work is a light shining in a very dark place; and settles, as far as evidence can settle any question, that Christ's personal reign has been the doctrine of an uncorrupted Church in all ages. We can but just notice the book at present, hereafter, we may present our readers with some extracts.

The Publisher deserves the thanks of all who love the truth, and we advise Christians to manifest their gratitude by procuring a copy of the work of the publisher. Price, $1,00.—[From "The Star of Destiny." July.

☞ The following letter is from H. Bonar, L. L. D., of Kelso, Scotland, the Editor of the London Quarterly Journal of Prophecy, and author of numerous interesting works on prophecy, one of which, "The Morning of Joy," had sometime ago attained a circulation of 42,000 copies in England, besides being republished in this country.

Kelso, Oct. 22d, 1855

Mr H. L. Hastings:—

Dear Sir,

I have safely received your volume, "The Voice of The Church," &c. Accept my thanks for your kindness and courtesy. I mean to go through your work more carefully; but meanwhile I have made a run through it in order to get an idea of its nature. I like it, and think it fitted to be useful. I only wish you had in your quotations, distinguished more explicitly between those who were really pre-millenialists, and those who only give utterance to a longing for a better state of things, and for the appearing of Christ. With this remark, I again express my approbation of the book, and subscribe myself,

Yours, with Christian regard,

Horatius Bonar.

Important Invention in Warfare. It is understood that the late destruction at Sweaborg was chiefly effected by means of bomb-shells charged with a liquid combustible. We are informed that an invention precisely of the nature of these shells was communicated to Lord Hardinge, in April, 1854, by Mr Wm Hutton, writer in Stirling. From the accounts supplied to their government by the Russian authorities in Sweaborg, as to the operation of the shells charged with liquid, thrown into the town by the British fleet, Mr Hutton is fully satisfied that the admiralty had adopted his suggestion. The effects of these shells [illegible] at Odessa. Mr Hutton has, he believes, discovered another preparation for charging bomb-shells [illegible] human life, that he has resolved not to divulge it.—[Scotsman.

☞ We publish to-day another letter from Kossuth, which, we trust, will be read with interest. It may appear somewhat obscure, but by reading it attentively and studying the import of the language, much may be learned respecting the present movements and designs of the papacy.

London, Nov. 2, 1855.

To the Editors of the Independent:

Sirs:—Although the ratifications of the Concordat recently concluded between the Pope and Francis Joseph of Austria, were exchanged on the 27th of September last, the official publication is likely to be delayed until December next, it being customary to have such transactions first notified by the Pope to the Holy College of Cardinals, in full consistory assembled, which cannot be held earlier than in December. It is reported that the Pope desires in this instance to give to the notification of his triumph all the "pomp and circumstance" of a formal allocution; calculated to transform into an exultation of unprecedented victory, the little sorrows at recent partial reverses in Spain, Piedmont, Switzerland, and even Naples. Because it is a fact curiously reflecting on the unparalleled stolidity of Francis Joseph of Austria, that while he goes so far as perfectly to destroy civil authority in his States, King Bomba himself, brutal and bigoted as he is, and in nominal dependency upon the Roman See besides, even with regard to his own investiture, still has dared not to submit to the boundless arrogance of the Jesuits. Archbishop Bizzari, sent to Naples on an extraordinary mission relative to the subject, was bound to return "re infecta" to Rome, after several months of unavailing exertions.

But while the official publication of the Concordat is thus deferred, the greediness of the bankrupt Austrian finance department led to an anticipated disclosure of its contents. Some Piedmontese convents recently abolished there, possessed certain estates in Lombardy. The proprietors having ceased to exist, the Austrian government, greedy and needy of cash, sequestrated the estates for sale, as "res nullius."—The Pope however did not mean to allow this; he claimed the estates, maintaining that though the convents in Piedmont had been illegally (!) suppressed, their estates did not cease to be the property of the monastic orders to which those suppressed convents belonged. (Do you perceive the bearing of Papal domination implied in the plea? The question is pending yet.—Most likely the issue will be, that some members of the abolished Piedmontese convents will be transplanted to Lombardy to establish new convents there upon the revenues of the disputed estates. However the Austrian finance department is in a too deranged condition not to try some resistance on money matters. Thus it came to pass, that while Francis Joseph was sojourning at Ischl, some busy body from the office of Mr. Bruck at Vienna, has sent a "mild" extract of the Concordat to the Gazette of Venice, intended to support the soft remonstrance, that while Austria is making such immense concessions, it is not over generous in his Holiness to grudge such trifling profit to the empty coffers of the Viennese treasury.

Thus is it the matter came to publicity, before the *executive measures* for giving at the very onset full effect to the provisions of the Concordat, had been duly concerted with the willing in the clerical ranks, and the less willing put out "of harm's way."

But as the text, thus prematurely published, had not done full justice to the triumph of the Roman See, the ultra Catholic French paper L'Univers has been furnished an authentic analysis of the text, which it published, guaranteeing the exactitude. It is this version of the Univers, which caused even Belgian papers to express their regret at the extent to which the utter degradation of the civil power has been conceded. The London Times had a leader on the subject, coinciding with the opinion I expressed in the "Atlas" the same day—that no Pope, not the proudest and boldest of them, not in the darkest age of superstition, had ever claimed, or any sovereign ever conceded so much. The Times' article, good though rather tame, does not dissimulate, that "every barrier against ecclesiastical encroachment is overthrown," and that the rights conceded to the Bishops "will bring every citizen completely under ecclesiastical rule." I did not happen to see the version of the L'Univers; the analysis I am about to offer to your readers is founded on the milder version of the Gazette of Venice.—They may judge by it, whether even the milder version is not fit to alarm all true Christian men; as not only fully justifying the conclusions at which the Times arrived, but in fact annihilating all civil authority, and threatening the extinction of the light of freedom, reason, and civilization to the profit of priestly dominion and obscurantism.

The Concordat contains twenty-six articles.

Art. 1. Guarantees the maintenance and protection of the Roman Catholic religion with all the rights and privileges secured to it "*by the sacred canons*."

You will perceive the dangerous principle masked with the name of "religion." That no State should interfere with the dogmas of any religion consistent with the general laws of morality, and with the order of a well regulated society; thus much certainly every just, righteous, and liberal man will own. But to speak of "rights and privileges" which the Church (here masked with the name of religion) shall enjoy in any independent State, not such as that State has conceded, but such as that Church abroad! chooses to dictate shall be its rights and privileges—that is a principle, absolutely incompatible with the elementary requisites of any civil society. It makes the State and its civil structure absolutely dependent upon a foreign power. Especially does this provision infringe on the social rights of the Protestants, living in a country subject to this provision, as the very existence of Protestantism is contrary to the "rights and privileges" of the Roman Catholic religion, *as secured by their own canons*. You of course know, that except the Pontifical dominions of Italy, there is not one single State all over the world, that ever had accepted all the Roman Catholic *canons*, (beyond the boundaries of dogmas) for binding—every one, even the most bigoted, have at all times maintained the power to forbid, or to limit their always ambitious, often cruel and sanguinary regulations. Such has been most particularly the case with Hungary. This article places the "rights and privileges" foreign priests may arbitrarily have arrogated to their religion, above the control of the laws and of civil authority.

Art. 2. Abolishes the "Placetum Regium." Hungary had at all times inflexibly adhered to the rule, that no pontifical Bull, Breve, or any order whatsoever shall be published or obeyed, without being previously sanctioned and allowed by the government. If I be not mistaken, the same has been the case in Austria. With Hungary the right of "Placeti Regii" is as old as Hungary itself. Without this right not Francis Joseph is any more the ruler of the Austrian Empire, but the Pope. A State admitting of this has lost its independent condition. It has become a vassal of the Vatican.

Art. 3. Allows the right of the Bishops to communicate without control with the papal chair, and to issue instructions and ordinances [illegible]; and Art. 4 allows the Bishops full right to punish the clergy who may offend against the discipline of the Church, and condemn [illegible] the canons of the Church—while Art. 5 authorizes the bishops to refuse to ordain those [illegible] may consider unworthy [illegible] divide livings and rectories.

Until now, in Hungary, the intercourse between the bishops and the Roman See was held under the control of the government by the right of "supremæ inspectionis circa sacra." In case the government had abused this right, there was the Diet to redress the grievance; the bishops had but to present their complaints there, where besides, the bishops had seat and vote. The minor clergy were protected by the laws and institutions of the country from arbitrariness on the part of the bishops. The municipal assemblies of the counties watched with untiring attention over the maintenance of the constitutional rights and the personal security of every citizen, whether clerical or laical. The priests were members of those assemblies, as before 1848 every nobleman, (priests had the privilege of nobility; with 1848 every citizen. In case of complaint against the arbitrariness of the bishops, the county assemblies, being the only executive organ in penal matters, refused to order the execution, made representations to the government, and if no redress followed, brought the matter under the cognizance of the Diet. Whatever person went through the regular instruction in the seminaries, and passed examination, the bishops could not refuse to ordain him; and the foundation or division of livings and rectories did not depend upon them.

Now the Jus Placeti being abolished, the bishops are left unprotected against the arbitrariness of the Pope. They in their turn have full arbitrary power over the clergy; they can refuse to ordain those whom they may think not fit instruments for carrying out the orders they receive from Rome without control; they can confer favors, and they can punish arbitrarily. Under this combination of arbitrariness, superposed one on another, it would be a wonder if the Hungarian Roman Catholic clergy would not be divested of patriotism and of that manly spirit of national independence by which it was distinguished before. The good will be eliminated, punished, or broken by disciplinary persecution, (and nobody to protect them—you can have no idea of the horrors of such a situation,) the priesthood will be recruited only from the ranks of willing tools, and the whole Roman Catholic clergy must by and by become but a vast engine of Papal ambition. The unprotected state of perfect servitude to which the minor clergy (those, who to use their own expression, are "in cura animarum") is reduced by the Concordat, makes such a dreadful change in their situation, that if, God helping, Hungary could soon resume its struggle for independence, I feel perfectly satisfied that the Roman Catholic clergy would stand foremost in devotion and sacrifices for our regeneration; but if on the one hand the conspiracy of kings and on the other hand the indolence of free nations unite in keeping up the "statu quo—" if this Concordat is allowed only ten years to work, then the Roman Catholic clergy must under its influence become in Hungary likewise, what it is already in some other countries, the most dangerous enemy to freedom both civil and religious.

Art. 14. The principal dignitaries of the chapter are to be nominated by the papal chair, where there is no right of patronage. (In Hungary all the dignitaries of all the chapters have been nominated by the government. There was no question of right of patronage about them. It was a "reserved right of the crown," which is now transferred to the Vatican.)

Art. 15. *gives*! to the Emperor the *privilege* (the Pope gives! him the privilege!) of appointing to deaneries and rectories when there is a right of patronage belonging to religious and school property, but he must choose one of three persons whom the bishops shall propose. Thus even deaneries and rectories, everything where there is money to get, passes into the hands of the bishops, and through them to the Pope. Art. 4. The bishops alone have the right to appoint their vicars and counselors. Until now the law had appointed them in Hungary. The vicar was the "prepositus" of the chapter; and the counselors were the chapter, all of them nominated by the government, consequently not servile tools of the bishops, but dignitaries of independent standing, the whole of them a coordinate not subordinate authority. Many a right, privilege and immunity did not belong to the bishops alone, but to the bishop with the chapter. (Episcopus *cum* capitulo.) All this is now perfectly overturned, and to crown the collational power of the Popes. Art. 16 declares that the Papal chair has full power to establish new Sees, and to make new divisions of those already existing." The Emperor is admitted to the modest share of consenting only. Until now the Papal chair had absolutely no power to do anything of the kind in Hungary.

This analysis of the articles referring to the organization of the papal army will have proved to you how the machinery is meant to work for bringing all the Roman Catholic clergy of Hungary and Austria under an absolute dependence upon the Papal chair—and this, together with the regulations relative to the monastic orders, will enable you fully to appreciate the danger implied in the other articles, which I shall analyze in my next.

Kossuth.

State of Public Feeling in Russia. Every private account, and every newspaper correspondence, confirms the truth of what I mentioned yesterday, as coming from the Constitutionnel, about the state of the public mind at St. Petersburg. I happened last evening to meet a Russian lady, who is allowed to remain here (as, indeed, are a great many) on account of her health. She gave me quite the same description of things which is given by the generality of French newspaper correspondents, and assured me that her husband's letters all spoke in the same terms; but to this she added an argument, which is that of every Russian nearly whom I have met, and has been more than once repeated by the Russian organs of the German press; it is this:—

"We are anxious and discouraged; we are all but ruined; and distress and privation of every kind is threatening us; but we can bear all this for a much longer time than you fancy, and, if we determine to hold out obstinately, as many persons highly placed in Russia believe we will do so, because we are, compared with you, a *barbarous* nation; feel less our disasters and wants than you would; and at the end you will be more impatient for peace than we shall." I repeat this, because I know it is but the repetition of a serious conviction among many Russian politicians. As to the discouragement, however, I take that to be very, very great throughout all ranks.—[Paris Correspondent of the Manchester Guardian.

Fatal Affray—A Policeman Killed and Another Seriously Wounded. New Haven, Sunday evening, Nov. 25. A shocking affair took place in this city last night. Two policemen named Thomas Cummings and Wm Grant attempted to arrest a drunken man in an Irish groggery in Morocco street, when a gang of ruffians present extinguished the lights, and commenced an attack upon the officers and beat them so fiercely that one of them, Cummings, has since died of his wounds, and the other, Grant, is in great danger.

Mr Cummings was sexton of St. Paul's Church. He reached there and began his ordinary duties preparatory for Sunday services, and was found dead near the furnace this morning. His skull was ascertained to have been fractured by a slung shot.

The Cholera in Brazil. New York, Nov. 21. The Herald has a letter from its Rio Janeiro correspondent, dated Oct. 9. Cholera has committed dreadful ravages in the Province of Bahia and along the coast. In Bahia 15,000 persons died so rapidly that difficulty was found in getting help to bury the bodies, and although the [illegible] of the Imperial Navy [illegible] the deceased had to be burned. [illegible] of inhabitants of Rio [illegible] slave population [illegible]

Sebastopol after its Capture. I spent yesterday in the famous Sebastopol, or rather in what remains of it, and feel the task of describing all I saw a most difficult one; one knows hardly where to commence, and I presume it will be as perplexing to know where to leave off. I went by the Mamelon Vert and the Malakoff, and entered the ruined city by the breach in the rear of the latter. Such a wonderful scene of desolation was surely never witnessed before. For miles and miles the ground is plowed and torn up by shot and shell, which lay about in enormous quantities. The Mamelon is a good deal cut up, while the Malakoff looks as if the soul had been upheaved by some violent convulsion, and to the depth of some twenty or thirty feet. Hundreds of thousands of balls and fragments of shells lay about, with helmets, shakos, bayonets, parts of muskets, scraps of uniform, &c., &c., but the bodies of the slain have long since been buried in the trenches, and nothing now marks the presence of violence and death save the numerous bloody great coats and Russian stretchers which lay around, and the sickening smell from the very shallow graves where thousands of the Czar's soldiers are sleeping their last sleep just below the surface of their mother earth.

From the Malakoff we descended into one of the suburbs of Sebastopol. The buildings immediately in rear of the fortification were knocked into shapeless heaps of stones, and down to the water's edge not a house but had many shell and shot holes through its roof and walls.

In this suburb, which had evidently been inhabited by a poorer part of the population, parties of French and English soldiers were busy plundering. The streets were encumbered with heaps of various articles, chiefly made up of chairs, tables and a few cooking utensils, all of the most common description. The Russian batteries across the bay were only three-quarters of a mile distant, and they could plainly see what was going on. I expected every moment they would open fire, the more so as the allied batteries were sending shells and rockets into the north side incessantly, and making very fair practice. As we got farther on, near the splendid dock-yard which has cost the Russians so much toil and money, they actually did send a flight of shells, which burst over our heads high in the air; the fragments flew far beyond us, but without hurting any one as I could learn. Earlier in the morning, no less than five French soldiers were killed in the town by the bursting of a single shell.

The dock-yard and arsenal are very fine establishments, the buildings equal to any in the world. There are no less than six dry docks, the whole cut out of the solid rock, which rises some fifty or sixty feet high all round the yard. All the buildings are shattered most fearfully—there is hardly a square yard without a shot hole. Enormous numbers of guns were found in the vicinity, with large reserve magazines of powder. One reason given why the Russians do not answer the Allied fire with more industry is that they are short of ammunition. The French and English are now pitching heavy shell into the north side at the rate of about thirty per hour, but without reply. This firing is within sight from the door of the hut in which I write this, but I am already too much used to it to go out to look.—[Cor. N. O. Picayune.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE CANADA.

The mail steamship Canada, Capt. Stone, from Liverpool on the morning of the 10th inst., arrived at Halifax, Nov. 22, at 4 o'clock P. M.

The War. The most important feature of the week's news is the effort made by France and England to bring Sweden into an active alliance. Gen. Canrobert is in Stockholm charged with this mission, and Sweden is required either to assent or refuse.

Peace Rumors. It is reported from Berlin that the Czar has recently made confidential communication to Prussia and Austria of his wish to renew negotiations, and that M. Bourqueney, French Ambassador, has returned to Vienna with fresh instructions to meet the contingency of proposals from Russia. It is further said that Prince Gortschakoff, Diplomatists from Vienna, and Russian Ministers from other German Courts, are certainly to meet the Czar at Warsaw in the middle of the month, when the question of the renewal of negotiations will be settled. It is also stated that the Emperor of France is favorable to a renewal of diplomacy.

The Danube. The Austrian Gazette states authoritatively that a French camp of 50,000 men is being formed at Silistria.

The Crimea. There is absolutely nothing to report. The armies are engaged in building huts for the winter, with occasional military promenades and exchange of long shots with Cossack pickets.

Several rumors of battles near Simpheropol have turned out false.

Letters from Sebastopol say that the Russian projectiles from the north side reach almost every spot of the city. A desultory fire is kept up on both sides. The allies say that the Russians, although keeping up fire, are making preparations for a retreat.

General L'Vaillant is appointed French Governor of Sebastopol.

Sir Colin Campbell, taking offence at the appointment of Gen. Codrington, has asked leave to return to England.

The following is the substance of several official despatches and letters.

"The French will garrison Kinburn, consequently the English returned to Sebastopol Nov. 3. All the Turkish forces for Asia have left Sebastopol."

Gen Simpson, on Oct. 27, says the weather is magnificent, and the British troops healthy. Exchange of prisoners had arrived from Odessa.

Odessa intelligence of Oct. 27 says Gen. Todleben is fast rendering Nicolieff defensible. Below Spasska, where the river is only 600 fathoms broad, gunboats, manned by crews of the former Black Sea fleet, are stationed. Batteries are being erected on both sides of the river. The inhabitants of Nicolieff and Kherson are informed that the cities may be attacked, and a large proportion have gone into the interior at the government expense.

It is reported that Odessa will be disarmed and the guns sent to Nicolieff.

General Luders with the grenadiers and cavalry is posted between Kinburn and Kherson.

It is confirmed that the Czar and the Duke Constantine witnessed the capture of Kinburn from Otchakoff. The Czar has returned to St. Petersburgh direct from Nicolieff without staying at Warsaw.

The squadron of the Bug have towed out two rafts of oak timber worth $100,000. Beyond this nothing has been done except making reconnoissances.

St. Petersburg despatches say that the Russian army in the Crimea has provisions sufficient for eight months.

The Vienna paper Fremden Blatt learns from Prince Gortschakoff's headquarters, that the Russian army in the Crimea amounts to 200,000 men.

The grenadier corps [illegible] has arrived at Simpheropol, accompanied by 3000 wagons drawn by oxen. So the army is provided for six months, and [illegible] will not expect convoys after November, when the roads will be covered with snow.

Asia. Omer Pacha has [illegible] friendly communications with Schamyl, [illegible] the 20th, with 22 battalions. [illegible] from Persia mention the departure of the ambassador for St Petersburg.

Latest. Rumored Bombardment of Nicolieff. Vienna, Nov 3. Despatches have been received at the Turkish Embassy, stating that the bombardment of Nicolieff commenced on the 29th of October, and was continued the whole of the following day. The result was not then known. It was added that the Emperor Alexander had been induced to leave the place before the bombardment began, but the Duke Constantine would not be prevailed upon to leave the town.

Turkey. Constantinople, Oct. 29. It is said that the Sultan will visit Paris and London in the spring of next year, having made his intention to that effect known to the Grand Vizier and principal ministers.

Great Britain. The excitement respecting the war with the United States has quite subsided, and the leading journals are ashamed of the panic they had created, and attempt to excuse it, and let themselves down gently by attributing it to what they call the hostile attitude of the American government to an election ruse on the part of the President or his Cabinet, although it is notorious that the excitement was begun, fostered and kept alive by the London Times. Intelligent Englishmen of all ranks, express themselves pained and humiliated by the whole affair.

Spain. Unfriendly relations are arising between Great Britain and Spain. Firstly, in reference to the case of Mr Boylan, the British resident of Santiago, who was expelled from Cuba last April, notwithstanding the agreements of Spain to submit his grievances to the arbitration of Mr Muir, the British Consul at New Orleans. Secondly, with reference to the appointment of Don Domingo Moostich as Governor of Fernando Po. Great Britain demands indemnification for Mr Boylan's losses, and says that as Don Moostich is an old slave trader, his appointment is insulting to British feelings, and must be cancelled.

Holland. Mr Fillmore has been visiting the King of Holland.

Italy. The misunderstanding between Sardinia and Tuscany remains unsettled, pending a reference to the Cabinets of England and France.

The sailing of the Anglo-Swiss legion from Genoa is countermanded until the spring.

King Victor Emmanuel, of Sardinia, was to arrive in Paris about the 20th inst., and in England early in December, accompanied by several of his cabinet.

The corespondent of the London Post, writing from Naples 30th ult., says there is no longer any doubt that a revolutionary movement has broken out in Sicily. Some of the insurgents have been taken and shot. It is difficult to get details. The authorities say the movement is not of a political nature, but is occasioned by cholera and scarcity. This remains to be seen.

Austria. The new financial measures engross public attention. The new Concordat is not yet published.

The Arch Duke Maximillian has met with a serious accident at Trieste, having been thrown from his carriage and received a fracture of the skull.

From Russia the communications seem to convey a more warlike feeling, but this may be nothing more than the cover to an urgent anxiety for peace.

Obituary.

Died in Kingsbury Ind. Nov. 6th, Theodore Catlin, in the 51st year of his age.

Br C. was afflicted with a chronic disease, consequently he did not enjoy good health for a number of years previous to his death.—His friends for sometime past have been aware that he could not continue long, yet so rapid was his decline that his death at the time was quite unexpected.

Br. C. had been an Adventist for a number of years, and often expressed a desire to live to see the Savior come. But he, like many others who have anticipated that day, has fallen under the power of death, and is now sleeping sweetly in the grave, waiting for Him to appear who is the "resurrection and the life," and who is to rob the grave of its victims, and "destroy him that had the power of death, that is the devil."

May the blessing of heaven rest upon the friends who are left to mourn, and especially on our Sr., the companion of the deceased.

F. H. B.

[Prophetic Expositor please copy.

Appointments.

By Divine permission I will preach at
West Hawley, Mass., Sunday Dec. 2d.
North Adams, Sunday Dec. 9th.
Springfield, Sunday Dec. 16th.

W. Sheldon.

☞ Letters may be directed to me at West Hawley, Mass., for the present.

W. S.

Providence permitting, I will meet with the friends of Jesus at
Stafford Springs, Ct., Sunday Dec. 2d.
Jawbuck, Monday eve.
Thompsonville, Tuesday eve.
Warehouse Point, Wednesday eve.
Windsor, Thursday eve.
Hartford, Friday eve.
New Britain, Sunday Dec. 9th.
Meriden, Monday eve.
North Haven, Wednesday eve, as Br Gilman shall appoint, and perhaps stay a few days.

O. D. Gibson.

If the Lord permit, I will preach in
West Brattleborough, Vt., Sunday, Dec. 1st.

S. W. Bishop.

Providence permitting, I will meet with the Brn. in
Worcester, the 1st Sabbath in Dec.

H. Pratt.

If the Lord permit, I will preach at
Kennebunk, Me., Monday eve, Dec. 3d.

J. Couch.

Providence permitting, I will meet with the Churches as follows.
New Bedford, Mass., Dec. 2d.
Portsmouth, N. H., Dec. 9th.
Lawrence, Mass., Dec. 16.
Salem, Dec. 23d.
If the above appointments conflict with previous arrangements, please drop me a line.

S. S. Brewer.

Lawrence, Mass.

If the Lord will, I will preach at
Poland, Nov. 29th and 30th, where Br. L. E. Howard may appoint.
Portland, Sunday Dec. 2d.

E. Hodges, 2d.

Providence permitting, I will preach at
Lynn Dye House, Nov. 29th and 30th, eve.
Stow, Sunday Dec. 2d.
Clinton, Dec. 3d, eve.
Will Br. Rogers meet me at South Acton Depot, Saturday, at 1 1-2 P. M.?

D. E. Moulton.

Providence permitting, I will preach at West Acton, Thursday eve, Nov. 29th, and continue over the Sabbath.
Marlborough, Friday eve Dec. 7th, [illegible]
[illegible] School House, Monday eve Dec. [illegible]
[illegible]
Manchester Chapel, Sunday Dec. 16th.
Meredith Centre, Sunday Dec. 23d. [illegible]

Otis G. Smith.

Elder Isaac Adrian will preach at
The southwest school-district in Killingworth Ct., (four miles north of the Madison station on the New Haven and New London R. R.,) on Advent Sunday Dec. 2d, and continue the meeting two or three evenings if thought best.

M. L. Chittenden.

Madison, Nov. 15th, 1855.

If the Lord will, I will preach in
Chester, Vt., Sunday Dec. 2d, in the Rugg School House near Br. Allen's.
Pomfret, Sunday Dec. 9th, near Br. Whitrington's.
Meetings to commence at 10 1-2, A. M.

J. A. Packard.

CONFERENCE AT MEREDITH NECK, N. H.

Providence permitting, there will be a Conference at Meredith Neck, in the Advent Chapel, to commence Saturday Dec. 22d, at 10 o'clock A. M., to continue over the Sabbath, and longer if thought best.

Br. John Couch and the writer are expected to attend.

For the Brethren,

T. M. Preble.

Nov. 17th, 1855.

CONFERENCE AT LOUDON RIDGE, N H

Providence permitting, there will be a Conference at Loudon Ridge, to commence Thursday Dec 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn,

T. M. Preble.

Nov. 17th, 1855

NEW HAMPSHIRE MINISTER'S CONFERENCE

We the undersigned, believing a Minister's Conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our Brn. in the ministry to meet us at the Advent Chapel in Concord N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer; that we may be guided by Heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days.

Nov 17th, 1855.

John Couch.
Otis G. Smith.
John Morse.
Benj. Locke.
T. M. Preble.

P. S. If agreeable to the views of other Brn. in the ministry, we should be pleased to have them send in their names to be appended to the above notice.

T. M. Preble.

GENERAL CONFERENCE.

A Conference will commence in Portsmouth, N. H., on Thursday, Nov. 29th, at 10 o'clock, A. M., to continue over the Sabbath.

Elds. J. Couch and J. Hemmenway are expected to be present. Brn. and Srs. generally, are invited to attend.

J. Merriam.

A General Conference will be holden at Portland, Me., to commence on Wednesday eve, Dec. 5th, and continue over the Sabbath.

J. Couch.

Notices.

The work recommended a few weeks since by so many of the Preachers, is now written, and will go to the publisher's as soon as pledges are received sufficient to warrant the undertaking. As this is a gift to the cause except the actual expense, I do not feel it duty to borrow $4 or 500, and be compelled to peddle my own productions to get out of debt. If the presiding Brn interested would just name the thing to the Churches, and get some one or more in each place to pledge themselves for 10, 15, or 20, as they may choose, it will save the trouble of getting single subscribers at 50 cts. each.—Such a course would secure the object at once. 1,000 books will cost about $400. 50 pledges, 20 each, will warrant the undertaking. I have received pledges for over 100 without any effort. Now this is a short and easy method, and if done soon, the work will soon appear, and the Nos. be sent to those who pledge, for distribution.

Hiram Munger.

The Gospel Vindicator; or Bible Truth Defender being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price, $15 per hundred, 20 cts. single. For sale at the Crisis Office.

W. Sheldon.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, pre-paid.

tf W. Sheldon.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. Sheldon.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is [illegible], Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br. Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is [illegible]ton, N. J. Reformer will please copy.

Cash Receipts.

[illegible]

FOR BOOKS.

[illegible]

us that we should be called the sons of God; therefore the world knoweth us not because it knew him not." 1 John 3: 1.

V. 18. "My little children let us not love in word, neither in tongue, but in deed and in truth."

Let us remember Paul to his Brn. in 1 Thess. 5: 14-23. "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

BENJA. P. MANNING.

The World's Crisis.

LOWELL, DEC. 1, 1855.

Particular Notice.

☞ We have received a pressing call for labor in the vineyard at River Point.

Particular request is made for preaching on the first or third Sabbath in Dec. Some faithful and devoted servant of Jesus Christ who can give meat in due season is desired.

The location is in the town of Warwick, 11 miles from Providence, R. I., from which city passage may be taken by railroad. Who will respond?

☞ We frequently have calls for back numbers of the Crisis, which we are happy to supply so far as we have them; but our supply of some of the recent numbers is exhausted. Sorry we had not struck off more.

To the Readers of the Crisis.

Dear Brethren:—We address this letter to you to inform you that when the Crisis stopped, as a paper for gratuitous circulation, the Office was in debt two-hundred dollars, which must soon be paid, and as we believe the readers of the Crisis have no disposition to make the Publishing Committee pay the bill we therefore make the following proposition:—

"That each reader of the Crisis while it was a free paper be invited to send to the Office (of their own free will) the amount which they may deem it a privilege or duty to pay; and if more than the 200 dollars should be sent, it shall be appropriated for sending the Crisis to the poor.

And now, dear Brn., we think that we need say no more, for in every case when we have informed you that pecuniary aid was needed to support the Crisis, you have responded faithfully and cheerfully. God bless the cheerful giver. Amen.

For the Committee, J. COUCH.

WARNER, Nov. 23, '55.

For The Crisis.

"Wherefore comfort one another with these words." 1 Thess. 4: 18.

BY SR. A. MUSSEY.

Br. Merriam:—I feel to-day like one of old; "while I was musing, the fire burned; then spake I with my tongue." And although I cannot speak with my tongue to all I would be glad to, yet I can take my pen, and write to the dear saints scattered abroad, who have obtained like precious faith with me.

Thank God, the sun shines—light emanates from His blessed Word. Glory to God for the rich store-house to which we have free access. Praise the Lord for the fountain that is opened for Jerusalem and Judah to wash in and be clean. And not only Judah and Jerusalem, but provision has been made for the whole world; if they would, they might come, wash, and be clean. The sound has gone out to the ends of the earth. Yes, His voice is heard through the whole universe. Hear it, ye who will; "look unto me, all ye ends of the earth, and be ye saved: for I am God, and there is none else." "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money, and without price." Praise God, the poor can come as well as the rich, "the poor have the Gospel preached unto them." Again: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto me and drink." "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light." True—O, true, my Lord, thy yoke is easy, and thy burden is light!

Sinner, will you listen to the last call of mercy that lingers for you?

"The Gospel sounds a sweet release
To all in misery,
And bids them welcome home to peace,
This is the jubilee."

Backslider, turn again to your Father's house where there is bread enough and to spare; come, drink again from the fountain of life; unless you do, speedily, you will cry, "lost, lost, I am lost forever!"

Luke-warm professor, thou too mayest come and buy "gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and anoint thine eyes with eye-salve that thou mayest see." Said he who stood in the midst of the seven golden candlesticks, "Behold, I stand at the door and knock; if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me." Hear him all, high and low, rich and poor, black and white, male and female; hear His voice, obey His words, repent of your sins, prepare to meet your God, and all will be well.

When I commenced this epistle to my Brn. and Srs., I little thought my mind would lead me to write as I have; but the will of the Lord be done, not mine; and may the Spirit of God attend His truth, and souls be saved in the day of the Lord Jesus.

And who are the Apostles' brethren whom he exhorts to comfort one another with these words? and what are the words that will comfort them? "But I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not as others that have no hope For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.—Wherefore comfort one another with these words."

Then the Apostles' brethren are those who are comforted with the words that Jesus is coming down the parted skies to raise the dead and change the living, and take them home. Yes, oh yes, none others will be comforted with such words as these. Praise the Lord, to-day I feel that I can claim my relationship with the Apostle; for even the thought of that day and the glory that attends it comforts me.

And furthermore He has told us there was a Crown laid up in heaven for Him, and not for Him only, but for all them that love His appearign. And has Paul received his crown? No; for he said, he was to have it, at the appearing of Christ when He will judge both the living and the dead. Then all that love the appearing of the blessed Lord are the Apostle's Brn., and will receive their crowns together. Praise God—what glory gilds the sacred page! And will He come? Yes, O yes, most assuredly He will; for He said if He went away, He would come again. Did He die on the cross? Was He buried? And did He rise again? Yes, on the cross the healing fountain gushed from His wounded side. Joseph begged His body and buried Him in his own tomb hewn out of the rock; and the third day He rose again.—He burst the bonds of death, and rose triumphant o'er the grave. Then just as sure as He "died and rose again, even so them also that sleep in Jesus, will He bring with Him." And whence will He bring them? From the graves, where they are quietly reposing in this perilous time. Peace be to their slumbers until Jesus awakes them, "Blessed are the dead that die in the Lord."

Be comforted then, ye that mourn for your friends; for Jesus died and rose again according to the Scriptures—He ascended on high, a Mediator between God and man; but He comes, lo! He comes again; and His voice will pierce the tombs; and your loved ones will come again from the land of the enemy. Yes, He will ransom them from the grave; He will redeem them from death. Hear Him; "O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Then, oh then, on the new Earth there will be no death, neither sorrow nor crying, neither shall there be any more pain; for the former things shall have passed away. Praise ye our God for the promises of His word And is His promise sure that He will come again? Surely He has spoken the word; and it shall be done; God has appointed the day, and when it comes we shall surely see Him whom we love. He most certainly arose from the tomb, for Mary went early in the morning on the first day of the week, to embalm His body, but Jesus was not there, He had arisen; for lo; an Angel had come down from heaven and had rolled away the stone from the door of the sepulchre and sat thereon. The sepulchre was empty, Jesus had risen; away ran Mary preaching the resurrection of the Saviour, first of all; then it was a frail Woman that first preached a risen Savior—He appeared to his disciples in various places; and when He appeared among them He always breathed peace upon them, "peace be unto you; my peace I leave with you, not as the world giveth give I unto you."

When He had finished up His work on earth, and was about to ascend up to His Father, He led His disciples out as far as Bethany, and after having given them His last instruction, promising to be with them to the end of the world, He was parted from them, and a cloud received Him out of their sight.

How often have I thought of those lonely disciples after their beloved Master was taken from them. They had followed Him, they loved Him and His words were music in their ears; but He was taken and by wicked hands, was crucified and slain. They were disappointed in their hopes, and scattered; but when the good news came, that He had risen they could hardly believe for joy; He was among them again, and their hearts were made glad. And Peter exclaimed from the fulness of his heart, "blessed be the God and Father of our Lord Jesus Christ who, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Christ from the dead," &c. How glad were they to enjoy the society of Him they loved once more; but He could not tarry with them long, and from mount Olivet he must ascend. While I view them taking their last walk with Him, and wending their way up the Mount sorrowful and sad, talking as they journeyed along, with tears coursing down their cheeks that that was their last personal interview with Him, and He was about to leave them to be with them no more in this world, no wonder their hearts were sad, no wonder they wept, and no marvel if God pitied them in their lonely condition, left, as they were, in a wicked world like lambs among wolves. But while they were conversing together, Jesus was taken from them, and in a moment was out of their sight. They stood gazing upward, no doubt hoping to get one more glimpse of their Master; but alas He had passed from their sight—they could behold Him no more. They stand gazing still in breathless silence. All heaven was moved at the reception of Christ to take His Mediatorial seat, at His Father's right hand—God looked down from the height of His abode, He saw those lonely Galileans looking upward after their beloved Lord, He would comfort their hearts, so He sends His ministering Angels down to earth with words of consolation to His beloved children. Instantly they come with the cheering intelligence that their beloved Master would return again to earth—Hear it, O ye skeptics, who believe not in a literal, personal Jesus to come, and are ridiculing those who are looking for Him to return as He went away. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come again in like manner as ye have seen Him go into heaven." And did those angelic messengers comfort the hearts of those lone disciples? and did they believe that very same Jesus would come again? Most assuredly, and joy filled their souls. The Lord knew this would comfort them, and the Apostle Paul knew it would comfort his Brn. to be assured He was coming again. Then returned they to Jerusalem from the Mount of Olives, and they went up into an upper room where the other disciples were, and soon were at their devotions—a united band.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there was a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. (Brn., I would to God it were with us as it was with the disciples then, that we were all of one accord, and one mind, and were all filled with the Spirit of God. Then we could labor together, and God would be honored and souls saved.) And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." And why did God move them to speak with other tongues? Because "there were among them, Jews, devout men, out of every nation under heaven." It was His will that they should hear the Gospel in their own native tongue wherein they were born, and then return to their own country, spread the news abroad, and preach Jesus and the resurrection This, then, looks like the work of God. It was for His glory then, but a question arises, is it for His glory now? Tell us, ye who can.

"Praise our God, all ye his saints; give thanks at the remembrance of his holiness." Then we will comfort one another with the blessed assurance that Jesus is coming again. Yes, the very same Jesus that went away will come again in like manner as He went away.—And though we have been disappointed in the time, we shall not be in the glorious event, if we hold fast the beginning of our confidence firm unto the end; for He is faithful who has promised. Although human calculations have failed, God's time will never fail; for at the time appointed the end shall be. And now let all who thought we could not serve God without definite time, be assured we can, and can enjoy just as much of the presence of God as in days that are past.—We have the whole Bible for our guide, and that will lead us safely through this wilderness world to the bright portals of endless day. And that blessed Book teaches us the coming of the Lord draweth near. "Grudge not one against another, brethren, for behold, the Judge standeth before the door." Glory to God, my sky is clear, my mind serene, and peace like a river, dwells within. I shall see Him whom absent I love, whom not having seen, I adore.

Peace be with the Brn., and love with faith from God the Father and the Lord Jesus Christ. Grace be with all who love our Lord Jesus Christ in sincerity.

ABIGAIL MUSSEY.

MANCHESTER, N. H., 44 Amherst St.

For the Crisis

Letter from Br. J. Lyle.

NEWARK, N. J., Nov. 1855.

Dear Br. Merriam:—I have frequently wished that some of the simple yet heart-moving testimonies, to which I have the pleasure of listening in our Newark meetings, were published in your paper for the edification of God's dear children scattered abroad.

I do not mean by this that others do not have as good food as we do; many, I trust, are feeding on the same heavenly bread. But I am certain that many precious fragments are wasted, or at least, might be spared from all our tables, that would refresh many a pilgrim, if it could be found in the store-house of the Crisis.

But who will gather up these crumbs? who can do it? I confess my inability. I may repeat the words I hear, but it is very difficult to trace the precise connection, and impossible to exhibit the tones of brotherly kindness, the gestures and features of earnestness, that impress the minds of hearers with deep convictions of the honesty and sincerity of the speaker.

Says the proverb, "To the hungry soul every bitter thing is sweet;" so it is with me in hearing the Brn. speak. It imparts fresh strength to my weak soul; no matter how humble the witness, how crooked the sentence, or lame the language, I hear he voice of the Shepherd in it, and esteem it as great riches in comparison with the learned eloquence of the sounding brass, and tinkling cymbals of sectarian tradition that is robbing God of His glory, and depriving perishing souls of the key of pure scriptural knowledge.

A Sabbath or two ago I attended our meeting as usual. After singing and prayer, Br. M—— rose up in his seat, (we do not use the desk ourselves,) and talked a little while to us. The remainder of the morning was occupied in the same way by Br F—— who enlarged on what the preceding Br. had advanced, and reviewed the path over which we had journeyed thus far, showing the direction of Providence in all the past, and exhorting all who had engaged in the great dispensational message to hold fast the begining of their confidence firm unto the end.

I will give you the main portion of Br. M——'s testimony as well as I can. He read a few verses from the Gospel by John and remarked:—

"Before the Savior left the world He gave His disciples plain directions which were to guide them in their pilgrimage through this world. Their welfare depended on their strict obedience to the Master's instructions. They were very sad when He told them He was about to be parted from them; but He comforted them with the assurance that it was needful for them that He should go away that they might have the Comforter, the Spirit of truth sent to them who should bring all things to their remembrance that they had ever heard from His lips; so that all the faithful and true sayings of their living Head might be handed down to the latest age of the world. He also assured them that He would come again and receive all the children of His fold and give them possession of mansions which He would prepare for them, and dwell with them forever in the restituted earth. Now it is certain, my Brn., that unless the disciples had obeyed these instructions they would not have realized the great blessing of Pentecost.

If they had turned back to the Synagogues, and joined the hypocritical Scribes and Pharisees, or had gone back into the world, all would have been lost. But we see these poor disciples sorely tried when Jesus was slain; their confidence was almost gone, some of them despondingly say, "we trusted that it had been He which should have redeemed Israel; and beside all this, to day is the third day since these things were done!" Jesus revealed himself! dispelled their doubts—thus prepared with renewed confidence they waited according to orders for the descent of the Comforter. It came. The sayings of the ascended Lord were brought fresh to their minds—quotations from Moses, the Prophets and Psalms. What scenes and sayings of the seven years' ministry of the Divine Teacher were revealed!—And these things have been reported by them to us, who believe on Jesus through their word."

Our case, my Brn., is somewhat similar to that of the disciples in their state of despondency; but we must not turn back, nor take up with any substitute for the blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ. I believe we have been doing the will of the Lord. It is His will that we should be thus tried, to prove us; and just as sure as Jesus revealed himself after His death and resurrection to His disciples, so surely will He honor us in due time, and let all the enemies of truth see that we have not followed cunningly devised fables.

My Brn., if the Lord has not led the Advent people, I do not know where to look for a people that He ever has led. If people that have renounced the world and made such sacrifices of its riches, honors and pleasures; whose earnest cry has been "Lord, show us the truth and we will walk in it," have not been led by the Holy Spirit, I do not know how to understand the Scriptures and Christianity.—"O let us watch, wait and be faithful."

I must not make this article any longer—perhaps what I have written will be set aside for something better. All right. I am well pleased with whatever use is made of my poor articles; but should this be accepted I may venture hereafter to note down some other testimonies and send them to the Crisis.

Be encouraged, dear Br. Merriam, your labor is not in vain. May all the blessings of the twentieth Psalm rest upon you and all that are waiting for the Redeemer to come to Zion.

Yours in hope, JOHN LYLE.

For the Crisis.

Questions.

Dear Br. Merriam:—I wish to ask B. P. Hildreth a few questions through the Crisis relative to the day of Judgment.—Sr. H., you say the thousand years cannot be in the past; for this thousand years of Rev. 20 is the antitype of the first Sabbath after creation. Paul says—Heb. 4: 3, "the works were finished from the foundation of the world; for he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all his works."

Did God measure off the seventh day by evening and morning and commence His labor again the eighth? or did His rest from creation continue until to-day? And if so, will not the antitype agree with the type? When we enter upon that rest will it not continue for ever?

Sr. H. where will the saints and Christ reign during the thousand years?

If on the new earth, where will the wicked receive their perdition after the *end* of the thousand years? for they receive their perdition in the burning of the earth that now is, their reign *cannot* be on this earth; for this is reserved for another purpose, that is, the perdition of ungodly men.

You say "the beast and false prophet were cast ALIVE into *a* lake of fire, Rev. 19: 20, at the beginning of the thousand years," where is that lake of fire during the thousand years, so that the Devil can be cast into THE lake of fire where the beast and false Prophet were, and THEY (Murd.) shall be tormented? Are not the three identified when cast into the lake of fire? If one is literal, are not the others?

Referring to 2 Pet. 3: 14, you say, "Here we learn that the day of *Judgment* is the day of *perdition* of ungodly men, and that, it is the day of the Lord, and at the same time the day of redemption to all the inhabitants of the new earth, and likewise that its length will be a thousand years."

How can the wicked receive their perdition in the day of the Lord, when the rest of the dead lived *not* again *until* the thousand years *were finished?*

Is not 2 Pet. 3: 8, thrown in to show that the great work of burning the heavens and earth, and perdition of ungodly men, can be accomplished in one day, (as Christ said in Luke 17: 29, 30,) "for one day with the Lord is as a thousand years?" does not Christ teach that the wicked are burned IN this age?

Yours in love desiring the truth.

E. G. HIGGINS.

WORCESTER, Nov 4th, '55.

For the Crisis.

Questions.

Br. Merriam:—What are your views of the thousand years spoken of in Rev. 20th? Are they in the past, or to be in the future? If in the past, when did they commence, and end? When was Satan bound, and when, and how, was the camp of the saints and the beloved city compassed about? (1.)

Do we not understand by John 1: 1-3, 14; 17: 5; Col 1: 15, 16, 17; 2 Cor. 8: 9, that Christ was co-eternal with the Father? and if so, He of course was Immortal; then what became of that Immortality when He took upon himself the human nature? (2) INQUIRER.

REPLY.

(1.) Some articles have just appeared in the Crisis involving this subject, written with much ability. Please refer to them.

(2.) The testimony of Scripture is, I think, decisive in favor of the pre-existence of Christ—that He existed "before Abraham," and even "before the world was;" but I do not apprehend that His existence was co-eternal with the Father—from the fact that He was the "*Son of God*"—"*the beginning of the creation of God*" *&c.*, which implies that His existence was derived from the Father. For light on this subject permit me to refer you to the work of Sr. Seymour, recently issued from the press, an advertisement of which you will find in another column.

For The Crisis.

Questions.

NEWPORT, Nov. 18th, 1855.

Br. Merriam:—I perceive by reading the Crisis that the general opinion of the writers is that the earth is the Sanctuary, and that its cleansing will be accomplished by fire at the end of the 2300 days, (at the coming of Christ) Other writers in the Crisis believe that the earth will not be cleansed by fire till one thousand years after Christ comes. Now I want to ask some of this last class of writers to inform me, through the Crisis, whether the 2300 days reach to the end of the thousand years, or terminate near this time as we have heretofore believed. And if they are soon to end, what event are we to look for called the cleansing of the Sanctuary?

A seeker after truth, S SMITH.

For The Crisis.

Letter from Br. W. S. Campbell.

LA CROSSE, WIS., Nov. 1855.

Dear Br. Merriam:—In my last I mentioned the brief visit I made in Minnesota, which I hope was not without its good results as opening the door for farther efforts in the same field, which I intend to put forth, if Providence shall open the way.—On my way up, I became acquainted with R. R. Wood—Methodist Presiding Elder on La Crosse district, who seemed very much to desire me to call at his place; but I found no opening, and shall do nothing beyond seeing two or three acquaintances. Ministers of the different denominations seem all to be very pleasant about my work of preaching the Lord's coming, till I preach Jesus and the resurrection as securing man's immortality—then they are sometimes filled with indignation, and sometimes—simply let me—"severely alone."

The place is new, but flourishing; and is expected to be an outlet to the Northwestern portion of this state; but as I have but little to do with such prospects, and as your readers are looking for the "world to come" glory—instead of the physical, political, or commercial glory of this, (and I most heartily join them,) I will not weary them.

Some, who love the beautiful and sublime, would be filled with admiration if they could see the Mississippi. Its glassy surface is broken

by innumerable islands—its dark and dismal bottoms covered with the deep wood of primitive growth—with unbroken forest gloom—the vast marsh, where silence seems to hold primeval sway—at once a desolation and a sublimity—drear in its extent, and grand in its inspiration. Then comes again to view the continuous bluff—broken here and there by ravines and gorges—and rising at points almost perpendicularly for hundreds of feet—with faces and palisades of limestone—bringing to mind old ruined fortresses and castles—and giving evidence of a water mark vastly above the present—behind this facia of rock, from a needle-like point descending so suddenly that I thought of a cone halved towards the base. The legendary rock of Wenona is prominent among these—in fellowship with the clouds.

There is lake Pepin in which nature aimed, as always, at her own harmony—for it is an expansion of the river, with many islands above and below—its rugged shores indented by numerous small bays—the whole highly picturesque. In the morning the sun casts its golden tinge from bluff top to bluff top—over the burnished bosom of the river—far upon the prairie waste—up the river valley where some other stream seeks union with the great "Father."

But we have fact as well as fancy. I find a sad emotion rising at times, and only suppressed by the reflection that the cause of Christ is *nearest and dearest* of all. It is difficult to persuade men to believe. In the rush after wealth and worldly honor, who wishes to give time to reflection—to religion—to faith in the Second Advent doctrines?

If my family were once with me in Minnesota, I could gladly make it my field of effort, with all its trials. And now I touch that point, permit me to ask, if the preacher's family escapes its trials, east or west? I have not spoken—I could speak of my companion in life, far from her kindred and friends—even in the east—with a fortitude, a perseverance, a self-denial, an economy enduring, ennobling, christian, and for the work of the Lord.—But I desist.

Yours truly,

W. S. Campbell.

Our enemies within. Beyond all doubt, the worst of our enemies are those we carry about with us in our own hearts. Adam fell in Paradise, Lucifer in heaven, while Lot continued righteous among the inhabitants of Sodom.

BOOK NOTICE

☞ We have received from the Publisher, H. L. Hastings, Peace Dale, R. I., a handsome volume, entitled "The Voice of the Church on the reign of Christ." If we should be asked, "what book in connection with the Bible is most needed at the present day?" we should answer without hesitation, "The Voice of the Church on the reign of Christ."—This valuable work is a light shining in a very dark place; and settles, as far as evidence can settle any question, that Christ's personal reign has been the doctrine of an uncorrupted Church in all ages. We can but just notice the book at present, hereafter, we may present our readers with some extracts.

The Publisher deserves the thanks of all who love the truth, and we advise Christians to manifest their gratitude by procuring a copy of the work of the publisher. Price, $1,00.—[From "The Star of Destiny." July.

☞ The following letter is from H. Bonar, L. L. D., of Kelso, Scotland, the Editor of the London Quarterly Journal of Prophecy, and author of numerous interesting works on prophecy, one of which, "The Morning of Joy," had sometime ago attained a circulation of 42,000 copies in England, besides being republished in this country.

Kelso, Oct. 22d, 1855.

Mr H. L. Hastings:—

Dear Sir,

I have safely received your volume, "The Voice of The Church," &c. Accept my thanks for your kindness and courtesy. I mean to go through your work more carefully; but meanwhile I have made a run through it in order to get an idea of its nature. I like it, and think it fitted to be useful. I only wish you had in your quotations, distinguished more explicitly between those who were really pre-millenialists, and those who only give utterance to a longing for a better state of things, and for the appearing of Christ. With this remark, I again express my approbation of the book, and subscribe myself,

Yours, with Christian regard,

Horatius Bonar.

Important Invention in Warfare. It is understood that the late destruction at Sweaborg was chiefly effected by means of bombshells charged with a liquid combustible. We are informed that an invention precisely of the nature of these shells was communicated to Lord Hardinge, in April, 1854, by Mr Wm Hutton, writer in Stirling. From the accounts supplied to their government by the Russian authorities in Sweaborg, as to the operation of the shells charged with liquid, thrown into the town by the British fleet, Mr Hutton is fully satisfied that the admiralty had adopted his suggestion. The effects of these shells will probably soon be experienced at Odessa. Mr Hutton has, he believes, discovered another preparation for charging bombshells, of a nature so fearfully destructive to human life, that he has resolved not to divulge it.—[Scotsman.

☞ We publish to-day another letter from Kossuth which, we trust, will be read with interest. It may appear somewhat obscure, but by reading it attentively and studying the import of the language, much may be learned respecting the present movements and designs of the papacy.

London, Nov. 2, 1855.

To the Editors of the Independent:

Sirs:—Although the ratifications of the Concordat recently concluded between the Pope and Francis Joseph of Austria, were exchanged on the 27th of September last, the official publication is likely to be delayed until December next, it being customary to have such transactions first notified by the Pope to the Holy College of Cardinals, in full consistory assembled, which cannot be held earlier than in December. It is reported that the Pope desires in this instance to give to the notification of his triumph all the "pomp and circumstance" of a formal allocution; calculated to transform into an exultation of unprecedented victory, the little *sorrows* at recent partial reverses in Spain, Piedmont, Switzerland, and even Naples. Because it is a fact curiously reflecting on the unparalleled stolidity of Francis Joseph of Austria, that while he goes so far as perfectly to destroy civil authority in his States, King Bomba himself, brutal and bigoted as he is, and in nominal dependency upon the Roman See besides, even with regard to his own investiture, still has dared not to submit to the boundless arrogance of the Jesuits. Archbishop Bizzari, sent to Naples on an extraordinary mission relative to the subject, was bound to return "re infecta" to Rome, after several months of unavailing exertions.

But while the official publication of the Concordat is thus deferred, the greediness of the bankrupt Austrian finance department led to an anticipated disclosure of its contents. Some Piedmontese convents recently abolished there, possessed certain estates in Lombardy. The proprietors having ceased to exist, the Austrian government, greedy and needy of cash, sequestrated the estates for sale, as "res nullius."—The Pope however did not mean to allow this; he claimed the estates, maintaining that though the convents in Piedmont had been illegally (!) suppressed, their estates did not cease to be the property of the monastic orders to which those suppressed convents belonged. (Do you perceive the bearing of Papal domination implied in the plea? The question is pending yet.—Most likely the issue will be, that some members of the abolished Piedmontese convents will be transplanted to Lombardy to establish new convents there upon the revenues of the disputed estates. However the Austrian finance department is in a too deranged condition not to try some resistance on money matters. Thus it came to pass, that while Francis Joseph was sojourning at Ischl, some busy body from the office of Mr Bruck at Vienna, has sent a "mild" extract of the Concordat to the Gazette of Venice, intended to support the soft remonstrance, that while Austria is making such immense concessions, it is not over generous in his Holiness to grudge such trifling profit to the empty coffers of the Viennese treasury.

Thus is it the matter came to publicity, before the *executive measures* for giving at the very onset full effect to the provisions of the Concordat, had been duly concerted with the willing in the clerical ranks, and the less willing put out "of harm's way."

But as the text, thus prematurely published, had not done full justice to the triumph of the Roman See, the ultra Catholic French paper L'Univers has been furnished an authentic analysis of the text, which it published, guaranteeing the exactitude. It is this version of the Univers, which caused even Belgian papers to express their regret at the extent to which the utter degradation of the civil power has been conceded. The London Times had a leader on the subject, coinciding with the opinion I expressed in the "Atlas" the same day—that no Pope, not the proudest and boldest of them, not in the darkest age of superstition, had ever claimed, or any sovereign ever conceded so much. The Times' article, good though rather tame, does not dissimulate, that "every barrier against ecclesiastical encroachment is overthrown," and that the rights conceded to the Bishops "will bring every citizen completely under ecclesiastical rule." I did not happen to see the version of the L'Univers; the analysis I am about to offer to your readers is founded on the milder version of the Gazette of Venice.—They may judge by it, whether even the milder version is not fit to alarm all true Christian men; as not only fully justifying the conclusions at which the Times arrived, but in fact annihilating all civil authority, and threatening the extinction of the light of freedom, reason, and civilization to the profit of priestly dominion and obscurantism.

The Concordat contains twenty-six articles.

Art. 1. Guarantees the maintenance and protection of the Roman Catholic religion with all the rights and privileges secured to it "*by the sacred canons.*"

You will perceive the dangerous principle masked with the name of "religion." That no State should interfere with the dogmas of any religion consistent with the general laws of morality, and with the order of a well regulated society; thus much certainly every just, righteous, and liberal man will own. But to speak of "rights and privileges" which the Church (here masked with the name of religion) shall enjoy in any independent State, not such as that State has conceded, but such as that Church abroad! chooses to dictate shall be its rights and privileges—that is a principle, absolutely incompatible with the elementary requisites of any civil society. It makes the State and its civil structure absolutely dependent upon a foreign power. Especially does this provision infringe on the social rights of the Protestants, living in a country subject to this provision, as the very existence of Protestantism is contrary to the "rights and privileges" of the Roman Catholic religion, *as secured by their own canons.* You of course know, that except the Pontifical dominions of Italy, there is not one single State all over the world, that ever had accepted all the Roman Catholic *canons*, (beyond the boundaries of dogmas) for binding—every one, even the most bigoted, have at all times maintained the power to forbid, or to limit their always ambitious, often cruel and sanguinary regulations. Such has been most particularly the case with Hungary. This article places the "rights and privileges" foreign priests may arbitrarily have arrogated to their religion, above the control of the laws and of civil authority.

Art. 2 Abolishes the "Placetum Regium." Hungary had at all times inflexibly adhered to the rule, that no pontifical Bull, Breve, or any order whatsoever shall be published or obeyed, without being previously sanctioned and allowed by the government. If I be not mistaken, the same has been the case in Austria. With Hungary the right of "Placeti Regii" is as old as Hungary itself. Without this right not Francis Joseph is any more the ruler of the Austrian Empire, but the Pope. A State admitting of this has lost its independent condition. It has become a vassal of the Vatican.

Art. 3 Allows the right of the Bishops to communicate without control with the papal chair, and to issue instructions and ordinances; and Art. 4 allows the Bishops full right to punish the clergy who may offend against the discipline of the Church, and condemn to punishment those who may offend against the canons of the Church—while Art. 5 authorizes the bishops to refuse to ordain those priests whom they may consider unworthy; as also to found or to divide livings and rectories.

Until now in Hungary the [illegible] between the bishops and the Roman See was held [illegible] "of supreme inspectionis circa sacra." In case the government had abused this right, there was the Diet to redress the grievance; the bishops had but to present their complaints there, where besides, the bishops had seat and vote. The minor clergy were protected by the laws and institutions of the country from arbitrariness on the part of the bishops. The municipal assemblies of the counties watched with unsifting attention over the maintenance of the constitutional rights and the personal security of every citizen, whether clerical or laical. The priests were members of those assemblies, as before 1848 every nobleman, (priests had the privilege of nobility; with 1848 every citizen. In case of complaint against the arbitrariness of the bishops, the county assemblies, being the only executive organ in penal matters, refused to order the execution, made representations to the government, and if no redress followed, brought the matter under the cognizance of the Diet. Whatever person went through the regular instruction in the seminaries, and passed examination, the bishops could not refuse to ordain him; and the foundation or division of livings and rectories did not depend upon them.

Now the Jus Placeti being abolished, the bishops are left unprotected against the arbitrariness of the Pope. They in their turn have full arbitrary power over the clergy; they can refuse to ordain those whom they may think not fit instruments for carrying out the orders they receive from Rome without control; they can confer favors, and they can punish arbitrarily. Under this combination of arbitrariness, superposed one on another, it would be a wonder if the Hungarian Roman Catholic clergy would not be divested of patriotism and of that manly spirit of national independence by which it was distinguished before. The good will be eliminated, punished, or broken by disciplinary persecution, (and nobody to protect them—you can have no idea of the horrors of such a situation,) the priesthood will be recruited only from the ranks of willing tools, and the whole Roman Catholic clergy must by and by become but a vast engine of Papal ambition. The unprotected state of perfect servitude to which the minor clergy (those, who to use their own expression, are "in cura animarum") is reduced by the Concordat, makes such a dreadful change in their situation, that if, God helping, Hungary could soon resume its struggle for independence, I feel perfectly satisfied that the Roman Catholic clergy would stand foremost in devotion and sacrifices for our regeneration; but if on the one hand the conspiracy of kings and on the other hand the indolence of free nations unite in keeping up the "statu quo—" if this Concordat is allowed only ten years to work, then the Roman Catholic clergy must under its influence become in Hungary likewise, what it is already in some other countries, the most dangerous enemy to freedom both civil and religious.

Art. 14. The principal dignitaries of the chapter are to be nominated by the papal chair, where there is no right of patronage. (In Hungary all the dignitaries of all the chapters have been nominated by the government. There was no question of right of patronage about them. It was a "reserved right of the crown," which is now transferred to the Vatican.)

Art. 15, *gives!* to the Emperor the *privilege* (the Pope gives! him the privilege!) of appointing to deaneries and rectories when there is a right of patronage belonging to religious and school property, but he must choose one of three persons whom the bishops shall propose. Thus even deaneries and rectories, everything where there is money to get, passes into the hands of the bishops, and through them to the Pope. Art 4. The bishops alone have the right to appoint their vicars and counselors. Until now the law had appointed them in Hungary. The vicar was the "prepositus" of the chapter; and the counselors were the chapter, all of them nominated by the government, consequently not servile tools of the bishops, but dignitaries of independent standing, the whole of them a coordinate not subordinate authority. Many a right, privilege and immunity did not belong to the bishops alone, but to the bishop with the chapter. (Episcopus cum capitulo.) All this is now perfectly overturned; and to crown the collational power of the Popes, Art 16 declares that the Papal chair has full power to establish new Sees, and to make new divisions of those already existing." The Emperor is admitted to the modest share of consenting only. Until now the Papal chair had absolutely no power to do anything of the kind in Hungary.

This analysis of the articles referring to the organization of the papal army will have proved to you how the machinery is meant to work for bringing all the Roman Catholic clergy of Hungary and Austria under an absolute dependence upon the Papal chair—and this, together with the regulations relative to the monastic orders, will enable you fully to appreciate the danger implied in the other articles, which I shall analyze in my next.

Kossuth.

State of Public Feeling in Russia. Every private account, and every newspaper correspondence, confirms the truth of what I mentioned yesterday, as coming from the Constitutionnel, about the state of the public mind at St. Petersburg. I happened last evening to meet a Russian lady, who is allowed to remain here (as, indeed, are a great many) on account of her health. She gave me quite the same description of things which is given by the generality of French newspaper correspondents, and assured me that her husband's letters all spoke in the same terms; but to this she added an argument, which is that of every Russian nearly whom I have met, and has been more than once repeated by the Russian organs of the German press; it is this:—

"We are anxious and discouraged; we are all but ruined; and distress and privation of every kind is threatening us; but we can bear all this for a much longer time than you fancy, and, if we determine to hold out obstinately, as many persons highly placed in Russia believe we will do so, because we are, compared with you, a *barbarous* nation; feel less our disasters and wants than you would; and at the end you will be more impatient for peace than we shall." I repeat this, because I know it is but the repetition of a serious conviction among many Russian politicians. As to the discouragement, however, I take that to be very, very great throughout all ranks.—[Paris Correspondent of the Manchester Guardian.

Fatal Affray—A Policeman Killed and Another Seriously Wounded. New Haven, Sunday evening, Nov. 25. A shocking affair took place in this city last night. Two policemen named Thomas Cummings and Wm Grant, attempted to arrest a drunken man in an Irish groggery in Morocco street, when a gang of ruffians present extinguished the lights, and commenced an attack upon the officers and beat them so fiercely that one of them, Cummings, has since died of his wounds, and the other, Grant, is in great danger.

Mr Cummings was sexton of St. Paul's Church. He reached there and began his ordinary duties preparatory for Sunday services, and was found dead near the furnace this morning. His skull was ascertained to have been fractured by a slung shot.

The Cholera in Brazil. New York, Nov. 21. The Herald has a letter from its Rio Janeiro correspondent, dated Oct. 9. Cholera had committed dreadful ravages in the Province of Bahia and along the coast. In Bahia 15,000 persons died so rapidly that difficulty was found in getting help to bury the bodies, and although the sailors of the Imperial Navy lent their aid many of the deceased had to be burned. Two thousand [illegible] but the disease was fast disappearing. [illegible]

Sebastopol after its Capture. I spent yesterday in the famous Sebastopol, or rather in what remains of it, and feel the task of describing all I saw a most difficult one; one knows hardly where to commence, and I presume it will be as perplexing to know where to leave off. I went by the Mamelon Vert and the Malakoff, and entered the ruined city by the breach in the rear of the latter. Such a wonderful scene of desolation was surely never witnessed before. For miles and miles the ground is plowed and torn up by shot and shell, which lay about in enormous quantities. The Mamelon is a good deal cut up while the Malakoff looks as if the soil had been upheaved by some violent convulsion, and to the depth of some twenty or thirty feet. Hundreds of thousands of balls and fragments of shells lay about, with helmets, shakos, bayonets, parts of muskets, scraps of uniform, &c., &c., but the bodies of the slain have long since been buried in the trenches, and nothing now marks the presence of violence and death save the numerous bloody great coats and Russian stretchers which lay around, and the sickening smell from the very shallow graves where thousands of the Czar's soldiers are sleeping their last sleep just below the surface of their mother earth.

From the Malakoff we descended into one of the suburbs of Sebastopol. The buildings immediately in rear of the fortification were knocked into shapeless heaps of stones, and down to the water's edge not a house but had many shell and shot holes through its roof and walls.

In this suburb, which had evidently been inhabited by a poorer part of the population, parties of French and English soldiers were busy plundering. The streets were encumbered with heaps of various articles, chiefly made up of chairs, tables and a few cooking utensils, all of the most common description. The Russian batteries across the bay were only three-quarters of a mile distant, and they could plainly see what was going on. I expected every moment they would open fire, the more so as the allied batteries were sending shells and rockets into the north side incessantly, and making very fair practice. As we got farther on, near the splendid dock-yard which has cost the Russians so much toil and money, they actually did send a flight of shells, which burst over our heads high in the air; the fragments flew far beyond us, but without hurting any one as I could learn. Earlier in the morning, no less than five French soldiers were killed in the town by the bursting of a single shell.

The dock-yard and arsenal are very fine establishments, the buildings equal to any in the world. There are no less than six dry docks, the whole cut out of the solid rock, which rises some fifty or sixty feet high all round the yard. All the buildings are shattered most fearfully—there is hardly a square yard without a shot hole. Enormous numbers of guns were found in the vicinity, with large reserve magazines of powder. One reason given why the Russians do not answer the Allied fire with more industry is that they are short of ammunition. The French and English are now pitching heavy shell into the north side at the rate of about thirty per hour, but without reply. This firing is within sight from the door of the hut in which I write this, but I am already too much used to it to go out to look.—[Cor. N. O. Picayune.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE CANADA.

The mail steamship Canada, Capt. Stone, from Liverpool on the morning of the 10th inst., arrived at Halifax, Nov. 22, at 4 o'clock P. M.

The War. The most important feature of the week's news is the effort made by France and England to bring Sweden into an active alliance. Gen. Canrobert is in Stockholm charged with this mission, and Sweden is required either to assent or refuse.

Peace Rumors. It is reported from Berlin that the Czar has recently made confidential communication to Prussia and Austria of his wish to renew negotiations, and that M. Bourqueney, French Ambassador, has returned to Vienna with fresh instructions to meet the contingency of proposals from Russia. It is further said that Prince Gortschakoff, Diplomatists from Vienna, and Russian Ministers from other German Courts, are certainly to meet the Czar at Warsaw in the middle of the month, when the question of the renewal of negotiations will be settled. It is also stated that the Emperor of France is favorable to a renewal of diplomacy.

The Danube. The Austrian Gazette states authoritatively that a French camp of 50,000 men is being formed at Silistria.

The Crimea. There is absolutely nothing to report. The armies are engaged in building huts for the winter, with occasional military promenades and exchange of long shots with Cossack pickets.

Several rumors of battles near Simpheropol have turned out false.

Letters from Sebastopol say that the Russian projectiles from the north side reach almost every spot of the city. A desultory fire is kept up on both sides. The allies say that the Russians, although keeping up fire, are making preparations for a retreat.

General L'Vaillant is appointed French Governor of Sebastopol.

Sir Colin Campbell taking offence at the appointment of Gen. Codrington, has asked leave to return to England.

The following is the substance of several official despatches and letters:

"The French will garrison Kinburn, consequently the English returned to Sebastopol Nov. 3. All the Turkish forces for Asia have left Sebastopol."

Gen Simpson, on Oct. 27, says the weather is magnificent, and the British troops healthy. Exchange of prisoners had arrived from Odessa.

Odessa intelligence of Oct. 27 says Gen. Todleben is fast rendering Nicolieff defensible. Below Spasska, where the river is only 600 fathoms broad, gunboats, manned by crews of the former Black Sea fleet, are stationed. Batteries are being erected on both sides of the river. The inhabitants of Nicolieff and Kherson are informed that the cities may be attacked, and a large proportion have gone into the interior at the government expense.

It is reported that Odessa will be disarmed and the guns sent to Nicolieff.

General Luders with the grenadiers and cavalry is posted between Kinburn and Kherson.

It is confirmed that the Czar and the Duke Constantine witnessed the capture of Kinburn from Otchakoff. The Czar has returned to St. Petersburgh direct from Nicolieff without staying at Warsaw.

The squadron of the Bug have towed out two rafts of oak timber worth $100,000. Beyond this nothing has been done except making reconnoissances.

St. Petersburg despatches say that the Russian army in the Crimea has provisions sufficient for eight months.

The Vienna paper Fremden Blatt learns from Prince Gortschakoff's headquarters, that the Russian army in the Crimea amounts to 200,000 men.

The grenadier corps mainly had arrived at Simpheropol, accompanied by 3000 wagons drawn by oxen. So the army is provided for six months, and Gortschakoff will not expect convoys after November, when the steppes will be covered with snow.

Asia. Omer Pacha has opened friendly communications with Schamyl. Selim Pacha is to establish himself at Erzeroum, with the Turkish Imperial Guard, whence he will threaten the rear of the Russian army, besieging Kars. Omer Pacha commenced his advance on Kutais on the 29th, with 22 battalions. Accounts

from Persia mention the departure of the ambassador for St. Petersburg.

Latest. Rumored Bombardment of Nicolieff. Vienna, Nov. 3. Despatches have been received at the Turkish Embassy, stating that the bombardment of Nicolieff commenced on the 29th of October, and was continued the whole of the following day. The result was not then known. It was added that the Emperor Alexander had been induced to leave the place before the bombardment began, but the Duke Constantine would not be prevailed upon to leave the town.

Turkey. Constantinople, Oct. 29. It is said that the Sultan will visit Paris and London in the spring of next year, having made his intention to that effect known to the Grand Vizier and principal ministers.

Great Britain. The excitement respecting the war with the United States has quite subsided, and the leading journals are ashamed of the panic they had created, and attempt to excuse it, and let themselves down gently by attributing it to what they call the hostile attitude of the American government to an election ruse on the part of the President or his Cabinet, although it is notorious that the excitement was begun, fostered and kept alive by the London Times. Intelligent Englishmen of all ranks, express themselves pained and humiliated by the whole affair.

Spain. Unfriendly relations are arising between Great Britain and Spain. Firstly, in reference to the case of Mr Boylan, the British resident of Santiago, who was expelled from Cuba last April, notwithstanding the agreements of Spain to submit his grievances to the arbitration of Mr Muir, the British Consul at New Orleans. Secondly, with reference to the appointment of Don Domingo Moostich as Governor of Fernando Po. Great Britain demands indemnification for Mr Boylan's losses, and says that as Don Moostich is an old slave trader, his appointment is insulting to British feelings, and must be cancelled.

Holland. Mr Fillmore has been visiting the King of Holland.

Italy. The misunderstanding between Sardinia and Tuscany remains unsettled, pending a reference to the Cabinets of England and France.

The sailing of the Anglo-Swiss legion from Genoa is countermanded until the spring.

King Victor Emmanuel, of Sardinia, was to arrive in Paris about the 20th inst., and in England early in December, accompanied by several of his cabinet.

The correspondent of the London Post, writing from Naples 30th ult., says there is no longer any doubt that a revolutionary movement has broken out in Sicily. Some of the insurgents have been taken and shot. It is difficult to get details. The authorities say the movement is not of a political nature, but is occasioned by cholera and scarcity. This remains to be seen.

Austria. The new financial measures engross public attention. The new Concordat is not yet published.

The Arch Duke Maximillian has met with a serious accident at Trieste, having been thrown from his carriage and received a fracture of the skull.

From Russia the communications seem to convey a more warlike feeling, but this may be nothing more than the cover to an urgent anxiety for peace.

Obituary.

Died in Kingsbury Ind. Nov. 6th, Theodore Catlin, in the 51st year of his age.

Br. C. was afflicted with a chronic disease, consequently he did not enjoy good health for a number of years previous to his death.—His friends for sometime past have been aware that he could not continue long, yet so rapid was his decline that his death at the time was quite unexpected.

Br. C. had been an Adventist for a number of years, and often expressed a desire to live to see the Savior come. But he, like many others who have anticipated that day, has fallen under the power of death, and is now sleeping sweetly in the grave, waiting for Him to appear who is the "resurrection and the life," and who is to rob the grave of its victims, and "destroy him that had the power of death, that is the devil."

May the blessing of heaven rest upon the friends who are left to mourn, and especially on our Sr., the companion of the deceased.

F. H. B.

[Prophetic Expositor please copy.

Appointments.

By Divine permission I will preach at
West Hawley, Mass., Sunday Dec. 2d.
North Adams, Sunday Dec 9th.
Springfield, Sunday Dec. 16th.

W. Sheldon.

☞ Letters may be directed to me at West Hawley, Mass., for the present.

W. S.

Providence permitting, I will meet with the friends of Jesus at
Stafford Springs, Ct., Sunday Dec. 2d.
Jawbuck, Monday eve.
Thompsonville, Tuesday eve.
Warehouse Point, Wednesday eve.
Windsor, Thursday eve.
Hartford, Friday eve.
New Britain, Sunday Dec 9th.
Meriden, Monday eve.
North Haven, Wednesday eve, as Br Gilman shall appoint, and perhaps stay a few days.

O. D. Gibson.

If the Lord permit, I will preach in
West Brattleborough, Vt., Sunday, Dec 1st.

S. W. Bishop.

Providence permitting, I will meet with the Brn. in
Worcester, the 1st Sabbath in Dec.

H. Pratt.

If the Lord permit, I will preach at
Kennebunk, Me., Monday eve, Dec. 3d.

J. Couch.

Providence permitting, I will meet with the Churches as follows.
New Bedford, Mass., Dec. 2d.
Portsmouth, N. H., Dec. 9th.
Lawrence, Mass., Dec. 16.
Salem, Dec. 23d.

If the above appointments conflict with previous arrangements, please drop me a line.

S. S. Brewer.

Lawrence, Mass.

If the Lord will, I will preach at
Poland, Nov. 29th and 30th, where Br. L. L. Howard may appoint.
Portland, Sunday Dec. 2d.

E. Hodges, 2d.

Providence permitting, I will preach at
Lynn Dye House, Nov. 29th and 30th, eve.
Stow, Sunday Dec. 2d.
Clinton, Dec. 3d, eve.
Will Br. Rogers meet me at South Acton Depot, Saturday, at 1 1-2 P. M.?

D. E. Moulton.

Providence permitting, I will preach at
West Alton, Thursday eve, Nov. 29th, and continue over the Sabbath.
Moultonborough, Friday eve Dec. 7th, and continue over the Sabbath, as Br. Hodgdon may appoint.
At the Page School House, Monday eve Dec. 10th.
Meredith Neck, Tuesday eve Dec. 11th.
Meredith Centre, Sunday Dec. 16th.

Otis G. Smith.

Elder Isaac Adrian will preach at
The southwest school-district in Killingworth Ct., (four miles north of the Madison station on the New Haven and New London R. R.,) on Advent Sunday Dec 2d, and continue the meeting two or three evenings if thought best.

M. G. Chitto.

Madison, Nov. 15th, 1855.

If the Lord will, I will preach in
Chester, Vt., Sunday Dec. 2d, in the Rugg School House near Br. Allen's.
Pomfret, Sunday Dec. 9th, near Br. Washington's.
Meetings to commence at 10 1-2, A. M.

J. A. Packard.

CONFERENCE AT MEREDITH NECK, N. H.

Providence permitting, there will be a Conference at Meredith Neck, in the Advent Chapel, to commence Saturday Dec. 22d, at 10 o'clock A. M., to continue over the Sabbath, and longer if thought best.

Br. John Couch and the writer are expected to attend.

For the Brethren,

T. M. Preble.

Nov. 17th, 1855.

CONFERENCE AT LOUDON RIDGE, N H

Providence permitting, there will be a Conference at Loudon Ridge, to commence Thursday Dec 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn., T. M. Preble.
Nov 17th, 1855.

NEW HAMPSHIRE MINISTER'S CONFERENCE

We the undersigned, believing a Minister's Conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our Brn. in the ministry to meet us at the Advent Chapel in Concord N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer; that we may be guided by Heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days.

Nov 17th, 1855.

John Couch.
Otis G. Smith.
John Morse.
Benj. Locke.
T. M. Preble.

P. S. If agreeable to the views of other Brn. in the ministry, we should be pleased to have them send in their names to be appended to the above notice.

T. M. Preble.

GENERAL CONFERENCE.

A Conference will commence in Portsmouth, N. H., on Thursday, Nov. 29th, at 10 o'clock, A. M., to continue over the Sabbath.

Elds. J. Couch and J. Hemmenway are expected to be present. Brn. and Srs. generally, are invited to attend.

J. Merriam.

A General Conference will be holden at Portland, Me., to commence on Wednesday eve, Dec. 5th, and continue over the Sabbath.

J. Couch.

Notices.

The work recommended a few weeks since by so many of the Preachers, is now written, and will go to the publisher's as soon as pledges are received sufficient to warrant the undertaking. As this is a gift to the cause except the actual expense, I do not feel it duty to borrow $4 or 500, and be compelled to peddle my own productions to get out of debt. If the preaching Brn interested would just name the thing to the Churches, and get some one or more in each place to pledge themselves for 10, 15, or 20, as they may choose, it will save the trouble of getting single subscribers at 50 cts. each.—Such a course would secure the object at once. 1,000 books will cost about $400. 50 pledges, 20 each, will warrant the undertaking. I have received pledges for over 100 without any effort. Now this is a short and easy method, and if done soon, the work will soon appear, and the Nos. be sent to those who pledge, for distribution.

Hiram Munger.

The Gospel Vindicator; or Bible Truth Defender; being a variety of popular fables scripturally exploded; viz.: the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price, $15 per hundred, 20 cts. single. For sale at the Crisis Office.

W. Sheldon.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid.

tf W. Sheldon.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. Sheldon.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is [illegible], Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br. Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Br. B. Matthias' P. O. address is [illegible]ton, N. J. Reformer will please copy.

Cash Receipts.

W Cousins, S Crockett, N Dennett, A Beardsley, M W Dayton, [illegible] Chatham, N. Y., L Hubbard, A G Searle, J Merrill, M B Densmore, Sparks & Doughty, $1 each; S S Holt, [illegible] Canterbury, H M Patten, S Whiting, A W Gr[illegible], J D Brown, [illegible], W Watson, J J Bartlett, J A Smith, W Colby, J Brooks, P Hook, M E McDonald, [illegible], J Smith, B F Elliott, [illegible] Adams, M Waterhouse, J Bickford, [illegible]

FOR BOOKS.

Dr. A. Duffin $1.

For The Crisis.

What meaneth it?

What can mean this great commotion
　Of the nations far and near,
Like the waves of troubled ocean
　When the wild storm-clouds appear?

Oh, tell me why this waking up
　Of mighty men, but to the fray?
To drink that bitter, bitter cup
　Prepared for them in God's great day?

Oh bitter cup! but they must drink,
　For God hath said it must be so,
E'en now they tremble on that brink,
　Where waves of terror roll below.

The rush of nations soon must come,
　As mighty waters to the deep,
The morning breaks—the fray's begun,
　Although the world unheeding sleeps;

Except the weak and scattered few
　Who wait for that eternal day,
When HE they love shall meet their view,
　Saying, "Ye faithful, come away!"

Oh happy day! soon may it come!
　Then we shall lay our armor by,
The battle fought—the victory won,
　And meet the Savior in the sky.

J. B. L.

PAULINGS.

For The Crisis.

The wicked not immortal; or the immortality of the soul disproved by Bible truth.

A lecture delivered by P. Tandy, Sept. 30, at Mill Village, Goshen N. H.

(Continued,)

"To the Law, and to the Testimony." Now mark; if the spirit, (or soul) be conscious and enjoys an independent existence after its release from the body, then by parity of reasoning, it was conscious and enjoyed an independent existence before its connection with the body; for certain it is, that if the fact that the spirit returns to God, proves that it exists as a conscious being in His presence, then the fact that it came from God proves that it existed as a conscious being in His presence *before its connection with the body.* But I am bold to assert, that the Word of God gives no such intimation. Such a statement is not a Bible sentiment. It presents no such idea as that a living, immortal soul entered as a tenant into the corporeal frame of the man, to be liberated again at death. The idea of Scripture on this point is simply this, *the lifeless man becomes a living soul,* (not as my opponents vainly suppose, or infer, an immortal soul!) But the sentence of death, (some imagine, *for they* have no Bible for this either;) cannot touch the soul, for that is immortal, say they. If any one at this enlightened age of the world dare say, that the sentence of death cannot touch the soul, it being immortal; we want them to bring forward the proof, *we mean the Bible proof*; inferential proof, or a guess so will not do, we must have a "thus saith the Lord."

My opponents may say the soul is an invisible, intangible, immaterial substance, uncompounded and therefore indivisible and cannot die! It is true, that human wisdom (which is foolishness with God) asserts this, but what saith the Scripture? "The soul that sinneth it shall die."—Ezek. 18: 20. Here the principles of human philosophy and the teachings of the word of God are in direct antagonism!—If the soul be naturally immortal, its essential condition is, *that it cannot die*; but if we examine critically many passages of holy writ, we shall find abundant testimony to the contrary.

"To the Law and to the testimony."—Turn to the passage quoted above, also the 4th verse of the same chap; and also Prov. 16: 17. "The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul." Job 33: 22, 28, 30. "Yea, his soul draweth near to the grave, and his life to the destroyers." "He will deliver his soul from going into the pit, and his life shall see the light." "To bring back his soul from the pit, to be enlightened with the light of the living."

We might refer to numerous passages of similar import, but these must suffice for the present. It is here clearly represented that in case of pain and disease the soul draws near to the grave; which could not be the case if it were immortal, and not subject to death. Ps. 49: 6-9. "They that trust in their wealth, and boast themselves in the abundance of their riches, none of them can by any means redeem his brother, or give to God a ransom for him; for the redemption of his soul is precious, and it ceaseth forever; that he should still live forever, and not see corruption." Ps. 49: 14, 15. "Like sheep they are laid in the grave; (or in the dust,) death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave. But God will redeem my soul from the power of the grave; for He shall receive me. Selah."

Hence, it appears obvious that all the wealth of the wicked cannot save them from death. The body and soul of the sinner must die. "The soul that sinneth, it shall die." Ezek. 18: 4th and 20th. No one with all his riches can redeem his dearest friend, that he should still live, and not see corruption in the grave; for the redemption of the soul is too precious to be purchased with money. Although they may arrive at all the opulence and splendor of the world, yet all their pleasures must finally end in death! "Man that is in honor, and understandeth not, is like the beasts that perish." "Like sheep they are laid in the grave; but (says the Psalmist,) God will redeem my soul from the power of the grave."

Here the contrast is brought to view, and it is simply this; that while the wicked will ultimately be consumed, or destroyed, and no redemption of their souls is promised; the righteous, through the merits of Him who died to redeem their souls from the power of the grave, have a lively hope of deliverance, when the Redeemer comes the second time, (and not till then;) and then they will sing, "O death where is thy sting! O grave where is thy victory!"

Again, we never read in the Scriptures of divine truth, of an immortal, imperishable, or undying soul; or of a soul that can never die; or that must live forever, and be in its existence parallel to the throne of God. Hence, we feel at full liberty from the word of God, to state, that immortality is never applied, in any form to the sinner out of Christ. But, on the other hand, the opposite truth (of non-immortality) is clearly revealed in the word of God.

An evasion of this truth is sometimes resorted to by saying, the *death of the soul is spiritual death.* In relation to the idea of its being spiritual death, there are some considerations which render it very absurd.

1st. It is explained in Gen. to be returning unto the dust, which certainly cannot mean spiritual death.

2d. "As in Adam all die, even so in Christ shall all be made alive, (or be resurrected) "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all unto justification of life." The one assertion, you see, my friends, is as broad as the other; and both include all mankind: therefore, it is inevitable, if it be *spiritual death* that *spiritual life* must be the eternal inheritance of all men; consequently, (if this be true,) the doctrine of universal salvation is true.

3d. If it be spiritual death, i. e. death in trespasses and in sins, the penalty of the law demanded is sin, not punishment; but being dead in trespasses and in sins is the *crime and not the punishment* of the sinner.

4th. To make the law of God honorable, its demands must be fully met; and Jesus was without sin, and never spiritually dead in trespasses and sins. He could not have paid the price of Redemption in that sense. Hence let me remark, that formerly I could not understand the true relation of the atonement to the demands of the law. I could not see how Christ stepped in, in place of the transgressor, and presented a vicarious sacrifice, dying, the just for the unjust—being made a curse for us, &c. But with my present views, the nature of the atonement opens in clear, rational and beautiful light. I can now see how He is the "Savior of all men;" how "as in Adam all die, even so in Christ shall all be made alive;" how "He made popitiation for the sins of the whole world;" how "judgment came upon all men unto justification of life;" and how infants can be saved. Now the penalty of the law being natural death, He (Christ) suffered its penalty by pouring out His soul unto death; and thus He abolished death, or took off the Adamic penalty from the whole human race; or rather, we might say, He purchased their ransom from the power of the grave.—Thus the whole human family will have a resurrection. Our Savior thus showed forth victory over death, in vindicating the sinner's cause. Hence Jesus says, "I am He that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell, (hades, or the grave) and of death; (Rev. 1: 18.)—The death of the soul is in consequence of personal, or actual sin. But the question comes up, may it not be eternal death, or endless suffering? Answer; if an atonement were made by vicarious suffering, then the suffering endured, in order to make it vicarious, must precisely meet the case. Hence, whatever death our dear Redeemer endured, the same must answer the demand of the law, and be the identical death to which the sinner, is condemned. We can see at once, that it was not endless misery; but it was the death of the cross or physical death which He endured.

(To be Continued.)

For the Crisis.

"I will bring distress upon men; and they shall walk like blind men." Bible.

By S. S. Brewer.

No. 1.

Dear Reader:—The above is the language of Inspiration; and whatever God has spoken by holy Prophets, His own almighty arm will do.

In a preceding verse it reads thus.—"The great day of the Lord is near. It hasteth greatly, even the VOICE of the day of the Lord. The mighty man shall cry there bitterly." In the Revelation we find a parallel. "In the days of the VOICE of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath DECLARED to his servants the prophets." That is, as He has from time to time made known His purposes to the Church through His Prophets.

First, notice some of God's declarations to His servants the Prophets.

Gen. 6: 13. "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

Gen. 18: 17, 18. "And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?"

Isa. 46: 9, 10. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Isa. 42: 9. "Behold, the former things are come to pass, and new things do I declare; before they spring forth, I tell you of them."

Amos 3: 7. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

John 15: 15. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you."

Such, dear reader, has been the mercy of uncreated benevolence in all past ages, notwithstanding man's base ingratitude and wilful rejection of oft repeated warnings and judgments.

In "the Revelation of Jesus Christ which God gave to him to show unto his servants things which must shortly come to pass," there seems to be a period called THE DAYS of the voice of the seventh angel. The Apostle speaks of the voice of the Prophets being read every Sabbath day, and the Jews fulfilled them. Acts 13: 27, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Sabbath day, they have fulfilled them in condemning him." It would seem from the above language, that whatever the Prophets have spoken to us in connection with the coming of the Lord is their voice announcing to us to prepare for the sublime and awful realities of that great day.

About the time that the Man of sorrows made His appearance among His own to be rejected by them, a mysterious personage appeared, clothed in singular raiment, and declared—"I am the *voice* of one crying in the wilderness." Here John uttered the *voice* of the Prophet Isaiah.—"Prepare ye the way of the Lord;" and it seems to me the language of the Revelator in speaking of the days of the voice of the seventh Angel has reference to the language of the Savior in Luke 21st, "distress of nations with perplexity."—This state of things is the very last link in the consecutive chain of events leading from the destruction of Jerusalem to the sign of the Son of man in heaven.

Also—it is in harmony with His holy Prophet. Hear him announce the day near and then use the expression, "the VOICE OF THE DAY." If they of Jerusalem heard the voices of the Prophets read, in like manner heard the—so to speak—anti-typical voice of John sounding forth verbally the declaration of their Prophets Isaiah and Malachi, (Isa. 40: 3; Mal. 3: 1,) here the language of the holy seers in the above instances had its literal accomplishment; and during the period called *those days* were the days of the voice for the preparation for Christ's first Advent.

Says Dr. A. Clark on Matt. 3: 3, "Prepare ye the way of the Lord," "The idea is taken from the practice of eastern monarchs, who, whenever they entered on an expedition or took a journey through a desert country, sent *harbingers* before them to prepare all things for their passage; and *pioneers* to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations were called by the *Latins stratores.*

"*Diodorus*' account of the march of Semiramis into Media and Persia will give us a clear notion of the preparation of the way for a royal expedition. "In her march to Ecbatana she came to the Tarcean mountain which, extending many furlongs, and being full of many craggy precipices and deep hollows which could not be passed without making a great compass about, being desirous therefore of leaving an everlasting memorial of herself, as well as shortening the way, she ordered the precipices to be digged down and the hollows to be filled up at great expense. She made a shorter and more expeditious road, which to this day is called from her, the road of Semiramis. Afterward she went into Persia and all the other countries of Asia subject to her dominion; and wherever she went she ordered the mountains and precipices to be leveled, and raised causeways in the plain country, and at great expense made the ways passable.

"Semiramis, according to Rollin, was born at Ascalon, a city of Syria, and she it was that undertook the building of ancient Babylon. She it was that undertook to surpass all her predecessors in magnificence, and employed two millions of men in order to carry out her ambitious designs."

In like manner the Revelator would have us understand by the expression, "in the days of THE VOICE of the seventh angel, when he shall begin to sound," (one has rendered it, when he shall delay to sound,) that some time would transpire from the commencement till he had finished sounding. In ch. 11: 15, it reads, "the seventh angel SOUNDED." Turn and read vs. 15-17 It seems to me that the effect of the seventh angel's mission, is to arouse the nations and produce the condition referred to by the Savior in the 21 of Luke—"Distress of nations with perplexity." Also to fulfil His declaration by the VOICE of the holy prophets. Isa. 23: 9. "The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honorable of the earth." Also the declaration of the apocalyptic angel. It causes the angry condition of the nations. We purpose to notice in the next articles, the distress and anger of the nations.

The FIFTH ANGEL sounded five months—prophetic time—or one hundred and fifty years, commencing A. D. 1299 and ending in 1449. Then commenced the sounding of the SIXTH ANGEL, to continue an hour, a day, a month and a year—beginning at the close of the fifth angel's period, dating from 1449, the above prophetic time would carry us down to 1840. Then commenced, in all probability, "*the days of the voice of the seventh angel,*" called in ch. 11: 14, the third wo, or the QUICKLY.

We are doubtless now in the closing days of the quickly, and the harvest is ripening. Both tares and wheat are now fitting for their place of destination. May God in mercy grant us power to watch and pray, and keep our garments unspotted from the world. Amen.

S. S. Brewer.

Lawrence, Mass.

For The Crisis.

Letter from Dr. A. Decker.

Buffalo, Nov. 19th, 1855.

Dear Br. Merriam:—I was not aware until this evening that any one had ever written on Rev. 12th, and had taken the same view in regard to the Woman that I did. But having just been handed the following, taken from the "Voice of Truth and glad Tidings," published in 1844, I send it to you for publication; believing a correct understanding of this symbolical "Woman" to be of much importance.

Yours, in love of *the* truth,

Dr. A. Decker.

"Having, as we believe, ascertained what the "beast is, we next inquire, what does the "Woman" symbolize? It symbolizes the nominal Church. "For the Lord hath called thee a woman." Isa. 54: 6. "A woman clothed with the sun," Rev. 12: 1. These and other passages speak of the Church under the similitude of a woman, which we think no one will deny. But is the harlot Woman in Rev. 17th the same with the Woman clothed with the sun, in the 12th ch.? We think they are the same, with the exception that her *last* state is a state of dissipated prostitution, or apostacy.

"It is admitted, and long advocated by, all Protestants, that the Church has apostatized from its primitive purity. Paul predicted that there should come a "falling away" before the man of sin should be revealed, (2 Thess. 2,) and we think this same falling away is referred to by John in Rev. 12th, in the history there given of the "Woman." He first sees her clothed with the sun, &c. But she soon flees into the wilderness, a place of disorder and darkness, (Jer. 2: 31,) a fit place for the earth to help her. God should have been her only help. Eagles' wings are also given her. The wings of an unclean, proud and destructive bird, such as were plucked from the proud king of Babylon, Dan. 7th. Did God give His *pure Church* such wings that she might escape from her enemies into the wilderness? we cannot believe it; neither does John say He did. But he says, "to the Woman *were* given two wings of a great eagle." Then who did give them? The "*earth* helped the Woman," we think gives the correct answer.

All this we think took place under the reign of Pagan Rome; and that her wilderness state, the "place prepared of God," did not commence until the rise of the beast in ch. 13th, which was to continue forty two months, the same length of time that the woman was to be in the wilderness. Doubtless both cases refer to the same time. The Woman does not fly while in the wilderness, but fled *into it.*—The wilderness is her place, prepared of God, where they "shall feed her for a time, and times, and half a time," or 1260 years.

It is thought by those of an opposite view, that the Woman should be viewed in the light of *purity* while in her *place* in the wilderness, because God *prepared* it for her. But has not God prepared the place for the "Devil and his angels?"—Certainly: and must they therefore be pure? No one will contend for this.—Neither do we believe the Woman was pure while in "her place" 1260 years.—Far from it. She was holding unlawful connection with the "beast," or kings of the earth, during this time. "THEY fed her,' (Rev. 12: 6) not God. With what did they feed her? "And I saw the Woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 6. Blood, then, was her food! The beast shed it, and the Woman drank and became intoxicated with it. She lived in a state of dissipation and fornication with the kings of the earth while in "her place." "With whom the kings of the earth have committed fornication." Rev. 17: 2. If this is not her character, why does John talk of her being the "MOTHER OF HARLOTS?" v. 5th. In her state, or place of concubinage, and since she has taken her seat on the beast, she has brought forth a numerous progeny of illegitimate daughters, who have soon imitated the example of their mother, or grand, or great grand-mother, and like her have become harlots."

For The Crisis.

Greenland, N. H. Nov. 16, 1855.

Letter from Sr. H. H. Hodgdon.

Dear Br. Merriam:—I am glad that the Crisis is continued as a messenger of glad tidings to the meek, a preacher of speedy deliverance to the lone captives who are waiting for redemption, and a warning to the world of the "day of wrath" that is just at hand. The many warm-hearted epistles which appear in its columns from those of like precious faith, are like cold water to a thirsty soul; and I hope it will be continued till the Chief Shepherd shall appear. How many times when cast down and almost discouraged, have I taken up the Crisis, and there found something from the pilgrims scattered abroad, that would raise my drooping spirits, and draw my mind forward to the glorious day of Israel's redemption; and I felt as though I could forget the things that were behind, and press forward with renewed courage, to reach the mark, and gain the prize—a share in the inheritance which is soon to be revealed, and which is promised to all those who love the appearing of Jesus.

Truly ours is a blessed hope while we remain here in this wilderness of sin and wo; without it, earth would present a dark picture indeed to those who have no treasure here.

We look around in the earth and see iniquity everywhere abounding; evil men and seducers waxing worse and worse, deceiving others, while they themselves are being deceived by the great adversary, and are going blindfold to destruction. Others, who were once the people of God, and walked according to His Word, and in the light of His countenance, have closed their eyes to the light, and turned away their ears from hearing the truth; though still retaining a form of godliness, they deny the power, and are sleeping securely on the eve of the Judgment, utterly regardless of the day of wrath so soon to burst upon this devoted world.

But thank God, the light is still shining, for all who are willing to receive it; and still "In lingering tones of mercy" the last note of warning is sounding, for all who are willing to heed it.

I am glad that there are still a few who are not ashamed of the "Hope of the Gospel," but are earnestly contending for the faith once delivered to the saints, and who are willing to confess to a scoffing world that they are pilgrims and strangers in the earth; and that like Abraham they are seeking a better country—even a heavenly; and are looking for a city which hath foundations: one that will stand when the cities of the nations will fall, and a mighty earthquake shall cause the foundations of the earth to shake, and it shall flee, together with the heavens, from before the face of its Creator.

O who would not want to have a shelter then—to be hid away with the people of God, while His wrath is poured out upon His enemies, without any mixture of mercy? And then, after the deluge of fire has swept over the earth, to see it restored to its Eden glory, to be permitted to possession of immortality to range the fair fields of Paradise, to know that the destroyer cannot enter there, to see Him who gave His life for us, but who will be the light and joy of the Eternal City, and the undisputed Sovereign of the renewed Earth—surely this will far more than repay us for all we may have suffered here; though the way may sometimes be dark and thorny, afflictions be many and severe, and our hearts may be grieved with trials sore, yet with the blessed hope of soon meeting all the redeemed in the Paradise of God, we can say,

What are all our trials here,
　If Jesus counts us meet
With that enraptured host to appear,
　And worship at His feet.

The waves may beat high, and the tide run hard against us, yet while we have the assurance that our Father is at the helm, we will face the storm, yet a little while longer, knowing we shall soon enter the haven of Eternal Rest.

"Yes He will come, no longer fear
　Though earth and hell assail;
His Word attests the moment near,
　And that can never fail."

Yours in hope,

Harriett H. Hodgdon.

For the Crisis.

Letter from Br. M. Grant.

Bakersville, Ct., Nov. 20th, '55.

Dear Br. in Christ:—Allow me to say a word of my tour in Conn., for the last two weeks. Br. Mathewson has been my true yoke fellow in trying to feed the flock of God. Our meetings have all been as good, and many of them better than we anticipated. This remark is particularly true of Winsted, Newfield and East Otis. We found the children of God in Plymouth Hollow, Waterbury, Cheshier and Bristol, in a very healthy condition.

Some have apparently drawn back unto perdition, but most are seeking to be fully conformed to the will of their heavenly Master. I am happily disappointed in the state of things in this part of the vineyard.

I saw Br. A. M. Higgins soon after my arrival in Ct, who has been visiting the different Churches in this state, and he remarked, "I have never seen them stand so well as at the present time." I expected to hear the opposite, but have found from observation, facts to confirm the statement. There are some exceptions, but those who are Christians, are trying to be better than they have ever been. They seem determined to be among those who will sing the conqueror's song, when paradise is restored.

Although the day was stormy, last Sabbath, and the traveling bad, still we had a very large gathering at East Otis.—Our social meeting at noon was excellent, while several spoke heartily of their determination to continue in the service of their Redeemer.

A Methodist sister came several miles for the purpose of being buried with Christ in baptism. The Lord gave her great peace of mind in obeying His requirements.

I have never known a case of baptism where a rich peace of mind was not bestowed in return for their obedience.

For myself, I would say, that I have never felt more determined to be a *Christian than now.*

The Lord is good to me, praise His holy name.

Your Br. in Christ. M. Grant.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, DECEMBER 8, 1855. | VOLUME 2.—NUMBER 17.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1.00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4.50
Ten copies to one address for 6 months,	8.00
Twenty copies to one address for 6 months,	14.00
Thirty copies to one address for 6 months,	18.00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Exposition of the 12th, 13th and 17th Chapters of Revelation.

BY DR. A. DECKER.

(Concluded)

Having thus clearly established the latest point at which the 1260 prophetic days could commence, as I think, I shall next examine the Prophetic history in regard to "seven heads." I have already shown by a reference to the 17th chapter, that these heads arose in a consecutive manner, one only bearing rule at a time; and represented "seven kings," or kingdoms, which became the heads, or agents of the Greek government by virtue of sustaining the same relation to the Catholic Church. No one of these heads can be justly understood as representing the Greek empire, since that is properly symbolized by the "beast," as separately considered from the seven heads. The head peculiar to the beast, is never spoken of in prophecy; for it takes the whole beast to represent a kingdom. Hence, three of the kingdoms of the book of Daniel, are represented simply by a beast, with all its component parts, and no one part of those kingdoms is represented by the head.—But when we come to the *Leopard* beast, of Dan. 7th, it is spoken of as having four heads—denoting the four kingdoms into which the Greek empire was finally divided, after the death of Alexander the Great; as though the leopard beast which represented that empire in its embodied state had no head—that is, the head peculiar to the beast, which represented the empire before it was divided, was not reckoned with the four, and is never spoken of in prophecy; otherwise the beast would have been represented with five heads instead of four. The Leopard beast of Rev. therefore, represents the original kingdom, or, Greek empire; and the seven heads represent the seven succeeding kingdoms, which become its heads or agents, by virtue of sustaining certain relations, and carrying out the same principles or laws. To make the Greek empire simply a head, would be to say that there was nothing but heads, or turn the Church of Rome into the beast; and thus make the Greek empire her head or agent, which would be to contradict the prophecy as well as the history, which makes the Church the mouth or prophet of the beast, as I have before shown.

About the middle of the eighth century the Greek empire became so weakened, as no longer to be able to protect the interests of the Catholic Church. Hence, Pope "Stephen second, in his difficulties with the Longobards, then threatening Rome and the possessions of the Roman Church, applied to Pepin, king of France, from whom he obtained that assistance which he had sought for in vain from the feeble government of the east Roman emperors." "By degrees the connection between the popes and the east Roman or Greek emperors grew continually more feeble, and in place of this antiquated relation, came in the new one to the emperors of the Franks." (Neander, Vol. 3 p. 119, 120.) Thus

FRANCE BECAME THE FIRST HEAD

of the leopard beast, A. D. 755 Charlemagne, successor to Pepin, subdued all nations that had settled in upon, and divided the western empire, to his imperial authority, and was crowned in 800 by pope Leo 3d, in the name of the Roman people; and thus constituted the emperor of western Rome. Out of this empire, therefore, the succeeding heads are to arise, in the order before mentioned, each being crowned by the pope, and sustaining the same relation to the Church.

SECOND HEAD—HOUSE OF SAXONY.

About the middle of the tenth century, "the character of the princes of the Carlovingian line" which continued to reign in France, became "too little distinguished to challenge the obedience of Italy."—Hence, Otho the Great, of the House of Saxony, descended from the Alps in A. D. 961, and obtained the conquest of Italy; and received at the hands of Pope John 12th the imperial crown.—Hallam's Middle Ages, pp. 126, 227.

THIRD HEAD—HOUSE OF FRANCONIA.

The princes of the Saxon nation continued to reign until A. D. 1024, when they were succeeded by the princes of the House of Franconia. Conrad 2d was the first of the Franconian line of emperors See Hallam, p. p. 128, 228.

FOURTH HEAD—HOUSE OF SWABIA.

At the death of Henry 5th the line of emperors of the Franconian nation was extinguished, and the princes of the House of Swabia succeeded to the dominion of Italy in A. D. 1138, (Hallam, p. 230,) and continued to reign until 1268, when the "last prince of the House of Swabia fell by the hand of Charles, duke of Anjou."

FIFTH HEAD—HOUSE OF ANJOU.

Charles, Duke of Anjou, was crowned by the Pope, king of Naples, at the above date, 1268. (See Taylor's Manual of Modern History, pp. 129, 130; Hallam, p. 149.)

SIXTH HEAD—HOUSE OF SPAIN.

The House of Anjou or kingdom of Naples became the fifth head, and continued to 1550, when the kingdom of Naples was succeeded by Spain.

SEVENTH HEAD—HOUSE OF AUSTRIA.

Spain was finally succeeded by the House of Austria, which obtained the dominion of Italy in the year 1700. Austria, therefore, is the seventh and last head (or king) of the leopard beast. I have omitted a reference to the history in regard to the rise of the last two heads, in consequence of its being already so well known. That the seventh head is the one that John saw wounded and healed again, is sufficiently proved by the 10th verse.—"He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword."—This gives us the time when this wounding was to be accomplished, and shows that the seventh, and last head was not to be wounded, until after the period of making war upon the saints had expired; and the beast had finished his work in this respect.

By the wounding of this head, and healing it again, we are not, however, to understand that this head was cut in two, and thus making the eighth head out of the seventh. All must see at once, that it was the same seventh head after it was healed, that it was before it was wounded! to wound a head and heal it again, could in no sense make two of it! I shall show presently, that France became the eighth head, from some time before the "two witnesses" were slain; and consequently, the two-horned beast, that spoke like the dragon. This will be shown by a reference to the 17th chapter; which I now propose for a short time to consider, and which will enable us to understand, more perfectly, this part of the prophecy. By a careful comparison, it will be seen that, John commences the history of the Woman and of the red beast, or Dragon, in the 17th ch., precisely where he left off in the 12th. In the 12th ch., the history is brought down to where the wilderness state begins, and the Woman fled into it; and were it not for the 17th ch., we should have remained entirely ignorant of her future history; nor should we have known but very little about the further history of the dragon. In the first and second verses, the Angel promised to show John the "judgment of the great whore, that sitteth upon many waters,"&c. In the third v. the Angel is represented as carrying John in the spirit into the wilderness, (into which the woman fled, the last he saw of her in the 12th ch.) "And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."

In the 7th v., the Angel promises to satisfy John's wonders, by telling him "the mystery of the Woman, and of the beast that carrieth her, which hath the the seven heads and the ten horns"—Thus he saith, (v. 8th) "the beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." Let it be remembered that John in his visions, always travels forward; consequently the Angel started with John, "in the spirit," from the isle of Patmos, or, from the other side of the wilderness state; and when John arrived into the wilderness, the first thing he saw, (in traveling down the stream of time) was the Woman seated upon a scarlet colored beast. But John did not stop here; for in the eighth v. just quoted, he is represented as having passed clear by the beast. "The beast that thou didst see was, and is not," (Whiting,) and consequently, had previously (to where he is now represented as standing) descended into the bottomless pit; and which is sufficiently proved from the fact, that the beast, at a future period, was to (shall) ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they shall behold the beast that was, and is not, and *will be*," (Whiting,) or, when he "shall ascend out of the bottomless pit," which is the obvious meaning—that is, they shall wonder at the beast that was, and is not *when* they shall see him coming up again out of the pit; for, doubtless, "they" had supposed that after he was cast into the pit, he would never get out; or, "they" would never see him again.—But in this they were to be disappointed, which would cause them so much to wonder! That the Angel and John were still in the wilderness at the time the Angel gave John the above instruction in the 8th v. is sufficiently proved from the fact that they had not yet passed the 6th king. V. 10th. "And there are seven kings: five are fallen, and one is, (the sixth,) and the other (the seventh,) is not yet come." This shows how far through the wilderness they had gone at the time the Angel stopped to give John this information, and also, proves that the *seven kings* (of which I have spoken in my remarks on the 13th. ch.) reigned during the interval while the red beast was shut up in the bottomless pit. That John saw the scarlet beast upon which the Woman was seated, in the first part of the wilderness, and that these seven kings all existed inside of *that period*, I shall now prove by comparing the 11th v. of this ch. with the 7th v. of the 11th ch.

V. 11th. "And the beast that was, and is not, *even he* is the eighth, and is of the seventh, and goeth into perdition."

This proves that the "beast that was," (upon which John saw the Woman sitting,) "and is not," (at the time John received this instruction,) and should "ascend out of the bottomless pit," (at a future period,) should be the eighth head—not a head wounded and healed, but "the beast that was, and is not, and shall ascend out of the bottomless pit," "*even he is the eighth.*"

Ch. 11: 7. "And when they (the two witnesses) shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them."

This verse gives us the chronology *when this beast ascended out of the pit*, and also proves that *France*, as far back as 1792, constituted the eighth head; since it has been unquestionably proved that France at that time slew the two witnesses. Austria, therefore, as I have before shown, is the seventh and last head of the leopard beast; for that beast had just seven heads, and no more, though one was wounded and healed again.—That the red or scarlet colored beast of the 17th ch. is synonymous with the red beast or dragon of the 12th ch. instead of the leopard beast of the 13th ch., is clearly proved from the following considerations.

First, the color identifies the beast of the 17th ch. with that of the 12th. If any one doubts that the serpent or dragon is called a beast in the Bible, let them refer to Gen. 3: 1.

Second:—The scarlet beast was shut up in the bottomless pit, for the most part of the 1260 days or years, and ascended out at the end of that period; and which therefore, could only be predicated of the dragon, since the leopard beast "made war with the saints," and exercised power "over all kindreds, and tongues, and nations," *during that whole period*: consequently could in no sense be said to be in the bottomless pit, and which sufficiently distinguishes it from the scarlet colored beast.

Third:—The scarlet beast is not only shown to be the dragon from the fact that as soon as he ascends out of the pit he immediately begins to make war against the "two witnesses," and thus shows that he has lost none of his original disposition and hatred to the word of God in consequence of having thus passed through it, but, in the 16th ch. and 13th v, he is incontrovertibly shown to be *the Dragon*, out of which, one of the three unclean spirits goes to gather the nations to the battle of the great day of God Almighty.

Fourth:—France is emphatically the infidel kingdom in modern Europe; and therefore can only fitly represent the Roman pagan empire, as symbolized by the dragon.

Fifth:—It is shown also by the 13th v. of the 16th ch., that the eighth head which represents the dragon, and the seventh head which represents the leopard beast, run parallel with each other from the time the eighth head ascended out of the bottomless pit; and although the leopard beast makes war upon the saints only 1260 years, and afterwards is wounded to death, yet his deadly wound is healed, and thus he continues with the dragon to the judgment; since they are both together under the pouring out of the sixth vial; which of itself is sufficient to prove the distinction between the scarlet and leopard beast; for the dragon is unquestionably, the eighth head, and consequently the scarlet colored beast—since the prophecy never recognizes but one ruling power at a time. The leopard beast, therefore, never goes into the bottomless pit, but continues, not, however, as the ruling power, but upon the principle that "their lives were prolonged for a season and a time"—from the time that he arose out of the sea, until he is "cast alive into the lake of fire burning with brimstone."

Sixth:—The seat of the Woman was in Rome, the capital of the western empire—the territory of the dragon. Hence the Woman sits upon the dragon until he was cast into the bottomless pit* under the reign of Charlemagne, emperor of France. The Woman seated upon the dragon, shows that since he was cast down upon the earth, she has, by virtue of her connection with the Greek government, obtained the victory over him; and now he is compelled to carry her, or yield to her authority. That the Goths, Lombards, and Saxons ruled in Italy and the western empire, while the Church of Rome existed and was seated quietly in its capital, is a fact attested in history.

Seventh:—The fact that the Leopard beast, had "crowns upon his horns," is another mark that distinguishes him from the scarlet beast; which, in this respect also, identifies the latter with the Dragon. The above, I think, is sufficient on this point. That the ten horns of the Dragon or scarlet colored beast are not synonomous with the fourth beast of the book of Daniel, is clearly stated in the 12th verse. "And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet." Therefore, they were future to where John was then represented as standing; which was six sevenths of the way through the wilderness; ("Five are fallen, one is, and the other is not yet come,") and could not possibly represent the ten original kingdoms, represented by the horns of the fourth beast of Daniel 7th. The Revelation represents the partition of the Roman empire, by seven heads, since there were only seven of the ten horns that bore any considerable rule, sufficient to be denominated heads of the western empire; the last of which—the Saxons—was compelled to submit to the Catholic faith in 780 or 81, (See Mosheim, vol 1,) which ended the Dragon power.—The heads, of course, must be of the character of the beast to which they belong; therefore, must be Dragon: which was the character of those nations. The seven heads of the scarlet beast, should not be confounded with the seven kings, which have already been shown to be the heads of the *leopard beast*; and the heads of the leopard beast and those of the Dragon cannot be synonymous. The seven heads are interpreted to be "seven mountains;" thus showing, that the heads are not synonymous with the kings. The seven mountains, however, are not to be understood literally. An example of this kind of interpretation—interpreting one symbol by another, is furnished in the 11th ch. 4th v., where the two witnesses are interpreted to be, "two olive trees, and two candlesticks." If the seven heads are the seven literal mountains in Rome, then indeed, the Woman has always sat upon them; but, we find that, although the Church has never changed her geographical position; yet she is represented, subsequent to the beast descending into the bottomless pit, as sitting upon "many waters;" which, by interpretation, are "many nations," &c. These many waters, therefore, must be synonymous with the seven kings; upon which the Woman sat after she ceased to sit upon the scarlet colored beast—for the Angel took John into the *wilderness* to show him the Woman, that sitteth upon "many waters;" and the first that John saw after he arrived there, she was sitting upon a scarlet beast; therefore, she must have sat upon many waters while the beast was in the bottomless pit. Of course when the beast went into the pit, his heads must have gone in with him; for it would not be in accordance with the law of prophecy, for him to be shut up in a pit, while any of his heads, by which he is represented, are in existence. Hence, the Dragon, and the leopard beast, as represented in their last heads are both spoken of under the pouring out of the sixth vial. This is sufficient to show that the seven heads, and seven kings are not the same; and, also, to prove a wide distinction between the scarlet colored, and Leopard beast; since the latter must have ruled through his seven heads, while the former was shut up in the pit; or else, there was no ruling power during that period at all. For it is positive, that it was in the latter part of the wilderness state, that the scarlet beast was in the pit, since he ascended out as soon as the 1260 days or years ended, and made war upon the "two witnesses," and continued to be the highest ruling power, from that time until he goes into perdition. The same is true also of the two-horned beast, which comes up out of the earth, and consequently a pit, and succeeds, or exercises "all the power of the first, (leopard) beast before him," which clearly proves that he (the two-horned beast) did not come up until that period had ended; for during 1260 full years, the Leopard beast was to exercise power over "all kindreds, and tongues and nations," and, therefore, could not be succeeded, until that period had ended. As the two-horned beast comes up out of the earth or pit, at this time, it is clearly evident that he went in some time previous; an explanation of which, can only be found in the 17th ch., which is the key to the 12th and 13th chs. Therefore, the two-horned beast is nothing more or less, than the Dragon coming out of the pit, into which he must have been previously cast. For there is no other power presented in this prophecy, that could have been cast into the pit, to thus have ascended out, but the Dragon.

The two-horned beast, and the eighth head therefore, are one and the same.—France is the only nation in modern Europe, that has spoken like the Dragon; which on independent ground, is sufficient to prove France to be the two-horned beast. The "two horns" were the house of Orleans and Bourbon—the two lines of princes that claimed a right to the throne, and which were always professional adherents to the religion of Christ, or, "like a Lamb." France, therefore, only fulfils this symbol, and which is further evident from the fact that, France from the time the two witnesses were slain, has been *the ruling power* in Europe. I will now, to sum up this part of the argument, and to present it in as clear light as possible with my ability, state it thus. As the eighth head and two-horned beast, ascended out of the earth, or bottomless pit, at the same time—at the end of the 1260 years; and as the eighth head is the ruling power from that time on, which is, also, true of the two-horned beast, and as under the pouring out of the sixth vial, the Dragon is the only power besides the leopard beast and false prophet, which latter, I have in a former article shown to be the Church of Rome, therefore, the eighth head and two-horned beast are the same. And as the French nation slew the two witnesses, and is the world-wide known infidel power that spake like the Dragon, and consequently, the only one that can be justly called the Dragon; and has been the ruling power in Europe, from the time the two witnesses were slain to the present; therefore, France is the power meant. Having thus clearly established, as I think, that Austria is the seventh and last head of the leopard beast, I shall next show, when that power ceased to tread the "Holy city" under foot, or to "make war with the saints." That this war belonged exclusively to the leopard beast, and was to cease under the seventh head, or Austria, is sufficiently proved from the fact, that the eighth head was not to ascend out of the bottomless pit, until after the two witnesses had finished their prophecy, and, therefore, could have nothing to do with making war upon the saints, or treading the "Holy city" under foot any part of the 1260 days. This period, therefore, belongs *exclusively* to the leopard beast. "Power was given unto *him* to make war (Marg.) forty and two months."

The eighth head, therefore, is entirely out, or this side of this period, and whose specific work is to make war against the "two witnesses," and overcome and kill them after they had finished their testimony; which is entirely distinct from that of the leopard beast, and cannot come within the same period. Any effort, therefore, to fix upon an event that occurred in France, as marking the end of those "days," must be without the least foundation. It is Austria alone that can fulfil this part of the prophecy, by "terminating all relation with the court of Rome," and "abolishing the odious tribunal of the Inquisition," and establishing free toleration throughout the empire, thus putting an end to the union of Church and State, that was established no later than 521. That this was accomplished in 1781, 1260 years from that date, the following extracts most unequivocally prove.

In 1781, Joseph 2d, emperor of Austria, to carry into effect more fully these principles of reform introduced by his mother just before her death, published the following edict of toleration:—"By

* The "bottomless pit"—This expression must be symbolical, and as such must represent a system of corrupt, religious doctrines—such as those of the Church of Rome, which has no bottom or foundation in truth or the word of God. It was into this that the Dragon power of the western Roman empire was forcibly cast, and shut up. First, by the power of the Greek government; and secondly, that of France under the emperor Charlemagne, which compelled the Goths, Vandals, Lombards, Saxons, &c., to embrace the doctrines of the Church of Rome and submit to her authority, by the sword; and it was out of this pit, also, that France emerged, as the eighth head, when that power threw off the Catholic yoke, and became, or "spake as a Dragon."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. LOWELL, MASSACHUSETTS, SATURDAY, DECEMBER 8, 1855. VOLUME 2.—NUMBER 17.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1.00
For a single copy 3 months,	50
Five copies to one address for 6 months,	4.50
Ten copies to one address for 6 months,	8.00
Twenty copies to one address for 6 months,	14.00
Thirty copies to one address for 6 months,	18.00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

Exposition of the 12th, 13th and 17th Chapters of Revelation.

BY DR. A. DECKER.

(Concluded)

Having thus clearly established the latest point at which the 1260 prophetic days could commence, as I think, I shall next examine the Prophetic history in regard to "seven heads." I have already shown by a reference to the 17th chapter, that these heads arose in a consecutive manner, one only bearing rule at a time; and represented "seven kings," or kingdoms, which became the heads, or agents of the Greek government by virtue of sustaining the same relation to the Catholic Church. No one of these heads can be justly understood as representing the Greek empire, since that is properly symbolized by the "beast," as separately considered from the seven heads. The head peculiar to the beast, is never spoken of in prophecy; for it takes the whole beast to represent a kingdom. Hence, three of the kingdoms of the book of Daniel, are represented simply by a beast, with all its component parts, and no one part of those kingdoms is represented by the head.—But when we come to the *Leopard* beast, of Dan. 7th, it is spoken of as having four heads—denoting the four kingdoms into which the Greek empire was finally divided, after the death of Alexander the Great; as though the leopard beast which represented that empire in its embodied state had no head—that is, the head peculiar to the beast, which represented the empire before it was divided, was not reckoned with the four, and is never spoken of in prophecy; otherwise the beast would have been represented with five heads instead of four. The Leopard beast of Rev. therefore, represents the original kingdom, or, Greek empire; and the seven heads represent the seven succeeding kingdoms, which become its heads or agents, by virtue of sustaining certain relations, and carrying out the same principles or laws. To make the Greek empire simply a head, would be to say that there was nothing but heads, or turn the Church of Rome into the beast; and thus make the Greek empire her head or agent, which would be to contradict the prophecy as well as the history, which makes the Church the mouth or prophet of the beast, as I have before shown.

About the middle of the eighth century the Greek empire became so weakened, as no longer to be able to protect the interests of the Catholic Church. Hence, Pope "Stephen second, in his difficulties with the Longobards, then threatening Rome and the possessions of the Roman Church, applied to Pepin, king of France, from whom he obtained that assistance which he had sought for in vain from the feeble government of the east Roman emperors." "By degrees the connection between the popes and the east Roman or Greek emperors grew continually more feeble, and in place of this antiquated relation, came in the new one to the emperors of the Franks." (Neander, Vol. 3 p. 119, 120.) Thus

FRANCE BECAME THE FIRST HEAD

of the leopard beast, A. D. 755. Charlemagne, successor to Pepin, subdued all nations that had settled in upon, and divided the western empire, to his imperial authority, and was crowned in 800 by pope Leo 3d, in the name of the Roman people; and thus constituted the emperor of western Rome. Out of this empire, therefore, the succeeding heads are to arise, in the order before mentioned, each being crowned by the pope, and sustaining the same relation to the Church.

SECOND HEAD—HOUSE OF SAXONY.

About the middle of the tenth century, "the character of the princes of the Carlovingian line" which continued to reign in France, became "too little distinguished to challenge the obedience of Italy."—Hence, Otho the Great, of the House of Saxony, descended from the Alps in A. D. 961, and obtained the conquest of Italy; and received at the hands of Pope John 12th the imperial crown.—Hallam's Middle Ages, pp. 126, 227.

THIRD HEAD—HOUSE OF FRANCONIA.

The princes of the Saxon nation continued to reign until A. D. 1024, when they were succeeded by the princes of the House of Franconia. Conrad 2d was the first of the Franconian line of emperors See Hallam, p. p. 128, 228.

FOURTH HEAD—HOUSE OF SWABIA.

At the death of Henry 5th the line of emperors of the Franconian nation was extinguished, and the princes of the House of Swabia succeeded to the dominion of Italy in A. D. 1138, (Hallam, p. 230,) and continued to reign until 1268, when the "last prince of the House of Swabia fell by the hand of Charles, duke of Anjou."

FIFTH HEAD—HOUSE OF ANJOU.

Charles, Duke of Anjou, was crowned by the Pope, king of Naples, at the above date, 1268. (See Taylor's Manual of Modern History, pp. 129, 130; Hallam, p. 149)

SIXTH HEAD—HOUSE OF SPAIN.

The House of Anjou or kingdom of Naples became the fifth head, and continued to 1550, when the kingdom of Naples was succeeded by Spain.

SEVENTH HEAD—HOUSE OF AUSTRIA.

Spain was finally succeeded by the House of Austria, which obtained the dominion of Italy in the year 1700. Austria, therefore, is the seventh and last head (or king) of the leopard beast. I have omitted a reference to the history in regard to the rise of the last two heads, in consequence of its being already so well known. That the seventh head is the one that John saw wounded and healed again, is sufficiently proved by the 10th verse.—"He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword."—This gives us the time when this wounding was to be accomplished, and shows that the seventh, and last head was not to be wounded, until after the period of making war upon the saints had expired; and the beast had finished his work in this respect.

By the wounding of this head, and healing it again, we are not, however, to understand that this head was cut in two, and thus making the eighth head out of the seventh. All must see at once, that it was the same seventh head after it was healed, that it was before it was wounded! to wound a head and heal it again, could in no sense make two of it! I shall show presently, that France became the eighth head, from some time before the "two witnesses" were slain; and consequently, the two-horned beast, that spoke like the dragon. This will be shown by a reference to the 17th chapter; which I now propose for a short time to consider, and which will enable us to understand, more perfectly, this part of the prophecy. By a careful comparison, it will be seen that, John commences the history of the Woman and of the red beast, or Dragon, in the 17th ch., precisely where he left off in the 12th. In the 12th ch., the history is brought down to where the wilderness state begins, and the Woman fled into it; and were it not for he 17th ch., we should have remained entirely ignorant of her future history; nor should we have known but very little about the further history of the dragon. In the first and second verses, the Angel promised to show John the "judgment of the great whore, that sitteth upon many waters,"&c. In the third v. the Angel is represented as carrying John in the spirit into the wilderness, (into which the woman fled, the last he saw of her in the 12th ch.) "And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns."

In the 7th v., the Angel promises to satisfy John's wonders, by telling him "the mystery of the Woman, and of the beast that carrieth her, which hath the the seven heads and the ten horns"—Thus he saith, (v. 8th) "the beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." Let it be remembered that John in his visions, always travels forward; consequently the Angel started with John, "in the spirit," from the isle of Patmos, or, from the other side of the wilderness state; and when John arrived into the wilderness, the first thing he saw, (in traveling down the stream of time) was the Woman seated upon a scarlet colored beast. But John did not stop here; for in the eighth v. just quoted, he is represented as having passed clear by the beast. "The beast that thou didst see was, and is not," (Whiting,) and consequently, had previously (to where he is now represented as standing) descended into the bottomless pit; and which is sufficiently proved from the fact, that the beast, at a future period, was to (shall) ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they shall behold the beast that was, and is not, and *will be,*" (Whiting,) or, when he "shall ascend out of the bottomless pit," which is the obvious meaning—that is, they shall wonder at the beast that was, and is not *when* they shall see him coming up again out of the pit; for, doubtless, "they" had supposed that afer he was cast into the pit, he would never get out; or, "they" would never see him again.—But in this they were to be disappointed, which would cause them so much to wonder! That the Angel and John were still in the wilderness at the time the Angel gave John the above instruction in the 8th v. is sufficiently proved from the fact that they had not yet passed the 6th king. V. 10th. "And there are seven kings: five are fallen, and one is, (the sixth,) and the other (the seventh,) is not yet come." This shows how far through the wilderness they had gone at the time the Angel stopped to give John this information, and also, proves that the *seven kings* (of which I have spoken in my remarks on the 13th. ch.) reigned during the interval while the red beast was shut up in the bottomless pit. That John saw the scarlet beast upon which the Woman was seated, in the first part of the wilderness, and that these seven kings all existed inside of *that period*, I shall now prove by comparing the 11th v. of this ch. with the 7th v. of the 11th ch.

V. 11th. "And the beast that was, and is not, *even he* is the eighth, and is of the seventh, and goeth into perdition."

This proves that the "beast that was," (upon which John saw the Woman sitting,) "and is not," (at the time John received this instruction,) and should "ascend out of the bottomless pit," (at a future period,) should be the eighth head—not a head wounded and healed, but "the beast that was, and is not, and shall ascend out of the bottomless pit," "*even he is the eighth.*"

Ch. 11: 7. "And when they (the two witnesses) shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them."

This verse gives us the chronology *when this beast ascended out of the pit*, and also proves that *France*, as far back as 1792, constituted the eighth head; since it has been unquestionably proved that France at that time slew the two witnesses. Austria, therefore, as I have before shown, is the seventh and last head of the leopard beast; for that beast had just seven heads, and no more, though one was wounded and healed again.—That the red or scarlet colored beast of the 17th ch. is synonymous with the red beast or dragon of the 12th ch. instead of the leopard beast of the 13th ch., is clearly proved from the following considerations.

First, the color identifies the beast of the 17th ch. with that of the 12th. If any one doubts that the serpent or dragon is called a beast in the Bible, let them refer to Gen. 3: 1.

Second:—The scarlet beast was shut up in the bottomless pit, for the most part of the 1260 days or years, and ascended out at the end of that period; and which therefore, could only be predicated of the dragon, since the leopard beast "made war with the saints," and exercised power "over all kindreds, and tongues, and nations," *during that whole period*: consequently could in no sense be said to be in the bottomless pit, and which sufficiently distinguishes it from the scarlet colored beast.

Third:—The scarlet beast is not only shown to be the dragon from the fact that as soon as he ascends out of the pit he immediately begins to make war against the "two witnesses," and thus shows that he has lost none of his original disposition and hatred to the word of God in consequence of having thus passed through it, but, in the 16th ch. and 13th v. he is incontrovertibly shown to be *the Dragon*, out of which, one of the three unclean spirits goes to gather the nations to the battle of the great day of God Almighty.

Fourth:—France is emphatically the infidel kingdom in modern Europe; and therefore can only fitly represent the Roman pagan empire, as symbolized by the dragon.

Fifth:—It is shown also by the 13th v. of the 16th ch., that the eighth head which represents the dragon, and the seventh head which represents the leopard beast, run parallel with each other from the time the eighth head ascended out of the bottomless pit; and although the leopard beast makes war upon the saints only 1260 years, and afterwards is wounded to death, yet his deadly wound is healed, and thus he continues with the dragon to the judgment; since they are both together under the pouring out of the sixth vial; which of itself is sufficient to prove the distinction between the scarlet and leopard beast; for the dragon is unquestionably, the eighth head, and consequently the scarlet colored beast—since the prophecy never recognizes but one ruling power at a time. The leopard beast, therefore, never goes into the bottomless pit, but continues, not, however, as the ruling power, but upon the principle that "their lives were prolonged for a season and a time"—from the time that he arose out of the sea, until he is "cast alive into the lake of fire burning with brimstone."

Sixth:—The seat of the Woman was in Rome, the capital of the western empire—the territory of the dragon. Hence the Woman sits upon the dragon until he was cast into the bottomless pit* under the reign of Charlemagne, emperor of France. The Woman seated upon the dragon, shows that since he was cast down upon the earth, she has, by virtue of her connection with the Greek government, obtained the victory over him; and now he is compelled to carry her, or yield to her authority. That the Goths, Lombards, and Saxons ruled in Italy and the western empire, while the Church of Rome existed and was seated quietly in its capital, is a fact attested in history.

Seventh:—The fact that the Leopard beast, had "crowns upon his horns," is another mark that distinguishes him from the scarlet beast; which, in this respect also, identifies the latter with the Dragon. The above, I think, is sufficient on this point. That the ten horns of the Dragon or scarlet colored beast are not synonomous with the fourth beast of the book of Daniel, is clearly stated in the 12th verse. "And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet." Therefore, they were future to where John was then represented as standing; which was six sevenths of the way through the wilderness; ("Five are fallen, one is, and the other is not yet come,") and could not possibly represent the ten original kingdoms, represented by the horns of the fourth beast of Daniel 7th. The Revelation represents the partition of the Roman empire, by seven heads, since there were only seven of the ten horns that bore any considerable rule, sufficient to be denominated heads of the western empire; the last of which—the Saxons—was compelled to submit to the Catholic faith in 780 or 81, (See Mosheim, vol 1,) which ended the Dragon power.—The heads, of course, must be of the character of the beast to which they belong; therefore, must be Dragon: which was the character of those nations. The seven heads of the scarlet beast, should not be confounded with the seven kings, which have already been shown to be the heads of the *leopard beast*; and the heads of the leopard beast and those of the Dragon cannot be synonymous. The seven heads are interpreted to be "seven mountains;" thus showing, that the heads are not synonymous with the kings. The seven mountains, however, are not to be understood literally. An example of this kind of interpretation—interpreting one symbol by another, is furnished in the 11th ch. 4th v., where the two witnesses are interpreted to be, "two olive trees, and two candlesticks." If the seven heads are the seven literal mountains in Rome, then indeed, the Woman has always sat upon them? but, we find that, although the Church has never changed her geographical position; yet she is represented, subsequent to the beast descending into the bottomless pit, as sitting upon "many waters;" which, by interpretation, are "many nations," &c. These many waters, therefore, must be synonymous with the seven kings; upon which the Woman sat after she ceased to sit upon the scarlet colored beast—for the Angel took John into the *wilderness* to show him the Woman, that sitteth upon "many waters;" and the first that John saw after he arrived there, she was sitting upon a scarlet beast; therefore, she must have sat upon many waters while the beast was in the bottomless pit. Of course when the beast went into the pit, his heads must have gone in with him; for it would not be in accordance with the law of prophecy, for him to be shut up in a pit, while any of his heads, by which he is represented, are in existence. Hence, the Dragon, and the leopard beast, as represented in their last heads are both spoken of under the pouring out of the sixth vial. This is sufficient to show that the seven heads, and seven kings are not the same; and, also, to prove a wide distinction between the scarlet colored, and Leopard beast; since the latter must have ruled through his seven heads, while the former was shut up in the pit; or else, there was no ruling power during that period at all. For it is positive, that it was in the latter part of the wilderness state, that the scarlet beast was in the pit, since he ascended out as soon as the 1260 days or years ended, and made war upon the "two witnesses," and continued to be the highest ruling power, from that time until he goes into perdition. The same is true also of the two-horned beast, which comes up out of the earth, and consequently a pit, and succeeds, or exercises "all the power of the first, (leopard) beast before him," which clearly proves that he (the two-horned beast) did not come up until that period had ended; for during 1260 full years, the Leopard beast was to exercise power over "all kindreds, and tongues and nations," and, therefore, could not be succeeded, until that period had ended. As the two-horned beast comes up out of the earth or pit, at this time, it is clearly evident that he went in some time previous; an explanation of which, can only be found in the 17th ch., which is the key to the 12th and 13th chs. Therefore, the two-horned beast is nothing more or less, than the Dragon coming out of the pit, into which he must have been previously cast. For there is no other power presented in this prophecy, that could have been cast into the pit, to thus have ascended out, but the Dragon.

The two-horned beast, and the eighth head therefore, are one and the same.—France is the only nation in modern Europe, that has spoken like the Dragon; which on independent ground, is sufficient to prove France to be the two-horned beast. The "two horns" were the house of Orleans and Bourbon—the two lines of princes that claimed a right to the throne, and which were always professional adherents to the religion of Christ, or, "like a Lamb." France, therefore, only fulfils this symbol, and which is further evident from the fact that, France from the time the two witnesses were slain, has been *the ruling power* in Europe. I will now, to sum up this part of the argument, and to present it in as clear light as possible with my ability, state it thus. As the eighth head and two-horned beast, ascended out of the earth, or bottomless pit, at the same time—at the end of the 1260 years; and as the eighth head is the ruling power from that time on, which is, also, true of the two-horned beast, and as under the pouring out of the sixth vial, the Dragon is the only power besides the leopard beast and false prophet, which latter, I have in a former article shown to be the Church of Rome, therefore, the eighth head and two-horned beast are the same. And as the French nation slew the two witnesses, and is the world-wide known infidel power that spake like the Dragon, and consequently, the only one that can be justly called the Dragon; and has been the ruling power in Europe, from the time the two witnesses were slain to the present; therefore, France is the power meant. Having thus clearly established, as I think, that Austria is the seventh and last head of the leopard beast, I shall next show, when that power ceased to tread the "Holy city" under foot, or to "make war with the saints." That this war belonged exclusively to the leopard beast, and was to cease under the seventh head, or Austria, is sufficiently proved from the fact, that the eighth head was not to ascend out of the bottomless pit, until after the two witnesses had finished their prophecy, and, therefore, could have nothing to do with making war upon the saints, or treading the "Holy city" under foot any part of the 1260 days. This period, therefore, belongs *exclusively* to the leopard beast. "Power was given unto *him* to make war (Marg.) forty and two months."

The eighth head, therefore, is entirely out, or this side of this period, and whose specific work is to make war against the "two witnesses," and overcome and kill them after they had finished their testimony; which is entirely distinct from that of the leopard beast, and cannot come within the same period. Any effort, therefore, to fix upon an event that occurred in France, as marking the end of those "days," must be without the least foundation. It is Austria alone that can fulfil this part of the prophecy, by "terminating all relation with the court of Rome," and "abolishing the odious tribunal of the Inquisition," and establishing free toleration throughout the empire, thus putting an end to the union of Church and State, that was established no later than 521. That this was accomplished in 1781, 1260 years from that date, the following extracts most unequivocally prove.

In 1781, Joseph 2d, emperor of Austria, to carry into effect more fully these principles of reform introduced by his mother just before her death, published the following edict of toleration:—"By

* The "bottomless pit"—This expression must be symbolical, and as such must represent a system of corrupt, religious doctrines—such as those of the Church of Rome, which has no bottom or foundation in truth or the word of God. It was into this that the Dragon power of the western Roman empire was forcibly cast, and shut up. First, by the power of the Greek government; and secondly, that of France under the emperor Charlemagne, which compelled the Goths, Vandals, Lombards, Saxons, &c., to embrace the doctrines of the Church of Rome and submit to her authority, by the sword; and it was out of this pit, also, that France emerged, as the eighth head, when that power threw off the Catholic yoke, and became, or "spake as a Dragon."

this edict he granted to all members of the Protestant and Greek Churches, under the denomination of Acatholici or Non-Catholics, the FREE EXERCISE OF THEIR RELIGION. *He declared all Christians of every denomination equally citizens, and capable of holding all charges and offices in every department of state;* he permitted every community consisting of three thousand souls, resident in any town, to build a church, provided they could establish a permanent fund for the support of a preacher and the relief of the poor; and he ordered a *new translation* of the BIBLE to be made in the German tongue.

These innovations, introduced with such precipitancy by the FIRST *Sovereign of Europe, whose ancestors had evinced so warm an attachment to the Catholic faith,* alarmed the see of Rome, and occasioned the memorable journey of Pius VI. to Vienna, which commenced on the 27th of February, 1773. * * * The Pontiff, however, obtained only some works of distinction; his exhortations and remonstrances were received with coldness and reserve," and "even his presence at Vienna did not, for a moment, suspend the progress of ecclesiastical reforms." Pius, chagrined at the inflexibility "of the emperor, and mortified by an unmeaning ceremonial and an affected display of veneration for the Holy Church while it was *robbed of its richest possessions and deprived of its most valuable privileges*, quitted Vienna at the expiration of a month, equally disgusted and humiliated, after having exhibited himself *a disappointed suppliant* at the foot of the throne which had been so often shaken by the thunders of the Vatican." [Coxe's House of Austria, vol. 3, pp. 591–3.

Although the emperor of Austria commenced these reforms in 1780, yet the above extract is sufficient to prove, that the work was not finished till 1781.—Here, however, the work of establishing free toleration, is fully accomplished.—Here Austria, (the last head of the leopard beast) not only ceases to make war with the saints, and grant them, under the head of protestants or non Catholics, THE FREE EXERCISE OF THEIR RELIGION; but, declares *all Christians of every denomination equally citizens, and capable of holding all charges and offices in every department of state.* Is the holy city trodden under foot here, when they are raised to equal citizenship, and to enjoy all the rights, privileges and immunities, by the royal authority, of the Catholics themselves? Where is the letter of Leo and the council of Chalcedon now, that has been so long the law of the emperor, and the empire? Is it enforced by the imperial edicts here? Are the decrees of the Synods any longer published or accompanied by the royal authority to enforce submission? Did the emperor or his successor assemble the councils of the Church, to decree laws for the empire, either civil or ecclesiastical, and enforce them upon his subjects, after this period? Do the "kings of the earth," of which Austria was the last, continue to "feed" or nourish the Church by enriching and supporting her institutions, when the above extract declares, the Church was *robbed of its richest possessions, and deprived of its most valuable privileges?* Many of the Churches were, also, stripped of their images and ornaments, and reduced to their primitive simplicity. That the union of Church and State, or, court of Rome and of Austria, was completely broken up in 1781, is clearly stated in the following from Bower's History of the Popes, v. 3, p. 394, and which is corroborated by the testimony of De Cormenin, v. 2, p. 403.

However, all the sovereigns did not exhibit the same taste as Louis XVI. and the prince of Austria. The Emperor Joseph II. avowed that he was disgusted with the debauchery of the pontifical family; and in his indignation he declared, that he was resolved to *terminate all relation with the court of Rome, and to overthrow ultramontanism in his states.* He began by permitting his subjects in Germany and Italy to *speak and write on all religious topics.* He prohibited the publication of bulls, briefs, decrees or any other acts *emanating from the Roman court, throughout his dominions.* He subjected the monastic orders to the jurisdiction of the ordinary prelates, and interdicted all their correspondence with their foreign superiors. He suspended the reception of novices in the convents. He secularized a great number of friars and monks; declared the colleges of the missions and the seminaries withdrawn from *all dependence on the court of Rome,* disposed *of the bishoprics, benefices, and abbeys,* made the prelates take an oath of fidelity, restrained the franchises of the asylums, and regulated the external discipline of the parishes. At length he began to punish the refractory. *He deprived Cardinal Migazzi, archbishop of Vienna, of his revenues, because he was the open enemy of all reforms.* He drove from their sees, parishes, and colleges, the prelates, the priests, and the Jesuits, who persecuted the Abbe Ploner, director of the seminary of Brixen in Moravia, under the pretext that he was a Jansenist. He suppressed and effaced from the missals the constitution *Unigenitus*, and the bull in *Cœna Domini;* and at last, he abolished the odious tribunals of the Inquisition, and prohibited his subjects from recurring to Rome for dispensations.

This edict of the emperor Joseph was enlarged at intervals during his reign, and "*was retained and even extended by Leopold* 2d," who succeeded to the throne in 1790. To extend the 1260 years, therefore, this side of 1781, with such positive and unequivocal testimony, is, to my mind, utterly impossible. The 1335 days or years, must, consequently end sometime in the coming year; indeed I look for the coming of the blessed Lord daily: and have no fears that the present arrangement will prove a failure. I believe the "MIDNIGHT CRY" has sounded, and,

Though midnight hour, God's word sheds light,
Its brilliant rays dispel the gloom;
The Pilgrim's pathway still grows bright,
The King is coming soon!
Then tune your harps once more, and sing,
Your sweetest strains to Zion's King;
And blend your songs in gushing strains,
For soon Messiah reigns!

The World's Crisis.

LOWELL, DEC. 8, 1855.

To the Advent Brethren generally.

The time has come, when we, the undersigned, feel it to be our duty to appeal to you, dear Brn., and especially to all who have ever been readers of "The Second Advent Watchman," in behalf of Br. J. Turner, on whom has fallen the burden of the debt which the Association owed the office of publication at the time the "Watchman" was discontinued.

Br. Turner, having been the Editor of the Watchman and the Treasurer of the office, had necessarily assumed responsibilities besides the labor he was performing in the office, to a considerable amount, encouraged to do so by the pledges of the Association, made on the hope that the subscribers could all be induced to pay their dues, so that the debt due him for labor and money paid out, amounted, when the paper was discontinued, to $872, without interest.—This debt did not accumulate by a fault of Br. Turner; he had a right to expect it all paid, for there was due the office, from subscribers, at the same time, over $2,100, which, on account of the course of things, has not been paid.

This debt remains unpaid, and Br. Turner is seriously embarrassed for the want of this, his honest due; and we think it is the duty of the brethren who have ever been readers of the Watchman, to unite in an immediate effort to pay this debt by donation. This debt is trifling for the body to pay, and it can be paid by a trifling individual sacrifice; but if not paid by donation, it must be a dead loss to Br. Turner, and to him, a *heavy* loss.

Br. Turner is really poor, and the want of this money has made him so, and he assures us that, unless he can have this debt paid, he must go into some employment, aside from his calling, to support his family, and pay debts incurred for the Association.

We very much mistake the feelings of Adventists, if they will allow this to be so, after all the labors and sacrifices of Br. Turner for the last twelve years. We feel confident that brethren looking for the Lord, and who desire to do unto others as they would that others should do unto them, will gladly bear a share of this burden, and thus relieve Br. T., who has already suffered under it too long. We believe we shall not appeal to the Church in vain. Brn., let this debt be paid at once; *it is Br. Turner's due.* Let us not leave this debt unpaid till the judgment; the consequences may be fearful.

1st. Let all who were owing for the Watchman when it stopped, if able, pay their dues immediately; if poor, pay what they can.

2d. We invite all preachers who were readers of the Watchman, to present our request to the Churches, and encourage them to assist in paying this debt, and when convenient, where there are those who may wish to give something and yet can give but little, take contributions for this object.

3d. Let every former reader of the Watchman give for this object according to his or her ability—those who have much, can afford to be liberal, and we hope they will be.

Now, Brn., let this business be attended to at once—let there be no delay. All money raised for this object must be directed to Eld. J. Turner, Hartford, Ct., and all money received shall be duly credited in the Reformer and Crisis.

F. H. Berick.	D. Crary, } Com.
L. Boutell,	S. S. Rogers, } Com.
S. S. Brewer,	S. G. Mathewson,
H. H. Dickinson,	Miles Grant,
L. Tiffany,	Harlow Fyler.

EXPLANATION.

The statistics embodied in the above appeal to the Church have been furnished from my accounts kept with the Association and the office, which accounts have been duly examined, year by year, except the last year of the existence of the Watchman; nevertheless I am responsible for the statistics, and am willing to satisfy any one or more of the correctness of them, who will take the trouble to review my accounts, should any doubt exist.

But, brethren scattered in different places, who have signed, and who still may sign their names to the document, are regarded only as signing the appeal to the church to pay the debt, and not as vouchers for me or my account—that is furnished by myself; and, if it is desired, I am ready to affirm its correctness according to law.

Some may be in doubt in regard to the amount, since quite an effort was once made to pay the debt by donation. These are the facts. At one time, about March, 1854, the debt was reduced to less than five hundred dollars, but soon after that, very many stopped their papers without paying up, and as most of those who did not stop their paper had paid, I was obliged to continue, with trifling receipts, and did so, hoping that all would come right at the end of 1854. So thought the Committee, but as they were disappointed, they ordered the Watchman closed at that time. Thus the debt was increased from a little short of five hundred dollars, to what it now is.

Some have said, send bills to those who are indebted, and demand payment. Brethren, this has been done repeatedly. When the Watchman stopped, we sent bills to all who owed us, and scarcely received enough on them to pay for the trouble.

Dear Brn.—All who contribute to the payment of this debt will indeed be *giving*, and all you thus give will benefit me; but *remember*, it is not a *gift* to ME, but to the Association. Every dollar is my just due, but if you give it to the Association, and I get my due, I shall be most grateful to every donor.

I do not wish those who are *really poor* to give for this debt; I would rather lose it all alone. If other preachers wish to use their influence in the matter, if they will forward their names, they will oblige.

Joseph Turner.

☞ I would add in respect to the above Circular, that I deem it a duty for all who are indebted for the Watchman, to remit funds as soon as practicable for the liquidation of the same. I do feel, that as Christians our business affairs ought to be transacted upon a different principle from that of worldlings; and we ought to hold ourselves as much in readiness to discharge our every debt, when we do not expect the arm of the law to be applied, as if our goods were liable to attatchment. OWE NO MAN ANY THING is written in living characters on the divine record, and no man, if he possess the ability, can be acquitted in the Great Day, without observing the command.

I would further say, that as the Advent body has been so much implicated in this affair, a pressing demand seems to be made upon the benevolence of those who have not become personally pledged for any portion of the amount due. Ed.

For the Crisis.

Fulfilment of Prophecy.

By H. Pratt.

Dear Br. Merriam:—I feel constrained to say a few words to the scattered flock upon the subject of the fulfilment of prophecy; and though I shall be able only to give an introduction in this, yet I hope to be able at a future time to bring out some facts relative to this great subject, which now in a special manner is agitating the minds of some of our Brn. in some sections, that will be beneficial to the scattered flock.

We frequently hear it said that *prophecy* is history written in advance; therefore is unconditional, and must be realized or fulfilled; but the great question still pending, is, "What is truth?" Prophecy is a prediction, of future events; therefore, whenever God by His Prophets speaks of His great purpose respecting the restitution, faith says it must be accomplished.—This world is reserved unto fire, just as certainly as there was a flood of waters. From, or by this "burning" day, the new earth and heavens are produced, which, says Peter, "we look for, according to his promise." The will or conduct of men or nations, will not effect this glorious purpose; it MUST BE! and "we according to his promise," with confidence may "look for" it. Praise the Lord! The beauty and grandeur contained in His word concerning this restituted or new earth, will be realized, and none can hinder. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he hath formed it to be inhabited." Isa. 45: 18. All glory to His name! This is His *purpose*, and "The Lord of hosts hath sworn saying, Surely, as I have thought, so shall it come to pass; and as I have *purposed*, so shall it stand." Isa. 14: 24. Amen.

But there are other prophecies concerning nations and people that were to be fulfilled on condition of obedience or disobedience. That this is the truth, and that prophecies or predictions concerning nations and kingdoms are conditional, we read in the Scriptures of truth. "At what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down, and to destroy it, If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom to build and to plant it; If it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. 18: 7–10.

But says the objector, there are promises connected with prophecy that are conditional, but no prophecy is conditional.—What is truth? Let the Scriptures of truth answer.

Jer. 26: 12. "Then spake Jeremiah unto all the princes and to all the people, saying, The Lord sent me to PROPHESY against this house and against this city all *the words that ye have heard.*

V. 13th. Therefore now amend your ways and your doings and obey the voice of the Lord your God; and the Lord will REPENT him of the evil that he HATH PRONOUNCED (or prophesied) against you."

Upon this principle of action we shall proceed to the investigation of the Fulfilment of Prophecy.

H. Pratt.

Greenfield, Nov. 16, 1855.

For the Crisis.

"*Above all these things put on Charity, which is the bond of perfectness.*"—"*Love is the fulfilling of the law.*"—"*God is love.*"

By J. A. Packard.

The Religion of Jesus Christ possesses in itself a principle of vitality; and Jesus, Paul and John testify that love is the vital part of Religion. Hence, he that is destitute of this, though his profession may be as high as heaven, is compared to sounding brass, or a tinkling cymbal; i. e., he is destitute of the saving grace of God.

It is lamentable, when we look upon those professing to follow Christ, to see how little pure charity is manifest; there are many classes of Religionists in the world, but there are few who have charity for any save their own, or those of like profession.

On one occasion the disciples thought they were all that were holy; and outside of their little number, there could be no good accomplished. They said to Christ, "we saw one casting out devils in thy name, and we forbade him." They saw him doing the same work that they were commissioned to do, yet they forbade him. Why was it? O, simply because he followed not with them. He might have differed in some respects from them.—They lacked charity. The answer that Jesus gave them shows them contracted in their feelings. Said He, "Forbid him not." Why? "for he that is not against us, is for us.'

Look at our example, and see charity in all its bearings; that, that never faileth. His was divine—He left the realms of His Father and visited this diseased and ruined world. Beaming with love, melting with compassion, He flew to our relief.—How compassionate! How sympathising! He becomes a slave himself, that He may "preach deliverance to the captives, and the opening of the prison doors to them that are bound, and proclaim the acceptable year of the Lord."

See Him at His work of mercy. The world is an Aceldama, a vast lazar house, a conquered province, subject to sin and death. He scatters health around him; He gives eyesight to the blind; He bids the lame to walk; those suffering from hunger, He feeds, the very dead He restores to life and joy. He beholds the weeping widow, and hastens to wipe away her tears. He visits the house of mourning and fills it with the song of praise.

Behold Him ascend the Mount of blessing. He takes his seat; heavenly light shines around him; the majesty of holiness encircles His brow. Love, divine love, looks out from His wondrous eyes; the manna of wisdom drops from His lips; He assembles around Him the poor—the mourners—the persecuted—and showers upon them the blessings of an endless life. He rescued the conquered province from the grasp of the foe; destroyed the power of death, and opened unto man, poor, lost man, the portals of immortal life. "He wept that man might smile; He bled that man might live; He seized our dreadful right, the load sustained, and heaved the mountain from our guilty world." As was the Divine Founder, such is the religion He established.

Christianity is a noble system of charity. It teaches man to feel another's woe, to seek another's good; to breathe, instead of revenge, forgiveness and affection; for the aged, the halt, the maimed and the blind, it erects asylums of comfort and repose; and for the sufferings of all classes it supplies an antidote. It not only seeks out the suffering poor among God's little ones, but also feeds and clothes to the extent of its ability. It does not stop with man's temporal interests, it goes out after the backslider, it weeps over the careless sinner, it exhorts men to repentance and faith toward God, it never faileth; other religions are a fable—a delusion—a shadow.

Christianity is alone benevolent; in its Founder, in its essence, and in its operations, intensely benevolent. True Charity acts from motives of love to God as well as man; hence ingratitude does not restrain him, nor opposition make him afraid. True Charity does not hold any man's person in admiration; it moves as did its Founder, into the humble cot, it visits the palace—both alike to do them good, it never vaunts itself, is kind, it never says, "I am *holier* than thou," but is full of mercy, it loves its enemies, and seeks to do them good, it never moves for the sake of opposition—it leads its possessor to study to be quiet, and to seek meekness and righteousness. Consequently it wrongs no man.

Finally: he that possesses such Charity lays up a good foundation against the time to come, and when he shall have sown the seeds of benevolence here, he will reap a harvest of everlasting love; for "whatsoever a man soweth that shall he also reap."

My Br., would you gain the prize for which you started, labor that you may be found in possession of that Charity which never faileth. O how many have made ship-wreck of their faith by first becoming uncharitable; some have measured others by themselves, and because they failed to understand alike, there has ensued a hard, denunciatory spirit. Charity, the great mainspring to religion, is broken, the individual falls.

Brn. we must have fervent Charity among ourselves. What if we do not all think alike and see alike now, we shall when that which is in part is done away. O let us remember the exhortation of the beloved disciple, and love one another not in word, but in deed and truth, always bearing in mind that Charity is greater than faith or hope, and without it we cannot be saved.

Yours in hope. J. A. Packard.

For The Crisis.

Letter from Br. W. Sheldon

West Hawley, Mass., Nov. 21st, 1855.

Dear Br. Merriam:—I am still in quest of eternal life in the world to come. My interest in things pertaining to the Kingdom of God, is increasing. The Kingdom will come in due time, and the dear saints of all climes and ages, will be congregated to celebrate the praises of the once suffering man of Calvary, in a blooming Paradise.

"O! happy day!"

Let us not overlook the *practical* part of the Gospel. There is evidently a lack of vital godliness among us. "Whosoever heareth these sayings of mine," says Jesus, "and DOETH *them*," &c.

The Lord has blessed me much, of late, in the promulgation of the Gospel. I expected to have gone further westward before the present time, but circumstances have prevented. I am resolved to keep at work in the Master's vineyard, under *all circumstances*, as far as health will permit, till I receive a discharge from the Chief Shepherd, at His appearing.

W. Sheldon.

For The Crisis.

Dear Br. Merriam:—As I am necessarily detained to-day from meeting with those who are looking for and loving the appearing of our blessed Savior, I thought that I would address a few lines to the Crisis by the help of the Lord. Though at present not a subscriber, yet through the kindness of a beloved Br., I am permitted to read it from week to week. If it should please the Lord, I should be glad to send in for the paper, not so much that I may have the paper, because that I have the reading of it, but that I might help sustain so valuable an enterprize; but the Lord will sustain His own cause, and I am glad to see you so much encouraged and the receipt list enlarged. I love to have the children talk about their home, and I hope by the grace of God to be one of that happy family that shall never again be broken up. Here we meet a beloved Br. or Sr., enjoy their company for a little season, and then we have to give the parting hand and meet the cold frowns of the world. No wonder that that little company disliked to part with their Master, and that their hearts were made sad when He told them that He must go away; and how cheering the promise, "If I go away, I will come again." Is it any wonder that they asked Him, "Lord wilt thou at this time restore again the kingdom to Israel?" How they longed for the time to come when their Savior would be their companion forever. And can the burdened child of God help but cry in these times of peril, Lord, has not the set time to favor Zion come? Oh how I long to get home. I expected ere this to have been in God's everlasting Kingdom; but here we are yet as it were hemmed in on every side, despised by the world, held in contempt by the nominal Church; but thank God, that although by foes despised, by friends forsaken, we know we fare as well as our Savior did, and we are to consider Him who endured such contradiction of sinners, lest we faint in our minds.

If any one asks what is my present position as to time, I reply, I cannot see wherein we are wrong, and yet I do not see good old Daniel stand in his lot. But may we not be in the day of the Lord so often spoken of by the prophets? Isaiah speaks of it in the 13th ch. from the 6th to the 13th vs., and in many other places. It looks to me as though we had entered upon that time of trouble spoken of in Dan. 12: 1.

Oh, how can I help longing to be away from strife and contention, and where the children shall be gathered to their own Father's house—to those many mansions that our Savior has gone to prepare for us.

But how that syren song is sung in these last days by christendom, "Death is the gate to endless joy," in plain contradiction to the word of God. I believe it to be a dangerous theory, and I do thank the Lord that ever I embraced the plain, simple truths of the Gospel, that the dead are really and truly dead, and without a resurrection must remain so forever. Oh praise the Lord for His goodness to me, and I hope to praise Him throughout the ceaseless ages of eternity.

Oh how great things the Lord hath in store for them that love Him.

From one that loves the appearing of Jesus. N.

For the Crisis.

Letter from Br. S. H. Waldron.

Portland, Nov. 10th, 1855.

Beloved Br. Merriam:—I am glad to hear that the Brn., and Srs., begin to heed your call for communications to fill the columns of the Crisis, and I hope that they will feel the importance of continuing so to do, thereby encouraging your heart and helping you in your arduous labors of love as an Editor. Notwithstanding the encouragement, the prayers, and all the articles for your paper, I am aware that it must stop without money, which would be a sad disappointment to me. It is true that the laborer is worthy of his hire, for no man has a right to withhold our wages from us; and again, we have no right to make a bad use of our earnings. I, for one, can find no better use for a dollar than to expend it for the continuance of your paper until the Lord shall come. I hope that the Spirit of Jesus, which is the spirit of prophecy, will continue to shine, and still more clearly from its columns, that the household of faith may receive their portion of meat in due season.

Why, Brn. and Srs., we shall not always have this privilege of writing, talking and exhorting each other as the great day of the Lord approaches. Therefore let us not be weary in well doing but work while the day lasts, striving to do all that we possibly can in building each other up in the most holy faith; for the night cometh wherein no man can work. We cannot do too much for our Lord and Master, if we should work day and night until He comes, even if He could tarry 10 years longer.

Do we consider as we should that Jesus laid down His life for us, that we through His death and sufferings might be made rich? Let the rich man boast of his riches in this life, they are nothing in comparison with the riches of Christ's Kingdom promised to all those who look for and love His appearing.

Silas H. Waldron.

For The Crisis.

Letter from Sr. A. P. Morrill.

Wolcott, Nov. 13th, 1855.

Dear Br. Merriam:—I think I feel thankful to my Heavenly Father, that the Crisis is thus far sustained, and for the good spirit it possesses. O how beautiful and heavenly to see Brethren laboring and walking together in love, bearing one another's burdens, and so fulfilling the law of Christ!

My heart is made glad and encouraged while I read the soul-stirring communications from my dear Brn. and Srs. of like precious faith; and yet after all how few and far between are they who are truly and indeed looking for Jesus. But, oh, I long for that day to be ushered in when our Father's children shall be gathered from the east, west, north and south, to meet in the kingdom of God with all those who have gone before, eternally safe from all the ills of this poor, sin-cursed, fire-doomed world.

"O! I long to be there, and the thought that 'tis near,
Makes me almost impatient for Christ to appear!"

My dear Brn. and Srs., although strangers to each other, for the most part, yet I would say to you that I am bound for the Kingdom amid all the storms and perils of these last days; I am striving with all my heart to make my way through by watching, and praying, and purifying my own soul by obeying the truth.

While I read Sr. Mussey's letter in the last No., I could say in truth, she is my

... many others. I know well how to sympathize with her on many points. I am almost entirely alone; where I live there are but few Advent believers, and seldom, Advent preaching.—But the signs of the times proclaim in thunder tones, the speedy coming of the blessed Jesus, our great Deliverer.

O let us all be ready and waiting; for the coming of the King of kings draws near.

Your unworthy Sr. in tribulation, expecting deliverance soon.

A. P. MORRILL.

For The Crisis.

Letter from Br. McCullock.

NEW LEBANON, N. Y., Nov. 9th, 1855.

Br. Merriam:—I feel my own weakness and inability to write to the edification of the Church, but thought perhaps some of the children would like to hear from us in New Lebanon.

We have had no preaching since March. Br. Grant came here then and broke the bread of life to us, and we had a glorious season. Since that time we have been enjoying much of the presence of the Lord, but with limited circumstances. We have a prayer-meeting every Sabbath evening, and that with the Crisis is our only means of comforting each other. Some of us attended the Cheshire Campmeeting, and had our souls greatly refreshed. Few attend our prayer-meetings; but the Lord blesses us with the outpouring of His Spirit. I feel, for one, willing to take up my cross and endure all things for Christ's sake, knowing that the day is at hand when He will judge me in righteousness.

O, dear Brn. and Srs., let us all bear in mind the responsibility that is resting upon us who are looking for the return of our glorious Lord, and live for the Kingdom, knowing that the promise is only to them that endure unto the end. Are we all ready with our lamps burning? or have some gone back to the world, saying "my Lord delayeth His coming," and heaping up wrath against the day of wrath? Ah yes, when we cast our eyes over the Advent ranks, and see the falling away since the passing of the time, it makes my heart sad, and I thank God I am not of that number that draw back unto perdition. I believe we have reached the last link in the prophetic chain, and the kingdoms of this world are soon to become the kingdom of our Lord and His Christ. I bless the Lord for the glorious prospect that we are so soon to realize. In my judgment we have had the true Midnight Cry, and it will not cease until the Lord comes.

Watchman, take courage—your work is almost done. Christian, fight a little longer and you will win the prize.

Your Br. in Christ waiting for immortality.

N. McCULLOCK.

In striking off the outside of the paper, the printer for want of room was obliged to leave out a part of Br. Brewer's article, viz. the following:

A THIEVES' EXCHANGE. The Rev. Thomas Hugo, Curate of St. Botolph, London, in a letter to the London Times gives the following description of a thieves' Exchange, which is located in the heart of that great city, and which hitherto has bid defiance to all the efforts of the police for breaking it up:

"In the heart of London, on every successive Sunday in the year, in various streets, alleys, and courts to the north of Houndsditch, and therefore in my own immediate neighborhood, are congregated upwards of fifteen thousand persons engaged in traffic of various kinds, and constituting what is called the 'City Exchange Fair.' The trade is carried on principally in Cutler street, Phil's Buildings, City Exchange, Exhibition Mart, Harrow alley and Petticoat lane, places notorious in the annals of crime for outrages and abominations of all descriptions. The articles offered for sale consist for the most part of wearing apparel and jewelry, and the fair lasts for the greater portion of the day. I speak from personal observation and inspection, and hesitate not to characterize the place as one of the very foulest sinks of profligacy and crime to be found within the length and breadth of London. Of the fifteen thousand individuals there assembled, some are Jews of the lowest grade, but the great majority are nominally Christians; uniting together in forming a multitude of the most ignorant, lawless, brutal and degraded ruffians that the metropolis can furnish. In this vile haunt crimes are both plotted and perpetrated; for, in a spot at the entrance to Harrow alley, I was myself informed, on the occasion of one of my visits, by one of our excellent police, that of all the males there congregated, of various ages, and to the number of several hundreds, every individual had been a convicted felon. Stolen property is here disposed of to any extent, 'and no questions asked;' and an inducement is thereby held out to thieves from every quarter to bring hither the results of their crimes, assured of their immediate and safe disposal. I could furnish you with many details of this den of horrors, but I will content myself with affirming that if there be an epithet in the English tongue more descriptive than another of a place reeking with blasphemy, clamor, and obscenity, and of a loathsome assemblage stained with every vice named or nameless, I would select and apply it to this foulest of foul scenes and filthiest of filthy multitudes. No man can possibly imagine it who has not visited the place and seen it with his own eyes."

The above I clipped from the Boston Journal of July 23d. It is from the pen of a minister of the Established Church.

St. Louis, Nov. 30. *Mob Law—Murder and Arson*. We have accounts from Independence to-day, stating that three armed Free Statemen had attempted to drive Mr Coleman, a pro-slavery settler, from his claim near Hickory point. Mr C. killed one of his assailants, when a mob gathered together, drove him and other settlers off, and then burned their houses.—The ringleaders were arrested by Marshal Jones, and taken to Lecompte.

Goveror Shannon has called out the militia. Many citizens from Independence, Weston and St. Josephs, have gone to offer their services to the Governor, to restore order. The people of Lawrence are in arms, and have five pieces of artillery.

A number of houses have been burned in Douglas Co., and several families driven to Missouri for refuge. The "law and order" people of the Territory are rallying in large numbers to assist the sheriff in the execution of the laws.

Sixceen houses were burned at Hickory Point, and several of its citizens were missing.

Washington, Dec. 4th. The National Intelligencer says the President received a despatch yesterday from Gov. Shannon of Kansas, announcing that civil war in that Territory was actually threatened, and requesting prompt assistance from the Government. The President has ordered that troops be immediately despatched from the nearest posts to the scene of disaster.

From China. The California papers furnish intelligence from China to the 22d of August, but there is no news of importance. The accounts of engagements between the Rebels and Imperialists, in which tens of thousands are killed, are recorded with a mere flourish of the pen. It is estimated that in the province of Canton alone one million persons have been killed in battle, starved, or executed since these disturbances commenced. Sir John Bowring has written a letter to the Commander of the U. S. frigate Powhattan, highly complimentary to the officers and crew of that vessel, for their gallant conduct in an encounter with a large fleet of Chinese junks on the 4th of August.

Explosion—Loss of Life. Richmond, Va., Nov. 28. Another explosion took place at the English Co.'s coal pits, in Chesterfield county, on Monday. Four men were instantly killed and four others badly burned.

Selected For The Crisis.

Trust in God.

Whither, whither art thou tending,
 Pilgrim of life's thorny path,
Often on thy journey bending,
 Low before the tempest's wrath?
What the strong, the blest assurance,
 Filling all thy yearning soul,
That can give thee such endurance,
 To attain some unseen goal?

When the day is dark and dreary,
 What inspires thy trustful song?
What, when thou art faint and weary,
 Makes thy aching limbs so strong?
Is there naught can damp thy ardor,
 Turn thee from the rugged way,
Wilt thou even press the harder
 When some trial bids thee stay?

Surely it must be some present—
 Ever present help is thine,
Which can make the way so pleasant,
 Howsoe'er its steps incline—
Which can make thy spirit willing
 Onward, onward still to press,
Thine appointed lot fulfilling,
 With such trusting hopefulness.

O! it is no secret hidden,
 What can give such strength and joy,
For it ever comes when bidden,
 Giving all the soul employ.
Thou hast only sought the treasure,
 Which to all that ask is given,
And thy soul is filled with pleasure,
 Feeling that her home is heaven!

☞ Extract of a letter from Italy published in The Independent:

The Pope is having a good deal of trouble lately, both on the part of his own people and on the part of the upholders of his tottering throne. The General in chief of the French troops in Rome lately visited carefully a number of convents and public buildings which, in the beginning of the French occupation, were transformed into barracks. On this occasion he clearly intimated that the French emperor intended soon to reinforce the garrison in Rome, and a dispatch from France announced the departure of a division for the eternal city. It was immediately supposed that these new troops were intended to act against the King of Naples, and even the solemn declaration of the French Moniteur, disavowing the famous manifesto of Murat, was powerless to remove the impression at first produced. It is well known also that the renewed application of the punishments of the *lignate* or bastinado, and of the *cavaletto*, has been severely blamed by the French government, and has caused the French minister to remind the pontifical government of the reforms mentioned in the letter to Edgar Ney, and not yet granted by his holiness. This latter fact especially has caused much anxiety in the high circles, for the very letter is considered as a kind of sword of Damocles, threatening forever the very existence of the clerical power in the states of the church.

Alas for the patrimony of St. Peter! It is, all over, and more than at any other time in this season of the year, infested with thieves and highway robbers. Two gangs of thieves especially are just now becoming celebrated on account of their deeds of daring. One headed by Lazzarini carries on its depredations in the cities and villages surrounding Bologna, the other having for its chief Affitti Guiseppe spreads terror in the Romagnola Ferrarese. The first of these assailed Monsignor Ginnasi at the very gates of Imola, and compelled him to pay the sum of six thousand dollars to obtain his freedom. When the Pope heard it, he caused a circular to be issued reminding the *prolegati* of their duty to take measures to put a stop to so much audacity. But what can be done when the police are either unprovided with means of action, or careless, or, as is often the case, the very associates of the thieves? As to the Austrians garrisoned in the towns, they say: Show us where are the robbers and we will attack them, but it is no business of ours to hunt for them over the country. The first attempt to find out the malefactors is characteristic of the childishness of the pontifical officers. Having heard that the robbers were in the habit of communicating with one another by means of some telegraphic signs, they had the bright idea of putting a *carabiniere* at the top of the steeple of the village churches, armed with spying glass, and looking all day long around, trying to discover in the distance some strange signal indicative of the presence of the robbers! Large sums of money have been promised to all who might bring one of these, dead or alive. It has not yet produced any result. The lower classes of Italy admire and envy, much more than they blame, a successful highway robber; having nothing to lose they have no reason to fear them, and were it not for the danger which attends that kind of business, large numbers would engage in it.

The disease of the vine—*oidium*—has destroyed most of the wine harvest in the Roman States and in Tuscany. In the former country very little wine, but of excellent quality, has been obtained, a papal decree has been issued forbidding the exportation of the precious liquid. In Tuscany where for several years past the wine crop has entirely failed, the archbishop of Florence has published a series of prayers on the subject, addressed, not to God, but to the patriarch Noah. One of these prayers is as follows: "Most holy patriarch Noah, who, in the course of your long life, have employed yourself to plant the vine, and to gratify mankind with that precious liquor which quenches our thirst, comforts and cheers us all, look down upon our vines which after your example we have hitherto cultivated, and seeing them languishing and desolate by the effects of the plague which before vintage has destroyed their fruits, . . . be moved with compassion toward us, etc, etc." An *indulgence* of forty days is granted by the archbishop to all those who piously recite the prayers of which we have translated an extract.

Apropos of Tuscany, the rupture of diplomatic intercourse between that country and the Sardinian government is now complete. You know what was the cause of it. The Grand Duke, at the instigation of Austria, had refused to receive the young count Casati, as attache of the Sardinian embassy. The circumstances of the case made it a serious insult against Sardinia, and her firmness on this occasion has increased the growing regard and attachment which is felt for that country by all the liberal minded Italians. As a sign of the times, it is worthy of remark that many of the noblest of the Italian patriots have lately declared in a public manner, that if Italy is to become *one* under any monarchy, the only monarch worthy of the support of patriots is Vittorio Emmanuele, the present king of Piedmont. Even some of the republican leaders, Manin among others, have expressed that belief.

A very important circular letter of the Pope to the heads of the Piedmontese clergy has been recently published, in spite of the denial made to the priests to take any copy of it, and of the injunction to keep secret its contents. The object of the letter is to define clearly and to set into distinct categories all those who are under sentence of excommunication in Sardinia, on account of their participation in the making or the carrying out of the law against the convents. Considering the immense number of those included in the categories, it would have been shorter and just as good to say plainly that, with few exceptions, the whole nation is excommunicated. It must be said that the terrible penalty is borne with great fortitude by the people; indeed, it seems as if they did not care at all for it, and they make fun, to-day, of what a few years ago would have overwhelmed them with terror.

Extraordinary State of Atmosphere.

To the Editor of the N. Y. Herald.

From the first day of the present month to the 7th, both inclusive, the aurora borealis has shone every night above the clouds, and much of the time it corruscated from 6 P M till 6 A. M. The evening following its cessation, before and after sunset, the western sky was most gorgeously attired—decorated with the most brilliant colors, intermixed or bordered by others of more yellow tint; a most impressive closing of the long auroral term. But one thunder storm has yet been heard from as occuring within this protracted auroral term, and that was on the first day of November, and was present as a witness of that mournful catastrophe on the railroad from St. Louis to Jefferson City, which clad St. Louis in habiliments of woe and lamentation.

The equilibriations have been numerous during this extraordinary state of atmosphere, and have followed each other in quick succession.

Thursday, 1st, the temperature was in equilibria from 10 P. M. of 31st, to 5 A. M. of 1st November—eight hours; equilibriated from before 3 P. M. till past 9 P. M.—seven hours; from 12 P. M. till 8 A. M. of Friday—nine hours; from before 6 P. M. till 1 A. M. Saturday—seven hours; from before 4 A. M. till past 2 P. M.—eleven hours; from before 3 P. M. till past 10 P. M.—seven hours; from before 5 A. M. of Sunday till past 11 A. M.—seven hours; from before 6 P. M. till past 10 A. M. of Monday—seventeen hours. Inequlibria from before 2 P. M. till 7 A. M. of Tuesday—nineteen hours; equilibriated from before 1 P. M. till past 9 A. M. of Wednesday—twenty-one hours; from before 10 A. M., till past 7 P. M.—ten hours; from before 8 P. M. till past 4 A. M. of Thursday—nine hours. The equilibriations ceased with the auroral term. The terms of equilibriation and in-equilbria during the boreal display make twelve several and distinct terms.

What I denominate in-equilibria is that state of atmosphere during which the temperature remains unchanged for a term of seven or more consecutive hours, and equilibrated when the change is but two degrees for a like term, indicating, as determined by long continued and carefully recorded observations, terrene action at distant points.

E. MERIAM.

Brooklyn Heights, Nov. 9, 1855.

ONE WEEK LATER

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ATLANTIC.

Turkish Victory over the Russians.

The Atlantic arrived at New York Friday, Nov. 30.

She left Liverpool at four o'clock on the afternoon on the 17th inst., and brings 175 passengers, and has experienced heavy westerly gales for the last ten days.

Latest dispatches report officially from Lord Stratford de Radcliffe a victory gained November 5th by Omar Pasha, over 10,000 Russian troops, mostly Georgian militiamen, at the river Ingour, which he crossed with his forces, amounting to 20,000 men, at four points, capturing 60 prisoners, 3 guns, and killing and wounding 400 of the enemy. Turkish loss 300.

A private dispatch, which evidently refers to the same encounter, says that the Turks crossed the River Anakava, and stormed the Russian redoubts, after which they pushed forward towards Kutais.

Kars is still besieged, but appearances indicate that the Russians will retire to Tiflis.

Nothing new is received from the Crimea.—Both armies are preparing for the approach of winter. Only a few ships remain in the Dneiper, and the bulk of the fleets are returning to Constantinople.

Peace rumors are again extremely prevalent but vague. Diplomacy, however, is active, especially at Stockholm, Vienna and Brussels.

A desultory fire was kept up between the north and south sides of Sebastopol. The fortifications of both sides were being augmented.

The latest dates from the seat of war, received by mail, are to the 3d inst. The weather continued fine.

Prince Gortschakoff's latest dispatch says:—"Nothing new in the Crimea. The enemy continues to occupy the valley of the Baidar, where they have two divisions."

Messrs Brown, Shipley & Co. report Liverpool cotton market closed quieter at last week's prices. Breadstuffs slightly advanced. Provisions firm—rather dearer. There is a pause in the sugar excitement.

The money market is unexpectedly stringent.

A Russian cadet who had deserted, reports that Gortschakoff is determined to hazard an attack. The Allies continue every night to reinforce their advanced posts and support them with field artillery.

The War. The dates from the Crimea, by mail, are only to the 3d of Nov., though the telegraphic intelligence is to the 12th. No important movement had been made before Sebastopol or in the Crimea, up to the latest date, though the weather continued very favorable. The Russians and the Allies were both erecting new batteries on opposite sides of the harbor of Sebastopol, and were still employed in firing on each other; but without much effect. It is said that important subterranean works have been discovered near fort St. Nicholas.

The fortifications at Kinburn have been completely repaired, and are garrisoned for the winter by three battalions of French troops, supported by a number of gun-boats. The allied fleet in the Black Sea has chiefly withdrawn to Constantinople; about 23 steamers are still remaining in the Dnieper, and the Bug, and vicinity. The Emperor Alexander has gone back to St. Petersburg. The exports of breadstuffs is said to be absolutely prohibited from all Russian ports; exportations from all Turkish ports are also forbidden, while importations are admitted duty free. Sweden is expected to follow the example of Russia and Turkey and prohibit the exportation of all breadstuffs.

The War in Asia. There are but few particulars of the defeat of the Russians at the river Ingour, by Omar Pasha, on the 6th of Nov.—The Ingour rises in the Caucasus, and flows into the Black Sea near its south-eastern extremity in Georgia. On approaching it the Russians were found posted in force (one account says ten and another twenty thousand,) partly entrenched on the opposite side, with deep water between. The Turks nevertheless charged through the river up to their armpits, attacked the Russian redoubts and completely routed them. The Russians left 400 dead on the field of battle, among whom were two superior officers and 100 subalterns. The Turks lost 68 killed and had 200 wounded.

A letter from Trebizonde, dated Nov 1st, stated that the Russians had already sent away their baggage from before Kars, to Alexandropol, and were preparing to raise the siege.

Despatches from General Williams to Earl Clarendon, give the details of the celebrated defence of Kars from the assault of the Russians on the 29th of September. From these despatches it appears, that the Russians, at about four o'clock in the morning, attacked the Tahmasb front of the defences, in three columns, supported by 24 guns. They advanced to the assault in three different places. Their approach was early discovered by the garrison, and all needful preparations were made to receive them. Expecting to surprise the Turks, the Russians came steadily and boldly on until within range, when they were suddenly met by a crushing fire of artillery from all points of the line. This unexpected reception, however, only drew forth loud hurrahs from the Russian infantry, as it rushed up the hill, on the redoubts and breastworks. These works poured forth a fire of musketry and rifles, which told with fearful effect on the close column of attack, more especially on the left one, which being opposed by a battalion of 450 Chasseurs, armed with Minie rifles, was after long and desperate fighting completely broken, and sent headlong down the hill, leaving 850 dead on the field, besides those carried off by their comrades.

The central column of the Russians, after fighting desperately for several hours was also beaten back with great loss. The right column was for a time more successful; supported by a battery they succeeded in turning the left flank of the Turkish defences and taking the redoubt in the rear, while their infantry penetrated considerably behind the Turkish position. At this critical moment reserves were brought up from different quarters and suddenly falling on the advancing Russians put them to routs and pursued them with great destruction.

In another direction the Russians succeeded in their assault on some small redoubts and connected breastworks. Reinforcements were speedily ordered up, and the redoubts were retaken after having been in the Russian hands but a little time.

Gen. Williams says of this combat, which lasted nearly seven hours, that "the Turkish infantry, as well as artillery, fought with the most determined courage; and when it is recollected that they had worked on their entrenchments, and guarded them at night throughout a period extending to nearly four months, I think your lordship will admit that they have proved themselves worthy of the admiration of Europe, and established an undoubted claim to be placed amongst the most distinguished of the troops."

Greece. Considerable remark has been excited by the New United States Minister to Greece paying a formal visit to the Russian Minister, who returned the visit on board the American ship-of-war. There is a statement in the French papers that the United States make offer to pay up the indebtedness of Greece to England and France, in consideration of receiving the Island of Milo, for 90 years. Athens letters of the 9th November, announce the departure of the American Squadron for Constantinople; also that the legislative session closed on the 6th.

Spain. A Declaration by Espartero about the Western Alliance. Paris, Nov. 14. I am enabled to transmit you the following as the exact sense, and as near as I can remember, the exact words of a declaration made by Espartero a few days ago to a political personage now in Paris, who had asked the duke whether there was any truth in the rumors of a projected alliance between Spain, and France and England:

"There is not at present any alliance. But Spain is a Latin nation, and if the war goes on, she will certainly take part in it ultimately on the side of France and England. I incline to think that the war will become general in the spring. Should events compel Spain to draw the sword in this quarrel, you may be assured, that the manner of her doing so will be such as to sustain the old Castilian glory, and that she will not accept a ship, a man, or a crown piece, from any power in the world."—[Correspondence of the London News.

The troubles in Saragossa are over, and order is restored.

The New Prussian Gazette announces that immense beds of sulphur have been discovered on both sides of the Volga, near Samara. The Russian government has given orders for the instant working of the beds, which are said to be "more valuable to Russia than a discovery of old at this juncture."

☞ The pope being hard pressed for money to maintain his secular government, has sold for $80,000 the magnificent tiara which Queen Isabella of Spain presented to him only last spring. The Christians of Spain are highly indignant at an act showing so slight a regard to their queen.

Obituary.

"How peaceful and how powerful is the grave." Byron.

I was forcibly reminded of this truthful expression of the Poet, last week, while standing by the grave of little brother Freddy. He was a darling boy! We loved him—oh how well! God saw how our affections were twining around him, and to teach us the great lesson that all here is passing away, permitted death to overpower him. But his sufferings are over—his body once racked with pain is at rest—no noise will disturb his slumber.

Truly the grave is peaceful. It is also sacred. There lie God's little ones. Angels are guarding their dust. The hope of a resurrection has forever abolished the heathen form of burning the dead. If there is a place on earth where I love to linger, it is beside the grave of loved ones; there the resurrection looks most glorious. Oh, how joyful that day will be when we are all gathreed home! How blessed the hope—how bright the prospect of the Christian! He looks forward to a time of reparation, to a glorious resurrection. The reign of death is almost ended; the Prince of Life is coming soon! Then let us grieve no more for the little one, *Requiescat in pace.*

MARION A. COTTON.

PITTSFIELD, Mass.

Died in Cheshire, Mass., after a few hours of severe suffering with the croup, Fred B. Wood, son of Simeon and Reliance E. Wood, aged 14 months.

My heart is filled with pain and sorrow as I write to communicate the melancholy intelligence. Our dear little Fred was a bright, active child, interesting to all who knew him.

He observed things that transpired around him very minutely, would often take his little Testament, sit down and read, (after his manner of reading,) and then kneel by his little chair and pray with his little hands clasped, and often would he sing. The sweet, precious words he used to speak, are dear in our memories.

But ah! death has done its cruel work; our hearts are broken; we listen for his little footsteps and for his sweet voice, but we hear them not.

The Lord chastises, but not willingly. Praise His holy name, He also sympathises. "Though He slay me, yet will I trust in him."

The funeral services were attended by Br. M. Bachelor, who preached from Jer. 31 15-17.

The loved, the bright, the beautiful,
 From life must pass away;
And bitter are the tears that fall
 Above the sleeping clay.

We've laid our little Fred away,
 Within the silent tomb,
We turn and leave him there alone,
 In darkness and in gloom.

We've put away his little clothes,
 He'll never need them more,
But soon immortal robes of white,
 He'll wear forevermore.

His playthings we have laid aside,
 No more they'll please his eye,
But soon a golden harp he'll sport,
 With joy that ne'er will die.

Yes, dearest child, short is thy stay
 Within thy narrow bed;
Thy little form may scarcely feel
 Corruption's withering tread,

Ere thou shalt hear thy Savior's voice:
 "Arise, ye dead, and sing,
Where is thy victory, now, O grave?
 And where, O death, thy sting?"

"His own soft hand shall wipe the tears
 From every weeping eye,"
And bid our sighs and sorrows end
 In glory and in joy.

Thy dearest form will then again
 With life and warmth be filled,
Our bleeding hearts with joy, and love,
 And gratitude be swelled.

R. E. WOOD.

Died in Jamaica, Vt., Oct 16th, Sr. Hannah Stiles, in the 67th year of her age. Also, under the same roof, Sr. Sarah Fish, aged 31 years, youngest daughter of Sr. Stiles.

Sr Stiles was deprived of her companion some years since, who died at the Insane Asylem in Brattleborough. She formerly belonged to the Congregational Church.

Sr F. has left a little girl about seven years old, and a companion whom she supposed to be dead, who left his family about four years ago, for the golden mines of California. But since her decease, intelligence has been received by her friends, that he is alive and intends to return the coming Spring. May the Lord prepare his heart to greet his family on the new earth.

Srs. S. and F. embraced the Advent faith about a year and a half ago, and were buried with Christ in baptism. Since that time, they have been looking, with us, for that blessed hope, and the glorious appearing of the King of kings.

In their dispositions they were kind, affectionate, sympathetic; loving and beloved by all who knew them. But they are gone to the enemy's land; their work is done, their sufferings are ended. Mother and daughter are now sleeping side by side, in Jesus; prepared to awake when the trumpet of God shall sound, and come forth, glowing with immortal beauty, and shouting, "O death, where is thy sting? O grave, where is thy victory?"

L. KINGSBURY.

CHESTER, Vt., Dec. 2d, 1855.

Appointments.

Providence permitting, I will hold meetings in the following places:
Worcester, Dec. 11.
Westborough, Dec. 12.
Boston, Dec. 13.
Roxbury, Dec. 14.
Bridgeport or Fairhaven, Ct., Dec. 15, 16.
Providence, R. I., Dec. 18.
River Point, Dec. 19, 20.
Fairhaven, Ct., Dec. 21.
Meriden, Ct., Dec. 22.
Cheshire, Ct., Sunday Dec. 23.
If these appointments conflict with others, please inform me.

H. MUNGER.

By permission of Providence I will meet with the Church in
Boston, Mass., Lords's Day, Dec. 30th.

S. S. BREWER.

Providence permitting, I will meet the Brn. in
Springfield, Sabbath, Dec. 23d.

H. PRATT.

Providence permitting, I will preach at Moultonborough, Friday eve Dec. 7th, and continue over the Sabbath, as Br. Hodgdon may appoint.
At the Page School House, Monday eve Dec. 10th.
Meredith Neck, Tuesday eve Dec. 11th.
Manchester Chapel, Sunday Dec. 16th.
Meredith Centre, Sunday Dec. 23d.

OTIS G. SMITH.

Providence permitting, I will meet with the friends of Jesus at
Windsor, Thursday eve.
Hartford, Friday eve.
New Britain, Sunday Dec. 9th.
Meriden, Monday eve.
North Haven, Wednesday eve, as Br. Gilman shall appoint, and perhaps stay a few days.

O. D. GIBSON.

By Divine permission I will preach at
North Adams, Sunday Dec. 9th.
Springfield, Sunday Dec. 16th.

W. SHELDON.

☞ Letters may be directed to me at West Hawley, Mass., for the present.

W. S.

Providence permitting, I will meet with the Churches as follows.
Portsmouth, N. H., Dec. 9th.
Lawrence, Mass., Dec. 16.
Salem, Dec. 23d.
If the above appointments conflict with previous arrangements, please drop me a line.

S. S. BREWER.

LAWRENCE, Mass.

If the Lord will, I will preach in
Pomfret, Sunday Dec. 9th, near Br. Warrington's.
Meetings to commence at 10 1-2, A. M.

J. A. PACKARD.

CONFERENCE AT MEREDITH NECK, N. H.

Providence permitting, there will be a Conference at Meredith Neck, in the Advent Chapel, to commence Saturday Dec. 22d, at 10 o'clock A. M., to continue over the Sabbath, and longer if thought best.

Br. John Couch and the writer are expected to attend.

For the Brethren,

T. M. PREBLE.

Nov. 17th, 1855.

CONFERENCE AT LOUDON RIDGE, N H

Providence permitting, there will be a Conference at Loudon Ridge, to commence Thursday Dec 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn., T. M. PREBLE.
Nov. 17th, 1855.

NEW HAMPSHIRE MINISTER'S CONFERENCE.

We the undersigned, believing a Minister's Conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our Brn. in the ministry to meet us at the Advent Chapel in Concord N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer; that we may be guided by Heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days.

Nov 17th, 1855.

JOHN COUCH.
OTIS G. SMITH.
JOHN MORSE.
BENJ. LOCKE.
T. M. PREBLE.

P. S. If agreeable to the views of other Brn. in the ministry, we should be pleased to have them send in their names to be appended to the above notice.

T. M. PREBLE.

A General Conference will be holden at Portland, Me., to commence on Wednesday eve, Dec. 5th, and continue over the Sabbath.

J. COUCH.

Notices.

The work recommended a few weeks since by so many of the Preachers, is now written, and will go to the publisher's as soon as pledges are received sufficient to warrant the undertaking. As this is a gift to the cause except the actual expense, I do not feel it duty to borrow $4 or 500, and be compelled to peddle my own productions to get out of debt. If the preaching Brn interested would just name the thing to the Churches, and get some one or more in each place to pledge themselves for 10, 15, or 20, as they may choose, it will save the trouble of getting single subscribers at 50 cts. each.—Such a course would secure the object at once. 1,000 books will cost about $400. 50 pledges, 20 each, will warrant the undertaking. I have received pledges for over 100 without any effort. Now this is a short and easy method, and if done soon, the work will soon appear, and the Nos. be sent to those who pledge, for distribution.

HIRAM MUNGER.

The Gospel Vindicator, or Bible Truth Defender being a variety of popular fables scripturally exploded; viz. the modern opinion concerning man in death, hell, and heaven. By W. Sheldon.

This work contains 187 pages, 18 mo. Its character is indicated by its title. Price $15 per hundred, 20 cts. single. For sale at the Crisis Office.

W. SHELDON.

P. S. For $4 we will send one dozen copies of the "Vindicator" and 100 copies of the "Seven Seals," either by express or mail, prepaid.

tf W. SHELDON.

The Seven Seals; with scriptural facts concerning the "Four Angels," the "Four Winds," the "Sealing Angel," the "Seal of the Living God," the "Hundred and Forty-four Thousand," and the "Silence in Heaven." By W. Sheldon.

This pamphlet is for sale at the Crisis office, for $2 per hundred or 3 cents single.

tf W. SHELDON.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2.50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br. George W. Barnes' P. O. address is Fairfield, Sauk Co., Wis.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

☞ Br. B. Matthias' P. O. address is Pompton, N. J. Reformer will please copy.

Cash Receipts.

Richmond Spencer, Timothy B Corliss, Mrs B Hopkins, R B Wood, L L Fenn, G Rogers, L Kingsbury, G Hall, $1 each.

A Pettibone, W Howard, H O Pray, M A Hoxie, P Burnell, J Blanchard, Z Mayhew, C Farrington, M Nelson, 50 cts each.

A Gage $3, J B Dodge $2.

FOR BOOKS.

J Morrison $3.

For The Crisis.

Lazarus and the Rich Man.

Oh, behold poor, dying Lazarus!
View his sufferings o'er and o'er!
Naked, starving, and afflicted,
Was there ever one so poor!

View him at the rich man's dwelling;
Hark! the humble suppliant's prayer!
Nothing but the crumbs desiring—
No relief for him was there!

None to bind his wounds, all bleeding,
None to pour in oil and wine,
Though the man of wealth sat feasting,
Robed in garments rich and fine.

Dogs, as faithful, good physicians,
Came to Lazarus, licked his sores,
Dumb, yet friendly, docile creatures,
Showed compassion to the poor!

Oh, take courage, blessed children,
Poverty is but a rod,
You shall eat the bread of heaven—
Live by every word of God!

E. C. Bowker.

Lowell, Mass.

For the Crisis.

"I will bring distress upon men; and they shall walk like blind men." Bible.

By S. S. B.

No. 2.

In my previous article I endeavored to present to the reader the meaning of the expression — "the *voice of the day of God*"—as being synonymous with, "the *days of the voice of the seventh angel*." If that be correct, we have been in those days since 1840; consequently when the seventh angel's mission closes, the mystery of God is finished.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his servants the prophets."

The Apostle Paul in his Epistle to the Ephesians doubtless refers to the same mystery. Eph. chap. 1: 9—10:

"Having made known unto us the MYSTERY OF his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the FULNESS OF TIMES he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The fulness of times—Barnes, in his notes on this passage, explains it thus:

"When the times were fully completed —when all the periods should have passed by which he had prescribed, or judged necessary to the completion of the object. The period referred to here is that when all things shall be gathered in the Redeemer, at the winding up of human affairs, or the consumation of all things."

The same time is doubtless referred to in the 3d chap. of Acts, 20—21 verses:

"And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

Professor Murdock, in his translation of the Syriac which is esteemed the most correct New Testament version, renders the 21st verse thus: "WHOM THE HEAVENS RETAIN UNTIL THE COMPLETION OF THE TIMES WHICH GOD HATH SPOKEN BY THE MOUTH OF HIS HOLY PROPHETS OF OLD;" consequently when all times are completed, His mediation terminated, the seventh angel sounds. Then he descends from heaven.

Rev. 11: 14—18:

"The second wo is past; and behold, the third wo cometh quickly. And the SEVENTH ANGEL SOUNDED; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. *And the nations were angry, and thy wrath is come, and the* TIME OF THE DEAD, *that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great*; and SHOULDEST DESTROY THEM WHICH DESTROY THE EARTH."

The language of the apostle to the Church at Thessalonica, is strictly in point just here, and harmonizes with the gathering together in one—(In Christ—in His Kingdom—all His saints.)

1st Thess. 4: 13—18:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

In the above language the apostle most clearly sets forth the bringing to life of all that sleep in Jesus, and the translation of all that are His AT His second glorious Advent. Hence, in writing to his son Timothy in the Gospel, he declares he "will judge the quick and the dead at His appearing." See 2d Tim. 4: 1:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

See also 1st Cor. 15: 51—54,

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Again it is declared that he will "be revealed from heaven with His mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ.—Who shall be punished with an everlasting destruction from the presence of God, When he shall come to be glorified in his Saints, and to be admired in all them that believe." Is it not perfectly plain and conclusive, that when He is glorified in one class, the other class is punished with an everlasting destruction? And the parables of our Lord Jesus confirm this. E. g., notice the one in Matt. 13. He there declares the tares and the wheat shall grow together *until the harvest*, and that the harvest is the end of the world.—And at the harvest He will *send His angels to gather the wheat—the children of the kingdom—into the garner and burn up the chaff.* So then when the wheat is harvested the tares are also cast into the furnace to be burned. Hence the tares are burned at the close of this age or dispensation; and the next is a field or age WITHOUT TARES.

He confirms the above by presenting the parable of the net.

Matt. 13: 47—50.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. SO SHALL IT BE AT THE END OF THE WORLD: THE ANGELS SHALL COME FORTH, AND SEVER THE WICKED FROM AMONG THE JUST, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

When it was full, when the Gospel was preached for a witness unto all nations, then the net was drawn to the shore—the good gathered into the kingdom—the bad cast into the furnace of fire. Mark the 49th verse—"so shall it be in the end of the world."

We will now proceed to view the condition of the world according to the best information we can obtain from the most reliable scources. We will notice very briefly the so called bulwark of Christianity—old Protestant England.

John Cumming, in commenting on the Infidelity of the age, remarks of the City of London:—

"Within a radius of eight miles of St. Paul's cathedral there are about two millions of people—the largest population ever assembled within the limits of a city. If all the churches and chapels—Protestant, Established, Dissenting, Roman Catholic, and Socinian—were as full as they could hold, there would not be within them one-fourth of that mighty population. If I take them at a season when the weather is fine, and the public health good, and every thing is favorable, you will find the average attendance to be each only one-fourth full. If that be the average, the result will be that there are never more in church on one Sunday, in all denominations, than, if I take the largest, about 200,000 people, out of a population of two millions. And how many, do you think, of that number, are communicants?—Startling fact! awful stain upon the missionary zeal—the aggressive efforts of the metropolis! there are scarcely 60,000 who so far profess the gospel as to avail themselves of the opportunity of commemorating the dying love, and receiving the pledges of the second advent of the Lord Jesus Christ. So true is this, that the steamboats and the railways alone carry from the metropolis every Sunday morning a greater population than all the churches and chapels together any one day contain."

He states further, that there are in London, 200,000 Roman Catholics; 12,000 children trained to pick pockets, with the greatest tact, speed and success, or to plunder houses with the best chance of escape; 3000 receivers of stolen property; 4000 are annually committed for crimes; 10,000 gamblers; 20,000 live by begging; 30,000 regular thieves; 150,000 habitual gin-drinkers; 150,000 of both sexes, who lead a life of debauchery and licentiousness. "Thus there is a greater number of ostensibly depraved and abandoned characters in the service of Satan, than there are during Sunday in the house of Prayer."

"This great city sends annually a million of money for the conversion of the ends of the earth, and rightly so,—but alas, there are millions more needed for the conversion of the population at home. And melancholy and painful spectacle! in the midst of this scene of demoralization, ignorance, and crime, the ministers of the everlasting gospel are found quarrelling and disputing with each other about details of discipline and forms of worship."

Such is the condition of the Emporium of the world, after all that has been and is now being done in one of the most enlightened protestant governments on earth. It is truly dark—dark—amid the setting rays of the Gospel of the son of God.

What a mass of moral putrefaction.—It presents a most heart-sickening picture, and this too in Protestant England. Truly the advocates of the temporal Millenium must conclude that it is a dark Harbinger for the dawning of the Millenial Glory!—Add to the above startling facts the testimony of Rob't Atkins of Liverpool. In speaking of the condition of the Church, he has said in an article I have before me:

"*Apostasy, apostasy apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus blasphemy is added to apostasy.*"

And now while such a mass of horrid creatures are festering in their slime, amid those dens of deepest and most foul iniquity and the Church so drunk with the riches and pleasures of the world as to be insensible of her danger, this truly Protestant government is now waging war with Russia in order to assist the most licentious government on earth! O what a progression! It is downward; yes, and long has it been so—slow in the beginning, in comparison to the rapid velocity with which it now rushes to the very depths of heaven daring oppression, cruelty and injustice.

Thus England is spending millions for armies, fleets and engines of death to burn cities, sink vessels and murder and mangle thousands that never did an action to bring such cruel and unmitigated wrath upon them. O turn for one moment to the bodies of the mangled survivors taken, reeking with blood, to the hospitals—hear the groans of the wounded and the dying. O how dark the picture! poor earth is teeming with the curse.

The lazar-house, sad, noisome, dark, wherein
are laid
Numbers of all diseased, all maladies,
Of ghostly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide wasting pestilence,
Dropsies and asthmas, and joint-racking rheums

I will close this article with an extract from the London Quarterly Journal of Prophecy:

"We look for no times of righteousness in these last days. We have been warned to expect evil, and not good—progressive evil, not progressive good—until the Lord come.

"The age of *progress* is not the present; it is the age to come. In the *present* there is the development of evil,—in the *future*, the development of good. Man is now putting forth his power to the utmost in efforts after *progress*.—Poor progress at the best, yet much boasted of! It is but *man's* progress; it is but *finite* development. Man is now put to the proof. He is allowed to do his best, and he is given time to do it in. God will not hinder the attempt, nor hurry him in making it. Full time, ample scope, large opportunity, will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction.—His *downward* progress was swift enough; it is to be tried whether his *upward* progress will be as rapid, or whether there can be such a thing as upward progress at all, when he is left alone. God has been putting him to the proof. He says to him, 'Try to govern the world;' man tries it, but fails. He says to him, 'Try to regenerate a world;' he tries it, and fails. He says to him, 'Fertilize the earth;' he tries it, and fails. He says to him, 'Try to advance—make progress—increase in knowledge;' man tries it, and fails. It will not do. Man's day has been a long one, but it has been a day during which, in all possible circumstances and with all advantages, he has been proved helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to learn; unfit to be intrusted with the care or management of aught within the world's wide circle—from the atom of crumbling dust beneath his feet, up to his own imperishable soul.

"When God has made this proof to the universe of man's utter incapacity; when he has demonstrated man's unworthiness of trust, and inability for any progress, save a downward one, he sets him aside as 'a despised and broken vessel,' in order to bring in the 'greater man,'—ay, the greater than man, even his own eternal Son. The great experiment of 6000 years is now drawing to a close. The vast but awful demonstration is now nearly complete. The case is most manifestly going *against* man. King, prince, noble, peasant, beggar; statesman, diplomatist, master, parent, child, servant, poet, philosopher, artist, mechanic—all have had their long age of trial, and all have failed." The verdict will soon be given, and the sentence pronounced.

"At this crisis we now stand. At the close of a long series of experiments, made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor misrule departed. Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus.—The heart remains still deceitful above all things, and desperately wicked. Oppression, murder, cruelty, selfishness, lust, sedition, strife and hatred, are still uneradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still shoot up their prickly memorials of the primal sin. Man cannot uproot them. Disease still haunts the body, and man says, 'Depart,' in vain. The 'rooted sorrow' still keeps place in memory, scorching health's freshness, and tearing down life remorselessly—man vainly endeavoring to pluck it out. Death still smites down its daily myriads, and man tries in vain to bribe or disarm it. The grave still receives the loved, and preys upon the beautiful—man pleading in vain that it should give back the joy of his heart and the desire of his eyes!

"Such are the fruits of the first Adam's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been proved that man can ruin, but not restore, a world. His attempts at restoration have been sad and mischievous failings. His attempts at progress have been abortive; so that progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.

"But this progress in evil has a limit. God has set bounds to it which it cannot overpass.—He will not allow this earth of His to be totally a hell. He will make the sin of man to praise Him, and He will restrain the remainder thereof. A certain amount and a certain duration He will allow, but no more. Neither of these is indefinite; and we seem to be nearing their boundary.

It is well. For then shall the good displace the evil, and the blessing the curse. The second Adam is at hand, and, with him, the kingdom and the glory. He brings the cure. He knits the broken world. He rebukes disease and sorrow. He binds death. He rifles the grave. He delivers creation. He sets up a righteous, peaceful throne. He draws aside the curtain that hid heaven from earth, making them as one—the inner and the outer chamber of the one tabernacle of Jehovah—and setting up the true Jacob's ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as heretofore they have done in the day of tribulation and shame.

That is the age of progress! What progress, when God shall set his hand to it! In the light of that ever-widening knowledge, in the blaze of that ever-brightening glory, how vile, shall seem the progress of the dishonored past! Not merely like age's recollection of childhood's trivialities and wasted time, but like morning's remembrance to the drunkard of last night's revelry and lust; like the King of Babylon's remembrance of his seven years' sojourn with the beasts of the field!"

More on the distress of nations in my next if the Lord will.

S. S. Brewer.

Lawrence, Mass.

For the World's Crisis.

Blandford, Nov. 11, 1855.

Dear Bro. Merriam:

The following articles I cut from the "Cincinnati Dollar Times." To me they are highly interesting, and I doubt not, will be to the readers of our "precious Messenger." Indeed, in these days of *cavil* and *infidelity*, any confirmation of the Scriptures is, to the Bible student, of deep interest. Reading "Layard's" article brought to my mind the beautiful lines of Lord Byron, entitled

The Destruction of Sennacherib.

"The Assyrian came down, like the wolf o'er the fold,
And his cohorts were gleaming with purple and gold,
The sheen of their spears, was like stars on the sea,
When the blue wave rolls nightly o'er deep Gallilee.

"Like the leaves of the forest, when summer is green,
That host, with their banners, at sunset were seen;
Like the leaves of the forest, when Autumn hath flown,
That host on the morrow, lay withered and strown.

"For the angel of Death, spread his wings on the blast,
And he breathed in the face of the foe as he passed;
The eyes of the sleepers waxed heavy and chill,
Their hearts but once heaved, and forever stood still.

"There lay the steed, with his nostrils all wide,
But through them there rolled not the breath of his pride;
The foam of his gasping lay white on the turf,
And as cold as the spray of the rock-beating surf.

"And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his mail;
The tents were all silent, the banners alone,
The lances unlifted, the trumpets unblown.

"The widows of Asher, were loud in their wail,
And the Idols were broke in the temple of Baal;
The might of the Gentiles, unsmote by the sword,
Was melted like snow, in the glance of the Lord."

And then the "Written rocks of Syria."—Says Job, "O that my words were now written! that they were graven with an iron pen and lead in *the rock forever!*" and there, in those *rocks*, is the history of the wanderings of God's chosen people, engraven "in the *rock forever.*"

Yours, hoping for immortality when our "King comes."

N. M. Henry.

Layard's Confirmation of Scripture.

After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which they bring to the truth of Scripture history. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries.

They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of general knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by those excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ; but also, that in the *earliest ages* of that city, dating but a few centuries from the flood, their sculptures were *the best*. In this remarkable result the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that idolatry was introduced when men had a better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God found in these sculptures are the best, and immeasurably exceed anything of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men, knowing God, and yet not willing to glorify him as God, became vain in their imaginations, and their foolish heart was darkened.

The scripture accounts of the great antiquity of Nineveh and the Assyrian Empire agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and the fact that the same marble materials have been used in successive structures, and that ancient buildings had been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

Those monuments also bear upon them the record of the fulfillment of prophecy. Nahum prophesied that the city would be plundered of all its treasures, so that none would be left. Layard has found, in all its excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burned. The prophet foretold, that the invaders would obtain easy access to some portions of the city; and that, wherever the inhabitants should resort to the strong holds, these would be burnt. Now the ruins show just this result; that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact, that inscriptions, on the ruins of one of the palaces, gives the records of the military career of Sennacherib, with just such a series of conquests, and just such boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the King of Assyria; that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took from Hezekiah three hundred talents of silver and thirty of gold.—Now compare this with the historical inscription on Sennacherib's palace; "Because Hezekiah, King of Judah, did not submit to my yoke, I took, and plundered, forty-six of his strong fenced cities and innumerable smaller towns, but I left him Jerusalem his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

The chamber of Sennacherib's palace presents, in sculptures and inscriptions, the seige of the Jewish city Lachish. The king is sculptured, in royal pomp, on his throne, and over his head is this inscription, "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish; I give permission for his slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as these sculptures show that he did.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of the work, such as would naturally follow from the violent death of the king as described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built all of brick. The bricks often have characters stamped upon them. In one instance a huge palace is formed of brick thus stamped; and the same characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honor of my majesty?" Now, these ruins of the palace, in every brick of them, give just the echo of that boasted speech. Thus, after so many centuries, God has brought forth, from the ruins of these cities, voices in response to what the inspired penman had recorded so many centuries before.

The written Rocks.

We would call the reader's attention to the remarkable confirmations which have recently been afforded, both of existence and wide spread of Writing, in the Mosaic Age, and of the strict accuracy of Scripture history.

We allude to the Written Rocks of Sinai, on which the researches of Mr. Charles Foster, (besides those of other authors) have thrown considerable light.

Journeying, in through, along the Wady Mokatteb, or Written Valley, we see inscriptions on the rocks around us, which must arrest our attention, and which will awaken within our mind the same deep interest that they have created generally, throughout the known world.

We shall be struck with the height at which many of them are written. So high up those precipitous rocks that we are puzzled to settle how they managed to engrave them there. Were scaffoldings erected, or were ropes and baskets let down from the top of rocks, to give the adventurous artist a somewhat precarious footing?

What a multitude of them there are!—And so, what a number of scribes must have been hard at work digging in those hieroglyphics. They extend so far along the rocks that it will take us an hour, at least, to walk to the end of these profuse carvings.

What a variety of figures are visible! Some are men standing—others men moving. Further on, men evidently in the act of supplication; their hands are raised towards heaven. Here are more men, but they are sitting. And here are camels, horses, mules, and riders upon them armed with spears, swords and shields, fighting, drawing the bow, hunting, &c.

Remark, if you please, that on the whole, these inscriptions are executed in a rude and unskilful manner. They are very far from equalling cotemporary specimens of Egyptian art. The latter must have been executed at leisure, as well as by accomplished skill; and these writings on the rock have evidently been executed in haste, by a large number of willing, but not highly skilled laborers.

Now, as we look at these, we ask what was their origin—their date—their author—their meaning? Those Arabs, seated with their becoming gravity, viewing us with some curiosity, cannot read them for us.

In 1772, a Franciscan monk, with a number of followers, passed through the Written Valley, and tried to decipher them. He could not find the key. Yet he had with him men who understood Arabec, Greek, Hebrew, Syriac, Coptic, Armenian, Turkish; men who could speak Latin, and most modern languages.—None of those linguists had the slightest knowledge of the characters engraved on these rocks. Yet somebody must have inscribed them. And they must represent some language. Who shall ascertain it?

We are in a country where there is nothing to be had either to eat or drink.—It must have been some mighty company of pilgrims, passing through this desert, who left behind them this extensive record of their transit, if we only could read it.

We find that various opinions have been held. Cosmas, an Alexandrian merchant, who lived in the year 585, was the first to announce their discovery, thought they were done by the Israelites. In 1743, a zealous bishop offered £500 to anybody who could copy them. We have not heard of any claimant for this reward; but several of them were afterwards copied. Professor Beer, of Leipsic, thinks they were the work of some pilgrims of the early ages. But this is improbable and impossible. They could neither have had the time or means of executing them. With as great improbability they have been ascribed to the Christians living and shepherding their flocks in that neighborhood.

Forster, however, professed to have solved the enigma. We believe he has done so successfully. He agrees with the thoughtful old merchant of Alexandria. They were, he says, the work of the ancient Israelites, during their forty years wandering in the wilderness.

Look at them again and listen to his reasons. They clearly show that they are the work of one generation. Their number, extent, position, point to a numerous army of engravers. You may reckon them by thousands, you may follow them for miles. Some reach up the rocks a hundred feet. To execute them there must have been the resources of a settled and fixed population, such as ladders, ropes, platforms, &c. But no people could have settled there without miraculous supplies of food.

The only people answering to this description was Israel at their exodus.

Moreover, the characters employed bear a close affinity to the written language of Egypt. Mr. Forster's work has identified the alphabet employed on these rocks with the Enchorial alphabet of the Rosetta stone, and with characters found in Egyptian quarries, of a date prior to Moses.

Now, having found out the key—thanks to patient, laborious Mr. Forster—we can manage to make out some of these inscriptions. In nearly forty of them, quite enough to peruse at one time, we discover records of the principal events of the exodus.

Somebody has described the passage of the Red Sea, and the destruction of Pharaoh. And here is another inscription, telling us in simple eloquence how the waters of Marah were healed. They have not forgot the smiting of the rock.—No, it was too wonderful to be passed by. And here are narratives of the murmuring at Meribah; of the plague of serpents; of the quails.

Here is not only a history of the battle at Rephidem, but Moses has sat for his portrait. They have actually drawn him with uplifted arms just as the Bible described it. What a wonderful valley!

Sometimes the inscriptions are very pithy. The man with the engraving tool would be very anxious not to take any verbose narratives. Here is one referring to the quails: "The red geese rise from the sea; lusting, the people eat of them."

And here the story of Marah; "The people, with prone mouth, drinketh at the water springs. Touching with a tree the well of bitterness, he heals."

Would you read the history of the smitten rock, it is before you. "The eloquent speaker strikes the rock, flows forth the water, falling down." (Acts 7: 22.)

No general ever had his movements described with more terseness and brevity than had the leader of Israel his. "Prayeth unto God, the prophet, on a great stone, his hands sustaining Aaron, Hur."

For The Crisis.

Lazarus and the Rich Man.

Oh, behold poor, dying Lazarus!
View his sufferings o'er and o'er!
Naked, starving, and afflicted,
Was there ever one so poor!

View him at the rich man's dwelling;
Hark! the humble suppliant's prayer!
Nothing but the crumbs desiring—
No relief for him was there!

None to bind his wounds, all bleeding,
None to pour in oil and wine,
Though the man of wealth sat feasting,
Robed in garments rich and fine.

Dogs, as faithful, good physicians,
Came to Lazarus, licked his sores,
Dumb, yet friendly, docile creatures,
Showed compassion to the poor!

Oh, take courage, blessed children,
Poverty is but a rod;
You shall eat the bread of heaven—
Live by every word of God!

E. C. Bowker.

Lowell, Mass.

For the Crisis.

"I will bring distress upon men; and they shall walk like blind men." Bible.

By S. S. B.

No. 2.

In my previous article I endeavored to present to the reader the meaning of the expression—"the *voice of the day of God*"—as being synonymous with, "the *days of the voice of the seventh angel*." If that be correct, we have been in those days since 1840; consequently when the seventh angel's mission closes, the mystery of God is finished.

"But in the days of the voice of the seventh angel, when he shall begin to sound, the MYSTERY OF GOD SHOULD BE FINISHED, as he hath declared to his servants the prophets."

The Apostle Paul in his Epistle to the Ephesians doubtless refers to the same mystery. Eph. chap. 1: 9—10:

"Having made known unto us the MYSTERY OF his will, according to his good pleasure, which he hath purposed in himself: That in the dispensation of the FULNESS OF TIMES he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The fulness of times—Barnes, in his notes on this passage, explains it thus:

"When the times were fully completed—when all the periods should have passed by which he had prescribed, or judged necessary to the completion of the object. The period referred to here is that when all things shall be gathered in the Redeemer, at the winding up of human affairs, or the consummation of all things."

The same time is doubtless referred to in the 3d chap. of Acts, 20—21 verses:

"And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

Professor Murdock, in his translation of the Syriac which is esteemed the most correct New Testament version, renders the 21st verse thus: "WHOM THE HEAVENS RETAIN UNTIL THE COMPLETION OF THE TIMES WHICH GOD HATH SPOKEN BY THE MOUTH OF HIS HOLY PROPHETS OF OLD;" consequently when all times are completed, His mediation terminated, the seventh angel sounds. Then he descends from heaven.

Rev. 11: 14—18:

"The second wo is past; and behold, the third wo cometh quickly. And the SEVENTH ANGEL SOUNDED; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. *And the nations were angry, and thy wrath is come, and the* TIME OF THE DEAD, *that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;* and SHOULDEST DESTROY THEM WHICH DESTROY THE EARTH."

The language of the apostle to the Church at Thessalonica, is strictly in point just here, and harmonizes with the gathering together in one—(In Christ—in His Kingdom—all His saints.)

1st Thess. 4; 13—18:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

In the above language the apostle most clearly sets forth the bringing to life of all that sleep in Jesus, and the translation of all that are His AT His second glorious Advent. Hence, in writing to his son Timothy in the Gospel, he declares he "will judge the quick and the dead at His appearing." See 2d Tim. 4: 1:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

See also 1st Cor. 15: 51—54,

"Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.—For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Again it is declared that he will "be revealed from heaven with His mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ.—Who shall be punished with an everlasting destruction from the presence of God, When he shall come to be glorified in his Saints, and to be admired in all them that believe." Is it not perfectly plain and conclusive, that when He is glorified in one class, the other class is punished with an everlasting destruction? And the parables of our Lord Jesus confirm this. E. g., notice the one in Matt. 13. He there declares the tares and the wheat shall grow together *until the harvest*, and that the harvest is the end of the world.—And at the harvest He will *send His angels to gather the wheat—the children of the kingdom—into the garner and burn up the chaff.* So then when the wheat is harvested the tares are also cast into the furnace to be burned. Hence the tares are burned at the close of this age or dispensation; and the next is a field or age WITHOUT TARES.

He confirms the above by presenting the parable of the net.

Matt. 13: 47—50.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So SHALL IT BE AT THE END OF THE WORLD: THE ANGELS SHALL COME FORTH, AND SEVER THE WICKED FROM AMONG THE JUST, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

When it was full, when the Gospel was preached for a witness unto all nations, then the net was drawn to the shore—the good gathered into the kingdom—the bad cast into the furnace of fire. Mark the 49th verse—"so shall it be in the end of the world."

We will now proceed to view the condition of the world according to the best information we can obtain from the most reliable scources. We will notice very briefly the so called bulwark of Christianity—old Protestant England.

John Cumming, in commenting on the Infidelity of the age, remarks of the City of London:—

"Within a radius of eight miles of St. Paul's cathedral there are about two millions of people—the largest population ever assembled within the limits of a city. If all the churches and chapels—Protestant, Established, Dissenting, Roman Catholic, and Socinian—were as full as they could hold, there would not be within them one-fourth of that mighty population. If I take them at a season when the weather is fine, and the public health good, and every thing is favorable, you will find the average attendance to be each only one-fourth full. If that be the average, the result will be that there are never more in church on one Sunday, in all denominations, than, if I take the largest, about 200,000 people, out of a population of two millions. And how many, do you think, of that number, are communicants?—Startling fact! awful stain upon the missionary zeal—the aggressive efforts of the metropolis! there are scarcely 60,000 who so far profess the gospel as to avail themselves of the opportunity of commemorating the dying love, and receiving the pledges of the second advent of the Lord Jesus Christ. So true is this, that the steamboats and the railways alone carry from the metropolis every Sunday morning a greater population than all the churches and chapels together any one day contain."

He states further, that there are in London, 200,000 Roman Catholics; 12,000 children trained to pick pockets, with the greatest tact, speed and success, or to plunder houses with the best chance of escape; 3000 receivers of stolen property; 4000 are annually committed for crimes; 10,000 gamblers; 20,000 live by begging; 30,000 regular thieves; 150,000 habitual gin-drinkers; 150,000 of both sexes, who lead a life of debauchery and licentiousness. "Thus there is a greater number of ostensibly depraved and abandoned characters in the service of Satan, than there are during Sunday in the house of Prayer."

"This great city sends annually a million of money for the conversion of the ends of the earth, and rightly so,—but alas, there are millions more needed for the conversion of the population at home. And melancholy and painful spectacle! in the midst of this scene of demoralization, ignorance, and crime, the ministers of the everlasting gospel are found quarrelling and disputing with each other about details of discipline and forms of worship."

Such is the condition of the Emporium of the world, after all that has been and is now being done in one of the most enlightened protestant governments on earth. It is truly dark—dark—amid the setting rays of the Gospel of the son of God.

What a mass of moral putrefaction.—It presents a most heart-sickening picture, and this too in Protestant England. Truly the advocates of the temporal Millenium must conclude that it is a dark Harbinger for the dawning of the Millenial Glory!—Add to the above startling facts the testimony of Rob't Atkins of Liverpool. In speaking of the condition of the Church, he has said in an article I have before me:

"*Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, We are rich, and increased in goods, and stand in need of nothing: and thus blasphemy is added to apostasy.*"

And now while such a mass of horrid creatures are festering in their slime, amid those dens of deepest and most foul iniquity and the Church so drunk with the riches and pleasures of the world as to be insensible of her danger, this truly Protestant government is now waging war with Russia in order to assist the most licentious government on earth! O what a progression! It is downward; yes, and long has it been so—slow in the beginning, in comparison to the rapid velocity with which it now rushes to the very depths of heaven-daring oppression, cruelty and injustice.

Thus England is spending millions for armies, fleets and engines of death to burn cities, sink vessels and murder and mangle thousands that never did an action to bring such cruel and unmitigated wrath upon them. O turn for one moment to the bodies of the mangled survivors taken, reeking with blood, to the hospitals—hear the groans of the wounded and the dying. O how dark the picture! poor earth is teeming with the curse.

The lazar-house, sad, noisome, dark, wherein
are laid
Numbers of all diseased, all maladies,
Of ghostly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac frenzy, moping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies and asthmas, and joint-racking rheums

I will close this article with an extract from the London Quarterly Journal of Prophecy:

"We look for no times of righteousness in these last days. We have been warned to expect evil, and not good—progressive evil, not progressive good—until the Lord come.

"The age of *progress* is not the present; it is the age to come. In the *present* there is the development of evil,—in the *future*, the development of good. Man is now putting forth his power to the utmost in efforts after *progress*.—Poor progress at the best, yet much boasted of! It is but *man's* progress; it is but *finite* development. Man is now put to the proof. He is allowed to do his best, and he is given time to do it in. God will not hinder the attempt, nor hurry him in making it. Full time, ample scope, large opportunity, will be granted. Man ruined a world; it is to be proved whether he can rebuild it. He ruined it in a day; he is given six thousand years to attempt its reconstruction—His *downward* progress was swift enough; it is to be tried whether his *upward* progress will be as rapid, or whether there can be such a thing as upward progress at all, when he is left alone. God has been putting him to the proof. He says to him, 'Try to govern the world;' man tries it, but fails. He says to him, 'Try to regenerate a world;' he tries it, and fails. He says to him, 'Fertilize the earth;' he tries it, and fails. He says to him, 'Try to advance—make progress—increase in knowledge;' man tries it, and fails. It will not do. Man's day has been a long one, but it has been a day during which, in all possible circumstances and with all advantages, he has been proved helpless, ignorant, evil; unfit to rule, and unfit to be left without a ruler; unfit to teach, and unwilling to learn; unfit to be intrusted with the care or management of aught within the world's wide circle—from the atom of crumbling dust beneath his feet, up to his own imperishable soul.

"When God has made this proof to the universe of man's utter incapacity; when he has demonstrated man's unworthiness of trust, and inability for any progress, save a downward one, he sets him aside as 'a despised and broken vessel,' in order to bring in the 'greater man,'—ay, the greater than man, even his own eternal Son. The great experiment of 6000 years is now drawing to a close. The vast but awful demonstration is now nearly complete. The case is most manifestly going *against* man. King, prince, noble, peasant, beggar; statesman, diplomatist, master, parent, child, servant; poet, philosopher, artist, mechanic—all have had their long age of trial, and all have failed." The verdict will soon be given, and the sentence pronounced.

"At this crisis we now stand. At the close of a long series of experiments, made to see what man could do, we find the world as wicked and lawless (to say no more) as at the first. Peace has not spread her reign among the nations, nor misrule departed. Righteousness does not sit on the throne of the nations, nor does holiness beautify the homes of the children of men. Man's merchandise is not consecrated to God, nor his wealth laid at the feet of Jesus. The heart remains still deceitful above all things, and desperately wicked. Oppression, murder, cruelty, selfishness, lust, sedition, strife and hatred, are still uneradicated, unsubdued, unmitigated. Man has found no cure for these maladies. They rage on, but he is powerless. The curse still pervades the earth and poisons the air. Man cannot disinfect it. The thorn and thistle still shoot up their prickly memorials of the primal sin. Man cannot uproot them. Disease still haunts the body, and man says, 'Depart,' in vain. The 'rooted sorrow' still keeps place in memory, scorching health's freshness, and tearing down life remorselessly—man vainly endeavoring to pluck it out. Death still smites down its daily myriads, and man tries in vain to bribe or disarm it. The grave still receives the loved, and preys upon the beautiful—man pleading in vain that it should give back the joy of his heart and the desire of his eyes!

"Such are the fruits of the first Adam's doings, and such the powerlessness of his children to remove so much as one of the ten thousand evils. It has been proved that man can ruin, but not restore, a world. His attempts at restoration have been sad and mischievous failings. His attempts at progress have been abortive; so that progress in evil, progress in alienation from God, is the feature of greatest prominence in his history.

"But this progress in evil has a limit. God has set bounds to it which it cannot overpass.—He will not allow this earth of His to be totally a hell. He will make the sin of man to praise Him, and He will restrain the remainder thereof. A certain amount and a certain duration He will allow, but no more. Neither of these is indefinite; and we seem to be nearing their boundary.

It is well. For then shall the good displace the evil, and the blessing the curse. The second Adam is at hand, and, with him, the kingdom and the glory. He brings the cure. He knits the broken world. He rebukes disease and sorrow. He binds death. He rifles the grave. He delivers creation. He sets up a righteous, peaceful throne. He draws aside the curtain that hid heaven from earth, making them as one—the inner and the outer chamber of the one tabernacle of Jehovah—and setting up the true Jacob's ladder, on which the angels shall be seen ascending and descending, still ministering in holy service to him and to his saints in the day of the kingdom, as heretofore they have done in the day of tribulation and shame.

That is the age of progress! What progress, when God shall set his hand to it! In the light of that ever-widening knowledge, in the blaze of that ever-brightening glory, how vile, shall seem the progress of the dishonored past! Not merely like age's recollection of childhood's trivialities and wasted time, but like morning's remembrance to the drunkard of last night's revelry and lust; like the King of Babylon's remembrance of his seven years' sojourn with the beasts of the field!"

More on the distress of nations in my next if the Lord will.

S. S. Brewer.

Lawrence, Mass.

For the World's Crisis.

Blandford, Nov. 11, 1855.

Dear Bro. Merriam:

The following articles I cut from the "Cincinnati Dollar Times." To me they are highly interesting, and I doubt not, will be to the readers of our "precious Messenger." Indeed, in these days of *cavil* and *infidelity*, any confirmation of the Scriptures is, to the Bible student, of deep interest. Reading "Layard's" article brought to my mind the beautiful lines of Lord Byron, entitled

The Destruction of Sennacherib.

"The Assyrian came down, like the wolf o'er
the fold,
And his cohorts were gleaming with purple and
gold;
The sheen of their spears, was like stars on the
sea,
When the blue wave rolls nightly o'er deep Gal-
lilee.

"Like the leaves of the forest, when summer is
green,
That host, with their banners, at sunset were
seen;
Like the leaves of the forest, when Autumn
hath flown,
That host on the morrow, lay withered and
strown.

"For the angel of Death, spread his wings on
the blast,
And he breathed in the face of the foe as he
passed;
The eyes of the sleepers waxed heavy and chill,
Their hearts but once heaved, and forever stood
still.

"There lay the steed, with his nostrils all wide,
But through them there rolled not the breath of
his pride;
The foam of his gasping lay white on the turf,
And as cold as the spray of the rock-beating
surf.

"And there lay the rider, distorted and pale,
With the dew on his brow, and the rust on his
mail;
The tents were all silent, the banners alone,
The lances unlifted, the trumpets unblown.

"The widows of Asher, were loud in their wail,
And the Idols were broke in the temple of Baal;
The might of the Gentiles, unsmote by the
sword,
Was melted like snow, in the glance of the
Lord"

And then the "Written rocks of Syria."—Says Job, "O that my words were now written! that they were graven with an iron pen and lead in the *rock forever!*" and there, in those *rocks*, is the history of the wanderings of God's chosen people, engraven "in the *rock forever.*"

Yours, hoping for immortality when our "King comes." N. M. Henry.

Layard's Confirmation of Scripture.

After all the attention which has been given to Layard's discoveries among the ruins of Nineveh, we doubt whether the public mind in general is fully aware of the nature and extent of the confirmation which they bring to the truth of Scripture history. It may be useful here to set out, in the briefest form, a specimen of some of the general results of these discoveries.

They show, in conformity with the tenor of Scripture, that the earliest ages were not, as many think, barbarous ages; but that the race of men, originally enlightened from a divine source, had, at first, a high degree of general knowledge, which they gradually lost through their defection to idolatry. It has been demonstrated by those excavations, not only that a high state of the arts existed in Nineveh a thousand years before Christ; but also, that in the *earliest ages* of that city, dating but a few centuries from the flood, their sculptures were *the best*. In this remarkable result the Egyptian and Assyrian antiquities also agree.

It is also proved, contrary to the general impression, that idolatary was introduced when men had a better knowledge of the true God than afterwards prevailed; that it did not grow up as a religion of nature, by the ineffectual attempts of men to find the true God. But it was introduced as an expedient of men in order to obscure what knowledge of God they possessed, because they did not like to retain God in their knowledge. This is shown in the fact, that the earliest representations of God found in these sculptures are the best, and immeasurably exceed anything of the kind existing in after ages; especially in their approach to the true idea of God. So that idolatry came in not for want of light, but by an abuse of light. Men, knowing God, and yet not willing to glorify him as God, became vain in their imaginations, and their foolish heart was darkened.

The scripture accounts of the great antiquity of Nineveh and the Assyrian Empire agree with these records dug out of the ruins of Nineveh. The Scriptures date the building of the city not long after the flood; and the fact that the same marble materials have been used in successive structures, and that ancient buildings had been placed on the ruins of those still more ancient, and other unmistakable indications, the conclusion is made clear, that the city had all the antiquity which the Scriptures ascribe to it.

Those monuments also bear upon them the record of the fulfillment of prophecy. Nahum prophesied that the city would be plundered of all its treasures, so that none would be left. Layard has found, in all its excavations, nothing in the form of gold or silver; a fact which is remarkable, if the city had not been thoroughly plundered before it was burned. The prophet foretold, that the invaders would obtain easy access to some portions of the city; and that, wherever the inhabitants should resort to the strong holds, these would be burnt. Now the ruins show just this result; that some parts of the city were destroyed by fire, and others escaped.

But a more striking confirmation is found in the fact, that inscriptions, on the ruins of one of the palaces, gives the records of the military career of Sennacherib, with just such a series of conquests, and just such boasting of them, as the Scriptures ascribe to him. For instance, the Bible tells us that Hezekiah rebelled against the King of Assyria; that in the fourteenth year of Hezekiah's reign, Sennacherib came up against all the fenced cities of Judah, and took from Hezekiah three hundred talents of silver and thirty of gold.—Now compare this with the historical inscription on Sennacherib's palace; "Because Hezekiah, King of Judah, did not submit to my yoke, I took, and plundered, forty-six of his strong fenced cities and innumerable smaller towns, but I left him Jerusalem his capital city; and because Hezekiah still refused to pay homage, I attacked and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver." This agrees with the Bible account, except in respect to the quantity of silver. As to this, the one account may describe what was delivered by Hezekiah, and the other the whole product of his plunder.

The chamber of Sennacherib's palace presents, in sculptures and inscriptions, the seige of the Jewish city Lachish. The king is sculptured, in royal pomp, on his throne, and over his head is this inscription, "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish; I give permission for his slaughter." In the Scriptures, the destruction of the city of Lachish is represented to have been his most difficult work; and, of course, it was a victory on which he would most plume himself, as these sculptures show that he did.

Another coincidence appears in this, that in the historical sculptures there are marks of a sudden and final interruption of the work, such as would naturally follow from the violent death of the king as described in the Bible.

In the ruins of Babylon there is no sculptured marble. The city was built all of brick. The bricks often have characters stamped upon them. In one instance a huge palace is formed of brick thus stamped; and the same characters exhibit the name of "Nebuchadnezzar." The prominent characteristic of Nebuchadnezzar was his pride—such as was revealed in that speech: "Is not this great Babylon that I have built, by the might of my power, and for the honor of my majesty?" Now, these ruins of the palace, in every brick of them, give just the echo of that boasted speech. Thus, after so many centuries, God has brought forth, from the ruins of these cities, voices in response to what the inspired penman had recorded so many centuries before.

The written Rocks.

We would call the reader's attention to the remarkable confirmations which have recently been afforded, both of existence and wide spread of Writing, in the Mosaic Age, and of the strict accuracy of Scripture history.

We allude to the Written Rocks of Sinai, on which the researches of Mr. Charles Foster, (besides those of other authors) have thrown considerable light.

Journeying, in through, along the Wady Mokatteb, or Written Valley, we see inscriptions on the rocks around us, which must arrest our attention, and which will awaken within our mind the same deep interest that they have created generally, throughout the known world.

We shall be struck with the height at which many of them are written. So high up those precipitous rocks that we are puzzled to settle how they managed to engrave them there. Were scaffoldings erected, or were ropes and baskets let down from the top of rocks, to give the adventurous artist a somewhat precarious footing?

What a multitude of them there are!—And so, what a number of scribes must have been hard at work digging in those hieroglyphics. They extend so far along the rocks that it will take us an hour, at least, to walk to the end of these profuse carvings.

What a variety of figures are visible! Some are men standing—others men moving. Further on, men evidently in the act of supplication; their hands are raised towards heaven. Here are more men, but they are sitting. And here are camels, horses, mules, and riders upon them armed with spears, swords and shields, fighting, drawing the bow, hunting, &c.

Remark, if you please, that on the whole, these inscriptions are executed in a rude and unskilful manner. They are very far from equalling cotemporary specimens of Egyptian art. The latter must have been executed at leisure, as well as by accomplished skill; and these writings on the rock have evidently been executed in haste, by a large number of willing, but not highly skilled laborers.

Now, as we look at these, we ask what was their origin—their date—their author—their meaning? Those Arabs, seated with their becoming gravity, viewing us with some curiosity, cannot read them for us.

In 1772, a Franciscan monk, with a number of followers, passed through the Written Valley, and tried to decipher them. He could not find the key. Yet he had with him men who understood Arabec, Greek, Hebrew, Syriac, Coptic, Armenian, Turkish; men who could speak Latin, and most modern languages.—None of those linguists had the slightest knowledge of the characters engraved on these rocks. Yet somebody must have inscribed them. And they must represent some language. Who shall ascertain it?

We are in a country where there is nothing to be had either to eat or drink.—It must have been some mighty company of pilgrims, passing through this desert, who left behind them this extensive record of their transit, if we only could read it.

We find that various opinions have been held. Cosmas, an Alexandrian merchant, who lived in the year 535, was the first to announce their discovery, thought they were done by the Israelites. In 1743, a zealous bishop offered £500 to anybody who could copy them. We have not heard of any claimant for this reward; but several of them were afterwards copied. Professor Beer, of Leipsic, thinks they were the work of some pilgrims of the early ages. But this is improbable and impossible. They could neither have had the time or means of executing them. With as great improbability they have been ascribed to the Christians living and shepherding their flocks in that neighborhood.

Forster, however, professed to have solved the enigma. We believe he has done so successfully. He agrees with the thoughtful old merchant of Alexandria. They were, he says, the work of the ancient Israelites, during their forty years wandering in the wilderness.

Look at them again and listen to his reasons. They clearly show that they are the work of one generation. Their number, extent, position, point to a numerous army of engravers. You may reckon them by thousands, you may follow them for miles. Some reach up the rocks a hundred feet. To execute them there must have been the resources of a settled and fixed population, such as ladders, ropes, platforms, &c. But no people could have settled there without miraculous supplies of food.

The only people answering to this description was Israel at their exodus.

Moreover, the characters employed bear a close affinity to the written language of Egypt. Mr. Forster's work has identified the alphabet employed on these rocks with the Enchorial alphabet of the Rosetta stone, and with characters found in Egyptian quarries, of a date prior to Moses.

Now, having found out the key—thanks to patient, laborious Mr. Forster—we can manage to make out some of these inscriptions. In nearly forty of them, quite enough to peruse at one time, we discover records of the principal events of the exodus.

Somebody has described the passage of the Red Sea, and the destruction of Pharaoh. And here is another inscription, telling us in simple eloquence how the waters of Marah were healed. They have not forgot the smiting of the rock.—No; it was too wonderful to be passed by. And here are narratives of the murmuring at Meribah; of the plague of serpents; of the quails.

Here is not only a history of the battle at Rephidem, but Moses has sat for his portrait. They have actually drawn him with uplifted arms just as the Bible described it. What a wonderful valley!

Sometimes the inscriptions are very pithy. The man with the engraving tool would be very anxious not to take any verbose narratives. Here is one referring to the quails: "The red geese rise from the sea; lusting, the people eat of them."

And here the story of Marah: "The people, with prone mouth, drinketh at the water springs. Touching with a tree the well of bitterness, he heals."

Would you read the history of the smitten rock, it is before you. "The eloquent speaker strikes the rock, flows forth the water, falling down." (Acts 7: 22.)

No general ever had his movements described with more terseness and brevity than had the leader of Israel his. "Prayeth unto God, the prophet, on a great stone, his hands sustaining Aaron, Hur."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. — LOWELL, MASSACHUSETTS, SATURDAY, DECEMBER 15, 1855. — VOLUME 2.—NUMBER 18.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 *Central St.*

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8 00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private.*

☞ Over all communications for the paper, write *For the Crisis.*

☞ Over all business matters, write *Business.*

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

The Flesh and Spirit.

By ELD. F. H. BERICK.

" *Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting* "

Some time since in an article which I wrote, I noticed some of the "works of the flesh"; at the same time promised, that subsequently I would speak of the "fruits of the Spirit." I now resume my pen to fulfil my obligation.

The figure that has been selected by the Apostle, is taken from agriculture, and is the same with that in 1 Cor. 15, where the fact of a resurrection is illustrated. He says, "But God giveth it a body as it hath pleased him, and to every seed his own body."

The idea I take from this language is, that God gives to every seed that which appropriately belongs to it; he causes it to produce its kind. He does not cause a stalk of corn to grow from a kernel of wheat; nor of wheat from barley. It is nature's law that like shall produce like. The corn or wheat which is seen growing in the field, is simply a product or fruit of that which was sown, or planted; hence the Apostle says, "He that soweth to the Spirit, shall *of the Spirit* reap life ever lasting."

In the 5th chap. this figure is carried out more perfectly; for the Apostle not only refers to, but tells us what the works (fruits) of the flesh and spirit are. The drift of his argument seems to be this; Wicked actions indicate a corrupt heart, and whoever is guilty of the acts there specified, under the denomination of "works of the flesh," is sowing to the flesh; and as such, must in the end reap corruption. On the other hand, right action presupposes that the heart is cleansed from sin; that a heart of flesh is substituted for a heart of stone; and the action of such a heart, is what the Apostle calls sowing to the Spirit—for whoever has that Spirit is prompted to acts of righteousness—and consequently, in the end will "reap life everlasting,"

There is no necessity of being mistaken in relation to whether we are sowing to the flesh, or to the Spirit. "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart the mouth speaketh."

The Apostle Paul, in specifying the "fruits of the Spirit," presents first in order, *love.* He says, "But the fruit of the spirit is love." In considering this, we may view it under the following heads.

1. Love to God.
2. Love to the brethren.
3. Love to our neighbour.
4. Love to our enemies.

I. OUR LOVE TO GOD.

That it is a duty for men to love God is clear. The Scriptures teach us that we ought to love God. "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

There are many reasons why we should love God.

(1.) He is our Creator. "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel." "Have we not one Father? hath not one God created us?"

(2.) He is our Preserver. "For in him we live, and move, and have our being." He opens His hand to supply the wants of every living creature, both man and beast. "*He is our Life and the length of our days*;" if He suspends His influence, or the positive acts of His goodness, we die ourselves.

(3) He has provided a way of life, by sending His Son into the world. He "hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began; But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." This is the only means of obtaining life. "This life is in his son" "He is the way, the truth, and the life." "There is no other name under heaven given among men, whereby we can be saved."

(4) We should "love him, because he first loved us." If God has not only so loved, but *first loved us*; ought not this love to be reciprocal? Should we not love Him in return?

"Oh! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak.

Angels, assist our mighty joys,
Strike all your harps of gold;
But, when you raise your highest notes,
His love can ne'er be told."

In order that we may be induced to love God, the Bible has assured us:

(1.) That He is "able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them."

(2.) He is willing to save; hence the invitation, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." His word declares, that He "will have all men to be saved, and to come unto the knowledge of the truth."

(3) The sacrifice was for all. Hence the Apostle remarks, "For the love of Christ constraineth us; because we thus judge, that if one died *for all*, then were all dead." Again; "Who gave himself a ransom *for all*, to be testified in due time."

And again: "By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all.*"

(4.) We have every reason to hope in Him, inasmuch as His mercy has saved the chief of sinners; consequently, it is sufficient to save us. "This, says Paul, is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Paul occupied the first rank among sinners. He had taken part in putting the saints to death. This is evidently what is referred to; for he says when speaking of himself, "Who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy, because I did it ignorantly in unbelief."

(5.) We should love Him' for in doing this we shall participate in the mansions, that He is preparing for all those that obey Him. Thus it is, that all of the above considerations are held out as inducements for us to love our heavenly Father; and conform, in all things, to His moral likeness.

The evidences of this love, is evinced in a practical faith; hence, every person, as we have before observed, may know whether he loves God or not. Says the Apostle, "and this is love, that we walk after his commands. This is the commandment. That, as ye have heard from the beginning, ye should walk in it."—Again: "For this is the love of God, that we keep his commandments." And again, "Jesus answered and said unto him, if a man love me, he *will* keep my words."

Thus far, we have stated,

(1.) Some of the reasons why a person should love God.

(2.) The inducements to love Him.

(3) The evidences of such love. No reasonable person can, we think, dispute the evidences connected with a practical faith. "If ye love me," says Jesus, "ye will keep my words." "Let us," says the wise man, "hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." It is not what men say, but what God says, that we are to heed. It is not in articles drawn up by men, but in the Word of God, that we are to repose our confidence. It is in "*doing* the commandments of the Lord, that there is a great reward." It is to our own Master, that we stand or fall. There are thousands who are ready to command fire from heaven, if we do not follow them. Their *ipsedixit*, they would have us believe, is the end of the law; and with them it is, you must believe, or be damned. If they deny to morrow, what they affirmed to-day; the same denunciatory spirit is evinced. It is not said, this appears like truth to me; this in their estimation would be an evidence of backsliding; it would be altogether too mild; but it must be affirmed by a *know-so.* Now it is best, generally speaking, to treat all such developments with perfect indifference. Let us believe God for ourselves. Not but we should be willing to listen to argument; but after all is said and done, act as single persons before God. To Him we are responsible, and to Him alone. Let us then love Him for ourselves; that, ultimately, we may participate in all the joys which are laid up for His people.

II. LOVE TO THE BRETHREN.

Not only is the fruit of the Spirit love to God, but also love to the brethren, or "brotherly love." The reasons why we should love the brethren, are, (1.) we are commanded to. "This, (says the Savior,) is my commandment, that ye love one another." "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." "For this is the message that ye have heard from the beginning, that we should love one another."—This certainly is plain, positive testimony. It will not admit of a doubt, on the part of one whose heart is filled with faith

(2.) It evinces the work of grace on our hearts. "We know that we have passed from death unto life because we love the brethren." "He that loveth his brother, abideth in the light, and there is none occasion of stumbling in him." One great reason why there is so much stumbling and backsliding, is, because the above sentiment is not observed.

(3.) It is an evidence to others that we are the disciples of Christ. "By this shall all men know that ye are my disciples, if ye have love one to another."—Our love to each other is an incontestible proof of our discipleship. "Behold," said the ancient pagans, "how these (Christians) love one another." Eusebius says of Christians, that "in a time of plague they visited one another, and not only hazarded their lives, but actually lost them in their zeal to preserve the lives of others." What an example! Let us follow it.

The character of this love should be (1.) "without dissimulation." Dissimulation is hypocrisy. The Gospel is opposed to all hypocrisy; hence the Apostle says, "Let love be without dissimulation." A real hypocrite has two characters, a natural and an artificial one. He hides the former, that he may appear in the latter; that he may appear to be that which he is not. He dissembles for a bad end, and with a bad intent; for he hides the snare, that he may be more sure of his prey.

(2.) It should be *fervent.* "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart *fervently.*" Our love should be ardent, warm, earnest and animated.

(3.) With the love wherewith Christ loved us. "A new commandment I give unto you, that ye love one another; *as I have loved you*, that ye also love one another." "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." We should show this by praying for our brethren, Eph. 6: 18. By bearing one another's burdens, Gal. 6: 2. By forbearing one another, Col. 3: 13. By forgiving one another, Gal. 3: 13. By teaching and admonishing one another, Gal. 3: 16. By giving to the needy, Heb. 13: 16. And last, but not least: In dying for our brethren, 1 John, 3: 16. Christ has died for us, and we should be willing to die for the brethren. O may the Lord seal this truth to my heart. This love is not a selfish affair. It does not partake of a sectional or denominational selfishness. It is more exalted, more divine. It respects all that are upright in heart, of whatever name or order. It loves all that love God. It is a love to "*all the saints*," black and white, bond and free. It is not of the earth, earthy; but it is of heavenly origin. It was conceived in the womb of eternity; its birth is of old, from everlasting; it was brought up in the bosom of the great I AM, and its infinite loveliness was seen in the purpose of God, when He sent His ONLY BEGOTTEN SON to redeem the world, and bring back that which was lost. Blessed be the name of the Lord. We adopt the language of the heavenly choir, and say, "Thou art worthy, O Lord, to receive glory, and honor, and power;" yea, a blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever."

III. LOVE TO OUR NEIGHBORS.

Among the definitions given to the term neighbor by lexicographers, we shall notice two; both of which may be found in the Scriptures. (1) It denotes a person who dwells or is seated near to another, 2 Kings, 4: 3, this is its common acceptation. (2.) One who pities and relieves us when in distress. This is the idea in Luke 10th, where the Savior illustrates the principle, by the parable concerning the man that went down from Jerusalem to Jericho, and fell among thieves. The Priest and Levite, who passed by on the other side, might have lived at the next door to the man that fell among thieves; yet, the Savior does not recognize them as neighbors to him, from the fact that they did not administer to his necessity.

But the Samaritan, although despised by both of them, and regarded as a dog, went to the man with a heart full of compassion, and "bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to the inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." "Which of the three, (says the Savior,) thinkest thou, was neighbor unto him that fell among thieves?" The reply is, "HE THAT SHOWED MERCY" This then is the definition of the word neighbor, and a glorious one it is. If all men had the spirit of the good Samaritan, what a world this would be. How changed from what it is now! We would not be understood to say that a compassionate heart constitutes a man a Christian; for a man may have all this, and yet be destitute of vital piety, because destitute of faith, its first principle. But then it is better for a man to have a compassionate heart, than to be utterly unmindful of others' woes, as is the case with thousands who profess to love Christ. How often it is, that the skeptic is put to the blush by the conduct of those, who while they profess to love that God who is all compassion and benevolence, yet develop a disposition of mind extremely covetous and niggardly; and while they think they are on the road to heaven, it is lamentable, but nevertheless true, that the poor, sordid wretches are going down to perdition.

The Savior commands us to love our neighbor as we do ourselves. There is not a person living, but if in a state of distress would desire assistance; do then both to and for others, what you would, if in a state of distress, desire others to do for you. "Give," says the Book, "to him that asketh of thee." This, to be sure, presupposes the person needy who asks; otherwise there would be no propriety in the requisition. If we love our neighbor as we do ourselves, we shall seek his good. "Against a neighbor," says the Scripture, "thou must not bear false witness, Deut. 5: 20; Must not defraud him, Lev. 19: 13; Judge him righteously, Lev. 19: 15; Should not remove our neighbor's landmark, Deut. 19: 14; Should not devise evil against him. Prov. 3: 29; We should not be a witness against him without a cause, Prov. 24: 28. Thus it is written, and thus we must act. These are some of the commands of the Lord, and in observing them we show that we are conforming to the will of God, which is an evidence that we love Him.

(To be Continued.)

For the Crisis.

Fulfilment of Prophecy.

BY H. PRATT.

No. 2.

Br. Merriam:—Before proceeding to show the fulfilment of prophecy as recorded by Jesus and the Apostles, I thought it might be best to establish more fully, if possible, the fact that ALL prophecy is conditional that relates to nations and peoples, as Jeremiah in his 12th chapter has declared.

Jonah, as a *Prophet* of the Lord, is sent to predict the overthrow of Nineveh.—This was the word of the Lord to Jonah. He prophesied by the word of the Lord that, "Yet, forty days and Nineveh shall be overthrown." Did it come to pass?—Yes, says one, it was fulfilled in 40 years. But what saith the Scripture? How readest thou? Jonah 3: 10. "And God saw their works that they turned from their evil way, and God repented of the evil that he had said he would do to them, *and he did it not.*"

"But this is an isolated passage; here is one solitary instance." Very well. Is it true? Can we believe this? Let us look again. Isa. 38: 1. "In those days was Hezekiah sick unto death. And Isaiah the *Prophet* * * came unto him, and said unto him, Set thine house in order, *for thou shalt die, and not live.* * * And Hezekiah wept sore."

V. 4. "Then came the word of the Lord to Isaiah saying,"

V. 5. "Go and say unto Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; *behold, I will add unto thy days, fifteen years.*" Was not this a conditional prophecy?

Again: Micah 1: 1. "The word of the Lord that came to Micah * * which he saw concerning Samaria and Jerusalem."

Micah 3: 12. "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Was this prophecy?—Was it fulfilled? Let Jeremiah answer.

Jer. 26: 18. "Micah the Morasthite PROPHESIED in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

V. 19. "Did Hezekiah king of Judah and all Judah put him at all to death?—Did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them?"

Again: Jer. 26: 12. "Then spake Jeremiah unto all the princes, and unto all the people, saying, The Lord sent me to PROPHESY against this house, and against this city, all the words which ye have heard."

V. 13. "Therefore now amend your ways and your doings, and obey the voice of the Lord your God, and the Lord will *repent him of the evil he hath pronounced against you.*" Now read what Jeremiah has spoken in the 19th ch. and onward concerning that city and people, and you cannot fail to see that all *prophecy* concerning nations and peoples, to build, plant, or pluck up, is conditional.

In my next, I shall proceed to show the fulfilment of prophecy as recorded by the New Testament writers.

Yours for the truth, H. PRATT.

For the Crisis.

Letter from Br. D. W. Spear.

GREENFIELD, Dec. 2d, 1855.

Dear Brn. and Srs., who are looking for, and loving the appearing of our Savior:—I believe the time is drawing very near, when all that love to enter their closets and hold sweet communion with our Heavenly Father will be at rest from all persecutions, whether of the world or nominal Church.

Yes, Brn. and Srs., let us be faithful till the end, then we shall gain the prize.—Yes, we shall enter into that peaceful rest, that blest abode, of which all the Prophets have spoken, for which the Apostle looked.

Can we find any Scriptural proof of its near approach? I think we can. Solomon says, "because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil." I believe it is so to-day. Look at the disunion all over the land in our once happy band, and in the nominal Church in the United States.—Oppression and violence seem to rule. Look at the affairs of the nation. Civil war is impending. The South is preparing to meet the North, in the mighty struggle between liberty and slavery.—Europe is marshaling her mighty men—Emperors and kings begin to tremble in view of their future destiny—are not the hearts of men fully set in them to do evil?

Brn. and Srs., we can see all these things increasing day by day, what manner of persons ought we therefore to be, contending earnestly, prayerfully for the faith once delivered to the saints? And while we contend, may we do it in love, and in harmony with the Spirit of God.—Thus our path will grow brighter until we enter the promised land. But our Savior says, "many shall seek to enter in and shall not be able." Is it I? May we all examine ourselves.

Your in hope. D. W. SPEAR.

For the Crisis.

Letter from Sr. C. B. Densmore.

SOUTH WOODSTOCK, VT., Nov. 17th, 1855.

God's Spirit moved in ancient time on the hearts of holy men, and thus they spake to those who dwell on time's last verge. And Angels long desired to know and vainly sought the time and manner of Christ's sufferings and His coming glory But it was sealed. The Son himself knew not the day, nor hour, when He should come to reign, King of kings, and Lord of lords. But He ascends on high, and from His Father learns the depths of His designs, and to His servant John, the loved disciple in His lonely exile, reveals the glory of the coming day, and in awful language paints the scenes in earth's great drama. And now Judah's Lion has prevailed to open the book and to loose the seals thereof—the sun in darkness moves, the moon with shame now hides its paler rays, and stars forsake their places; and way-worn, weary saints rejoice to know that their redemption is nigh!

The wicked scoff and thus increase their crime. The love of many hearts once warm, now waxes cold. While watchmen on the walls cry, peace, when sudden death is [illegible] in such an awful hour, our Lord will come[illegible]

Dear Brn., are we indeed living in the hour of temptation which should come on all the world to try them who dwell on the earth? If we are, how perilous the situation of the few who by faith are seeking a better country. Many of those who

have been expecting before this to have gained that happy land and to have seen the King in His beauty, are sad from hope long deferred, and many from the trials and conflicts which continually beset them. To such I would say, faint not, eternal life is at stake. The crown is before you—the kingdom and glory! Angels wait to welcome you home, "when the work of faith is done."

Jesus has gone to prepare a place for those who love Him. Then endure a little longer as though you saw "him who is invisible." He still leads His people; nor will He suffer them to fall in this wilderness, while they rest on His promise and cling to His word.

It is still a light to the path that leads to *rest*! O pilgrim, struggle! press on and soon the voice from the throne will be heard, "it is done"

Faint not, then, when there is but an hour to fight. Gird thy armor on, and press forward for the immortal Kingdom, and thy glorious crown!

C. B. Densmore.

The World's Crisis.

LOWELL, DEC. 15, 1855.

To our Patrons.

Previous to the suspension of the Crisis, last summer, we stated that the Office was considerably involved, and that in consequence we should be under necessity to to stop the paper until a sufficient number of subscriptions were obtained to warrant us in recommencing the publication, with a fair prospect of being able to pay our bills.

Recently we have been informed that many of our old subscribers to whom the paper has not been sent subsequently to the new arrangement, were not aware of its continuance; we therefore the present week strike off 2000 extra copies that our old subscribers may be apprised of the existence of the Crisis, and that we may have an opportunity respectfully to solicit a renewal of their patronage. Also, inasmuch as they were interested in the enterprise of publishing the paper when the Office became embarrassed to the amount of $200, by sending out so large a number gratuitously, we would invite those who have the ability to assist in relieving the publishing Committee of the burden devolving on them. By one united effort the debt may easily be liquidated. Let each one remember the golden rule to do unto others as we would that they should do unto us in like circumstances, and act in the fear of God.

We presume many more would have subscribed had they been assured the Crisis would have been continued; we therefore forward this number to old patrons that they may be aware of its continuance, and also of the debt which was accumulated while the circulation was gratuitous, in the payment of which the Committee would be greatly obliged if they will lend their assistance.

Terms of subscription will be found at the head of our paper.

Our Position.

I believe that great light has been thrown upon the Scriptures in our day in relation to the prophetic word—that many have run to and fro and that knowledge has been increased—so that the development of this light was like the bursting forth of the Sun, throwing his meridian splendors upon the Church who were in midnight darkness on the great and glorious subject of her Lord's appearing.—This heavenly and soul-enrapturing light thrilled through every fibre of the believer's heart to the divine illumination of his entire being, revolutionizing all the moral elements of his character, bringing him into sweet conformity to the divine mind and will, and causing him to rejoice with joy unspeakable and full of glory.

O praise the Lord for those outbursts of heavenly radiance which were like life from the dead. There was something so enchanting to the soul, so cheering to the afflicted, down-trodden, sorrow-stricken saint, that the full, overflowing emotions of the heart sought vent in triumphant praises to God and the Lamb. Tongue cannot utter, language would be powerless to express the fulness of unearthly joy, the tide of blissful emotion that rolled in upon the soul, filling it to its utmost capacity, and causing the expectant of that day to feel himself enveloped in a flood of light and an ocean of love.

The reason why we were thus filled to satiety and encircled in a flood of glory was, that we stood at a point where all the prophetic lines seems to converge. It was like having a thousand beams of solar light emanating from different points, and all converging to a focus so radiant that it becomes intensely luminous, and so heated as to ignite any combustible substance upon which its beams may strike. This was the powerful, soul-stirring influence that moved the Church to action, and enabled her to go forth in confident expectation of meeting her dear Savior coming in the glory of His Kingdom.

We traced out the great prophetic lines of the four successive kingdoms that were to bear universal sway over the nations of earth, together with their various developments, their consolidation and disruption into fragmentary kingdoms, we traced the rise, growth and fall of different powers presented in the prophetic symbols, and from every point of view, we saw a blazing glory streaming out from each fulfilled event, establishing the sublime truth, that the Most High ruleth among the inhabitants of this lower world—and giveth the kingdom to whosoever He will. It is indeed an intensely interesting and sublime theme for the mind to dwell upon, to see the unfolding of events foretold by ancient seers for centuries before they began to transpire, and to witness how the prophetic mould was precisely filled, and how event tallied with event in history and prophecy, and to see thorugh this medium the depths of the wisdom and knowledge of God who had foretold the end from the beginning. To perceive such astounding displays of an overruling, all-controlling power was well adapted to confirm, establish, settle us in the faith of a Moral Governor of the universe, and to establish our confidence in the wisdom and faithfulness of God—even the Lord, Jehovah of hosts, whose eye is far-reaching, whose care for His Church has been manifested by pointing out in advance the characteristics of the great anti christian powers, the knowledge of which involved the interests of His people, giving them warning when to look out for danger and also encouragement when to expect deliverance.

In connection with these great, prominent facts that stand out on the page of history as so many beacon lights to show the position of the Church in relation to the order of events that were to transpire during the organization of earthly kingdoms, and prior to God's everlasting reign in the renovated earth, there were measuring lines given to mark off by chronological periods the track over which the Church had advanced toward the realization of her hope. These periods start from given epochs each of which becomes an era of thrilling interest, a radiant point to the Church, which also pours its bright beams upon the position which the Church occupy in the present generation.

Thus the different epochs of the rise of the great anti-christian abomination, and the breaking of its power, the rise of the Mohamedan delusion, the commencement of its career of conquest after the loosing of the four Angels, its humiliation in our day, &c. &c. were all so many points of interest and of light.

Then again the signals hung out from heaven—the Sun at noon-day shrouded in the pall of night—the moon at its period of brightest effulgence covered with the blackness of Egyptian darkness—the meteoric stars filling the entire firmament of heaven with their darting balls of fire—the infraction upon the old established laws of nature by the appearance of blood and fire and pillars of smoke which were unknown to former ages except in higher latitudes of the north—the outbreaking of the popular elements among the nations of Europe which has caused the political earth to reel to and fro and stagger like a drunken man, threatening the disorganization of all social and civil institutions and the subversion of all law and order, which impending evils have caused, a distressing apprehension of calamities about to fall on the earth, or in Scriptural language, "men's hearts failing them for fear, and for looking after those things that are coming on the earth"—the startling events occuring in every department of enterprize—the astounding developements in biblical, moral, scientific and artistic knowledge, such as the world has never seen paralleled—the hurry and bustle and commotion in society—the railroad, nay *electric* velocity with which every thing moves—all speak forth the dawn of a new and unprecedented era in the history of the world. They are the preparatory scenes to a new order of things, and so far especially as they form a part of the prophetic chain of events that were to precede the coming of the Just One, they all proclaim in thunder tones the great truth that earthly scenes are winding up, and that the kingdoms of this world are soon to "become the Kingdoms of our Lord, and of His Christ; and He (glory to God) shall reign forever and ever."

From this stand-point of observation, wherever we directed the eye, a stream of light met the vision, and all coming in converging lines, and meeting in a concentrated blaze on the position we occupy, how could we otherwise than, as it were, leap for joy, as we felt its over-powering charms, and realized the overwhelming evidence of the immediate coming of our King?

But lest we might be deceived, we cast an anxious eye to the professedly wise and talented of our land who stood out as the bold champions of an opposite view; but they almost without dissenting voice proclaimed the premillenial prophecies to have been fulfilled—the chronological periods drawing to a close—and the dawn of a new era to have appeared. They believed in a different result as "the crowning consummation of all prophetic declarations," but when we had learned from them the confirmation of our prophetic reckoning, and our views in relation to prophetic developments in the history of the nations, we again reverted, to our Bibles with a doubly anxious inquiry, what events are to occur at the termination of the prophetic periods, and at the sounding of the seventh trumpet? and the concurrent testimony of the whole Bible was, unequivocally, the *literal, personal coming and reign* of the blessed & only Potentate, the King whose right it is to reign. There was no evading the conclusion that the end of all things was at hand—that the glorious and sublime scenes of the judgment—the dread tribunal that was to decide the destinies of men was at hand with its tremendous results, so appalling to the transgressor, and so cheering to the saint. O these scenes were so terrific on the one hand, and so transcendently glorious on the other—so mighty in their consequences, so lasting in their result, bringing the final, inexorable condition of destruction to the sinner, and of triumph and glory and immortal life to the humble believer in Jesus, that no one need wonder if it awakened to action every energy of our being; if it transformed and sanctified our natures, and rendered us all over like to those objects of heavenly purity, upon which our eyes were fixed with an anxious gaze.—Thus, as I have said, the light being concentrated on our position in such unparalleled brilliancy and glory, the intensified brightness and warmth kindled a fire of love and desire forthe coming of that day which many waters could not quench nor floods drown.

This heavenly and divine light which accompanied the preaching and reception of the time argument, enstamped the importance and generally truthfulness of the doctrine so deeply and effectually on the mind, that it seems impossible it should ever be erased from the present generation of believers. Indeed the impress seems like the writing of the covenant by the finger of God on tables of stone. Such being the feeling we have had, there appears to be an impassible barrier against returning to our former position of indifference and unbelief in relation to the coming of the Lord; and although in all the points of time we have fixed upon for the blissful period of His revelation in glory, we have been disappointed, yet that divine impress remains indelible. It bears the image and superscription, not of Cæsar, but of Prince Immanuel. We necessarily feel great caution in relinquishing any portion of our faith; and it is like giving up our life to yield any part or parcel of the doctrine which has been to our souls as life from the dead. But when, in the economy of God, the wheel of Providence rolls round, and we come into a position past the period of our expected deliverance, the Lord reveals by His own hand in His providential government of the world, the fact that error was connected with our faith on this subject.

It was no fatal error or intended departure from the right line of truth, but an error in chronological data which led us to believe the periods all ended at a given point. We then are reduced to the necessity of yielding some portion of the theory, and the question comes up what portion is to be given up? To say that the Church was infallible, and nothing to be relinquished, is inconsistent with facts.—The particular point of highest expectation on the part of the Church was in the fall of '54. After the passing of that time many supposed the round number of years had ended, and that previous to the return of the same point in the succeeding year the Lord would come, but the Autumn of '55 having passed, that position could not be correct.

In view, therefore, of the position we occupy at the present time, it seems impossible to recede from the clear light we have had on the prophecies any farther than the passing of time demonstrates the positions we have advocated to be erroneous. It is however evident that the '54 argument, so far as time was concerned was incorrect. What the precise truth is in relation to chronology I am unable to decide, but have been willing that Brn. should express their views in the Crisis, whether they regarded the days as ended or otherwise. In relation to the Midnight Cry, I choose to let infinite wisdom decide the point, and hold myself in readiness to believe as the providence and grace of God shall reveal the truth. I believe it to be far better to enter more cordially and fully into the work of God, and make preparation for the momentous scenes which we expect soon to transpire, than to contend respecting theories relating to our movements in the past. I have mourned and lamented, as did Jeremiah, that our hope has not been realized, but there is infinite wisdom in the economy of God that we cannot fully fathom. I feel safer in sinking into the arms of Jehovah, and submitting to the great Head of the Church, leaving all to be at His disposal, and trusting in Him to vindicate my cause, than in any other position whatever. We are in imminent peril here on either hand. If we endeavor to establish that which is manifestly wrong, we are in danger of indulging in pride of opinion and self-confidence which our Heavenly Father cannot approve; if on the other hand, we relinquish more of our theory than we ought, we are in great danger of plunging into the spirit of the world and finally into darkness and death. I feel a confidence and placid serenity of mind in trusting my all in the hands of God, and endeavoring to do His will to the best of my ability. My desire is that we may not judge one another in respect to different points of faith, but bear with each others' infirmities, laboring with all the energies of our moral being for the upbuilding of the Church, the spread of light and truth, the conversion of sinners, and the salvation of souls

LITERARY NOTICES.

"THE TIME OF THE END:" A Prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end—Illustrated by the history of prophetic interpretation, the expectation of the Church, and the various computations of the times of Daniel and John, by commentators, who generally terminate them between A. D. 1830 and 1880. Also, "Our present position in the prophetic calendar," with his "Apocalyptic seven-sealed scroll," by E. B. Elliot; Lectures on the nature and nearness of the Advent, by John Cumming. Lectures on the New Heavens and New Earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whitbyan theory of a millennium before the Advent. By a Congregationalist.

We have received from Jewett and Co, (we suppose,) a copy of this work. Its title page, as given, will afford an idea of its contents. The writings of Elliot, Cumming, Wesley, Hitchcock, and others, here reproduced, are very valuable, and the compiler has conferred a favor upon those interested, by furnishing them in this convenient and accessible form. The volume is issued in a rare style of typographical excellence, which is characteristic of the publications of Jewett and Co. We commend it to the notice of our readers who desire information respecting the opinions of noted writers upon the questions that are here discussed

THE END: or, The proximate signs of the close of this dispensation, by John Cumming. Boston, Published by John P. Jewett and Co., Cleaveland, Ohio, Jewett, Proctor and Worthington; New York, Sheldon, Lamport and Blakeman. pp. 356, price 75 cts.

This volume is the *latest* of J Cumming's numerous volumes, and one of deep interest.—The fact that it is from the pen of the most eloquent preacher in England, the great Protestant champion, is in itself sufficient to invest it with interest, and the significant fact that it treats of a subject of such great importance, is equally interesting. The following are the titles of some of the discourses.

The Study of Prophecy.
Material Signs of the End.
Moral and social signs of the end of the present age.
The drying up of the Euphrates.
The budding of the Fig tree.
Consumption and ruin of Babylon.
The Russian and Northern Confederacy, &c.

We do not pretend to agree with all the learned author has written, but we think no attentive and candid reader will fail to be interested, instructed and profited by the perusal of it. We wish the enterprising publishers success in presenting to the American public a portion of the rich treasures of English Millennarian literature. We may hereafter present our readers with some extracts from it.

☞ For sale wholesale and retail by H. L. Hastings, Peace Dale, R. I Price 75 cts.

☞ In advertising books, such as those of John Cumming and others, it will of course be understood that we do not endorse all the sentiments contained in those volumes. As we are all frail and fallible beings, every work issued from the press is liable to error, but those who love to obtain truth, as the bee loves to extract honey, will be willing to receive instruction from authors who may on some important points differ from themselves.

TRACTS AND BOOKS.

☞ I wish to say that I have to pay some bills for tracts, books, &c, very soon, and those who are owing me for books, tracts, &c., will please remit the pay, if convenient.

Brn. wishing to order quantities of my publications, will confer a favor by doing so *immediately*, as it will be convenient for me to know what are wanted before *New Year's*.

The poor, and ministers laboring in new fields may send in their orders, and they shall have them as before, without money and without price as long as they last. Let us work while the day lasts, the night cometh.

H. L. Hastings.

Address all orders to H. L. Hastings, Peace Dale, R. I.

"THE NEW HEAVENS AND THE NEW EARTH, by D. T. Taylor.

In the little compass of 24 pages the author has crowded the testimony of more than *eighty* of the most noted fathers, martyrs, reformers, divines and commentators in the Christian Church in every age upon this important topic. To those who suppose the doctrine of the New Earth to be a novelty, or who are dreaming of fancied regions of bliss "beyond the bounds of time and space," we commend this tract as containing much truth in small compass

Will those interested circulate it extensively? It is published by H. L. Hastings, Peace Dale, R. I. Price, 5 cts. single, $3 per 100. Send in your orders to him.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100
The Old Paths,	18 cts "	12 " "
State of the Dead, by Milton,	5 cts "	3 " "
Intermediate State, by Grew,	5 cts "	3 " "
Future Pnuishment, by Grew,	2 cts "	1 " "
Scripture Tract,	3 cts "	1,50" "
The Church not in Darkness,	5 cts "	3 " "
The Three Worlds,	5 cts "	3 " "
The Last Days,	5 cts "	3 " "
Voice of Warning,	5 cts "	3 " "
New Heavens and Earth,	5 cts "	3 " "
Outline of the Coast,	3 cts "	1,50" "
Voice of the Church $1	"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.

Address orders with the cash to H. L. Hastings, Peace Dale, R. I.

☞ Free for the poor

Typographical. In our issue of Dec. 1, on the third column of Br. Decker's article, near the bottom, the figures 321 should have read 521, and the figures 538 below the middle of the fourth column should have read 528.

For The Crisis.

Reply to Br. Higgins' Interrogations.

By B. P. Hildreth.

Dear Brother:—I hasten to answer your inquiries relative to the thousand years of Rev. 20th. As the article on "the Day of Judgment" appears to be unsatisfactory to you, I would lay aside every selfish feeling, and come with meekness to the pure word, which is able to save our souls; and as I have no theory to sustain, I trust that you will be as anxious to harmonize all the passages which relate to the day of Judgment as I am.

If it be true that each of the six days of creation did typify a thousand years, must it not also be true that the seventh day did typify a thousand years?

You quote Heb. 4: 3, and ask, "Did God measure off the seventh day by evening and morning, and commence His labor again the eighth?"

I think He did. If He measured any of the days of creation, as we have abundant testimony that He did, then the seventh must have been measured also; and "the works were finished from the foundation of the world," in the counsels of Him, who saw the end from the beginning; and it seems the Apostle here spake of the completion and not the commencement, as the prophets are wont to speak of future things, as though they were in the past

God first created all things in six days and rested the seventh; and on the eighth Adam fell; as appears from Gen 3: 8; and it became necessary for Him to commence the work of new creating and restoring what was so speedily lost, on the eighth day; which He did by an unqualified promise, that the seed of the woman should bruise the serpent's head. The work of redemption began on that day; the work of bruising was performed on the cross; but our redemption will not be completed till Christ comes, and brings us to our long promised inheritance, named by God himself as the purchased possession; which can be no other than the new earth. Eph. 1: 14. "The earnest, (or pledge) of this inheritance," we each received, "when we were sealed by that Holy Spirit of promise;" and this is that *rest*, or sabbatism, which remains to the just.

You ask, "When we enter on that rest will it not continue forever?"

Most assuredly it will; but that does not meet the analogy; the day must be measured and marked, which we find bounded by the two resurrections, the binding and liberation of Satan, and by the reign of the martyrs and "the second death" of all who are not found written in the book of Life, in that day; and the only type, if it may be called a type, of the future state, after the end of the thousand years, that I can find is the Jubilee; after 7 times 7 years of release.

Again you ask, "Where will Christ and the saints reign during the thousand years?"

I answer, on the new earth. 2 Pet. 3: 13; Rev. 5: 10; Isa. 65: 17-25.

Again, "Where will the wicked receive their perdition after the end of the thousand years?"

I answer, in "the lake of fire." Rev. 20: 15. You seem to think the perdition of ungodly men to be inseparably connected with the burning of the earth. Perdition means destruction; and may, perhaps, as well be applied to those who will fall in the battle of the great day, as to those who suffer the second death; but I find no passage that limits the perdition of ungodly men to this earth

Again you ask, "where is that lake of fire, during the thousand years, so that the the Devil can be cast * * * where the beast and false prophet were? are not the three identified?" If you mean by the word identified, that they are one and the same, I must say, I think not. Satan is an agent of evil, and can symbolize nothing less than the prince of the power of darkness; and though invisible to mortal eye, not so to the eye of Omnipotence. Says the Savior, "I beheld Satan fall as lightning from heaven." Luke 10: 18. He is called 'the prince of the power of the air; the spirit that now worketh in the children of disobedience," Eph. 2: 2, and if a prince, is he not personal? I think so. The beast and false prophet, symbolize a wicked government, and a corrupt, idolatrous Church; the bodies of which, (or the men that compose them) will fall *alive* into the lake of fire, at the time of the binding of Satan, Rev. 19th and 20th, which closes the battle of Armageddon, and commences "the day of the Lord." But that we may learn where the lake of fire is, during the thousand years, let us consult Isa. 24th, and especially vs. 6, 12 and 18-23. Here we learn that the "inhabitants of the earth are burned;" "in the city is left desolation and the gate smitten with destruction." "The windows from on high are open, and the foundations of the earth do shake." "The earth is utterly broken down, the earth is clean dissolved the earth is moved exceedingly." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." "And it shall come to pass in that day that the Lord shall punish the host of high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously"

If the above passages do not settle your mind relative to the locality of the Kingdom of Christ, and likewise that of the lake of fire, during the thousand years, why then it will be out of my power to do it.

Again, you ask, "How can the wicked receive their perdition in the day of the Lord, when the rest of the dead lived not again till the thousand years were finished?" I answer, the wicked can and will receive their perdition when the heavens depart as a scroll rolled together and every mountain and island are moved out of their places; when the kings of the earth, and the nobles, and the rich, and the commanders, and the strong men, the bond and the free, will call on the rocks and mountains to fall on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand?"

God says by Malichi, "And ye shall tread down the wicked; and they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." I have no reason to doubt that the second death of the wicked will occur at the end of the thousand years, and mark the termination of that period; and then "there shall be no more curse, for the throne of God and the Lamb will be in it, and His servants shall serve Him. They shall see His face, and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

Again you ask, Is not 2 Pet. 3: 8, thrown in to show that the great work of burning the heavens and the earth, and perdition of ungodly men can be accomplished in one day, referring to Luke 7: 29, 30 "The same *day* that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.—Even so shall it be in the *day* when th

Son of man shall be revealed." I answer it was not thrown in for that purpose; but I do not conceive it necessary that all the wicked should suffer, soul and body, during that period, in order to make it "the *day of perdition*." The living wicked that are on the earth, will be destroyed when Christ comes, 2 Thess. 1: 6–10, the wicked dead resurrected, judged and cast into the lake of fire, which will close the day of Judgment. As it rained fire and brimstone, when Lot left Sodom, so will the Lord rain upon the wicked an overflowing rain, and great hailstones, fire and brimstone, when the saints leave the earth, Ezek. 38: 22. But whether this will be accomplished in the brief space of twenty-four hours, I leave for others to decide. I have no such commandment. "A thousand years (in the sight of God) are but as yesterday, when it is past, and as a watch in the night." Ps. 90: 9.

I think we ought to feel satisfied, and grateful to God, if we are enabled to arrange this class of texts in our minds in such a way as that no one shall clash with another. They are all descriptions of stupendous events and equally concern each individual of the human family; and one thing is certain, the man of sin will continue till Christ comes, and only be destroyed with the brightness of that event. 2 Thess. 2: 1–12. The little horn of Dan. 7: 21, 22, will make war upon the saints and prevail against them, till Christ comes. The wheat and tares grow together till harvest, and "the harvest is the end of the world." Matt. 13: 24–30, and 37–43. The Gospel net continues to gather the good and the bad till the end of the world, when the separation is made, vs. 47–50. The wicked will not be destroyed till he comes "in flaming fire taking vengeance," 2 Thess. 4: 8–12.— He will "judge the quick and dead at his appearing and his Kingdom" 2 Tim. 4: 1. Heaven and earth will pass away; but the above words will not pass away.

That day is just upon us; and we are not in darkness, that it should overtake us as a thief. Let us adore our God for "the exceeding greatness of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places; far above all principalities and powers and might and dominion, and every name that is named, not only in this world, but also that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body; the fulness of Him that filleth all in all;" and ever feel that the same power will shortly be put forth on us, if we belong to His family, to change our vile bodies, and make us like himself; which God grant, for Christ's sake.

Yours waiting, B. P. Hildreth.

For the Crisis.

Letter from Br. W. J. Hale.

Collinsville, Nov. 24, 1855.

Dear Br. Merriam:—It is with pleasure that I have received a few numbers of the Crisis, and it does my heart good to read in its columns so many testimonies for Christ and His coming Kingdom; and I bless God it is so near at hand. Yes, thank God, we are almost home. Let us not be weary in well doing; for the crown is but just before us.

Brn. and Srs., let us take the Savior for an example, and try to imitate Him in our daily life, and finally let us look at Him in the garden—before the Jewish Sanhedrim—and on the cross. See Him weighed down in agony under all the guilt of a world! See Him crowned with thorns! See Him buffeted and spit upon! See Him nailed to the cross and pierced in the side! Yes, see Him meekly suffering all for sinful man! What unbounded love for the human race! Is it possible that we can ever turn our backs on such a Savior? Our Savior's love was, I had almost said, the foundation of our salvation. Let us keep His amazing love in view, and lift our hearts and voices in praise and adoration to the name of Jesus.

Let us not think because Christ has died and opened the way of life, that we have nothing to do; but let us gird on the whole armour and fight manfully the good fight of faith, remembering it is through much tribulation that we shall enter into the Kingdom. If we expect to dwell with Christ in the Kingdom, we must follow Him in all trials through life. He was reviled, persecuted and spit upon, and His good name so defamed, that He became of no reputation. Now if we would follow the example of our Savior, and be accepted of Him in the Kingdom, we must suffer all manner of persecution and reproach *falsely* for His sake, as He has done for us.

O may we all work while the day lasts; for soon the night cometh when no man can work.

Reader, let you and I say that we will use all the little influence we have for Christ, and strive to gain an abundant entrance into His everlasting Kingdom.

May God give us grace to endure unto the end of the race. Amen.

Wm. J. Hale.

For The Crisis

Question.

Dear Br. Merriam:—Will you or some one else be good enough to tell me whether the 14th ch. of Zechariah has been fulfilled or not? If not, when will it be fulfilled? and how long a period will it require?

I would also ask, if the Mount of Olives is not the Sanctuary which is to be cleansed, and made holy for a camp of the saints through the reign of Christ?

Yours loving and praying and searching for the truth as for hid treasures,

H. Bishop.

West Meriden, Ct., Dec. 2, '55.

For the Crisis.

Miriam.

"Jehovah hath triumphed, and deep in the waters
Hath Israel's foes, horse and rider sunk down;"
Thus sings the fair leader of Israel's daughters,
And answer in chorus those men of renown;
As the thousands of Israel join their glad voices,
In loud hallelujahs that swell o'er the sea,
She sounds the loud timbrel, and thus she rejoices,
"Jehovah hath triumphed; His people are free!"

And forth to the plain the fair leader advances,
With timbrel in hand, singing praise to the Lord,
While Israel's daughters all follow with dances,
And timbrel, and song, in harmonious accord;
And this is the song which inspires the fair daughters;
"Hath Israel's foes sunk like lead in the sea?"
Again the glad chorus swells loud o'er the waters,
"Jehovah hath triumphed; His people are free!"

Shall the glad song of Moses again be repeated,
In Israel's land, by the hosts of the Lord?
When all His proud foes have at last been defeated,
And swept from the earth by the fire and the sword,
Then the song of the Lamb like the voices of waters,
Shall sound o'er the earth, on the land, on the sea,
And be answered in chorus by Israel's glad daughters,
"Jehovah hath triumphed, His people are free!"

Julia A. Ferris.

To the Advent Brethren generally.

The time has come, when we, the undersigned, feel it to be our duty to appeal to you, dear Brn., and especially to all who have ever been readers of "The Second Advent Watchman," in behalf of Br. J. Turner, on whom has fallen the burden of the debt which the Association owed the office of publication at the time the "Watchman" was discontinued.

Br. Turner, having been the Editor of the Watchman and the Treasurer of the office, had necessarily assumed responsibilities besides the labor he was performing in the office, to a considerable amount, encouraged to do so by the pledges of the Association, made on the hope that the subscribers could all be induced to pay their dues, so that the debt due him for labor and money paid out, amounted, when the paper was discontinued, to $872, without interest.— This debt did not accumulate by a fault of Br. Turner; he had a right to expect it all paid, for there was due the office, from subscribers, at the same time, over $2,100, which, on account of the course of things, has not been paid.

This debt remains unpaid, and Br. Turner is seriously embarrassed for the want of this, his honest due; and we think it is the duty of the brethren who have ever been readers of the Watchman, to unite in an immediate effort to pay this debt by donation. This debt is trifling for the body to pay, and it can be paid by a trifling individual sacrifice; but if not paid by donation, it must be a dead loss to Br. Turner, and to him, a *heavy* loss.

Br. Turner is really poor, and the want of this money has made him so; and he assures us that, unless he can have this debt paid, he must go into some employment, aside from his calling, to support his family, and pay debts incurred for the Association.

We very much mistake the feelings of Adventists, if they will allow this to be so, after all the labors and sacrifices of Br. Turner for the last twelve years. We feel confident that brethren looking for the Lord, and who desire to do unto others as they would that others should do unto them, will gladly bear a share of this burden, and thus relieve Br. T., who has already suffered under it too long. We believe we shall not appeal to the Church in vain. Brn., let this debt be paid at once; *it is Br. Turner's due*. Let us not leave this debt unpaid till the judgment; the consequences may be fearful.

1st. Let all who were owing for the Watchman when it stopped, if able, pay their dues immediately, if poor, pay what they can.

2d. We invite all preachers who were readers of the Watchman, to present our request to the Churches, and encourage them to assist in paying this debt, and when convenient, where there are those who may wish to give something and yet can give but little, take contributions for this object.

3d. Let every former reader of the Watchman give for this object according to his or her ability—those who have much, can afford to be liberal, and we hope they will be.

Now, Brn., let this business be attended to at once—let there be no delay. All money raised for this object must be directed to Eld. J. Turner, Hartford, Ct., and all money received shall be duly credited in the Reformer and Crisis.

F. H. Berick.	D. Crary, } Com.
L. Boutell.	S. S. Rogers, }
S. S. Brewer.	S. G. Mathewson.
H. H. Dickinson	Miles Grant,
L. Tiffany,	Harrow Fyler.

EXPLANATION.

The statistics embodied in the above appeal to the Church have been furnished from my accounts kept with the Association and the office, which accounts have been duly examined, year by year, except the last year of the existence of the Watchman; nevertheless I am responsible for the statistics, and am willing to satisfy any one or more of the correctness of them, who will take the trouble to review my accounts, should any doubt exist.

But, brethren scattered in different places, who have signed, and who still may sign their names to the document, are regarded only as signing the appeal to the church to pay the debt, and not as vouchers for me or my account—that is furnished by myself; and, if it is desired, I am ready to affirm its correctness according to law.

Some may be in doubt in regard to the amount, since quite an effort was once made to pay the debt by donation. These are the facts. At one time, about March, 1854, the debt was reduced to less than five hundred dollars, but soon after that, very many stopped their papers without paying up, and as most of those who did not stop their paper had paid, I was obliged to continue, with trifling receipts, and did so, hoping that all would come right at the end of 1854. So thought the Committee, but as they were disappointed, they ordered the Watchman closed at that time. Thus the debt was increased from a little short of five hundred dollars, to what it now is.

Some have said, send bills to those who are indebted, and demand payment. Brethren, this has been done repeatedly. When the Watchman stopped, we sent bills to all who owed us, and scarcely received enough on them to pay for the trouble.

Dear Brn.—All who contribute to the payment of this debt will indeed be *giving*, and all you thus give will benefit me; but *remember*, it is not a *gift* to me, but to the Association. Every dollar is my just due, but if you give it to the Association, and I get my due, I shall be most grateful to every donor.

I do not wish those who are *really poor* to give for this debt; I would rather lose it all alone. If other preachers wish to use their influence in the matter, if they will forward their names, they will oblige.

Joseph Turner.

☞ I would add in respect to the above Circular, that I deem it a duty for all who are indebted for the Watchman, to remit funds as soon as practicable for the liquidation of the same. I do feel, that as Christians our business affairs ought to be transacted upon a different principle from that of worldlings; and we ought to hold ourselves as much in readiness to discharge our every debt, when we do not expect the arm of the law to be applied, as if our goods were liable to attatchment. OWE NO MAN ANY THING is written in living characters on the divine record, and no man, if he possess the ability, can be acquitted in the Great Day, without observing the command.

I would further say, that as the Advent body has been so much implicated in this affair, a pressing demand seems to be made upon the benevolence of those who have not become personally pledged for any portion of the amount due. Ed.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE AMERICA.

Halifax, December, 5. The royal mail steamship America, Capt. Lang, from Liverpool about 10 o'clock A. M., of the 24th ult., arrived at 1.30 A. M., Wednesday, December 5th.

The Eastern War. The Paris correspondent of the ministerial paper, the London Globe, learns that although winter stops field operations in the Crimea, it is intended to bombard the northern side of Sebastopol to permit the fleets to winter in the harbor.

It is reported that the town of Marionopol, on the north coast of the Sea of Azoff, was bombarded by the allies, Oct. 31st. One hundred shells were thrown and the town set on fire, till the Austrian merchants hoisted the Austrian flag over the government warehouse, when the firing ceased.

Spain. Reinforcements of troops are ordered to Saragossa, where further disturbances were apprehended, the local authorities having promised more to the rioters than government will sanction.

The Spanish government is reported to be unanimous in favor of joining the alliance; but the occasion is deferred until Spain can appear as a great nation. At present she has no spare money nor soldiers. Gen. Zavala was desirous to have the command of the contingent, and being discontented that another General was spoken of, will probably retire from the cabinet.

Prussia. The Russian party are triumphant, while the western people dread German treason. They are loudly declaring for peace, or adhesion with Russia, as the alternative.

Turkey. Constantinople correspondence describes a bad state of affairs. Murders and robberies in the open streets are reported, with great and increasing fanaticism against Christians, especially the French. The allies have called upon the Turks to prevent outrages, under a threat of taking the police of the city into their own hands. The loss of the French, killed in the recent riot, was more considerable than at first reported.

Russia. The London Times has an elaborate editorial of calculations, showing that the total available strength of Russia is 83 per 1000, and that she has already used 68, which allows only two months more, at the past ratio, to exhaust her last man, her last cash rouble being already expended.

A general armament of the Russian empire is talked of. The maritime admirality at Nicolieff is placed under the orders of Gen. Luders, to whom, in this respect, Gortschakoff is to be subordinate, with the object of securing greater unity of operation.

The Czar arrived at St. Petersburgh on the 19th, in good health. He has extended the inducements to poor nobles to enter the army.

Convention with Sweden. The Paris correspondent of the Times says:—"The rumors alluded to yesterday with reference to the mission of General Canrobert to Stockholm are stated on good authority to be well founded, and no doubt appears to be entertained that he has succeeded in his object. The terms of military convention have, it is affirmed, been agreed on, in virtue of which Sweden will furnish a contingent next spring, to act conjointly with us in the event of peace not being made before then, and her gunboats will co-operate with our fleet in the north.

It is also stated that an army, composed of French, English, and Swedes, will be sent to Courland, so that both Austria and Prussia will be forced to declare themselves. The inducement offered to Sweden to take this important step is not positively stated, but there can be no difficulty in believing that the restoration of Finland, so dear to the hearts of the Swedish people, is one of the principal conditions of their joining the alliance. Thus Russia finds herself gradually hemmed in, and if she does not come to terms we may fully expect next year will witness events as great, if not greater, than any that have yet occurred. The effect produced on Poland by an Allied army occupying Courland is not difficult to foresee, and from that moment Austria and Prussia may have quite as much to dread as our present enemy."

On Thursday it was positively stated in Paris that Gen. Canrobert had succeeded in obtaining the signature of the King of Sweden to a convention under which the Swedish army and navy will co-operate with the allies next spring.

On this subject the Times' correspondent writes:—I believe it may at last be positively affirmed that Sweden has engaged to adhere to the alliance of France and England, and not only this, but Denmark has declared that she will follow the example of Sweden.

It is alleged that the success of General Canrobert's mission to Sweden, the promised adhesion of Denmark, the possible occupation of Courland by the Allies, and in case of such an event an anticipated rising in Poland, have thrown the Prussian Court into a wholesome panic, and hence the energetic efforts that Prussia will make for the restoration of peace.

Three magazines belonging to the French Artillery, had blown up near Inkermann, killing 70 soldiers and 2 officers, and wounding 100 soldiers and 10 officers. The magazines contained 30,000 kilogrammes of powder, 600,000 cartridges, and 300 charged shells, all of which were destroyed.

A large quantity of Russian grain had been destroyed on the Gheiskeiman coast.

A terrific fire had occurred at Paris in the government bakery, 28,000 qtls. of corn, and an equal quantity of flour and biscuits, were burned.

The destruction of Russian grain on the coast near Gheiskeiran, was effected by an allied flotilla sent for the purpose. The grain was intended for the Crimean army, and was packed in six tiers which extended two miles along the coast.

State of Affairs in Hungary.

The war, writes another of my correspondents' has, as you may well fancy, a great deal of trouble and espionage over our heads. The *gendarmerie* rules absolute, and there is no rest from these fellows by day or night. They break into your houses at any time they please, and pretending to have some suspicion about our harboring "agents and emissaries," they search out every corner, unless and until they are bribed to leave us alone, for they are very ready to sell their zeal to who ever will buy their discretion. The fact is that most of us find it to be the best policy to have these men in our pay. The private salary makes them very tractable, and once bought, they make no difficulty to sell their imperial employers. I, for instance, can say that the *gendarme* ordered to watch me, is my best security against being taken by surprise. Whe ever there is something in the wind he comes to give me an *avertissement*. He even finds a certain pleasure in thus counteracting the proceedings of his superiors, and it is amusing to hear him talk against meddling with other people's business. Many, however, refuse to pay their watchmen, and such have no rest. A few days ago there was a serious fight between the gendarmes and some cottagers near Eger. The former called on the people to levy taxes already paid. They were shown the receipts, but in vain. They insisted upon being paid. The people refused. The gendarmes tried to make them prisoners. A fight ensued, in which ten gendarmes were killed, and several wounded on the people's side, there being two or three men dead. The affair being at once reported to the military commander, a regiment of infantry was ordered and marched against the "insurgents." The people offered no resistance. Everybody remained quiet, and proffered his grievance in a tone of calm dignity. Some of the "ringleaders," as they are called, were, however, arrested. But we hear that the officers of the gendarmerie have been ordered to Vienna to answer the charges of lawless proceedings, extortion and brutal violence, brought against them. The case was too palpably wrong for the government to pass it over with the approbation of silence usual in similar occurrences. Some time ago we had a number of supposed *Honveds* let loose over the country. They had their special stories, and told us how they fought under Bem and Damjanics, and by what wonderful means they succeeded to evade the constant vigilance of the police in search of their persons. The people have a warm affection for the very name of *Honved*, and so these wolves in sheep's skin—for they were but disguised spies to find revolutionary sympathizers—have been received with patriotic good-will and enjoyed the hospitality of many a house, high or low, in all parts of the country. The consequence was that as soon as these spies had sent in their reports, a general razzia was undertaken, and the prisons are filled once more. The eastern war, much as our expectations respecting the consequences of the Anglo-French alliance have become cooled down, is still very popular with us. With no great sympathy for the policy of the Western allies, the Magyars are, nevertheless, highly gratified at Russia's progressing humiliation. It is, indeed, a conviction with the people of Hungary, that the war cannot but be beneficial to the interest of freedom and civilization. The nation receives the news of each Russian defeat with feelings of intense satisfaction, because she knows it is the Hapsburgs who are losing most by the loss of their protectors. It is, indeed, evident, that Russia will never more move a finger to save Austria, and Austria deprived of Cossack protection will fall to pieces by the slightest earthquake in the European political world.

☞ Extract of a Letter from Kossuth published in The Independent:—

The religious orders in Hungary are numerous. Benedictins, Ciscertists, Premonstratenses, (these three endowed with princely possessions—immensely rich) Misericordians, Piarists, Servists, Franciscans, Capuchins, Dominicans, Minorits, Carmelites. To these now comes the dangerous addition of Jesuits; excluded by law, but re-inducted to the country by the bigoted tyrant by the grace of Russian bayonets. Such has been the provident aversion of the Hungarian nation to this terrible order, that though already for some thirty years they had been reinstated to Austria, and had full influence and sway at the court; with us the Hapsburgs never dared so much as mention the word, "reintroduction of Jesuits" as long as Hungary was allowed to raise a word in its own affairs. But now the laws are dead, the nation groans under the iron rod of cruel despotism, and the word is mute throughout Hungary—and one of the first boons is the—Jesuits. O Lord! what dreadful results may yet pour upon the world (besides the present war) from the fact, that there was no nation on earth—not one, to raise a word of protest against the violation of the laws of nature and of nature's God by the intervention of Russia in 1849.

Now the Jesuits in power again—and all the enumerated monastic orders given without reserve and without control into the hands of the pope; while the education of the youth of Hungary is in the hands of the Jesuits, and of the other monks—I leave you, sir! to reflect whether it would not be wise to lend a brother's hand to the legitimate aspirations of the Hungarian nation—that the glorious land, once the bulwark of Christendom against Mohammedanism—always a bulwark of civilization and liberty against superstition, bigotry, and priestly and worldly despotism—may not become the footstool of power for ambitious papacy, from which it may dare to command halt to the progress of civilization, and smother under its somber extinguisher, light, truth, freedom, and liberty of conscience.

The Latest from Kansas. The St. Louis *Intelligencer* of the 7th inst. has the following dispatches:

Kansas, Dec. 6. The pro-slavery party have encamped on the Waukasussa, and last night, by order of the Governor, they arrested Gen. Pomeroy, who was on his way to Kansas City with important despatches for the east. Some threats have been made to destroy the American Hotel at this place, it being alleged that it was owned by the Emigrant Aid Society of Massachusetts. The citizens have pledged themselves to defend it and prevent its destruction. Four or five hundred men, several pieces of artillery, and probably one thousand muskets, passed through Independence yesterday from the border counties of Missouri, to aid the Sheriff of Douglass county in maintaining order.

Weston, Dec. 6. By an express, which stayed at Lawrence, night before last, we have the following account of matters from the seat of war: They number at Lawrence about 800 men, armed chiefly with Sharp's rifles. They say they can raise 300 more men if necessary. They are willing that Jones should come peaceably and search for the prisoners. They assert that they will not commence a fight, but will act on the defensive to the very last. Men and women are armed with Sharp's rifles. General Pomeroy is now at Lawrence, having escaped from his captors. It is said that on the pro-slavery side they number at Franklin about 300 men, and at Lecompton and Douglas about 200, and are very anxious to obtain more. Jones was to go yesterday to execute his writs on the prisoners in the hands of the Free State party, and if they refuse to deliver them up, he would await further orders from Governor Shannon. It is thought that there will be a fight before the matter can be settled. The U. S. troops at Fort Leavenworth have not yet been ordered out.

☞ Extract of a letter from England:—

England, Nov. 8, 1855.

The topics of the day are embarrassing from their number, and the incalculable magnitude and importance of the interests they involve. First, but not chief, is the recent manifesto of Kossuth, Mazzini and Ledru Rollin, supplemented by the eloquent strictures of Louis Blanc, and the foolish, and worse than foolish utterance of M. Pyatt and other refugees in Jersey. These present a group of facts and suggestions which are as interesting as they are saddening. It is becoming too clear that the closer union of the republican party, desiderated by the three patriots, is not likely to be realized, and that, in Italy, constitutionalists, Piedmontese and Muratists will divide the patriot ranks.

There is another conclusion now beyond dispute. Henceforth the continental struggle will not be for constitutional rights and personal political freedom. Almost everywhere, and even in England, the socialist element is pervading that portion of the masses in which there is mental activity and political aspirations. Everywhere thoughtful men have been brought up to the point that merely political or governmental changes are not sufficient to secure the freedom and happiness of nations. It is significant that the sincere and devout Christian and the red republican and socialist in this are in accord. Surely the merciful Father of all is teaching the nations, and shutting them up to the one great remedy, after trial of many inventions. Something more than republicanism is wanting, argues Louis Blanc; and he arrays irresistible facts in proof. He wants "something more." He would abolish the double slavery of ignorance and misery. He sees the difficulty of the task to be accomplished; but, as the Christian apprehends, he does *not* see the true and efficient instrumentality by which it is to be effected.

Terrible Conflagration at Memphis. The burning of two splendid steamers at Memphis, on the 6th inst, has been mentioned by the telegraph. From the Memphis papers, we learn that the fire broke out on board the George Collier, which had just arrived from New Orleans, and had landed some four hundred tons of merchandise on the wharf, which was entirely destroyed. All the female passengers were saved, but it is supposed that some ten or twelve of the male passengers and hands lost their lives. The fire extended to the packet Maytflower, which was also entirely destroyed, as was a wharf boat. Neither passengers or officers saved any of their effects. The entire loss is estimated at not less than $250,000.

Hurricane at Messina. Advices from Messina, in Sicily, of Nov. 16, relate that a dreadful hurricane, with thunder and lightning, was experienced on the 15th. It was accompanied by heavy rains, "never experienced in that country, and more awful than in the year 1823. Whole villages have been entirely destroyed, and swept into the sea, with the loss of many lives, the number not yet known; indeed, the scene about Messina for twenty miles or more, is dreadful and lamentable." The lemon gardens, and the greater part of the corn mills have been destroyed and washed away.

Bermuda was visited on the 18th ult., with an autumnal gale of great severity, which uprooted trees, unroofed houses, and inflicted serious injury on the growing crops of potatoes and onions. The Bermudian says the whole face of the country presents a dreary appearance from the effects of this severe tempest.

Obituary.

Died in Madison, Me., Nov. 26th, after a lingering sickness of pulmonary consumption, Sr. Olive R. Colby, aged 27 years and 7 months, the fourth and last sister of a family that has died with the same complaint.

Sr. Colby obtained a hope in the mercy of God three years ago under the labors of Br. Daniel Churchill, in the place where she resided, since which time she has been a constant believer in the speedy Advent of Christ, and though much of the time deprived of the privilege of meeting with the Church on the account of delicate health, she felt that the hope of the Gospel afforded her strong consolation. As she approached the hour of nature's dissolution, faith held with an unyielding grasp the promises of God, and hope was triumphant. She said to a sister who stood by, "weep not for me, our separation is short, we shall soon meet again.— Every earthly tie is severed, all is peace." Thus she closed her eyes in death to all earthly joys and sorrows.

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more shalt join our number,"
Where the tears of sorrow flow.

"Yet again we hope to meet thee,
When the day of life is fled,
And in heaven we hope to greet thee,
Where no farewell tear is shed."

A. Ross.

[Advent Herald please copy.]

Appointments.

The Lord willing, I will preach at Tunbridge, Vt., Tuesday and Wednesday evenings, Dec. 18th and 19th.

A Conference will commence at Stockbridge, or Gaysville, as the Brn. may appoint, Thursday eve Dec. 20th, and continue over the Sabbath. J. Weston.

If the Lord will, I will preach at
Middletown, Ct., Sunday Dec. 23d.
Cheshire st., Monday eve, Dec. 24th.
Waterbury, Tuesday and Wednesday evenings, Dec. 25th and 26th.
Plymouth Hollow, Thursday eve Dec. 27th.
East Litchfield, Friday eve Dec. 28th.
Newfield, Sunday Dec. 30th.
New Britain, Sunday Jan. 6th.

C. Goodrich.

Providence permitting, I will preach at
Plymouth Hollow, Sunday, Dec. 16th.
Fair Haven, Ct., Sunday Dec. 23d.
Providence, Sunday Dec. 30th, and continue during the week and over the following Sabbath. S. G. Mathewson.

If the Lord will, I will preach at
Worcester, Mass., Sunday Dec. 23d.
Springfield, Mass., Tuesday eve Dec. 25th.
Hartford, Ct., Wednesday eve Dec. 26th.
Southington, Ct., Thursday eve Dec. 27th.
New Britain, Friday eve Dec. 28th.
Waterbury, Sunday Dec. 30th.
Plymouth Hollow, Tuesday and Wednesday evenings, Jan. 1st and 2d.
Middletown, Friday eve and continue over the Sabbath.

Should the above appointments conflict with other arrangements, Brn. will please write me at Boston. J. W. Cranmer.

The Lord willing, Br J. Couch will preach in
Worcester, Mass., Sunday Dec. 16th.

Providence permitting, I will meet the Brn at
The School House near Br. Joseph Pulsifer's two miles south of Shelburn Falls, Sabbath, Dec. 16th. H. Pratt.

Providence permitting, I will hold meetings in the following places:
Roxbury, Dec. 14.
Bridgeport or Fairhaven, Ct., Dec. 15, 16.
Providence, R. I., Dec. 18.
River Point, Dec. 19, 20.
Fairhaven, Ct., Dec. 21.
Meriden, Ct., Dec. 22.
Cheshire, Ct., Sunday Dec. 23

If these appointments conflict with others, please inform me. H. Munger.

By permission of Providence I will meet with the Church in
Boston, Mass., Lords's Day, Dec. 30th.

S. S. Brewer.

Providence permitting, I will meet the Brn. in
Springfield, Sabbath, Dec. 23d.

H. Pratt.

Providence permitting, I will preach at
Manchester Chapel, Sunday Dec. 16th.
Merideth Centre, Sunday Dec. 23d.

Otis G. Smith.

By Divine permission I will preach at
Springfield, Sunday Dec. 16th.

W. Sheldon.

☞ Letters may be directed to me at West Hawley, Mass., for the present.

W. S.

Providence permitting, I will meet with the Churches as follows.
Lawrence, Mass., Dec. 16.
Salem, Dec. 23d.

If the above appointments conflict with previous arrangements, please drop me a line.

S. S. Brewer.

Lawrence, Mass.

CONFERENCE AT MEREDITH NECK, N. H.

Providence permitting, there will be a Conference at Meredith Neck, in the Advent Chapel, to commence Saturday Dec. 22d, at 10 o'clock A. M., to continue over the Sabbath, and longer if thought best.

Br. John Couch and the writer are expected to attend.

For the Brethren,

T. M. Preble.

Nov. 17th, 1855.

CONFERENCE AT LOUDON RIDGE, N. H.

Providence permitting, there will be a Conference at Loudon Ridge, to commence Thursday Dec 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn., T. M. Preble.
Nov. 17th, 1855

NEW HAMPSHIRE MINISTER'S CONFERENCE.

We the undersigned, believing a Minister's Conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our Brn. in the ministry to meet us at the Advent Chapel in Concord N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer; that we may be guided by Heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days.

Nov 17th, 1855.

John Couch.
Otis G. Smith.
John Morse.
Benj. Locke.
T. M. Preble.

P. S. If agreeable to the views of other Brn. in the ministry, we should be pleased to have them send in their names to be appended to the above notice.

T. M. Preble.

Notices.

The Christian's only Hope and Reply to N. D. George. By Eld. S. Campbell. Price 5 cts single, 40 cts per dozen.

The Age of Gospel Light, at 10 cts single, by Elder Z. Campbell.

A Treatise on the 24th and 25th chs. of Matt. Price 33 cts. postage 6 cts, by I. C. Wellcome.

The above books are for sale at the Crisis Office.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, [illegible]; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is [illegible] ton, Mass. His Telegraphic [illegible] Hanover st., Boston.

Cash Rec[illegible]

[illegible] I A Ferris, [illegible] E Hobbs, W Br[illegible] [illegible] A Cory, [illegible] Verrill, N Hall, A Mathewson, J Thurlow [illegible] 50 cents each.

have been expecting before this to have gained that happy land and to have seen the King in His beauty, are sad from hope long deferred, and many from the trials and conflicts which continually beset them. To such I would say, faint not, eternal life is at stake. The crown is before you—the kingdom and glory! Angels wait to welcome you home, "when the work of faith is done."

Jesus has gone to prepare a place for those who love Him. Then endure a little longer as though you saw "him who is invisible." He still leads His people; nor will He suffer them to fall in this wilderness, while they rest on His promise and cling to His word.

It is still a light to the path that leads to rest! O pilgrim, struggle! press on and soon the voice from the throne will be heard, "it is done"

Faint not, then, when there is but an hour to fight. Gird thy armor on, and press forward for the immortal Kingdom, and thy glorious crown!

C. B. DENSMORE.

The World's Crisis.

LOWELL, DEC. 15, 1855.

To our Patrons.

Previous to the suspension of the Crisis, last summer, we stated that the Office was considerably involved, and that in consequence we should be under necessity to to stop the paper until a sufficient number of subscriptions were obtained to warrant us in recommencing the publication, with a fair prospect of being able to pay our bills.

Recently we have been informed that many of our old subscribers to whom the paper has not been sent subsequently to the new arrangement, were not aware of its continuance; we therefore the present week strike off 2000 extra copies that our old subscribers may be apprised of the existence of the Crisis, and that we may have an opportunity respectfully to solicit a renewal of their patronage. Also, inasmuch as they were interested in the enterprise of publishing the paper when the Office became embarrassed to the amount of $200, by sending out so large a number gratuitously, we would invite those who have the ability to assist in relieving the publishing Committee of the burden devolving on them. By one united effort the debt may easily be liquidated. Let each one remember the golden rule to do unto others as we would that they should do unto us in like circumstances, and act in the fear of God.

We presume many more would have subscribed had they been assured the Crisis would have been continued; we therefore forward this number to old patrons that they may be aware of its continuance, and also of the debt which was accumulated while the circulation was gratuitous, in the payment of which the Committee would be greatly obliged if they will lend their assistance.

Terms of subscription will be found at the head of our paper.

Our Position.

I believe that great light has been thrown upon the Scriptures in our day in relation to the prophetic word—that many have run to and fro and that knowledge has been increased—so that the development of this light was like the bursting forth of the Sun, throwing his meridian splendors upon the Church who were in midnight darkness on the great and glorious subject of her Lord's appearing.—This heavenly and soul-enrapturing light thrilled through every fibre of the believer's heart to the divine illumination of his entire being, revolutionizing all the moral elements of his character, bringing him into sweet conformity to the divine mind and will, and causing him to rejoice with joy unspeakable and full of glory.

O praise the Lord for those outbursts of heavenly radiance which were like life from the dead. There was something so enchanting to the soul, so cheering to the afflicted, down-trodden, sorrow-stricken saint, that the full, overflowing emotions of the heart sought vent in triumphant praises to God and the Lamb. Tongue cannot utter, language would be powerless to express the fulness of unearthly joy, the tide of blissful emotion that rolled in upon the soul, filling it to its utmost capacity, and causing the expectant of that day to feel himself enveloped in a flood of light and an ocean of love.

The reason why we were thus filled to satiety and encircled in a flood of glory was, that we stood at a point where all the prophetic lines seems to converge. It was like having a thousand beams of solar light emanating from different points, and all converging to a focus so radiant that it becomes intensely luminous, and so heated as to ignite any combustible substance upon which its beams may strike. This was the powerful, soul-stirring influence that moved the Church to action, and enabled her to go forth in confident expectation of meeting her dear Savior coming in the glory of His Kingdom.

We traced out the great prophetic lines of the four successive kingdoms that were to bear universal sway over the nations of earth, together with their various developments, their consolidation and disruption into fragmentary kingdoms, we traced the rise, growth and fall of different powers presented in the prophetic symbols, and from every point of view, we saw a blazing glory streaming out from each fulfilled event, establishing the sublime truth, that the Most High ruleth among the inhabitants of this lower world—and giveth the kingdom to whosoever He will. It is indeed an intensely interesting and sublime theme for the mind to dwell upon, to see the unfolding of events foretold by ancient seers for centuries before they began to transpire, and to witness how the prophetic mould was precisely filled, and how event tallied with event in history and prophecy, and to see thorugh this medium the depths of the wisdom and knowledge of God who had foretold the end from the beginning. To perceive such astounding displays of an overruling, all-controlling power was well adapted to confirm, establish, settle us in the faith of a Moral Governor of the universe, and to establish our confidence in the wisdom and faithfulness of God—even the Lord, Jehovah of hosts, whose eye is far-reaching, whose care for His Church has been manifested by pointing out in advance the characteristics of the great anti christian powers, the knowledge of which involved the interests of His people, giving them warning when to look out for danger and also encouragement when to expect deliverance.

In connection with these great, prominent facts that stand out on the page of history as so many beacon lights to show the position of the Church in relation to the order of events that were to transpire during the organization of earthly kingdoms, and prior to God's everlasting reign in the renovated earth, there were measuring lines given to mark off by chronological periods the track over which the Church had advanced toward the realization of her hope. These periods start from given epochs each of which becomes an era of thrilling interest, a radiant point to the Church, which also pours its bright beams upon the position which the Church occupy in the present generation.

Thus the different epochs of the rise of the great anti-christian abomination, and the breaking of its power, the rise of the Mohamedan delusion, the commencement of its career of conquest after the loosing of the four Angels, its humiliation in our day, &c. &c. were all so many points of interest and of light.

Then again the signals hung out from heaven—the Sun at noon-day shrouded in the pall of night—the moon at its period of brightest effulgence covered with the blackness of Egyptian darkness—the meteoric stars filling the entire firmament of heaven with their darting balls of fire—the infraction upon the old established laws of nature by the appearance of blood and fire and pillars of smoke which were unknown to former ages except in higher latitudes of the north—the outbreaking of the popular elements among the nations of Europe which has caused the political earth to reel to and fro and stagger like a drunken man, threatening the disorganization of all social and civil institutions and the subversion of all law and order, which impending evils have caused, a distressing apprehension of calamities about to fall on the earth, or in Scriptural language, "men's hearts failing them for fear, and for looking after those things that are coming on the earth"—the startling events occuring inevery department of enterprize—the astounding developements in biblical, moral, scientific and artistic knowledge, such as the world has never seen paralleled—the hurry and bustle and commotion in society—the railroad, nay *electric* velocity with which every thing moves—all speak forth the dawn of a new and unprecedented era in the history of the world. They are the preparatory scenes to a new order of things, and so far especially as they form a part of the prophetic chain of events that were to precede the coming of the Just One, they all proclaim in thunder tones the great truth that earthly scenes are winding up, and that the kingdoms of this world are soon to "become the Kingdoms of our Lord, and of His Christ; and He (glory to God) shall reign forever and ever."

From this stand-point of observation, wherever we directed the eye, a stream of light met the vision, and all coming in converging lines, and meeting in a concentrated blaze on the position we occupy, how could we otherwise than, as it were, leap for joy, as we felt its over-powering charms, and realized the overwhelming evidence of the immediate coming of our King?

But lest we might be deceived, we cast an anxious eye to the professedly wise and talented of our land who stood out as the bold champions of an opposite view; but they almost without dissenting voice proclaimed the premillenial prophecies to have been fulfilled—the chronological periods drawing to a close—and the dawn of a new era to have appeared. They believed in a different result as "the crowning consummation of all prophetic declarations," but when we had learned from them the confirmation of our prophetic reckoning, and our views in relation to prophetic developments in the history of the nations, we again reverted to our Bibles with a doubly anxious inquiry, what events are to occur at the termination of the prophetic periods, and at the sounding of the seventh trumpet? and the concurrent testimony of the whole Bible was, unequivocally, the *literal, personal coming and reign* of the blessed & only Potentate, the King whose right it is to reign. There was no evading the conclusion that the end of all things was at hand—that the glorious and sublime scenes of the judgment—the dread tribunal that was to decide the destinies of men was at hand with its tremendous results, so appalling to the transgressor, and so cheering to the saint. O these scenes were so terrific on the one hand, and so transcendently glorious on the other—so mighty in their consequences, so lasting in their result, bringing the final, inexorable condition of destruction to the sinner, and of triumph and glory and immortal life to the humble believer in Jesus, that no one need wonder if it awakened to action every energy of our being; if it transformed and sanctified our natures, and rendered us all over like to those objects of heavenly purity, upon which our eyes were fixed with an anxious gaze.—Thus, as I have said, the light being concentrated on our position in such unparalleled brilliancy and glory, the intensified brightness and warmth kindled a fire of love and desire forthe coming of that day which many waters could not quench nor floods drown.

This heavenly and divine light which accompanied the preaching and reception of the time argument, enstamped the importance and generally truthfulness of the doctrine so deeply and effectually on the mind, that it seems impossible it should ever be erased from the present generation of believers. Indeed the impress seems like the writing of the covenant by the finger of God on tables of stone. Such being the feeling we have had, there appears to be an impassible barrier against returning to our former position of indifference and unbelief in relation to the coming of the Lord; and although in all the points of time we have fixed upon for the blissful period of His revelation in glory, we have been disappointed, yet that divine impress remains indelible. It bears the image and superscription, not of Cæsar, but of Prince Immanuel. We necessarily feel great caution in relinquishing any portion of our faith; and it is like giving up our life to yield any part or parcel of the doctrine which has been to our souls as life from the dead. But when, in the economy of God, the wheel of Providence rolls round, and we come into a position past the period of our expected deliverance, the Lord reveals by His own hand in His providential government of the world, the fact that error was connected with our faith on this subject.

It was no fatal error or intended departure from the right line of truth, but an error in chronological data which led us to believe the periods all ended at a given point. We then are reduced to the necessity of yielding some portion of the theory, and the question comes up what portion is to be given up? To say that the Church was infallible, and nothing to be relinquished, is inconsistent with facts.—The particular point of highest expectation on the part of the Church was in the fall of '54. After the passing of that time many supposed the round number of years had ended, and that previous to the return of the same point in the succeeding year the Lord would come, but the Autumn of '55 having passed, that position could not be correct.

In view, therefore, of the position we occupy at the present time, it seems impossible to recede from the clear light we have had on the prophecies any farther than the passing of time demonstrates the positions we have advocated to be erroneous. It is however evident that the '54 argument, so far as time was concerned was incorrect. What the precise truth is in relation to chronology I am unable to decide, but have been willing that Brn. should express their views in the Crisis, whether they regarded the days as ended or otherwise. In relation to the Midnight Cry, I choose to let infinite wisdom decide the point, and hold myself in readiness to believe as the providence and grace of God shall reveal the truth. I believe it to be far better to enter more cordially and fully into the work of God, and make preparation for the momentous scenes which we expect soon to transpire, than to contend respecting theories relating to our movements in the past. I have mourned and lamented, as did Jeremiah, that our hope has not been realized, but there is infinite wisdom in the economy of God that we cannot fully fathom. I feel safer in sinking into the arms of Jehovah, and submitting to the great Head of the Church, leaving all to be at His disposal, and trusting in Him to vindicate my cause, than in any other position whatever. We are in imminent peril here on either hand. If we endeavor to establish that which is manifestly wrong, we are in danger of indulging in pride of opinion and self-confidence which our Heavenly Father cannot approve; if on the other hand, we relinquish more of our theory than we ought, we are in great danger of plunging into the spirit of the world and finally into darkness and death. I feel a confidence and placid serenity of mind in trusting my all in the hands of God, and endeavoring to do His will to the best of my ability. My desire is that we may not judge one another in respect to different points of faith, but bear with each others' infirmities, laboring with all the energies of our moral being for the upbuilding of the Church, the spread of light and truth, the conversion of sinners, and the salvation of souls

LITERARY NOTICES.

"THE TIME OF THE END:" A Prophetic period, developing, as predicted, an increase of knowledge respecting the prophecies and periods that foretell the end—Illustrated by the history of prophetic interpretation, the expectation of the Church, and the various computations of the times of Daniel and John, by commentators, who generally terminate them between A. D. 1830 and 1880. Also, "Our present position in the prophetic calendar," with his "Apocalyptic seven-sealed scroll," by E. B. Elliot; Lectures on the nature and nearness of the Advent, by John Cumming, Lectures on the New Heavens and New Earth, by Dr. Chalmers, Dr. Hitchcock, and John Wesley; and the testimony of more than one hundred witnesses against the modern Whitbyan theory of a millennium before the Advent. By a Congregationalist.

We have received from Jewett and Co, (we suppose,) a copy of this work. Its title page, as given, will afford an idea of its contents. The writings of Elliot, Cumming, Wesley, Hitchcock, and others, here reproduced, are very valuable, and the compiler has conferred a favor upon those interested, by furnishing them in this convenient and accessible form. The volume is issued in a rare style of typographical excellence, which is characteristic of the publications of Jewett and Co. We commend it to the notice of our readers who desire information respecting the opinions of noted writers upon the questions that are here discussed

THE END: or, The proximate signs of the close of this dispensation, by John Cumming. Boston, Published by John P. Jewett and Co., Cleaveland, Ohio, Jewett, Proctor and Worthington; New York, Sheldon, Lamport and Blakeman. pp. 356, price 75 cts.

This volume is the *latest* of J Cumming's numerous volumes, and one of deep interest.—The fact that it is from the pen of the most eloquent preacher in England, the great Protestant champion, is in itself sufficient to invest it with interest. and the significant fact that it treats of a subject of such great importance, is equally interesting. The following are the titles of some of the discourses.

The Study of Prophecy.
Material Signs of the End.
Moral and social signs of the end of the present age.
The drying up of the Euphrates.
The budding of the Fig tree.
Consumption and ruin of Babylon.
The Russian and Northern Confederacy, &c.

We do not pretend to agree with all the learned author has written, but we think no attentive and candid reader will fail to be interested, instructed and profited by the perusal of it We wish the enterprising publishers success in presenting to the American public a portion of the rich treasures of English Millennarian literature. We may hereafter present our readers with some extracts from it.

☞ For sale wholesale and retail by H. L. Hastings, Peace Dale, R. I Price 75 cts.

☞ In advertising books, such as those of John Cumming and others, it will of course be understood that we do not endorse all the sentiments contained in those volumes As we are all frail and fallible beings, every work issued from the press is liable to error, but those who love to obtain truth, as the bee loves to extract honey, will be willing to receive instruction from authors who may on some important points differ from themselves.

TRACTS AND BOOKS.

☞ I wish to say that I have to pay some bills for tracts, books, &c, very soon, and those who are owing me for books, tracts, &c., will please remit the pay, if convenient.

Brn. wishing to order quantities of my publications, will confer a favor by doing so *immediately*, as it will be convenient for me to know what are wanted before *New Year's*.

The poor, and ministers laboring in new fields may send in their orders, and they shall have them as before, without money and without price as long as they last. Let us work while the day lasts, thenight cometh.

H. L. HASTINGS.

Address all orders to H. L. Hastings, Peace Dale, R. I.

"THE NEW HEAVENS AND THE NEW EARTH, BY D. T. TAYLOR.

In the little compass of 24 pages the author has crowded the testimony of more than *eighty* of the most noted fathers, martyrs, reformers, divines and commentators in the Christian Church in every age upon this important topic To those who suppose the doctrine of the New Earth to be a novelty, or who are dreaming of fancied regions of bliss "beyond the bounds of time and space," we commend this tract as containing much truth in small compass

Will those interested circulate it extensively? It is published by H L. Hastings, Peace Dale, R I. Price, 5 cts. single, $3 per 100. Send in your orders to him.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100
The Old Paths,	18 cts "	12 " "
State of the Dead, by Milton,	5 cts "	3 " "
Intermediate State, by Grew,	5 cts "	3 " "
Future Pnuishment, by Grew,	2 cts "	1 " "
Scripture Tract,	3 cts "	1,50" "
The Church not in Darkness,	5 cts "	3 " "
The Three Worlds,	5 cts "	3 " "
The Last Days,	5 cts "	3 " "
Voice of Warning,	5 cts "	3 " "
New Heavens and Earth,	5 cts "	3 " "
Outline of the Coast,	3 cts "	1,50" "
Voice of the Church $1	"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.

Address orders with the cash to
H L. Hastings, Peace Dale, R. I.
☞ Free for the poor

TYPOGRAPHICAL. In our issue of Dec. 1, on the third column of Br. Decker's article, near the bottom, the figures 321 should have read 521, and the figures 538 below the middle of the fourth column should have read 528.

For The Crisis.

Reply to Br. Higgins' Interrogations.

By B. P. HILDRETH.

Dear Brother:—I hasten to answer your inquiries relative to the thousand years of Rev. 20th. As the article on "the Day of Judgment" appears to be unsatisfactory to you, I would lay aside every selfish feeling, and come with meekness to the pure word, which is able to save our souls; and as I have no theory to sustain, I trust that you will be as anxious to harmonize all the passages which relate to the day of Judgment as I am.

If it be true that each of the six days of creation did typify a thousand years, must it not also be true that the seventh day did typify a thousand years?

You quote Heb. 4: 3, and ask, "Did God measure off the seventh day by evening and morning. and commence His labor again the eighth?"

I think He did. If He measured any of the days of creation, as we have abundant testimony that He did, then the seventh must have been measured also; and "the works were finished from the foundation of the world," in the counsels of Him, who saw the end from the beginning; and it seems the Apostle here spake of the completion and not the commencement, as the prophets are wont to speak of future things, as though they were in the past

God first created all things in six days and rested the seventh; and on the eighth Adam fell; as appears from Gen 3: 8; and it became necessary for Him to commence the work of new creating and restoring what was so speedily lost, on the eighth day; which He did by an unqualified promise, that the seed of the woman should bruise the serpent's head. The work of redemption began on that day; the work of bruising was performed on the cross; but our redemption will not be completed till Christ comes, and brings us to our long promised inheritance, named by God himself as the purchased possession; which can be no other than the new earth. Eph. 1: 14. "The earnest, (or pledge) of this inheritance," we each received, "when we were sealed by that Holy Spirit of promise;" and this is that *rest*, or sabbatism, which remains to the just.

You ask, "When we enter on that rest will it not continue forever?"

Most assuredly it will; but that does not meet the analogy; the day must be measured and marked, which we find bounded by the two resurrections, the binding and liberation of Satan, and by the reign of the martyrs and "the second death" of all who are not found written in the book of Life, in that day; and the only type, if it may be called a type, of the future state, after the end of the thousand years, that I can find is the Jubilee; after 7 times 7 years of release.

Again you ask, "Where will Christ and the saints reign during the thousand years?"

I answer, on the new earth. 2 Pet. 3: 13; Rev. 5: 10; Isa. 65: 17–25.

Again, "Where will the wicked receive their perdition after the end of the thousand years?"

I answer, in "the lake of fire." Rev. 20: 15. You seem to think the perdition of ungodly men to be inseparably connected with the burning of the earth. Perdition means destruction; and may, perhaps, as well be applied to those who will fall in the battle of the great day, as to those who suffer the second death; but I find no passage that limits the perdition of ungodly men to this earth

Again you ask, "where is that lake of fire, during the thousand years, so that the the Devil can be cast * * * where the beast and false prophet were? are not the three identified?" If you mean by the word identified, that they are one and the same, I must say, I think not. Satan is an agent of evil, and can symbolize nothing less than the prince of the power of darkness; and though invisible to mortal eye, not so to the eye of Omnipotence. Says the Savior, "I beheld Satan fall as lightning from heaven." Luke 10: 18. He is called 'the prince of the power of the air; the spirit that now worketh in the children of disobedience," Eph. 2: 2, and if a prince, is he not personal? I think so. The beast and false prophet, symbolize a wicked government, and a corrupt, idolatrous Church; the bodies of which, (or the men that compose them) will fall *alive* into the lake of fire, at the time of the binding of Satan, Rev. 19th and 20th, which closes the battle of Armageddon, and commences "the day of the Lord." But that we may learn where the lake of fire is, during the thousand years, let us consult Isa 24th, and especially vs. 6, 12 and 18–23. Here we learn that the "inhabitants of the earth are burned;" "in the city is left desolation and the gate smitten with destruction." "The windows from on high are open, and the foundations of the earth do shake." "The earth is utterly broken down, the earth is clean dissolved the earth is moved exceedingly." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again." "And it shall come to pass in that day that the Lord shall punish the host of high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously"

If the above passages do not settle your mind relative to the locality of the Kingdom of Christ, and likewise that of the lake of fire, during the thousand years, why then it will be out of my power to do it.

Again, you ask, "How can the wicked receive their perdition in the day of the Lord, when the rest of the dead lived not again till the thousand years were finished?" I answer, the wicked can and will receive their perdition when the heavens depart as a scroll rolled together and every mountain and island are moved out of their places; when the kings of the earth, and the nobles, and the rich, and the commanders, and the strong men, the bond and the free, will call on the rocks and mountains to fall on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand?"

God says by Malichi, "And ye shall tread down the wicked; and they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." I have no reason to doubt that the second death of the wicked will occur at the end of the thousand years, and mark the termination of that period; and then "there shall be no more curse, for the throne of God and the Lamb will be in it, and His servants shall serve Him. They shall see His face, and His name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

Again you ask, Is not 2 Pet. 3: 8, thrown in to show that the great work of burning the heavens and the earth, and perdition of ungodly men can be accomplished in one day, referring to Luke 7: 29, 30 "The same *day* that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.—Even so shall it be in the *day* when th

Son of man shall be revealed." I answer it was not thrown in for that purpose; but I do not conceive it necessary that all the wicked should suffer, soul and body, during that period, in order to make it "the *day of perdition*." The living wicked that are on the earth, will be destroyed when Christ comes, 2 Thess. 1: 6–10, the wicked dead resurrected, judged and cast into the lake of fire, which will close the day of Judgment. As it rained fire and brimstone, when Lot left Sodom, so will the Lord rain upon the wicked an overflowing rain, and great hailstones, fire and brimstone, when the saints leave the earth, Ezek. 38: 22. But whether this will be accomplished in the brief space of twenty-four hours, I leave for others to decide. I have no such commandment. "A thousand years (in the sight of God) are but as yesterday, when it is past, and as a watch in the night." Ps. 90: 9.

I think we ought to feel satisfied, and grateful to God, if we are enabled to arrange this class of texts in our minds in such a way as that no one shall clash with another. They are all descriptions of stupendous events and equally concern each individual of the human family; and one thing is certain, the man of sin will continue till Christ comes, and only be destroyed with the brightness of that event. 2 Thess. 2: 1–12. The little horn of Dan. 7: 21, 22, will make war upon the saints and prevail against them, till Christ comes. The wheat and tares grow together till harvest, and "the harvest is the end of the world." Matt. 13: 24–30, and 37–43. The Gospel net continues to gather the good and the bad till the end of the world, when the separation is made, vs. 47–50. The wicked will not be destroyed till he comes "in flaming fire taking vengeance," 2 Thess. 4: 8–12 — He will "judge the quick and dead at his appearing and his Kingdom." 2 Tim. 4: 1. Heaven and earth will pass away; but the above words will not pass away.

That day is just upon us; and we are not in darkness, that it should overtake us as a thief. Let us adore our God for "the exceeding greatness of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places; far above all principalities and powers and might and dominion, and every name that is named, not only in this world, but also that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body; the fulness of Him that filleth all in all;" and ever feel that the same power will shortly be put forth on us, if we belong to His family, to change our vile bodies, and make us like himself; which God grant, for Christ's sake.

Yours waiting, B. P. Hildreth.

For the Crisis.

Letter from Br. W. J. Hale.

Collinsville, Nov. 24, 1855.

Dear Br. Merriam:—It is with pleasure that I have received a few numbers of the Crisis, and it does my heart good to read in its columns so many testimonies for Christ and His coming Kingdom; and I bless God it is so near at hand. Yes, thank God, we are almost home. Let us not be weary in well doing; for the crown is but just before us.

Brn. and Srs., let us take the Savior for an example, and try to imitate Him in our daily life, and finally let us look at Him in the garden—before the Jewish Sanhedrim—and on the cross. See Him weighed down in agony under all the guilt of a world! See Him crowned with thorns! See Him buffeted and spit upon! See Him nailed to the cross and pierced in the side! Yes, see Him meekly suffering all for sinful man! What unbounded love for the human race! Is it possible that we can ever turn our backs on such a Savior? Our Savior's love was, I had almost said, the foundation of our salvation. Let us keep His amazing love in view, and lift our hearts and voices in praise and adoration to the name of Jesus.

Let us not think because Christ has died and opened the way of life, that we have nothing to do; but let us gird on the whole armour and fight manfully the good fight of faith, remembering it is through much tribulation that we shall enter into the Kingdom. If we expect to dwell with Christ in the Kingdom, we must follow Him in all trials through life. He was reviled, persecuted and spit upon, and His good name so defamed, that He became of no reputation. Now if we would follow the example of our Savior, and be accepted of Him in the Kingdom, we must suffer all manner of persecution and reproach *falsely* for His sake, as He has done for us.

O may we all work while the day lasts; for soon the night cometh when no man can work.

Reader, let you and I say that we will use all the little influence we have for Christ, and strive to gain an abundant entrance into His everlasting Kingdom.

May God give us grace to endure unto the end of the race. Amen.

Wm. J. Hale.

For The Crisis

Question.

Dear Br. Merriam:—Will you or some one else be good enough to tell me whether the 14th ch. of Zechariah has been fulfilled or not? If not, when will it be fulfilled? and how long a period will it require?

I would also ask, if the Mount of Olives is not the Sanctuary which is to be cleansed, and made holy for a camp of the saints through the reign of Christ?

Yours loving and praying and searching for the truth as for hid treasures,

H. Bishop.

West Meriden, Ct., Dec. 2, '55.

For the Crisis.

Miriam.

"Jehovah hath triumphed, and deep in the waters
Hath Israel's foes, horse and rider sunk down;"
Thus sings the fair leader of Israel's daughters,
And answer in chorus those men of renown;
As the thousands of Israel join their glad voices,
In loud hallelujahs that swell o'er the sea,
She sounds the loud timbrel, and thus she rejoices,
"Jehovah hath triumphed; His people are free!"

And forth to the plain the fair leader advances,
With timbrel in hand, singing praise to the Lord,
While Israel's daughters all follow with dances,
And timbrel, and song, in harmonious accord;
And this is the song which inspires the fair daughters;
"Hath Israel's foes sunk like lead in the sea?"
Again the glad chorus swells loud o'er the waters,
"Jehovah hath triumphed; His people are free!"

Shall the glad song of Moses again be repeated,
In Israel's land, by the hosts of the Lord?
When all His proud foes have at last been defeated,
And swept from the earth by the fire and the sword,
Then the song of the Lamb like the voices of waters,
Shall sound o'er the earth, on the land, on the sea,
And be answered in chorus by Israel's glad daughters,
"Jehovah hath triumphed, His people are free!"

Julia A. Ferris.

To the Advent Brethren generally.

The time has come, when we, the undersigned, feel it to be our duty to appeal to you, dear Brn., and especially to all who have ever been readers of "The Second Advent Watchman," in behalf of Br. J. Turner, on whom has fallen the burden of the debt which the Association owed the office of publication at the time the "Watchman" was discontinued.

Br. Turner, having been the Editor of the Watchman and the Treasurer of the office, had necessarily assumed responsibilities besides the labor he was performing in the office, to a considerable amount, encouraged to do so by the pledges of the Association, made on the hope that the subscribers could all be induced to pay their dues, so that the debt due him for labor and money paid out, amounted, when the paper was discontinued, to $872, without interest.— This debt did not accumulate by a fault of Br. Turner; he had a right to expect it all paid, for there was due the office, from subscribers, at the same time, over $2,100, which, on account of the course of things, has not been paid.

This debt remains unpaid, and Br. Turner is seriously embarrassed for the want of this, his honest due; and we think it is the duty of the brethren who have ever been readers of the Watchman, to unite in an immediate effort to pay this debt by donation. This debt is trifling for the body to pay, and it can be paid by a trifling individual sacrifice; but if not paid by donation, it must be a dead loss to Br. Turner, and to him, a *heavy* loss.

Br. Turner is really poor, and the want of this money has made him so; and he assures us that, unless he can have this debt paid, he must go into some employment, aside from his calling, to support his family, and pay debts incurred for the Association.

We very much mistake the feelings of Adventists, if they will allow this to be so, after all the labors and sacrifices of Br. Turner for the last twelve years. We feel confident that brethren looking for the Lord, and who desire to do unto others as they would that others should do unto them, will gladly bear a share of this burden, and thus relieve Br. T., who has already suffered under it too long. We believe we shall not appeal to the Church in vain. Brn., let this debt be paid at once; *it is Br. Turner's due.* Let us not leave this debt unpaid till the judgment; the consequences may be fearful.

1st. Let all who were owing for the Watchman when it stopped, if able, pay their dues immediately, if poor, pay what they can.

2d. We invite all preachers who were readers of the Watchman, to present our request to the Churches, and encourage them to assist in paying this debt, and when convenient, where there are those who may wish to give something and yet can give but little, take contributions for this object.

3d. Let every former reader of the Watchman give for this object according to his or her ability—those who have much, can afford to be liberal, and we hope they will be.

Now, Brn., let this business be attended to at once—let there be no delay. All money raised for this object must be directed to Eld. J. Turner, Hartford, Ct., and all money received shall be duly credited in the Reformer and Crisis.

F. H. Berick.	D. Crary, } Com.
L. Boutell.	S. S. Rogers, }
S. S. Brewer.	S. G. Mathewson.
H. H. Dickinson	Miles Grant,
L. Tiffany,	Harlow Fyler.

EXPLANATION.

The statistics embodied in the above appeal to the Church have been furnished from my accounts kept with the Association and the office, which accounts have been duly examined, year by year, except the last year of the existence of the Watchman; nevertheless I am responsible for the statistics, and am willing to satisfy any one or more of the correctness of them, who will take the trouble to review my accounts, should any doubt exist.

But, brethren scattered in different places, who have signed, and who still may sign their names to the document, are regarded only as signing the appeal to the church to pay the debt, and not as vouchers for me or my account—that is furnished by myself; and, if it is desired, I am ready to affirm its correctness according to law.

Some may be in doubt in regard to the amount, since quite an effort was once made to pay the debt by donation. These are the facts. At one time, about March, 1854, the debt was reduced to less than five hundred dollars, but soon after that, very many stopped their papers without paying up, and as most of those who did not stop their paper had paid, I was obliged to continue, with trifling receipts, and did so, hoping that all would come right at the end of 1854. So thought the Committee, but as they were disappointed, they ordered the Watchman closed at that time. Thus the debt was increased from a little short of five hundred dollars, to what it now is.

Some have said, send bills to those who are indebted, and demand payment. Brethren, this has been done repeatedly. When the Watchman stopped, we sent bills to all who owed us, and scarcely received enough on them to pay for the trouble.

Dear Brn.—All who contribute to the payment of this debt will indeed be *giving*, and all you thus give will benefit me; but *remember*, it is not a *gift* to me, but to the Association. Every dollar is my just due, but if you give it to the Association, and I get my due, I shall be most grateful to every donor.

I do not wish those who are *really poor* to give for this debt; I would rather lose it all alone. If other preachers wish to use their influence in the matter, if they will forward their names, they will oblige.

Joseph Turner.

☞ I would add in respect to the above Circular, that I deem it a duty for all who are indebted for the Watchman, to remit funds as soon as practicable for the liquidation of the same. I do feel, that as Christians our business affairs ought to be transacted upon a different principle from that of worldlings; and we ought to hold ourselves as much in readiness to discharge our every debt, when we do not expect the arm of the law to be applied, as if our goods were liable to attatchment. OWE NO MAN ANY THING is written in living characters on the divine record, and no man, if he possess the ability, can be acquitted in the Great Day, without observing the command.

I would further say, that as the Advent body has been so much implicated in this affair, a pressing demand seems to be made upon the benevolence of those who have not become personally pledged for any portion of the amount due. Ed.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE AMERICA.

Halifax, December, 5. The royal mail steamship America, Capt. Lang, from Liverpool about 10 o'clock A. M., of the 24th ult., arrived at 1.30 A. M., Wednesday, December 5th.

The Eastern War. The Paris correspondent of the ministerial paper, the London Globe, learns that although winter stops field operations in the Crimea, it is intended to bombard the northern side of Sebastopol to permit the fleets to winter in the harbor.

It is reported that the town of Marionopol, on the north coast of the Sea of Azoff, was bombarded by the allies, Oct. 31st. One hundred shells were thrown and the town set on fire, till the Austrian merchants hoisted the Austrian flag over the government warehouse, when the firing ceased.

Spain. Reinforcements of troops are ordered to Saragossa, where further disturbances were apprehended, the local authorities having promised more to the rioters than government will sanction.

The Spanish government is reported to be unanimous in favor of joining the alliance; but the occasion is deferred until Spain can appear as a great nation. At present she has no spare money nor soldiers. Gen. Zavala was desirous to have the command of the contingent, and being discontented that another General was spoken of, will probably retire from the cabinet.

Prussia. The Russian party are triumphant, while the western people dread German treason. They are loudly declaring for peace, or adhesion with Russia, as the alternative.

Turkey. Constantinople correspondence describes a bad state of affairs. Murders and robberies in the open streets are reported, with great and increasing fanaticism against Christians, especially the French. The allies have called upon the Turks to prevent outrages, under a threat of taking the police of the city into their own hands. The loss of the French, killed in the recent riot, was more considerable than at first reported.

Russia. The London Times has an elaborate editorial of calculations, showing that the total available strength of Russia is 83 per 1000, and that she has already used 58, which allows only two months more, at the past ratio, to exhaust her last man, her last cash rouble being already expended.

A general armament of the Russian empire is talked of. The maritime admiralty at Nicolieff is placed under the orders of Gen. Luders, to whom, in this respect, Gortschakoff is to be subordinate, with the object of securing greater unity of operation.

The Czar arrived at St. Petersburgh on the 19th, in good health. He has extended the inducements to poor nobles to enter the army.

Convention with Sweden. The Paris correspondent of the Times says:—"The rumors alluded to yesterday with reference to the mission of General Canrobert to Stockholm are stated on good authority to be well founded, and no doubt appears to be entertained that he has succeeded in his object. The terms of military convention have, it is affirmed, been agreed on, in virtue of which Sweden will furnish a contingent next spring, to act conjointly with us in the event of peace not being made before then, and her gunboats will co-operate with our fleet in the north.

It is also stated that an army, composed of French, English, and Swedes, will be sent to Courland, so that both Austria and Prussia will be forced to declare themselves. The inducement offered to Sweden to take this important step is not positively stated, but there can be no difficulty in believing that the restoration of Finland, so dear to the hearts of the Swedish people, is one of the principal conditions of their joining the alliance. Thus Russia finds herself gradually hemmed in, and if she does not come to terms we may fully expect next year will witness events as great, if not greater, than any that have yet occurred. The effect produced on Poland by an Allied army occupying Courland is not difficult to foresee, and from that moment Austria and Prussia may have quite as much to dread as our present enemy."

On Thursday it was positively stated in Paris that Gen. Canrobert had succeeded in obtaining the signature of the King of Sweden to a convention under which the Swedish army and navy will co-operate with the allies next spring.

On this subject the Times' correspondent writes:—I believe it may at last be positively affirmed that Sweden has engaged to adhere to the alliance of France and England, and not only this, but Denmark has declared that she will follow the example of Sweden.

It is alleged that the success of General Canrobert's mission to Sweden, the promised adhesion of Denmark, the possible occupation of Courland by the Allies, and in case of such an event an anticipated rising in Poland, have thrown the Prussian Court into a wholesome panic, and hence the energetic efforts that Prussia will make for the restoration of peace.

Three magazines belonging to the French Artillery, had blown up near Inkermann, killing 70 soldiers and 2 officers, and wounding 100 soldiers and 10 officers. The magazines contained 30,000 kilogrammes of powder, 600,000 cartridges, and 300 charged shells, all of which were destroyed.

A large quantity of Russian grain had been destroyed on the Gheiskeiman coast.

A terrific fire had occurred at Paris in the government bakery, 28,000 qtls. of corn, and an equal quantity of flour and biscuits, were burned.

The destruction of Russian grain on the coast near Gheiskeiran, was effected by an allied flotilla sent for the purpose. The grain was intended for the Crimean army, and was packed in six tiers which extended two miles along the coast.

State of Affairs in Hungary.

The war, writes another of my correspondents' has, as you may well fancy, a great deal of trouble and espionage over our heads. The *gendarmerie* rules absolute, and there is no rest from these fellows by day or night. They break into your houses at any time they please, and pretending to have some suspicion about our harboring "agents and emissaries," they search out every corner, unless and until they are bribed to leave us alone, for they are very ready to sell their zeal to who ever will buy their discretion. The fact is that most of us find it to be the best policy to have these men in our pay. The private salary makes them very tractable, and once bought, they make no difficulty to sell their imperial employers. I, for instance, can say that the *gendarme* ordered to watch me, is my best security against being taken by surprise. Who ever there is something in the wind he comes to give me an *avertissement*. He even finds a certain pleasure in thus counteracting the proceedings of his superiors, and it is amusing to hear him talk against meddling with other people's business. Many, however, refuse to pay their watchmen, and such have no rest. A few days ago there was a serious fight between the gendarmes and some cottagers near Eger. The former called on the people to levy taxes already paid. They were shown the receipts, but in vain. They insisted upon being paid. The people refused. The gendarmes tried to make them prisoners. A fight ensued, in which ten gendarmes were killed, and several wounded on the people's side, there being two or three men dead. The affair being at once reported to the military commander, a regiment of infantry was ordered and marched against the "insurgents." The people offered no resistance. Everybody remained quiet, and proffered his grievance in a tone of calm dignity. Some of the "ringleaders," as they are called, were, however, arrested. But we hear that the officers of the gendarmeric have been ordered to Vienna to answer the charges of lawless proceedings, extortion and brutal violence, brought against them. The case was too palpably wrong for the government to pass it over with the approbation of silence usual in similar occurrences. Some time ago we had a number of supposed *Honveds* let loose over the country. They had their special stories, and told us how they fought under Bem and Damjanies, and by what wonderful means they succeeded to evade the constant vigilance of the police in search of their persons. The people have a warm affection for the very name of *Honved*, and so these wolves in sheep's skin—for they were but disguised spies to find revolutionary sympathizers—have been received with patriotic good-will and enjoyed the hospitality of many a house, high or low, in all parts of the country. The consequence was that as soon as these spies had sent in their reports, a general razzia was undertaken, and the prisons are filled once more. The eastern war, much as our expectations respecting the consequences of the Anglo-French alliance have become cooled down, is still very popular with us. With no great sympathy for the policy of the Western allies, the Magyars are, nevertheless, highly gratified at Russia's progressing humiliation. It is, indeed, a conviction with the people of Hungary, that the war cannot but be beneficial to the interest of freedom and civilization. The nation receives the news of each Russian defeat with feelings of intense satisfaction, because she knows it is the Hapsburgs who are losing most by the loss of their protectors. It is, indeed, evident, that Russia will never more move a finger to save Austria, and Austria deprived of Cossack protection will fall to pieces by the slightest earthquake in the European political world.

☞ Extract of a Letter from Kossuth published in The Independent:—

The religious orders in Hungary are numerous. Benedictins, Ciscertists, Premonstratenses, (these three endowed with princely possessions—immensely rich) Misericordians, Piarists, Servists, Franciscans, Capuchins, Dominicans, Minorits, Carmelites. To these now comes the dangerous addition of Jesuits; excluded by law, but re-inducted to the country by the bigoted tyrant by the grace of Russian bayonets. Such has been the provident aversion of the Hungarian nation to this terrible order, that though already for some thirty years they had been reinstated to Austria, and had full influence and sway at the court; with us the Hapsburgs never dared so much as mention the word, "reintroduction of Jesuits" as long as Hungary was allowed to raise a word in its own affairs. But now the laws are dead, the nation groans under the iron rod of cruel despotism, and the word is mute throughout Hungary—and one of the first boons is the—Jesuits. O Lord! what dreadful results may yet pour upon the world (besides the present war) from the fact, that there was no nation on earth—not one, to raise a word of protest against the violation of the laws of nature and of nature's God by the intervention of Russia in 1849.

Now the Jesuits in power again—and all the enumerated monastic orders given without reserve and without control into the hands of the pope; while the education of the youth of Hungary is in the hands of the Jesuits, and of the other monks—I leave you, sir! to reflect whether it would not be wise to lend a brother's hand to the legitimate aspirations of the Hungarian nation—that the glorious land, once the bulwark of Christendom against Mohammedanism—always a bulwark of civilization and liberty against superstition, bigotry, and priestly and worldly despotism—may not become the footstool of power for ambitious papacy, from which it may dare to command halt to the progress of civilization, and smother under its sombre extinguisher, light, truth, freedom, and liberty of conscience.

The Latest from Kansas. The St. Louis *Intelligencer* of the 7th inst. has the following dispatches:

Kansas, Dec. 6. The pro-slavery party have encamped on the Waukasussa, and last night, by order of the Governor, they arrested Gen. Pomeroy, who was on his way to Kansas City with important despatches for the east. Some threats have been made to destroy the American Hotel at this place, it being alleged that it was owned by the Emigrant Aid Society of Massachusetts. The citizens have pledged themselves to defend it and prevent its destruction. Four or five hundred men, several pieces of artillery, and probably one thousand muskets, passed through Independence yesterday from the border counties of Missouri, to aid the Sheriff of Douglass county in maintaining order.

Weston, Dec. 6. By an express, which stayed at Lawrence, night before last, we have the following account of matters from the seat of war: They number at Lawrence about 800 men, armed chiefly with Sharp's rifles. They say they can raise 300 more men if necessary. They are willing that Jones should come peaceably and search for the prisoners. They assert that they will not commence a fight, but will act on the defensive to the very last. Men and women are armed with Sharp's rifles. General Pomeroy is now at Lawrence, having escaped from his captors. It is said that on the pro-slavery side they number at Franklin about 300 men, and at Lecompton and Douglas about 200, and are very anxious to obtain more. Jones was to go yesterday to execute his writs on the prisoners in the hands of the Free State party, and if they refuse to deliver them up, he would await further orders from Governor Shannon. It is thought that there will be a fight before the matter can be settled. The U. S. troops at Fort Leavenworth have not yet been ordered out.

☞ Extract of a letter from England:—

England, Nov. 8, 1855.

The topics of the day are embarrassing from their number, and the incalculable magnitude and importance of the interests they involve. First, but not chief, is the recent manifesto of Kossuth, Mazzini and Ledru Rollin, supplemented by the eloquent strictures of Louis Blanc, and the foolish, and worse than foolish utterance of M. Pyatt and other refugees in Jersey. These present a group of facts and suggestions which are as interesting as they are saddening. It is becoming too clear that the closer union of the republican party, desiderated by the three patriots, is not likely to be realized, and that, in Italy, constitutionalists, Piedmontese and Muratists will divide the patriot ranks.

There is another conclusion now beyond dispute. Henceforth the continental struggle will not be for constitutional rights and personal political freedom. Almost everywhere, and even in England, the socialist element is pervading that portion of the masses in which there is mental activity and political aspirations. Everywhere thoughtful men have been brought up to the point that merely political or governmental changes are not sufficient to secure the freedom and happiness of nations. It is significant that the sincere and devout Christian and the red republican and socialist in this are in accord. Surely the merciful Father of all is teaching the nations, and shutting them up to the one great remedy, after trial of many inventions. Something more than republicanism is wanting, argues Louis Blanc; and he arrays irresistible facts in proof. He wants "something more." He would abolish the double slavery of ignorance and misery. He sees the difficulty of the task to be accomplished; but, as the Christian apprehends, he does *not* see the true and efficient instrumentality by which it is to be effected.

Terrible Conflagration at Memphis. The burning of two splendid steamers at Memphis, on the 6th inst, has been mentioned by the telegraph. From the Memphis papers, we learn that the fire broke out on board the George Collier, which had just arrived from New Orleans, and had landed some four hundred tons of merchandise on the wharf, which was entirely destroyed. All the female passengers were saved, but it is supposed that some ten or twelve of the male passengers and hands lost their lives. The fire extended to the packet Mayflower, which was also entirely destroyed, as was a wharf boat. Neither passengers or officers saved any of their effects. The entire loss is estimated at not less than $250,000.

Hurricane at Messina. Advices from Messina, in Sicily, of Nov. 16, relate that a dreadful hurricane, with thunder and lightning, was experienced on the 15th. It was accompanied by heavy rains, "never experienced in that country, and more awful than in the year 1823. Whole villages have been entirely destroyed, and swept into the sea, with the loss of many lives, the number not yet known; indeed, the scene about Messina for twenty miles or more, is dreadful and lamentable." The lemon gardens, and the greater part of the corn mills have been destroyed and washed away.

Bermuda was visited on the 18th ult., with an autumnal gale of great severity, which uprooted trees, unroofed houses, and inflicted serious injury on the growing crops of potatoes and onions. The Bermudian says the whole face of the country presents a dreary appearance from the effects of this severe tempest.

Obituary.

Died in Madison, Me., Nov. 26th, after a lingering sickness of pulmonary consumption, Sr. Olive R. Colby, aged 27 years and 7 months, the fourth and last sister of a family that has died with the same complaint.

Sr. Colby obtained a hope in the mercy of God three years ago under the labors of Br. Daniel Churchill, in the place where she resided, since which time she has been a constant believer in the speedy Advent of Christ, and though much of the time deprived of the privilege of meeting with the Church on the account of delicate health, she felt that the hope of the Gospel afforded her strong consolation. As she approached the hour of nature's dissolution, faith held with an unyielding grasp the promises of God, and hope was triumphant. She said to a sister who stood by, "weep not for me, our separation is short, we shall soon meet again.— Every earthly tie is severed, all is peace." Thus she closed her eyes in death to all earthly joys and sorrows.

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
Thou no more shalt join our number,"
Where the tears of sorrow flow.

"Yet again we hope to meet thee,
When the day of life is fled,
And in heaven we hope to greet thee,
Where no farewell tear is shed."

A. Ross.

[Advent Herald please copy.]

Appointments.

The Lord willing, I will preach at Tunbridge, Vt., Tuesday and Wednesday evenings, Dec. 18th and 19th.

A Conference will commence at Stockbridge, or Gaysville, as the Brn. may appoint, Thursday eve Dec. 20th, and continue over the Sabbath.

J. Weston.

If the Lord will, I will preach at
Middletown, Ct., Sunday Dec. 23d.
Cheshire st., Monday eve, Dec. 24th.
Waterbury, Tuesday and Wednesday evenings, Dec. 25th and 26th.
Plymouth Hollow, Thursday eve Dec. 27th.
East Litchfield, Friday eve Dec. 28th.
Newfield, Sunday Dec. 30th.
New Britain, Sunday Jan. 6th.

C. Goodrich.

Providence permitting, I will preach at
Plymouth Hollow, Sunday, Dec. 16th.
Fair Haven, Ct., Sunday Dec. 23d.
Providence, Sunday Dec. 30th, and continue during the week and over the following Sabbath.

S. G. Mathewson.

If the Lord will, I will preach at
Worcester, Mass., Sunday Dec. 23d.
Springfield, Mass., Tuesday eve Dec. 25th.
Hartford, Ct., Wednesday eve Dec. 26th.
Southington, Ct., Thursday eve Dec. 27th.
New Britain, Friday eve Dec. 28th.
Waterbury, Sunday Dec. 30th.
Plymouth Hollow, Tuesday and Wednesday evenings, Jan. 1st and 2d.
Middletown, Friday eve and continue over the Sabbath.

Should the above appointments conflict with other arrangements, Brn. will please write me at Boston.

J. W. Crarrier.

The Lord willing, Br J. Couch will preach in
Worcester, Mass., Sunday Dec. 16th.

Providence permitting, I will meet the Brn at
The School House near Br. Joseph Pulsifer's two miles south of Shelburn Falls, Sabbath, Dec. 16th.

H. Pratt.

Providence permitting, I will hold meetings in the following places:
Roxbury, Dec. 14.
Bridgeport or Fairhaven, Ct., Dec. 15, 16.
Providence, R. I., Dec. 18.
River Point, Dec. 19, 20.
Fairhaven, Ct., Dec. 21.
Meriden, Ct., Dec. 22.
Cheshire, Ct., Sunday Dec. 23.

If these appointments conflict with others, please inform me.

H. Munger.

By permission of Providence I will meet with the Church in
Boston, Mass., Lords's Day, Dec. 30th.

S. S. Brewer.

Providence permitting, I will meet the Brn. in
Springfield, Sabbath, Dec. 23d.

H. Pratt.

Providence permitting, I will preach at
Manchester Chapel, Sunday Dec. 16th.
Merideth Centre, Sunday Dec. 23d.

Otis G. Smith.

By Divine permission I will preach at
Springfield, Sunday Dec. 16th.

W. Sheldon.

☞ Letters may be directed to me at West Hawley, Mass., for the present.

W. S.

Providence permitting, I will meet with the Churches as follows.
Lawrence, Mass., Dec. 16.
Salem, Dec. 23d.

If the above appointments conflict with previous arrangements, please drop me a line.

S. S. Brewer.

Lawrence, Mass.

CONFERENCE AT MEREDITH NECK, N. H.

Providence permitting, there will be a Conference at Meredith Neck, in the Advent Chapel, to commence Saturday Dec. 22d, at 10 o'clock A. M., to continue over the Sabbath, and longer if thought best.

Br. John Couch and the writer are expected to attend.

For the Brethren,

T. M. Preble.

Nov. 17th, 1855.

CONFERENCE AT LOUDON RIDGE, N. H.

Providence permitting, there will be a Conference at Loudon Ridge, to commence Thursday Dec 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn., T. M. Preble.
Nov. 17th, 1855

NEW HAMPSHIRE MINISTER'S CONFERENCE.

We the undersigned, believing a Minister's Conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our Brn. in the ministry to meet us at the Advent Chapel in Concord N. H., Wednesday, Dec. 19th, at 10 o'clock A. M., for the purpose of mutual consultation and prayer; that we may be guided by Heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days.

Nov 17th, 1855.

John Couch.
Otis G. Smith.
John Morse.
Benj. Locke.
T. M. Preble.

P. S. If agreeable to the views of other Brn. in the ministry, we should be pleased to have them send in their names to be appended to the above notice.

T. M. Preble.

Notices.

The Christian's only Hope and Reply to N. D George. By Eld. S. Campbell. Price 5 cts single, 40 cts per dozen.

The Age of Gospel Light, at 10 cts single, by Elder Z Campbell.

A Treatise on the 24th and 25th chs. of Matt. Price 33 cts postage 6 cts, by I. C. Wellcome.

The above books are for sale at the Crisis Office.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, [illegible]; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

Br S G Mathewson's P O address is Bakerville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is Boston, Mass. His Telegraphic address [illegible] Hanover st., Boston, [illegible] 167

Cash Rec'd.

E Hobbs, W Br[illegible], [illegible]ock, A Cory, Mary, I A Ferris, E Bab[illegible], I Thurlow, [illegible]brown, [illegible] Dimm [illegible], 50 cents [illegible] Verrill, N Hall, A Mathewson [illegible]

For The Crisis.

Abraham.

In the field of Machpelah the patriarch stood,
And bowed himself low to the men of the land;
And communed with them there of how much
it was good,
He should give for the field and the cave near
at hand.

For he wanted a place where to bury his dead,
Fair Sarah, his wife, once his chiefest delight,
But in peaceful old age her calm spirit had fled,
And now he must bury her out of his sight.

And the men of the land, as with humble
respect
They bowed themselves low to the patriarch,
said,
"Thou, a prince, and a mighty man, shall we
reject?
In the choice of our sepulchres, bury thy
dead!"

Oh Abraham, Abraham! where is thy God,
Who hath said all this land should be given to
thee?
And now hath He left thee no claim to the
sod?
Nor remembered His promise? O say, where
is He?

Hast thou not a foot of inheritance here,
In this land where the nations of Amorites
live?
But must buy it with money? then dost thou
not fear
That His promise will fail thee? Say, canst
thou believe?

Yes; the word of Jehovah forever shall stand,
Though heaven and earth shall in flame pass
away;
A glorious city—a heavenly land,
Shall the promised inheritance be in that day!

By faith I behold afar off the glad time
Then He who is promised shall surely appear,
And redeem from the curse every country and
clime,
And waken the sleeping ones sepulchered here.

Mhen the Archangel's voice shall convulse the
deep cave,
And Sarah and I shall spring forth from the
dust,
And join the glad army redeemed from the
grave,
To inherit this country, the home of the just.

And is Abraham's God still the Lord of the
heaven,
And hath He grown slack to remember His
word?
No! though ages have rolled by since first it
was given,
That promise stands sure to-day. Praise ye
the Lord!

JULIA A. FERRIS.

PAWLING, N. Y.

Moral Courage.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves, who will not choose
Hatred, suffering, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves, who dare not be
In the right with two or three."

Selected by MARION A. COTTON.

For The Crisis.

"Be of Good Cheer!"

BY SR. B. MATHEWSON.

In the sentence preceeding this short command, the Savior assures His disciples they shall experience tribulation while in this world. He gives this timely warning to those whom He recognizes as *Friends*, that they may not be surprised, when overtaken by afflictions, distresses, and vexations of different kinds—but *expect* this as a part of their legacy, while on their pilgrimage through an enemy's land—away from home—their citizenship vested in another clime! their manners and customs *differing so widely* from the people of this world that they are considered a "*peculiar people*." They are not to marvel if the world do hate them! remembering the carnal heart is as much opposed to the law of God and those who adhere to it in the 19th Century as it was 1800 years ago.

Yes, the disciples of the humble Nazarene must expect Paul's assertion in 2 Tim. 3: 12, that "All that will live godly in Christ Jesus shall suffer persecution," will remain true until "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

But the Blessed Shepherd, who is ever exercising a vigilant care over "the little flock," purchased with His blood, has kindly apprised us of this, that when these things occur we may not faint with despondency, or think "some strange thing has happened," when tried with fiery trials. There is positive assurance, interspersed throughout the Sacred Volume that God's little flock shall experience sorrow and chastisements that will be "grievous," at least "for the present." But [illegible] to be done amid these multitudi- [illegible] and temptations? nous [illegible] hang our heads in sorrow Are we [illegible] to droop in depres- [illegible] allow our [illegible] The Master says in [illegible] Nay verily! "Good Cheer!" view of all this "Be of the future That is, the *blessed hope* of

should so elate us that we should be *gladsome and happy* while experiencing tribulation.

Especially should those lift up their heads with rejoicing that have witnessed the signs of the near coming Bridegroom! Luke 21: 28. The momentary duration of these trials should be fixed on the mind, so that we may reckon with Paul, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8: 18. This great Apostle of the Gentiles shows us by example, as well as precept, there is sufficient efficacy in *living faith* to so overcome every evil incident to this life as to make him exceeding joyful in all his tribulations when "troubled on every side." He says "without were fightings, within were fears." What if the world do frown upon and leave us?—They have left our Savior to. "It is enough that the servant be as his master." Did our Divine Leader set us an example of enjoying this world's riches, honor, or ease? Nay, "He made himself of no reputation," and "had not where to lay His head"—collected a little from the mouth of the fish to pay the demands of government! And as to ease, He was among us as one that serveth—"A man of sorrows," &c. But who ever heard a murmur escape *His* lips relative to His own sufferings? We are informed, the joys of the future stimulated Him to endure all with a cheerful acquiesence in the Father's will.

Beloved Pilgrims; thus it should be with us; amid all the sorrows of this groaning earth we should "be of good cheer," in view of the joys set before us! In the 84 Ps. the Prophet David expresses the same ideas relative to maintaining a cheerful and happy deportment, even while occupying sorrow's vale. In the 5th and 6th vs. he says, "Blessed is the man whose strength is in thee; in whose heart are the ways of them, Who passing through the valley of Baca made it a well; the rain also filleth the pools."—Here the word of God pronounces the individual blessed that possesses certain ways. And who is it? He whose journeyings lead through a land well watered and like Eden? He who possesses health, honor, large possessions, exempt from trouble? Nay! By understanding what the name Baca signifies we shall see this is not the class who are to receive the promised blessing. The name, "Baca," signifies *weeping*, and was the dry, desolate, and gloomy valley through which the children of God passed in their journey to the house of God." What then are the "ways" of those passing through Baca? Ans. The anticipation of appearing before God and engaging in the delightful worship of the Temple of God so animated them, they minded not the dreariness of the way, but passed through Baca with songs of gladness, stimulated with the hope of entering the house of God. Animated with these anticipations, this dry and desolate valley appeared as if filled with perennial waters and blessed with frequent and abundant rains. Please read the whole of Ps. 84.

"Blessed is the man—(not who is exempt from trouble, but)—whose strength is in thee; in whose heart are the ways of them: Who passing through the valley of Baca, make it a well:" This spring of happiness in the heart is CONFIDENCE in God. And does He not assure us that afflictions will work for us? And shall we not "be of good cheer" while a kind and benevolent Parent is employing agencies to accomplish the very work so desirable above all others, viz., the perfecting of our heavenly education—the fitting us to enter into the New Jerusalem!!—Every child of God knows that perfect confidence in Him greatly mitigates the sorrows of this groaning earth, and makes the "valley of Baca" quite tolerable in view of appearing personally in the tabernacle of God—even "the City that Abraham looked for," &c.

Dear reader, suffer me to enquire whether you possess the "ways" of that company that journeyed through Baca?—Does the anticipation of future rest and glory cause you to be of good cheer amid the gloom of this groaning creation?—Come, ye disconsolate, languish no more, but fervently pour forth all your sorrows and anguish into the ear of our faithful and sympathetic High Priest, for "He careth for you." And He it is who has the skill of administering the balm of consolation—binding up the broken heart, and wiping the last trickling tear that shall ever course its way on mortal visage!

With this High Priest and Judge to be your Friend and Brother, proffering you an heirship with Himself, can you not obey His injunction to "be of good cheer?"

Many facts of recent date might be adduced to prove

"Earth has no sorrow that heaven cannot heal."

That of the late Uriah Ambler of Norwalk, Ct., proves the practicability of obeying this command even in the deepest part of Baca's valley. His brief history, for which I am indebted to another, I will here insert.

"I knew a man, a young man, smitten with sickness, all his earthly plans blasted, all his earthly hopes laid low; while yet a helpless family was around him, dependent on his exertions for their daily bread. Eight long years passed away, and each passing year only added to the apparent misery of his condition. Distressing pains unjointed his very limbs, and drew together the extremities of his tortured body. For six long years he lay in total darkness. All seemed to think that life must be to him a burden. "Oh no, (said he,) it is sweet." Often have I heard him recount his mercies; but never did I hear him utter one murmuring or impatient word. "I feel, (said he,) that my afflictions are good for my soul. I might have forgotten God. I did not know my mercies. I was unthankful." Often his neighbors heard him giving songs in the night. He drank from "the *upper* springs;" from the "*nether* springs."

Nor is this an isolated case; within three miles from this, lives a female whose bodily sufferings have been *extreme* for over twenty years—her parents very aged, and becoming almost helpless—and all dependent on public charity. And yet her very countenance expresses what her language often confirms, that she has confidence in God, that all is well; and though, as she says, she does not *now*, know *why*, but expects to *afterward*. See John 19: 7. Blessed be the name of the Lord that He has provided means by which even the valley of Baca may be made a well—and the heart of the lonely pilgrim be made "of good cheer."

My dear Brn. and Srs., I am confident we shall have to travel but little further ere we reach the House of God, where we shall engage in delightful worship with the white-vested Elders—where the voice of every being in existence will be tuned to praise—not a jarring note—not a sorrowful emotion shall ever be experienced—there our desires for the good and the beautiful shall be forever satiated.

In view of this, and Eternal Life, shall we not "be of good cheer?" Though we have suffered disappointment of our fondest hopes, even of seeing Jesus in his beauty, yet we have the assurance that God is with us still, and blessed be His Name, I expect He will be to the end.—Let us pray for each other, and especially for our dear Editor, that God would continue to assist him in his arduous labors, and make the paper just what God would have it to be. I do prize this little sheet, and I do pray that Our Father may continue the supervision of the Crisis.

Should one Christless soul peruse this little communication, allow me to commiserate your case—for yours is a pitiable one whether you realize it or not. You with us are appointed "unto trouble as the sparks fly upward." Alas! to pass through the "valley of Baca" with no hope of being welcomed into the New Jerusalem is a sorrowful situation—expecting to suffer the pains of the second death.

O fly while mercy lingers, and treat not your birthright with contempt longer.

NEW HARTFORD, CT. NOV. 29, '55.

For The Crisis.

The wicked not immortal; or the immortality of the soul disproved by Bible truth.

A lecture delivered by P. Tandy, Sept. 30, at Mill Village, Goshen N. H.

(Continued,)

"To the law, and to the testimony."—For the Scripture assures us, "He was made a curse for us; for it is written, cursed is every one that hangeth on a tree." And again, "Who his own self bare our sins in his own body on the tree." 1 Pet. 2: 24. And again, "For as much as the children are partakers of flesh and blood, He also himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil." Heb. 2: 14. Again, "Without the shedding of blood there is no remission" of sin.—Hence the life of the Savior was offered instead of that of the transgressor; this is all simple and plain. *Truth is always clear when in God's light we see light.*—But we have been so traditionated to believe there is something in man called soul which survives the death of the body, that the question will come up repeatedly; *is there not some immortal principle connected with his natural organization?* If so, where is it to be found? Is it in the soul, or spirit, (breath of life?) Prof. Bush, in his highly classical work on the Resurrection *frankly acknowledges there is nothing in the original word rendered soul, which necessarily implies that it is immortal; for the same word is applied to beasts as well as to men.* I can say calmly, but positively, with the Editor of the Crisis, that "*The Bible nowhere intimates that man is endowed with an immortal spirit,*" &c. As mere assertions prove nothing; so in this case, I do not ask, or expect any one to believe a thing because I do; I am heartily opposed to such a principle. Therefore we ask you to take nothing but Bible testimony upon his, or any other point; and there is abundance of it.

Turn, if you please, to Job 33: 4.—"The Spirit of God hath made me, and the breath of the Almighty hath given me life." Ch, 34: 14, 15. "If He set His heart upon man, if He gather unto himself his Spirit and his breath, *all flesh shall perish together, and man shall turn again to dust.*"

Does this not appear plain; that man is not immortal? If he were immortal, how could *he* (*man*) *turn again unto dust?*—Hence, it is not as tradition asserts, that by taking away his breath, his body turns again to dust; and by taking away his spirit, it ascends immediately to glory; *no, no*; but the Scriptural sentiment is, bytaking his spirit and breath *man perishes and returns again to dust.* How plain and unequivocal this view becomes, presented in the simple light of divine truth.

Read Job 14: 5–15, and also the 21st v. of this same ch., and you will find the light on this subject, if possible, still clearer. The Prophet here represents the entire destruction of man by a striking similitude, viz. that there is less hope of surviving in the case of man, than of the fallen tree; for the stump of the tree may possibly have some offshoots that will spring forth into life; *but for man there is no hope till the Resurrection.* While man is under the dominion of death, he is like a flood of waters, which evaporate and are not to be found. What could be more expressive of man's real condition after death! Now mark the 21st verse; "HIS SONS *come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.*" This seems to put an end forever to all the superstitious folly about apparitions and haunted houses, &c. with which the world is deceived.

Read also Job 3d ch Here we find him saying, if he had died in infancy, he would have been *at rest*; and not in heaven, according to the current theology. Had Job died in infancy, then according to the *dominant faith of our day*, he must have gone directly to the realms of glory; but if this were his firm belief, how can it be that he should talk so very differently from most of our modern theologians? Why did he not refer to the *blessedness of heaven? and to the choir of angelic harpers, and to the radiant glories of the celestial land!* We inquire again, why did he not describe the scenery of the enchanting landscape? or the bursting splendors of unclouded day, instead of presenting the dark and gloomy picture of the tomb? Why delight to linger in his imagination in the recesses of the grave, amid all the horrors of unbroken silence in the dormitories of the dead? Why present a picture so revolting to human nature—so repulsive to every sensibility of the human soul; and present it too as a matter of vehement desire, and self congratulation? Oh how triumphantly a modern author would have exulted over the charnel house—bounding away from earth, and mounting on wings of joy; till he reached the promised land, there regaling himself with the crystal weters, and the ambrosial fruit, and basking amid the sunbeams of an immortal paradise, communing with the célestial hosts!! True, this is all very delightful to the natural senses; *but it lacks one very essential element, and that is a Bible foundation!*

In connection with this idea, comes up the thought, why did not good old Samuel complain that his celestial joys were interrupted, and that he was annoyed by being recalled from the glories and songs of heaven, when raised by the witch of Endor? But no, not an intimation of the kind. But says he, why hast thou disturbed my repose in the grave, or brought me UP (not down) from my resting place? Now, if the enchanting melodies of Paradise had suddenly ceased to ravish his ear and the glories of everlasting day had been suddenly extinguished from his enraptured vision, is it very likely he would have forgotten it all, and thought of nothing but the decaying elements of the cast off clog? nay, my friends!

Again, when Rachel was comforted concerning her beloved offspring, why did not the Prophet of the Lord cite her to the immortal joys of the redeemed, to which these innocent ones had now attained, instead of directing her to the end of this dispensation, when the flock, (or all the redeemed,) would be gathered, and sing in the height of Zion. Then she had the promise that her children would emerge from their dark prison-house—be delivered from the enemy death—and be brought out of his dominion the grave, from thence to the heavenly Canaan.

In Jer. 31st, we have a particular account of the true Israel of God coming from the land of the enemy, death.

Once more: when St. Paul was presenting consolation to the bereaved brethren and sisters of the Thessalonian Church, and offering reasons why they should not sorrow as those who have no hope, how very singular that he did not remind them that their beloved friends at their decease, had been ushered into the presence of their adorable Redeemer—the object of their hope—the centre of their desires—and the fountain of all their future joys!!!—Do you suppose he had forgotten the golden harps, the immortal vestments, and the radiant crowns? But not a word of this. *The holy Apostle consoled them by telling them that as Jesus rose again, so all those who sleep in Jesus Christ shall God bring with him.* And lest his meaning should not be understood, he goes on to say that the living saints will not have the pre-eminence in receiving the inheritance, but their endeared friends whose loss they deplored, would rise on the descent of their blessed Lord! "Wherefore (says he,) comfort one another with these words."

Contrary to Bible teaching, the theology of our times gives retribution both to saints and sinners at death. But Jesus told His disciples that they should "*be recompensed at the resurrection of the just.*" Luke 14: 14. And in Rev. we have the following language:—"*Behold, I come quickly, and my reward is with me.*"—Job wished to be laid in the grave until the appointed time, when his change to immortality would come; and David expected to be satisfied, when he awoke in Christ's likeness; and the dying thief also desired to be remembered when Christ should come "into his kingdom;" and Paul expected the crown "in that day," and he told the Thessalonian brethren they would be established in holiness "at the coming of our Lord Jesus Christ."—Peter told the elders they would receive a crown of glory "when the chief Shepherd should appear;" and Paul brings in his testimony again, and declares that the saints will find rest when Jesus is revealed and the wiched are "punished with everlasting destruction from the presence of the Lord, and the glory of his power."

Now friends, I feel assured no candid person can examine this subject without seeing the difference between human and divine teachings.

(To be concluded in our next)

For The Crisis.

Letter from Br. J. Morison.

NEW GLASGOW, C. E., Nov. 28th, 1855.

Dearly beloved Pilgrims, heirs of the promised land:—soon, we shall receive the end of our faith, even the salvation of our souls. We are on the verge of the revelation of the Son of God from heaven to judge the world in righteousness. The last notes of mercy are sounding, the spirit gradually withdrawing from the world. The signs of the coming of Christ are all in the past—the sun, moon, stars, the shaking of the nations and the Midnight Cry, have told us that the Judge was at the door. Every sign of the Lord's coming makes the heart of the pilgrim dance for joy. The news from distant lands, the waking up of the angry nations, all confirm God's faithful word, and proclaim that the return of the Nobleman from the far country to receive the kingdom, is near, even at the door. And now the Church, the Lamb's wife, is loving, looking, waiting and praying for the appearing of her long absent Lord. Making ready for the marriage, washing her robes, and making them white in the blood of the Lamb.

"So shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him." Ps. 45: 11.

Thank God, that we are not left to grope in Laodicea. We are now walking by the light of prophetic time, shining, as it were, from behind us. The long night of persecution to the Church is in the past, the clouds disperse, the shadows flee away, and the day has dawned, soon will be seen the bright and morning Star. And the desire of all nations shall come, when the Sun of righteousness shall arise with healing in his wings. O, ravishing thought! Shall we so soon see the King in his beauty? Yes, we may, like Paul, Acts 28: 15, thank God and take courage. Soon we shall see our Brn. the excellent of all the earth, shining "as the brightness of the firmament, and as stars for ever and ever," and our elder Brother, Him whom our souls love. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory." "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Is. 24: 23.

Then we shall inherit the land for ever. Then the Lord shall be our everlasting light, and the days of our mourning shall be ended. "A little one shall become a thousand, and a small one a strong nation (born from the grave in one day;) I the Lord will hasten it in his time." Is. 60: 22. He which testifieth these things saith, Surely I come quickly. Amen, Even so, come Lord Jesus.

JAMES MORRISON.

For The Crisis.

Letter from Br. I. Worden.

SYRACUSE, Nov. 27th, 1855.

Br. Merriam:—I wish to address a few lines to the Brn. and Srs. of like precious faith, to inform them that there are a few in Syracuse, who are not sleeping, but looking and waiting for the King in His glory to come. It cheers my heart to think we are almost home. Likewise I am cheered on in my pilgrimage by reading the Crisis. It is a welcome visitor.—Then, oh Brn. and Srs. in Christ, do not give up your hope; for the promise is safe. Yes, we soon shall have the promised inheritance, glory to God. The prospect of our speedy redemption brightens. It is astonishing to see so many who have started for the promised land turn back to destruction. But so it is.

The day of earth's doom is near at hand. No time to sleep or slumber.—Let us have our Lamps not only trimmed but burning, that we may enter into rest.

Yours waiting for redemption.

I. WORDEN.

For the Crisis.

Letter from Sr. P. Marden.

NORTH PALERMO, Nov. 25, '55.

Dear Br. Merriam:—I think for some time the Spirit of God has been prompting me to write a few lines for the Crisis.

I have ever thought my inability and unworthiness, and the extreme weakness of my nervous system an excuse. But is this a sufficient reason? is a question in my mind, when there are so many great and precious promises in the word of God. Likewise the Spirit helpeth our infirmities, and He is more willing to give the Holy Spirit to them who ask Him than earthly parents are to give good gifts unto their children. Earnestly praying for its assistance, I will make an attempt to write.

From the circumstance of my being made acquainted with the Crisis (which doubtless you will recollect,) I commenced reading it together with the Bible, with great desire to know if these things were so It resulted in removing much mysticism and darkness from the Scriptures, and the true light shone into my understanding.

I thank God that He ever called me from darkness to light, and that He used such means to bring me to himself. One year ago, last July, I trust I gave all for Christ, obtained forgiveness of my sins, and followed Him in His commands. I have had no desire to turn back, neither do I regret the course I have taken, though I have passed through many dark and trying scenes: the word of God sustains me, especially the promise that if He went away He would come again. I think He has given us signs that we may know when His coming is near. Many I fear will be unprepared for that day, but I must forbear, I cannot dwell on this.

I have an interest in the resurrection. My dear Mother sleeps in Jesus, one who has prayed for me, and watched over me in long protracted and painful sickness.—She will be there. How glad she will be to see me,

"Where sin and sorrow pain and death
Are felt and feared no more."

"O I long to be there where no sorrow or care
Can disturb that sweet Heavenly Rest."

I hope your health will be preserved, that you may be able to send us the paper as long as we may need such a messenger, for I do hail its weekly comings with joy. I look at the signatures, some whose communications have so cheered my heart, and as I do not find them, I inquire, where are they? Though I have never seen them, yet I love all those who manifest the spirit of our dear Redeemer. While I thus write I am not unmindful of the many excellent letters that have been published of late. I hope all will write who feel a "Thus saith the Lord." Let me have your prayers though I am the least and most unworthy, and undeserving a name among the children of God.

PHILENA MARDEN.

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) | ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. | NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. | LOWELL, MASSACHUSETTS, SATURDAY, DECEMBER 22, 1855. | VOLUME 2.—NUMBER 19.

THE WORLD'S CRISIS,
PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months, - - -	$1,00
For a single copy 3 months, - -	50
Five copies to one address for 6 months,	4,50
Ten copies to one address for 6 months,	8,00
Twenty copies to one address for 6 months,	14,00
Thirty copies to one address for 6 months,	18,00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld. JONAS MERRIAM, Editor of the World's Crisis, Lowell Mass.

H. V. DAVIS,
J. COUCH,
M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

The Flesh and Spirit.

By ELD. F. H. BERICK.

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

(Continued.)

IV. LOVE TO OUR ENEMIES.

The Savior in instructing the multitude on the mountain, remarked, "ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you." Man in his natural state cannot love an enemy. The heart must undergo a radical change, before this can be done. It is just as natural for a person to resent an injury, as it is for him to breathe. And for a man to be abused, and still love; for him to be cursed, and still bless: for him to do good, and yet be hated for doing it; and last, but not least; for him, when he has received the most despiteful usage, to go into his closet, and pray fervently for God to bless his enemy, is certainly a miracle. The Savior manifested this spirit of kindness, when he hung upon the cross. In His last agonies, He said, "Father, forgive them, for they know not what they do." This is the spirit breathed throughout the Gospel of Christ and His Apostles. "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." May the Lord enable us to follow hard after His commandments, and manifest the spirit of love to all of our fellow men.

Not only do we read of love as being a fruit of the Spirit, but also, *joy*; which is next in order.

Joy is a delight of the mind, arising from the present consideration of a present or future good. "When it is moderate, it is called *gladness*; when raised on a sudden to the highest degree, it is then *exultation, or transport*; when we limit our desires by our possessions, it is *contentment*; when our desires are raised high, and yet accomplished, this is called *satisfaction*; when our joy is derived from some comical occasion or amusement, it is *mirth*; if it arise from considerable opposition that is vanquished in the good we desire, it is then called *triumph*; when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness*," &c., &c.

This joy which is the fruit of the Spirit is, however, only possessed by those who love Christ. David speaks of this class, as "those that put their trust in the Lord." "But let all those that put their trust in thee rejoice; let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee." He calls them upright in heart.—"Be glad in the Lord, and rejoice, ye righteous; and shout for joy all ye that are *upright* in heart." The same class are denominated saints. "Let thy priests be clothed with righteousness; and let thy *saints* shout for joy."

This joy is by the Apostle called the "joy of faith." Phil. 1: 25. The same idea is expressed by Paul in Rom. 15: 13, when he says, "Now the God of hope fill you with al joy and peace in *believing*," or for that joy which is produced by believing: this seems to be the idea. The Apostle speaks of holding "fast the confidence and the *rejoicing* of the hope firm unto the end." The Gospel hope is a rejoicing hope; a hope that is full of joy.—Not only is there a joy of faith, and a hope full of joy; but there is a joyful *sound*, "Blessed are the people that know the joyful sound." There are many sounds which are joyful. It was a joyful sound to those who heard the earth ring with the shouts of those who witnessed the consumption of the sacrifice by the fire that came out from the Lord. Lev. 9: 24.

It was a *joyful sound* to the Hebrews when on passing around Jericho for the last time, the priests blew their trumpets, and the "people shouted with a great shout." It was a *joyful sound* to Israel who, after having met with a defeat from their enemies, the Philistines, sent to Shiloh and brought the ark of the covenant of the Lord, at the sight of which they "shouted with a great shout, so that the earth rang again." 1 Sam. 4: 5 It was a *joyful sound*, when Saul the son of Kish was anointed king of Israel, "And all the people shouted and said, God save the king." But perhaps the most joyful sound, or at least one of the most joyful was, the trumpet's sound, at the commencement of the Jubilee year, or year of release. Hundreds and thousands had been in bondage to their brethren for years; they had lost at least for a time, their lands; had become poor, and consequently were dependent upon others for a livelihood; but now the sound of release, the joyful sound is heard; and every man returns to his possessions, and to his home. But what are all these sounds, when compared to the sound of saving grace? the sound of Calvary? The first introduction of this heavenly sound, was heard on Bethlehem's plains; when the Angel of the Lord came down, and thus addressed the trembling shepherds; "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people;" and so joyful was this sound that the heavenly retinue burst forth into a shout of praise, "saying, glory to God in the highest, and on earth peace, and good will to men"—But as joyful as was this sound of heavenly voices, it does not compare with the sweet accents of his voice, who spoke as man or angel never spake. It was indeed a *joyful sound*, when in the synagogue at Nazareth, on the Sabbath, there was seen standing before the people, the Son of Jesse reading from the prophecy of Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord." His was indeed a joyful proclamation *and a joyful sound*. This sound has been heard for eighteen hundred years past, by those who have been preaching the "Gospel of peace, which contains glad tidings of good things!"—Through the instrumentality of these embassadors of Christ, millions have heard "*the joyful* sound." How many heathen, who for years were shrouded in darkness, have been made to hear the joyful sound; and in hearing, have thrown away their gods of wood and stone; and with hearts glowing with love to God, and hands opened, have clasped the Bible, the Book of Books; from which the light has emanated—to give them "the light of the knowledge of the glory of God in the face of Jesus Christ." But it has not been confined to heathen. Europe, Asia, Africa and America have heard, and are still hearing "the joyful sound."

But after all is said, this proclamation of the Gospel by the missionaries of the cross, is only a kind of *interlude*.—The scene opened at Calvary, "the joyful sound" was then heard by hundreds and thousands for the first time Since then, the Chief Actor has been absent; but He is to reappear, not in or with the habiliments in which He appeared at the first, when the scene was opened; but clad with the panoply of heaven; the glory of the Father, the angels, and His own glory; and then, but not until then, shall we have the after piece. It will not be the Man of Calvary, but the King of kings, and Lord of Lords; together with the innumerable company out of all nations; "ten-thousand times ten-thousand, and thousands of thousands, saying with a loud voice—O what a joyful sound—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Then blessed, thrice blessed will those be who know by experience, "THE JOYFUL SOUND."

OBJECTS OF THIS JOY.

The objects of this joy are,

(1.) God. David says, "Then will I go unto the altar of God, *unto God my exceeding joy*." "Fear thou not, says the Lord; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

(2.) Christ. "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

(3) The Word of God. "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Jer. 15: 16.

(4.) The glory of the world to come. The Apostle, in Rom. 5: 2, says, "By whom also we have access by faith into this grace wherein ye stand, and *rejoice* in hope of the *glory of God*."

NATURE OF THIS JOY.

This joy is (1) *constant*. "Rejoice in the Lord always: and again I say, rejoice." (2) *Unspeakable*. "Ye rejoice with joy unspeakable and full of glory." (3) *Durable*. "And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy *no man taketh from yo*" Again:—"These things have I spoken unto you, that my joy might *remain* in you." It is the privilege of God's people ever to have this joy, the joy of Christ fulfilled in themselves. It matters not what the condition may be, so far as this world is concerned, if one have a contented mind, it "is a continual feast." "Count it all joy, (says the Apostle,) when ye fall into divers temptations." The Apostle Paul was exceeding joyful in all of his tribulations.—The disciples anciently participated with the Apostles in their sufferings, "and took joyfully the spoiling of their goods."—While they suffered for the truth, they had his promise, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for behold, your reward is great in heaven."—For a man to rejoice "in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings and in fas ings," he must have that joy of which the wise man speaks when he says, "And a stranger doth not intermeddle with his joy." It is a joy and a love "shed abroad in the heart by the Holy Ghost."

But this joy is something realized here in this state. There is a future joy called the joy of the Lord into which believers are to enter at the end of time. It is called the joy of the Lord, (1) because He obtained it by His sufferings. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (2) He was the first to participate. He is the "firstborn from the dead." He was the first that could sing, "O death, where is thy sting? O grave, where is thy victory?"

THE TIME WHEN THE JOY IS TO BE GIVEN.

"In his favor is life; weeping may endure for a night, but *joy cometh in the morning*."

THE PLACE WHERE THIS JOY IS TO BE REALIZED.

"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." The Kingdom of God will be a Kingdom of joy; and all that dwell there will have a joy that is full and eternal.—Earth shall yet sound again as when the "morning stars together sang," and "all the sons of God shouted for joy."—Then, "The wilderness and solitary place shall be glad;" "and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and shall rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; and they shall see the glory of the Lord, and the excellency of our God." "And the ransomed of the Lord shall return—from the land of the enemy—and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

"But the fruit of the Spirit is love, joy, peace," &c., &c.

Peace then, is the next in order after joy, and consequently, the next for us to consider.

Peace is, "In *a general sense*, a state of quiet, or tranquility; freedom from disturbance or agitation; applicable to society, to individuals, or to the temper of the mind."

In a scriptural point of view, it refers,

1. To reconciliation with God through Christ. "But now, in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. For he is our *peace*, who hath made both one, and hath broken down the middle wall of partition between us." This state of reconciliation, is a state of peace; it is effected by the blood of Christ. There are three things required of him who is the Mediator of this reconciliation. (1) He must make intercession for the offender; this, Christ did. "Therefore, (says the Prophet,) will I divide him a portion with the strong; because he hath poured out his soul unto death; and he was numbered with transgressors; and he bare the sins of many, and *made intercession for transgressors*." (2) He must satisfy the offended party for the wrong done. This He did by His death on the cross; by virtue of which, He reconciled, both (Jew and Gentile) unto God. "And having slain the enmity thereby," he did (3) provide that the offender should offend no more. "For by one offering he hath perfected forever them that are sanctified."

It is then, by virtue of this work of reconciliation, that Christ came and preached peace to them "which were afar off, and to them which were nigh." And this preaching of peace, the authority of which was imparted to the Apostles just before Christ left the earth, is by the Apostle Paul called the ministry of reconciliation. He says, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the *ministry of reconciliation*."

II. It has reference to our peace of conscience.

The Apostle says, "And the peace of God which passeth all understanding, shall keep yonr hearts and minds through Christ Jesus." "Peace I leave with you, my peace I give unto you." John 14: 27.—Again: "These things I have spoken unto you, that in me ye might have peace." In order to secure this peace, we must (1) Be justified, Rom. 5: 1. (2) Have good works, Rom. 2: 10. (3) Must be spiritually minded, Rom. 8: 6. (4) Must believe, Rom. 15: 13. (5) Be in Christ, 1 Pet. 5: 14.

III. Mutual agreement between man and man.

(1) To man in general. "Follow peace with all men." "As much as in you lieth, live peaceably with all men."

(2) To the followers of Christ. "Have salt in yourselves, and have peace with one another." Again: "Be at peace among yourselves." Wherever this peace abounds, there unity dwells. "Behold, (says David,) how good and how pleasant it is for brethren to dwell together in unity!" What a mighty influence does the Church have upon the world, wherever the peace of God reigns. No doubt all have seen more or less the effect of its operation. Let us then endeavor to "keep the unity of the Spirit in the bond of peace." If we are the children of God, inasmuch as He is the Author of peace, let us "follow peace." Inasmuch as Christ is the Prince of Peace, let us love and cherish it. And inasmuch as the covenant into which we have entered, is a covenant of peace, let us be at peace among ourselves evermore.

II. The joys of heaven.

God's people have the promise of inheriting the earth, and of having the abundance of peace, Ps. 33: 11. Their end is peace, quietness, and assurance forever. God grant that this may be our lot.

"LONG-SUFFERING."

"Long-suffering conveys the idea of patient endurance, forbearance. It is opposed to *haste*; to passionate expressions and thoughts, and to irritability. It denotes the state of mind that can BEAR LONG when oppressed, provoked, calumniated; and when one seeks to injure us."—It is used in relation to God in consequence of that temper of mind which He manifests toward his creatures. Hence the Apostle says, "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Again, "What if God, willing to show His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction?"

As God manifests His patient endurance toward us, so we are required to be long-suffering towards others. This is agreeable to the Apostle's entreaty, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with *long-suffering* forbearing one another in love." Patience, Bible patience must be displayed under provocations. "Knowing that tribulation worketh patience; and patience experience." "So that we ourselves glory in you in the Churches of God, for your patience and faith in all of your persecutions and tribulations that ye endure." God requires us to be patient. We have His example, His commandments and the inducements of His word held out to us. We have also, the example of Christ; who, when He hung upon the cross, prayed: "Father forgive, them, for they know not what they do." The example of Stephen, when he was stoned; who prayed, "Lord, lay not this sin to their charge." Here are examples of patience worthy of our imitation.

GENTLENESS.

"Softness of manners; mildness of temper; sweetness of disposition; meekness."

This passage, or rather this word is rendered *kindness* in 2 Cor. 6: 6. "The word means goodness, kindness, benignity; and is opposed to a harsh, crabbed, crooked temper."

The Spirit's operation on our hearts is calculated to soften our natural dispositions; to eradicate all moroseness from our hearts; and bring us into a lamblike state of mind. The religion of Christ is a complete correction of manners. How many thousands have been led to say with David, "Thy gentleness hath made me great." Paul beseeches his brethren by the gentleness of Christ. He also declares to the Thessalonians, that he was gentle toward them, "even as a nurse cherisheth her children." While the wisdom of this world is said to be "foolishness with God;" it is declared that, that which comes from above is "pure, peaceable, gentle and easy to be entreated."

While however the Bible requires the servant of the Lord to be mild and gentle; he must look well to himself that his mildness does not degenerate into a passive tameness of spirit, which leads him to a compliance with the manners of others. That unresisting submission to every encroachment of custom; or, to the violent and assuming, forms no part of a Christian's duty. It is the spirit of the age to bow and scrape; but not the spirit of Christianity. Hence we are to distinguish between the spirit of gentleness, and the mean spirit of a coward; between that mildness of temper and sweetness of disposition, and sycophantic meanness which is a characteristic of the 19th century.—True gentleness of mind is associated with firmness of soul; its ear is closed to obsequious flattery and mean adulation.

(To be Continued.)

For The Crisis

Letter from Sr. R. Warren.

HOLYOKE, Dec. 7th, 1855.

Dear Brn. and Srs., of like precious faith:—Though a stranger to most of you, yet I trust I have been brought nigh to God, by the blood of Christ, and with you am still looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Notwithstanding I have been disappointed, yet I trust in the Lord, knowing the foundation of God standeth sure: and whatever He has promised that He is able also to perform. Yes, thank God, we have a hope which is like an anchor to the soul, sure and steadfast, and reaches beyond this vale of tears—a hope of soon seeing Jesus. O let us who profess to have this hope see to it, that we purify ourselves even as Christ is pure, striving to keep the commands of God, and the faith of Jesus, holding fast the profession of our faith, without wavering, firm unto the end; Not forgetting to assemble ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching. I feel sad, when I realize the responsibility that rests upon us as Adventists, and see how little we are doing in comparison to what we might do, for Him who has done so much for us. Let us get on the whole armor, and face boldly the enemy of all righteousness, endure hardness, as good soldiers of the Cross of Christ, fight valiantly under the blood-stained banner of Prince Emmanuel, and wear the Crown—a Crown of never fading glory promised to all those, that love His appearing.

O Brn. and Srs., I do feel that I am a pilgrim and stranger, that I have given all for Christ and surely He is my all. And my desire is to glorify Him in all I do or say. I want to be entirely consecrated to Him so that I may follow Him through evil report as well as good; for. "many are the afflictions of the righteous; but the Lord delivereth them out of them all."

His arm will well sustain
The children of His love;
The ground on which their safety stands,
No earthly power can move.

RACHEL WARREN.

For The Crisis

Letter from Br. H. P. Chase.

BRIDGEWATER, Nov. 1st, 1855.

It is with pleasure that I write a few lines to my heavenly Father's family. I can say that I love my dear Savior still; praise His holy name, and that I am determined to serve Him while here on earth I stay, so that He may own me for one of His children when Jesus comes to earth again; and I do sincerely pray, "thy kingdom come, thy will be done on earth as it is done in heaven." O that the Lord would make us perfect even as our Father which is in heaven is perfect.—Then when our Savior comes, we shall have a crown that fades not away—a home with all the saints of God. The sound of that home, and meeting our friends to part no more, is blessed to my soul.

But we must be pure and holy without one spot, or wrinkle, or any such thing. Except we deny ourselves and take up our cross, we cannot be His disciples.—He will not own any one that is ashamed to own Him here. The Savior has told us to love our enemies and pray for them that despitefully use us and persecute us; not rendering evil for evil, but good for evil.

The willing and obedient shall eat the

good of the land, and walk the golden streets, and reap life everlasting. Oh that blessed inheritance, that is promised to the faithful! I feel, for one, that my few remaining days shall be spent in doing my blessed Saviour's will, that I may at last come off conqueror and more than conqueror through Him that loved us.

H. P. CHASE.

The World's Crisis.

LOWELL, DEC. 22, 1855.

Explanation.

I have thought an inquiry might be made why the Crisis was involved in debt to so large an amount prior to its suspension. It may perhaps not be understood that our expenses while the circulation was gratuitous ranged from about $75 to $130 per week. The bare material of paper while we sent out 8,000 copies, was $40 per week. Though at the time we stopped, our circulation was reduced to 3,500, yet the expense of setting type, Office-rent and many other expenditures continued just the same. There seemed to be such an intense desire for the continuation of the Crisis, that we did not deem it advisable to stop until circumstances absolutely demanded it. In three weeks our bills would have overrun the amount of the debt incurred, so that when funds ceased, in some measure, to come in, the debt rapidly accumulated, and we found it necessary to stop.

The only way we could continue the publication of the Crisis was by subscription; we therefore commenced on this principle, and shall be under necessity, agreeably to the directions of the Committee, of striking from our list the names of such as do not pay their subscription.—The reason why the Committee require payment in advance is, because unless it be so paid, we have nothing to meet our current expenses, and therefore could not carry on operations.

Our first quarter expired with the thirteenth number. We have struck off eighteen numbers, and some who have paid for the first quarter have neglected to forward further payments. If unable to pay, we would desire to be apprized of it, that we may not be reduced to the unpleasant necessity of discontinuing their papers. And we trust all who have the ability, and wish to receive the paper will remit funds soon as may be convenient.

Those who receive their papers gratuitously, because they have not the means of paying, we shall continue to serve with as much pleasure as any others, and we wish such to feel that our labors in their behalf are regarded as a *pleasure and privilege* instead of a task; and for myself, I feel willing to devote not merely a trifle, but **ALL I HAVE** to this object, provided I may subserve the interests of the little flock, and be instrumental of comforting their hearts while passing through this "hour of temptation which has come on all the world to try them."

☞ The following report of the General Conference holden in Maine, which we publish by request, would have appeared before; but was accidentally overlooked.

General Conference of Adventists in Maine, Nov. 2d, 3d, and 4th.

According to the appointment, the Conference convened in Richmond, Friday, A. M., Nov. 2d. The day was spent by the few present, in prayer and exhortation, to our mutual consolation and edification. The Lord seemed to crown our first interview with His special blessing, and we all felt that it was good to be there. In the evening a discourse was given by Elder I. C. Wellcome, from 2 Tim. 3: 10–12, and attentively listened to.

Saturday morning, Nov. 3d. At 9 o'clock met for prayer. At half past 10 o'clock Br. Himes arrived rather unexpectedly, but very opportunely. as several others of our ministers had not yet arrived, and although not invited to attend, being impressed that it was duty to be with us, he came, and was gladly received by us. We were refreshed and strengthened by his visit, from the fact that he came "filled with the blessing of the Gospel of Christ." He preached first from Mark 14: 8. "She hath done what she could." It caused us to feel truly, that we had done but very little of what we could.

P. M. Preaching by Br. Himes, from Luke 11: 13, on the necessity of the Holy Spirit, the duty of prayer, and of faith in prayer. The word preached presented deep, profitable, and we hope, lasting lessons of instruction. At 4 o'clock the business Conference was called to order by the chairman, Dr. N. Smith.

On motion being made, it was voted that Br. Smith continue to occupy the chair, and Elder S. K. Partridge be secretary. Business being called for, it was then moved that a committee of three be chosen to prepare business for the action of the Conference, and to write a circular letter addressed to all our Brn. in the Advent faith in Maine, to be published with the doings of the Conference. Elders I. C. Wellcome, S. K. Partridge, and Dr. N. Smith, were chosen to fill that committee. The time being too short to hear reports from the different parts of the country, it was not attempted.

The ministers who had now arrived, in sympathy with the call and object of the meeting, were N. Smith, I. C Wellcome, S. K. Partridge, Jesse Partridge, T. J. Dudley. Letters were received also from Brn. R. R. York and Tho. Smith, by Br. I. C. Wellcome, assuring us of their symphathies, prayers and co operation, though not permitted to attend. Br. A. Ross also wrote of his intention to attend with us, but duties elsewhere prevented. He assured us of his interest, and expressed his prayer, that "the great Head of the Church might preside over us, and knit our hearts together in love" These letters came too late to be read in the Conference. Of lay Brn. present, Richmond, J. Umberhind, L. Curtis, D. Robinson, J. Bailey, F. Bates, Z. Harmon, Wm. C. Hall; Litchfield, S. Mitchell, Ezra Dorrs, Wm. Parsons, C. H. Robinson; Bowdoinham, C. Densmore, E Hatch, Br. Graves; Topsham, Geo. Howland; Damariscotta, John Campbell; Newcastle, Ralph Harley, Thomas Harley; Edgcomb, Br. Greenough; Hallowell, H. Bailey. The Brn and Srs. evinced a deep interest, in the truths which give us our present position, and a fixed determination to hold fast the blessed hope until the end comes, notwithstanding the disappointments of the past. Adjourned to meet on Sunday, A. M. 9 o'clock.

Evening. Br. Himes preached an able discourse from Dan. 12: 4, on "the time of the end." The testimony presented, we deem not only conclusive that we live in the time of the end, but very near *the end* of the Gospel dispensation.

Sunday 4th, A. M. 9 o'clock. Conference met, and after prayer, a call was made for the committee to report, whereupon the following was submitted.

REPORT.

Forasmuch as we who believe in the immediate coming of our Lord in glory and in judgment, feel called upon as members of His household, to use all judicious and scriptural measures to promote the interest of His cause, both for our own prosperity and the salvation of sinners, by publishing abroad the glorious Gospel of the Kingdom of God, and the evidences of its near approach, and thus let our light shine while knowledge is increasing. And forasmuch as there is at present a great want of Bible order, unity and system among us, to accomplish the work to which God has called us, caused by the imperfections of human wisdom, and improper instructions, which has led to confusion, division, and want of confidence and unity in co-operation, thus producing instability and weakness. We therefore deem it our duty (being assembled in Conference, to deliberate on duty) to say to all our Brn. scattered abroad in Maine, that we believe it incumbent on you, and ourselves, to take immediate measures to institute Gospel order in all our congregations of believers, that they may be careful to observe the institutions and teachings of the Gospel and have its discipline carefully administered. And also to co-operate with such men as will labor to promote these objects, and to build up the Church by "sound words" and wholesome discipline, and who manifest a general interest in all the flock of God. We therefore

Resolve, That we will unitedly labor to carry out the above designs, by our combined efforts, and mutual fellowship with all who give evidence of love for our Lord Jesus Christ, and that we believe it duty for our people to prove the professed teachers of the Gospel who come among them, before being governed by their doctrine, or bidding them God speed. And also to "avoid" the instructions and influence of all who labor to pervert Gospel order, or to evade Gospel discipline. And as we mean to "keep the unity of the Spirit in the bond of peace," we cordially extend the invitation to all brethren who sympathize with our object, to become members of our Conference by sending in their names to the Secretary.

This report was accepted by the Conference, and after some discussion on its merits, it was finally unanimously adopted, and ordered to be published in connection with the doings of the Conference, together with a circular letter to all the brethren. The Conference then adjourned to meet again at the call of the chairman and secretary, at such place as they may advise.

At 10 o'clock, Elder Himes preached from Luke 12: 56, "But how is it that ye do not discern this time?" The evidences and arguments of this discourse were well calculated to convince every candid mind that the day of the Lord is emphatically at hand. At 2 o'clock, preaching again by Br. Himes from Dan. 12: 8–10, in which he gave us a summary of the conclusions of the principal writers on the prophetic chronology, and the prophetic numbers, with their attendant events, during the last three hundred years; thus by presenting the light of all on the great theme of the coming and kingdom of God, we were constrained to say, that truly "the path of the just shineth more and more."

Evening. Preaching by Br. Jesse Partridge, from 2 Pet. 3: 14, in which he gave us a good stirring discourse on the signs of the times, the things looked for, and the duty of diligent labor to be ready for an inheritance on the new earth.

Thus closed our Conference, which was one of the most harmonious, peaceful, and we trust profitable gatherings we have recently had. It was large, not in numbers, but in love, union, and interest for the success of the blessed cause in which we are engaged. The disheartened and discouraged ones seemed revived in hope, and deeply and seriously impressed with their duty to return to God and His work. May the Lord enable them so to do.

NICHOLAS SMITH, Chairman.
S. K. PARTRIDGE, Secretary.

For The Crisis.

Thoughts suggested by reading "The Analogy of the First and Second Advents. By Wm. Shepherd."

"*And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers) even as I received of my Father. And I will give him the morning Star.*" *Rev* 2: 26–28.

A promise is given by Jesus Christ according to v. 18. "These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass;" and also the expression, "Even as I have received of my Father." Recorded Ps. 2: 7–9. "I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." If such a person makes a promise, it is one that is worthy of himself. We value a promise according to the character who makes it. We estimate a thing by the price paid to purchase it.—How often I should throw myself away as an altogether worthless thing if there was no remembrance of the *price* paid—hope clings to the cross—faith takes hold of the atonement—peace fills the mind—joy draws forth the exclamation, "Jesus is mine and *I am His*."

The promise is made to a specified character.

"He that overcometh," it implies a conflict, a struggle, a warfare There are three great enemies, the world, the flesh, and the Devil. The Apostle John inquires, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is the victory that overcometh the world even our faith." The Apostle says, "Though we walk in the flesh, we do not war after the flesh.—For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience, of Christ; and having in a readiness to revenge all disobedience, *when your obedience is fulfilled*." "Keepeth my *works* unto the end."

Something is to be done. How vain to claim this promise unless we know what the works are, and not only do them but keep doing them unto the end. Jesus says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Again, "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." He also said to His disciples a little before He was crucified, "Ye are they who have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, *judging* the twelve tribes of Israel." All who sustain the same character will have the same privilege.—Though Jesus is absent to receive the Kingdom, all who believe on Him, continue in His word, and keep His works unto the end, will be subjected to the same treatment that the Son of God received in this world. What are the works?—"When He cometh into the world He saith, "Lo I come to do thy *will*, O God." Again, I *seek* not my own will, but the will of the Father who sent me." To know the will of God and do it, is the sum of the whole matter. How shall we know what His will is? Jesus said "I seek"—"Seek and ye shall find." Paul writes to his Ephesian brethren, "Wherefore be ye not unwise, but understanding what the will of the Lord is." But what if we mistake His will and sin? "If any man sin we have an advocate with the Father, Jesus Christ the righteous." And whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth."

Like our Master we must be made perfect through suffering. The Lord says by Isaiah, "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." "If we *endure* chastening God dealeth with us as with sons." "The servant abideth not in the house forever, but the Son abideth ever." Such have their sins go to judgment beforehand, and will be prepared to have them "blotted out when the times of refreshing shall come from the presence of the Lord," when all who have refused to have their treacherous and supplanting disposition corrected by affliction, will then drink the bitter cup, which constitutes Jacob's trouble, and be reigned over forever by the Son of the Highest, and those who sit with Him on His throne. How many despise the chastening of the Lord! O affliction! thou art the richest part of our Father's legacy in this militant state.—How the stony heart dissolves beneath thy influence; the will yields, till lost in His whose right hand sustains; the Spirit cries, Let the furnace burn on till the likeness of Jesus, the friend of sinners, become visible. No wonder, Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. No wonder, those holy women would not accept deliverance from torture, while hoping thereby to obtain a better resurrection. O let me tread the path that Jesus trod. "He says I am the way, no man can come to the Father but by me."

He was sometimes followed by a multitude—then in a little while left alone.—Sometimes many disciples became identified with Him, till some new truth offended them and they went no more with Him, and He inquires of the twelve "will ye also go away?" At length they all forsook Him and fled, and in His dying agonies His Father hides His face—the direst, bitterest of it all. The crown of thorns, the nails, the spear, the cup of vinegar mingled with gall, have done their best to agonize the Lamb of God. *All* were borne with meekness, without a murmur, without a question, till the Father forsakes.

The Son of God lived by faith. Paul lived by *the faith* of the Son of God.—*Faith is not knowledge*. It seems the last item in His sufferings was not previously understood by Him. Had He known that the Father would forsake Him, and the reason, He would not have asked, why hast thou forsaken me? Soul, stir up thyself to take hold of the strength of Jehovah. Art thou able to drink such a bitter cup? No shadow but the Almighty can screen thee in the day of evil—no habitation but the Most High will exempt thee from the snare and pestilence, and destruction. The more I study the Scriptures, the more I understand the magnitude of Christian character.

THE NATURE OF THE PROMISE.

Power over the nations to rule them. "When the Son of man shall come in His glory and all the holy Angels with Him, He shall sit upon the throne of His glory." Will He sit alone? Not according to what the Spirit saith unto the Laodicean Church. Rev. 3: 21. "To him that overcometh will I grant to sit with me in my throne, *even as I also overcame* and am sit down with my Father in His throne" If children then heirs: heirs of God, and joint heirs with Christ. Joint heirs have equal claims and equal rights.

By the eye of faith, we behold Jesus on His throne of glory, with associate Kings and Priests, swaying the sceptre of *righteousness* over the nations, which are gathered before Him. As they (the nations) have ruled with a rod of iron (laws of their own liking), so they must be ruled in the same manner. The principle of dashing to pieces, in order to build themselves up, has been prominent in all the nations of the earth: and what remains when Christ comes, will have executed upon them the judgment written. What is written? An eye for an eye, and repeated by Christ, "with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Those who sit with Christ in His throne are those whose sins have been open beforehand, going to judgment, and other men's sins follow after, and will receive a full reward. It is one thing to reign over, and another to be reigned over. Gabriel told Mary that her son Jesus should reign over the house of Jacob forever. Those who are faithful over a few things (in this life) shall be made rulers over many things in the day of reckoning. The vessels of a potter when broken to pieces are entirely useless, so will be all national honors and agrandizements, and divisions or unions, when the King of Glory comes to establish the Kingdom given Him by His Father.

"AND I WILL GIVE HIM THE MORNING STAR."

What a precious privilege we have, in coming to the great store-house of truth, and getting an expression interpreted.

We read of Day Star and Morning Star. Doubtless both the same thing.—Rev. 22: 16. "I Jesus * * * am the Bright and Morning Star." 2 Peter I: 19. "We have also a more sure word of prophecy, whereunto ye do well, that ye take heed as unto a light that shineth in a dark place," (how long?) "Until the Day dawn, and the Day Star arise in your hearts." The dawn and morning Star are harbingers of the coming day. According to the nature of the language, when the dawn and day Star arise in the heart, the Church has received something that supercedes the necessity of giving heed to the sure word of prophecy. Is there any thing in Scripture that will settle the point? John, in writing to his little children, says: "Ye have an Unction from the Holy One, and ye *know* all things."—When persons *know* all that a book contains, they no longer study that book; when this is enjoyed by the Church, the prayer of Jesus is answered. John 17: 21–23. "I in them and thou in me, that they may be made perfect in One."—These are the elect of God called to be saints who "shall judge the world."—"This honor have all the saints." Will all the saints be perfected together? Heb. 11: 39, 40. Then those who have died in faith, must be raised to life and with the living saints be made like Christ, or one with Him and the Father. This is the spiritual Zion whom the Lord has said by Zech. that He would save first, (first always implies a second) being the first fruits unto God and the Lamb." "And I will give him the Morning Star—myself—my likeness—oneness with the Father and the Son. And the world shall know that the Father loves them as He loves the Son. Amen, Come, Lord Jesus, and come quickly.

PHEBE.

For the Crisis.

Fulfilment of Prophecy.

BY H. PRATT.

No. 3.

We often might mistake in the fulfilment of prophecy concerning events in our age, did we not have the testimony of inspiration to settle this matter.

In writing upon this important subject, especially at this time, I do pray for the Spirit of *truth*, and if I am guided by it, I shall be led into the truth; and this may be determined by comparing or weighing by the Scriptures of truth.

In order to present the subjects of which I shall write in a clear light, I purpose to present the *prophecy and its fulfilment* side by side; and when Jesus and the Apostles say, "*this is that spoken of by the prophet*," it will be our privilege to say, "it is truth.

The ushering in of the Gospel was a subject of much importance. It was preached to Abraham—sung in varied strains by the conqueror of Goliah—and predicted in its many phases by most of the inspired seers of olden time.

1. We will begin with the promise made to Abraham, Gen. 12: 1–3.

PROPHECY.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee And I will make of thee a great nation and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

Gen. 18: 17, 18. "And the Lord said, Shall I hide from Abraham that thing which I do? Seeing that Abraham shall surely become a great and mighty nation, *and all the nations of the earth shall be blessed in him?*

Next, he shows that this promise is to be fulfilled in his *seed*.

Gen. 22: 15–18. "And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; *And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.*"

Promise renewed to Isaac.

Gen. 26: 1–5. "And there was a famine in the land, besides the first famine that was in the days of Abraham.—And Isaac went unto Abimilech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: *and in thy seed shall all the nations of the earth be blessed*. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

The Psalmist shews this seed to be Christ, for speaking of Him he says:

Ps. 72: 17. "His name shall endure forever: his name shall be continued as long as the sun: and *men shall be blessed in him: all nations shall call him blessed*."

FULFILMENT.

Peter, in the Acts of the Apostles, when this promised blessing came, says:

Acts 3: 22–26. "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, *And in thy seed shall all the kindreds of the earth be blessed*. Unto you FIRST, God having raised up his Son Jesus, *sent him to bless you*, in turning away every one of you from his iniquities."

Rom. 1: 16. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to *every one that believeth: to the Jew* FIRST, and also to the Greek."

Acts 13: 32 33, 38, 39. "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up *Jesus* again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; And by him *all that believe* are justified from all things, from which ye could not be justified by the law of Moses"

This blessing came upon the Jews first and then upon the Gentiles.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, *we turn to the Gentiles*."

Now to prove that this promised blessing to all nations was fulfilled by the proffer of salvation to all through faith, I quote you Paul's own application of the prophecy which settles the matter perfectly.

Gal. 3: 1–9. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore,

that they which are of faith, the same are the children of Abraham. And the scripture, forseeing that God would justify the *heathen through faith*, preached before the gospel unto Abraham, saying, *In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.*"

For the Crisis.

Letter from Br. W. Sheldon.

SPRINGFIELD, Mass., Dec. 17th, 1855.

Dear Br. Merriam :—The kingdom of God never looked more desirable to me than it now does. Oh! the importance of faithfully preaching the Gospel of the Kingdom! I wonder how any dare take a retrograde step at this period of the Church's history. My whole soul is anxious to go onward to the kingdom.

I have enjoyed many heavenly seasons of late, in spreading the light of salvation among the children of men, with pleasing success. Not long since I assisted in a public debate upon the life and death theme, in a new place, which resulted in the advancement of the truth.

Yours, in the Gospel hope,

W. SHELDON.

PARTICULAR NOTICE.

☞ The Advent people in Springfield have procured the Hall in Spring Street, formerly known as Currier's Hall, for the worship of God; and whereas heretofore the cause which we have espoused has suffered on account of the conflicting views which have been held forth in our meetings, causing strife and contention, we do pledge ourselves to withhold presenting views which will have a tendency to cause strife, and thus destroy the peace of our meetings; and we will, by the help of God, worship God in the beauty of holiness, and maintain order in the house of God, seeking above all things for that preparation which is necessary for us to have in order to obtain an abundant entrance into the everlasting Kingdom.

In behalf of the Advent Church in Springfield.

P. S. Will some of the ministering Brn. please continue to send in their appointments to the Crisis?

To the Advent Brethren generally.

The time has come, when we, the undersigned, feel it to be our duty to appeal to you, dear Brn., and especially to all who have ever been readers of "The Second Advent Watchman," in behalf of Br. J. Turner, on whom has fallen the burden of the debt which the Association owed the office of publication at the time the "Watchman" was discontinued.

Br. Turner, having been the Editor of the Watchman and the Treasurer of the office, had necessarily assumed responsibilities besides the labor he was performing in the office, to a considerable amount, encouraged to do so by the pledges of the Association, made on the hope that the subscribers could all be induced to pay their dues, so that the debt due him for labor and money paid out, amounted, when the paper was discontinued, to $872, without interest—This debt did not accumulate by a fault of Br. Turner; he had a right to expect it all paid, for there was due the office, from subscribers, at the same time, over $2,100. which, on account of the course of things, has not been paid.

This debt remains unpaid, and Br. Turner is seriously embarrassed for the want of this, his honest due; and we think it is the duty of the brethren who have ever been readers of the Watchman, to unite in an immediate effort to pay this debt by donation. This debt is trifling for the body to pay, and it can be paid by a trifling individual sacrifice; but if not paid by donation, it must be a dead loss to Br. Turner, and to him, a *heavy* loss.

Br. Turner is really poor, and the want of this money has made him so; and he assures us that, unless he can have this debt paid, he must go into some employment, aside from his calling, to support his family, and pay debts incurred for the Association.

We very much mistake the feelings of Adventists, if they will allow this to be so, after all the labors and sacrifices of Br. Turner for the last twelve years. We feel confident that brethren looking for the Lord, and who desire to do unto others as they would that others should do unto them, will gladly bear a share of this burden, and thus relieve Br. T., who has already suffered under it too long. We believe we shall not appeal to the Church in vain Brn., let this debt be paid at once; *it is Br. Turner's due.* Let us not leave this debt unpaid till the judgment; the consequences may be fearful.

1st. Let all who were owing for the Watchman when it stopped, if able, pay their dues immediately; if poor, pay what they can.

2d We invite all preachers who were readers of the Watchman, to present our request to the Churches, and encourage them to assist in paying this debt, and when convenient, where there are those who may wish to give something and yet can give but little, take contributions for this object.

3d. Let every former reader of the Watchman give for this object according to his or her ability—those who have much, can afford to be liberal, and we hope they will be.

Now, Brn, let this business be attended to at once—let there be no delay All money raised for this object must be directed to Eld. J. Turner, Hartford, Ct, and all money received shall be duly credited in the Reformer and Crisis.

F. H. BERICK.	D. CRARY, } Com
L. BOUTELL,	S S ROGERS, }
S. S BREWER,	S. G. MATHEWSON.
H H. DICKINSON,	MILES GRANT,
L. TIFFANY,	HARLOW FYLER.

EXPLANATION.

The statistics embodied in the above appeal to the Church have been furnished from my accounts kept with the Association and the office, which accounts have been duly examined, year by year, except the last year of the existence of the Watchman; nevertheless I am responsible for the statistics, and am willing to satisfy any one or more of the correctness of them, who will take the trouble to review my accounts, should any doubt exist.

But, brethren scattered in different places, who have signed, and who still may sign their names to the document, are regarded only as signing the appeal to the church to pay the debt, and not as vouchers for me or my account—that is furnished by myself; and, if it is desired, I am ready to affirm its correctness according to law.

Some may be in doubt in regard to the amount, since quite an effort was once made to pay the debt by donation. These are the facts. At one time, about March, 1854, the debt was reduced to less than five hundred dollars, but soon after that, very many stopped their papers without paying up, and as most of those who did not stop their paper had paid, I was obliged to continue, with trifling receipts, and did so, hoping that all would come right at the end of 1854. So thought the Committee, but as they were disappointed, they ordered the Watchman closed at that time Thus the debt was increased from a little short of five hundred dollars, to what it now is

Some have said, send bills to those who are indebted, and demand payment Brethren, this has been done repeatedly When the Watchman stopped, we sent bills to all who owed us, and scarcely received enough on them to pay for the trouble.

Dear Brn—All who contribute to the payment of this debt will indeed be *giving*, and all you thus give will benefit me; but *remember*, it is not a *gift* to ME, but to the Association. Every dollar is my just due, but if you give it to the Association, and I get my due, I shall be most grateful to every donor.

I do not wish those who are *really poor* to give for this debt; I would rather lose it all alone If other preachers wish to use their influence in the matter, if they will forward their names, they will oblige.

JOSEPH TURNER.

☞ I would add in respect to the above Circular, that I deem it a duty for all who are indebted for the Watchman, to remit funds as soon as practicable for the liquidation of the same. I do feel, that as Christians our business affairs ought to be transacted upon a different principle from that of worldlings; and we ought to hold ourselves as much in readiness to discharge our every debt, when we do not expect the arm of the law to be applied, as if our goods were liable to attachment. OWE NO MAN ANY THING is written in living characters on the divine record, and no man, if he possess the ability, can be acquitted in the Great Day, without observing the command.

I would further say, that as the Advent body has been so much implicated in this affair, a pressing demand seems to be made upon the benevolence of those who have not become personally pledged for any portion of the amount due. ED.

SELF-RULE. The most precious of all possessions is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storms. [Selected.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE BALTIC.

New York, Dec 13.

Steamship Baltic, with a week later advices from Liverpool, has arrived below.

The force of the Allies at Kertch and Yenikale had been augmented by reinforcements to 45,000.

The King of Sardinia arrived at London on Friday, where he received an enthusiastic reception.

Gen. Canrobert left Copenhagen for Paris on the 30th Nov. His visit had proved most satisfactory.

Operations at Sebastopol for attacking the Northern Forts were proceeding rapidly.

Austria and the War. The Times' Paris correspondent writes, on Wednesday evening—"Some three or four days ago, an observation fell from a person who is occasionally well informed on German affairs, that the French Government appeared to be very well satisfied with the conduct of Austria All I can assure you for the present is, that the impression is very strong in the quarter I allude to, that the move made by Austria will considerably advance the prospects of peace, and bring them nearer to realization than is supposed. I am unwilling to offer any conjectures on the subject, as they cannot, for the present, be otherwise than vague. But I am pretty confident that the action of Austria will soon be felt in a manner not unacceptable to this Government and that of England, and, above all, involving no sacrifice of honor or consistency on the governments who have taken up arms in a just cause Whether it be that Austria is desirous of emulating Prussia in her efforts to bring Russia to listen to reason, or that she is apprehensive her rival will be beforehand with her, I know not, but the fact that she is doing much, cautiously, but steadily, with the view of persuading, or, it may be, compelling Russia to come to terms, I believe is certain."

The Crimea Vienna, Wednesday Evening, Nov. 28 Advices from Constantinople of the 22d instant announce the arrival there of a portion of the English fleet from the Black Sea, and the arrival of the American squadron from the Mediterranean. The cholera was carrying off many men of the Anglo-German legion. The French were recruiting on a grand scale for their foreign legion. The Tunisian troops are gone to Batoum.

The *Moniteur de la Flotte* contains a letter from Kamiesch of the 11th, stating that three officers of the garrison of Kinburn—a midshipman, an officer of the administration, and a surgeon-major of the Vatour—had been taken prisoners by the Russians. They were walking on the isthmus which connects Kinburn with the main land, and had advanced much beyond the line of outposts, deceived no doubt by a fog which prevailed with some intensity, when they fell in with a patrol of Cossacks, who pounced upon them and carried them off.

Public Feeling in Russia. A letter from St. Petersburg, of the 19th November, contains the following: "There reigns at court here a dead silence, and the Emperor is reputed to be extremely discouraged. It cannot be explained why a few days ago the minister of war, Dolgoroukoff, summoned by telegraph, left for Moscow, accompanied by his secretary and the director of roads, Tschettkine. The reports were that it was intended to fortify Moscow That suffices to show how alarmed are the minds here. Never was peace more desired, or were its necessities more fully exposed to the eyes of the Czar than in his late journey to the south. Whenever deputations from the different provinces were allowed to approach him, their language was constantly pacific. At Moscow, the nobility, whilst protesting their profound devotedness, have drawn up with the commercial classes a report which displays the ruin of Russian commerce and industry At Twer, a town which promises to rival Moscow as the centre of industry, an incident was communicated to the Emperor which must have caused him to reflect. One of the greatest cotton thread manufactories of Twer, worked by Messrs. Kauline and Salaguine, in 1853, employed 44,000 spindles and 1400 workmen. Since the war it has not worked above 11,000 spindles, and has produced, instead of 360 pouds (7200 kilos.) the 24 hours, only 85 pouds. This is a single instance of the disastrous influence of the war, as also of the efforts made by Russia to become an industrial power. I will not speak to you of other manufactories of Twer, such as Messrs. Meyer and Co's. Twer appeared destined to become the Lyons or Birmingham of Russia. Enormous establishments had been erected for raising silkworms, but to-day all are shut, and industry has vanished."

Want at Kars. Constantinople, Nov. 15 Letters from Kars to the 26th ult. have been received. A correspondent of the Herald says: "Here we are, as closely invested by the Russians as ever. Their cavalry in the plains have succeeded in cutting off all our supplies, and we are very badly off for provisions, I assure you. The troops are on quarter rations now, and are obliged to go out salad-gathering every day. I wonder whether we shall have to eat our boots—at all events, even the latter are not so plentiful as one may suppose. Are we to be starved out like obnoxious rats? What use are honors, grades, and thanks, when starvation stares us in the face? We want bread and meat, and not empty compliments."

Anti war Feeling in London. The London correspondent of the Commercial Advertiser says:

"An anti-war feeling is springing up throughout England, and although the peace party are yet in the minority, there is nevertheless a growing feeling among the upper and middle classes, that the object for which the war was commenced, namely, the rendering of Russia powerless against Turkey, has been attained, and that to go on in a career of destruction of life and property for mere revenge, is unworthy a great nation like Great Britain There is also an opinion prevalent that the expenses of this war against Russia are a serious drain upon the finances of the country.

Another section of the peace party are clamoring against the non-effective character of the campaign, for it is now a settled fact that the Russians are determined to remain in the Crimea to the last moment. According to the Times correspondent they have a splendid position, notwithstanding all the maps may say, and they will not believe their communications are cut off, until the fact is so. Their hope is, probably, that by next season the Crimea will be a vast camp, and that they will be in force enough to hem the Allies in at Eupatoria, to defend the coast wherever the Allies make a descent, to hold Perekop, and to paralyze the allied army before Sebastopol so that it cannot move on Kherson or Nicolaieff"

The Allied fleets in the harbors of Kamiesch and Kasatch have been tried by a novel enemy. The keels of the ships are attacked by large worms that gnaw the wood, and cause far more mischief than the Russians have done It seems that these worms are peculiar to their shores, and that this eighth plague of Egypt extends all along the coast of the Crimea as far as Nicolaieff.

A letter from Naples of the 22d says:—"A most serious misfortune befell Messina on the 14th inst, by a terrible inundation, occasioned, it is supposed, by a water-spout; the whole country about Messina was laid under water, trees were rooted up, houses, gardens, furniture, and cattle destroyed, and many persons drowned Much damage has also been done in the city itself The total loss is said to exceed two millions of ounces, or one and a quarter million sterling. In Palermo the cholera is very bad, deaths being from 70 to 100 per day. In Naples from 30 to 40 deaths per day are occasioned by this fatal malady."

We gather from our foreign files that an edict has been issued for the utter razing of Sebastopol, and the work of demolition is already in active progress Austria, as well as Prussia, is said to be putting forth endeavors to induce Russia to conclude a peace. The Czar, however, is evidently preparing for the most determined and obstinate resistance, and even Moscow, so far in the interior of the country, is being put into a state of defence. Cholera has broken out amongst the foreign legion at Scutari; and the American Mediterranean squadron have reached Constantinople. Kars still holds out, but the garrison is reduced to great extremity, each soldier having only five ounces of bad biscuit a day for his support.

In Russia it is now positively reaffirmed that the whole of the militia forces are to be drafted into the regular army. A telegraphic despatch from Berlin intimates that the Russian population is terrified at seeing preparations made for internal defence. Even Moscow, it is said, is to be fortified.

The King of Prussia, in opening the chambers in person, congratulated the nation upon having maintained an "imposing neutrality." The Government of Prussia hoped to continue in this attitude, assisted by Austria and all Germany.

The Cologne Gazette states that several persons have lately been arrested in different parts of the Austrian monarchy, for presuming to blame the recently-concluded concordat

Sailors and engineers are occupied in destroying the Russian vessels sunk in the harbor of Sebastopol, in order, no doubt, to enable the gun-boats and floating batteries to enter It is only when these vessels can be got in that the northern forts can be attacked with success.

A dispatch from Marseilles states that on the 15th the Russian batteries on the north of Sebastopol commenced firing red-hot shot, to which the allies replied.

According to the last accounts received from Kars by the Ottoman Government (to the 29th October), the Russians, far from having any idea of retreating, were strengthening their position round the town All the communications were interrupted, and, in order to aid the garrison with men or provisions, it would be necessary to force a passage Hopes were, however, entertained that the advance of Omar Pacha on Kutais would cause General Mouravieff to change his plans and raise the seige

A letter from Boulogne, France, Nov 26, says,—"We are making great preparations here for the coming spring, orders have been received to prepare accommodation for 100,000 men; 900 new huts are to be erected which will receive at least 12,000 men, at the old camps of Honvault, Vimereux, Ambletense, and Equihen. Besides these an encampment is to be prepared at Mont Lambert for cavalry, 20,000 at least"

The Explosion of Magazines in the Camp of the Allies in Inkermann.

Detailed accounts are given in the papers of the frightful explosion of ammunition in shells which took place on the 15th of November. A correspondent of one of the London papers gives a graphic description of the scene He says.—

Shortly after three o'clock on Thursday afternoon the whole camp from Inkermann to far beyond Cathcart's Hill was literally shaken throughout every square foot of its area, by the most tremendous explosion that has ever echoed through these Crimean hills—many as they have listened to during the past twelve thundering months. To say that it equalled in violence the combined salvoes of a thousand parks of artillery might seem extravagant; and yet the simile would but feebly convey an idea of the volume of thundering sound that shook the earth for miles around, tearing down the most substantial masonry and wooden huts, and levelling tents, as by the sweep of some invisible giant arm. Over an area of nearly half-a-mile from the spot of its occurrence, the air was one huge column of powder smoke and cast-up earth, up into or athwart which ignited or exploding shells and rockets ever and anon darted and flashed by hundreds, spreading destruction to everything animate and inanimate within a radius of more than a thousand yards. Heavy siege guns were wrenched from their carriages and thrown many perches from where they had been standing, whilst the carriages themselves, torn asunder, as a strong man might rend birdcages, were flung high into the air, and fell in scattered fragments, far away amongst the surrounding tents. It seemed, also, as if whole piles of round shot and grape were similarly caught up into the air and showered far and near, for I can personally testify that, more than 500 yards from the scene of the explosion, they and pieces of burst shell fell and ploughed up the earth nearly as thickly as if all the Russian batteries on the north side had been transferred to Inkermann, and brought into random play against the light division at the time. In instantaneous succession to the first grand explosion of the French magazine, followed the minor ones of their and our own detached packets of small arm ammunition and piles of live shell, with all the rapid regularity of musketry file-firing, succeeded in their turn by the thundering echoes of the whole rolling down in a vast storm of sound through the ravine to Sebastopol—a right musical roulade to our brave foes across the harbor.

Perches off from this burning centre, little patches of flame showed where tents had been set fire to by the sparks and scattered pieces of burning wood, and in every such instance wholesale destruction of the thickly clustering canvas tenements around was only escaped by tearing down those nearest the one on fire. This, however, was done in only a few cases; as, after the concussion of the first great shock was recovered from, all fled for very life beyond the reach of further harm, leaving tents, arms, furniture, clothing, and everything else to take their chance. As a consequence, many a square perch—among the French especially—was burnt as naked as any piece of far-western savannah by the desolating tide of a prairie fire. Immediately after the first great explosion, however, when it was ascertained that the windmill itself—which forms our main magazine in this part of the camp, and contains some hundred and eighty tons of powder—had escaped, General Straubenzee, who commands the brigade, hurried up to the tents of the 7th fusiliers and asked if any of the men would volunteer to mount the wall of the mill and cover the roof with wet tarpaulins and blankets as a protection against the thickly flying sparks and burning wood The concussion had literally thrown the roof off the old building.

As it is, our casualties are heavy enough. It rises to about eighty killed and wounded, of whom the former make nearly a third Not a hut was left standing and scarcely a tent; those that the concussion did not at once level with the ground were soon destroyed by fragments of bursting shell, and how a single individual of their occupants came off alive is, as I have said, little short of a miracle Some of the escapes were, as may be imagined, indeed hairbreadth; but that of Major Strange, who had only just stepped out of the door of his hut, when two 13-inch shells dropped through the roof and exploded on the very chair he had been occupying, is one of the most remarkable. Another, which occurred in the 88th regiment, distant nearly half a mile from the spot, was scarcely less so A shell passed through the roof of the canteen, knocked a bottle out of the hand of the canteen man's wife, and, rolling off a yard or two, burst and destroyed the whole concern, without seriously wounding any one.

But among all the distressing objects around, none perhaps was more melancholy, more calculated to excite feelings of pity, than an artilleryman who had been, either by the concussion or by sudden alarm, rendered idiotic. He attracted general attention as he was led by, bareheaded, between two of his comrades, uttering silly exclamations, and quite lost to consciousness of all that was passing around him. He seemed to be possessed by a feeling that he was in England for all his rambling remarks referred to home; while a smile on his face, vacant and unmeaning as was its expression, seemed to show that he had at least as much satisfaction [as] he was any longer capable of enjoying.

Whilst our loss, however, has been what I state, that of the French, both in men and *material*, far transcends it. Of their large hospital, and its adjacent huts, not one stick is left standing on another. They confess to having lost 130 men, but the general impression is that this figure may be fairly trebled. With their usual activity, the Russian batteries beyond the ravine of the Tchernaya, as soon as their men heard the explosion, and saw groups of French gathering along the side of the Inkermann heights to gaze upon the ruin it had occasioned, opened a brisk fire, and in a few minutes killed a captain of artillery and ten men of our allies.

The steamship Asia arrived at Halifax Tuesday, Dec. 18, bringing seven days later news from Europe. Her news is not important. We copy the following:

Some undertake to say that plans will be arranged between Napoleon and the King of Sardinia, with respect to Italy, that will render peace impossible for years to come. Others say that Napoleon is tired of the expenses of the war, and really desires peace. Meanwhile continued preparations on a large scale go forward for the spring campaign. Private letters from St Petersburg indicate no pressure for peace The profits of the overland trade keeps general business to a more favorable point than was anticipated. Government paper is not much deteriorated, and money abundant at Moscow at seven per cent.

The St. Petersburg Northern Bee has an editorial headed "The War is Only Beginning," and declares that Russia has ample resources to continue the war for years. The London Times has a reply to the Bee, asserting that this boasting merely betrays weakness.

Italy. It is announced for the second time that France and England mediation has adjusted the difficulties between Sardinia and Tuscany.

The Tunnel Fight. The party of North Adams citizens who got into the fight with the Irish, employed on the tunnel in Florida, have been arrested to the number of fourteen, charged with assault with deadly weapons and with threatening to kill. Among those thus arrested is a lawyer and justice of the peace and a deputy sheriff Their examination is to take place next Monday. There were sixteen in all in the party. The one who broke in the skull of the Irish boy, who has since died, has left town The funeral of the boy was attended at North Adams, and two to three hundred Irish people made an imposing demonstration on the occasion. There is much excitement about the affair in North Adams, Florida and adjoining towns The people of Florida sympathize with the Irishmen—[Springfield Republican.

Another Outrage in Kansas. The Cleveland Leader of Dec 6, says:

"We have just learned that the Kansas Tribune has been suspended. Mr Joseph L. Speer, one of its editors, was lately assaulted by a gang of Missouri cut-throats, and most shockingly beaten. His face and head were horribly mangled; his face was cut open from mouth to ear, and his neck was partially cut off. He was rescued before he was quite killed. We have learned no further particulars. Mr Speer was formerly a resident of this city. How much longer will the North tolerate these things?

Important from Kansas. A letter from Lawrence, K. T., of Dec. 3, in the New York Post says:—

"Since my last, announcing the opening of the war, circumstances have gradually arranged them so that a collision seems inevitable. The free State men have gathered in from the country to the number of about five hundred, and are still coming Our force is under constant drill; and to-night we throw up entrenchments to protect our riflemen from the artillery of the enemy, for such they assume to be. It is now one week since preparations on both sides commenced, and they are still going on with a vigor and thoroughness that show they mean no boys' play. All the principal men in the territory are here, to try and effect a reconciliation, but, upon the terms proposed by the other side, that can never be done.

They demand to hold the town responsible for the acts of a few individuals, and also for their delivery up to officers. These persons have not been seen here for more than four days, and no one seems to know where they are.—They also say they will demand of Lawrence a pledge that they will allow no more infractions of the hated law, and that they give up their Sharp's rifles. This being their ultimatum, of course we fight, and the fighting spirit is fully up. The great difficulty is to restrain our men from making a sally upon the camp on Wahurusa. Thus far the committee of direction, to whom I before alluded, have been able to conduct the thing so that our record shows not a blot.

Obituary.

Died in Raymond, Me, Aug. 20th, 1855, Br. George W. Dingley, aged 39 years.

Our dear Br. died in blessed hope of immortality. Although his sickness was long and distressing, yet he bore it with patient resignation.

He has left a wife and three children who will mourn the loss of a kind father, and deeply affectionate husband.

Our dear Br. was ever ready with heart and hand to help on the glorious proclamation of the coming Kingdom The Church deeply feel his loss.

We commend our dear sister with her little ones into the hands of the widow's God, who alone can soothe her sorrows, and give her the garment of praise for the spirit of heaviness.

A discourse was delivered by the writer to an attentive audience of friends and relatives from Rom 8: 22. O think God, the whole creation with the sons of God will soon come into glorious liberty.

"Fly swift around, ye wheels of time,
And bring the welcome day"
Amen. L. L. HOWARD.

Died in Clarksburgh Mass. Dec. 6th, Lucy Wade, aged 65 years.

Sr. Wade has left a companion and three children to mourn their loss, yet they mourn not as those without hope; for the deceased has been a bright and shining light in the Church of God for more than fifty years. Still her health was very infirm most of the time.

Sr. Wade was a strong and consistent believer in the personal coming of the Lord as revealed in His holy word, and was greatly disappointed with many others of God's dear children on the 19th of May, but she has fallen asleep in Jesus to wait the morn of the resurrection of the just.

Sermon by the writer, from Ps. 17; 15. "Then shall I be satisfied, when I awake with thy likeness."

ISAAC BLANCHAD.

"Sadness reigneth in our dwelling,
And anguish pains the heart;
From sorrow's cup we've drained the dregs,
How keen the bitter smart!

But Christ will soon in glory come,
And bid the sleepers rise,
Then will she leave her narrow home,
To meet Him in the skies.

She'll range the plains of Paradise,
With golden harp in hand,
And free from sorrow, pain and death,
She'll join the Angel band.

Let us refrain from weeping more,
For she will live again;
Let us prepare to dwell with her,
Where peace and joy will reign.

W. SHELDON.

Appointments.

By Divine permission, I will preach at
West Hawley, Mass., Sunday Dec. 30th.
Savoy, (where Eld. McCulloch may appoint,) Jan 1st, and remain over the Sabbath.
Friends can write me at West Hawley Mass., until directed otherwise. W. SHELDON.

Providence permitting, Br. George Barker appoints to preach in
Lanesville, Ct., Sunday Dec. 30th.

If the Lord permit, I will hold meetings as follows.
Freeport, Me, (Swamp School House,) Dec. 23d.
West Falmouth, Dec 30th.
Brunswick, Jan. 7th, 1856.
Freeport, (Flying Point,) Jan. 14th.
R. R YORK.

If the Lord permit, I will be at
Hollis, Me., Dec. 22d
Casco, Jan 6th, 1856.
J. PARTRIDGE.

The Lord willing, Br. M Grant will preach at
Lawrence, Mass., Sunday Dec 30th.

Providence permitting, I will be at the following places to preach the word as God may assist and direct.
At Lewiston Falls, Me., Dec. 27th, 28th, 29th and 30th.
Poland, Me., Jan. 2d, 3d, and 4th, as the Brn. may see fit to appoint.
Portland, Me., Jan. 6th and 7th.
A. ROSS.

A Conference will commence at Stockbridge, or Gaysville, as the Brn. may appoint, Thursday eve Dec. 20th, and continue over the Sabbath. J WESTON.

If the Lord will, I will preach at
Middletown, Ct., Sunday Dec. 23d.
Cheshire st., Monday eve, Dec. 24th.
Waterbury, Tuesday and Wednesday evenings, Dec. 25th and 26th.
Plymouth Hollow, Thursday eve Dec 27th.
East Litchfield, Friday eve Dec 28th.
Newfield, Sunday Dec 30th
New Britain, Sunday Jan. 8th.
C. GOODRICH.

Providence permitting, I will preach at
Fair Haven, Ct., Sunday Dec. 23d.
Providence, Sunday Dec. 30th, and continue during the week and over the following Sabbath. S. G. MATHEWSON.

If the Lord will, I will preach at
Worcester, Mass., Sunday Dec. 23d.
Springfield, Mass., Tuesday eve Dec. 25th.
Hartford, Ct., Wednesday eve Dec. 26th.
Southington, Ct., Thursday eve Dec. 27th.
New Britain, Friday eve Dec. 28th.
Waterbury, Sunday Dec. 30th.
Plymouth Hollow, Tuesday and Wednesday evenings, Jan. 1st and 2d.
Middletown, Friday eve and continue over the Sabbath.
Should the above appointments conflict with other arrangements, Brn. will please write me at Boston. J. W. CRAVENS.

Providence permitting, I will hold meeting in the following places:
River Point, Dec. 19, 20.
Fairhaven, Ct., Dec. 21.
Meriden, Ct., Dec. 22.
Cheshire, Ct., Sunday Dec. 23
If these appointments conflict with others, please inform me. H. MUNGER.

By permission of Providence I will meet with the Church in
Boston, Mass, Lord's Day, Dec. 30th.
S. S. BREWER.

Providence permitting, I will meet the Brn. in
Springfield, Sabbath, Dec 23d.
H PRATT.

Providence permitting, I will preach at
Merideth Centre, Sunday Dec. 23d.
OTIS G. SMITH.

Providence permitting, I will meet with the Churches as follows.
Salem, Dec 23d.
If the above appointments conflict with previous arrangements, please drop me a line.
S. S. BREWER.

LAWRENCE, Mass.

CONFERENCE AT MEREDITH NECK, N H.

Providence permitting, there will be a Conference at Meredith Neck, in the Advent Chapel, to commence Saturday Dec. 22d, at 10 o'clock A. M., to continue over the Sabbath, and longer if thought best.

Br. John Couch and the writer are expected to attend.

For the Brethren,

T. M. PREBLE.

Nov. 17th, 1855.

CONFERENCE AT LOUDON RIDGE, N H

Providence permitting, there will be a Conference at Loudon Ridge, to commence Thursday Dec 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn, T. M. PREBLE.
Nov. 17th, 1855

NEW HAMPSHIRE MINISTER'S CONFERENCE.

We the undersigned, believing a Minister's Conference would be for the mutual benefit of the ministry, and the general good of the cause of Christ, do hereby most cordially invite our Brn. in the ministry to meet us at the Advent Chapel in Concord N. H., Wednesday, Dec. 19th, at 10 o'clock A. M, for the purpose of mutual consultation and prayer; that we may be guided by Heavenly wisdom in this peculiar time of trial, to promote brotherly co-operation in the cause of truth. Conference to continue two days.

Nov 17th, 1855.

JOHN COUCH.
OTIS G. SMITH.
JOHN MORSE.
BENJ. LOCKE.
T. M. PREBLE.

P. S If agreeable to the views of other Brn. in the ministry, we should be pleased to have them send in their names to be appended to the above notice.

T. M. PREBLE.

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings In giving out appointments, Brn. will please to name the place, as there are *two* meetings held in this city

For the Brethren,

THOMAS N PALMER.

CONCORD, N H., Nov. 19th, 1855.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light Price 5 cts. single, 40 cts, per pozen.

Materialism Scriptural—or The Doctrine of N D George exploded. Price 10 cts.

The above works by Eld. Z. Campbell, are for sale at this Office.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100
The Old Paths,	18 cts "	12 " "
State of the Dead, by Milton,	5 cts "	3 " "
Intermediate State, by Grew,	5 cts "	3 " "
Future Pnuishment, by Grew,	2 cts "	1 " "
Scripture Tract,	3 cts "	1,50 " "
The Church not in Darkness,	5 cts "	3 " "
The Three Worlds,	5 cts "	3 " "
The Last Days,	5 cts "	3 " "
Voice of Warning,	5 cts "	3 " "
New Heavens and Earth,	5 cts "	3 " "
Outline of the Coast,	3 cts "	1,50 " "
Voice of the Church $1	"	9 " doz

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.
Address orders with the cash to
H L. Hastings, Peace Dale, R. I.
☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 324 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders. They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H, and D. A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

George W. Barnes' P. O. address is Russell's Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is 167 Hanover st., Boston.

Cash Receipts.

C Francis, B Tuttle, R R York, S Ansley, B Saxton, L Hooper, W Nichols, C Lankton, C H Moore, E K Walker, E Walker, M D Staples, E P Wormwood, C Robinson, C [illegible], Haynes, W Pettingell, J B Walker, [illegible], W H Sawyer, C Willoughby, H T [illegible], Burley, L D Allen, J Patterson, [illegible], Overlock, $1 each.

H Johnson, J E Baldwin, [illegible], E Witherell, C Tuck, L Kelsy, [illegible] each. Miscellaneous—A Smith $1,40, A Davidson $1,42, W Baker 51 cts, J Burley $2.

FOR OLD DEBT OF THE CRISIS.

W C Peck $1,50, a friend $1, L Hooper $1, J W Higgins $1, R Curtis $1, H M [illegible] $2, H Waldron 24 cts, L D Allen $2.

For the Crisis.

Hymns.

Rev. 22: 20.

The Church has waited long,
Her absent Lord to see;
And still in loneliness she waits—
A friendless stranger, she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood,
She weeps, a mourner, yet.
Come, then, Lord Jesus, come!

Saint after saint on earth,
Has lived, and wept, and died,
And as they left us one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn,
We laid them down to rest in peace,
Till the last glorious morn!
Come, then, Lord Jesus, come!

The serpent's brood increase,
The powers of hell grow bold;
The conflict thickens, faith is low,
And love is waxing cold.
How long, O Lord our God!
Holy, and just, and good,
Wilt thou not judge thy suffering Church,
Her sighs, and tears, and blood?
Come, then, Lord Jesus, come!

We long to hear thy voice,
To see thee face to face;
To share thy crown of glory then,
As now we share thy grace.
Should not the loving Bride
The absent Bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!

The whole creation groans,
And waits to hear that voice
That shall restore her comeliness,
And make her wastes rejoice.
Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours,
Thine own fair world again.
Come, then, Lord Jesus, come!

How happy are the saints who share
The meek and lowly Savior's care,
And trust the Lord above.
Faithful they walk this world of woe,
But soon to glory they will go,
To dwell with Him they love.

O may we to the cross repair,
For Jesus loves to answer prayer,
The weakest saint can pray.
Then let us come and ask for grace,
To walk before our Savior's face,
In this rebellious day.

The glorious time is drawing near,
Soon will our mighty King appear,
Then let us watch and pray.
O may we now for wisdom seek,
And be remembered with the meek,
In that eventful day.

M.

"I will bring distress upon men; and they shall walk like blind men." Bible.

By S. S. B.

No. 3.

In my second article, I endeavoured to show:—First, that the present dispensation was the last—the closing-up dispensation—and that at its termination God would sum up all the past, and the times would be completed.

Secondly. That at the end of this, the Harvest would take place, when Christ would descend, Judge the quick and the dead, and gather *out* of His Kingdom all things that offend and do iniquity. "Then shall the righteous shine forth as the sun in the Kingdom of their Father."

In the Third place, that the tares would exist until the end of the age, dispensation, or world.

We will now proceed to notice the present *distress and perplexity*.

First. The Almighty declared He would bring distress upon men—that they shall walk like blind men, because they have sinned against the Lord. And in my previous articles I presented the degraded condition of the lower classes of the metropolis of the British kingdom, and also the condition of the Mother Church. Thorp, in his dissertations on the British Empire, has said that the heathen consecrate in one single temple at the shrine of their God a greater amount of money than all the Christians of England for missionary purposes. Millions for Moloch, and pence for Emmanuel, fleets and legions to butcher and destroy their fellow men, and Bishops to say prayers and offer thanks for victory obtained over their enemies. I recollect reading, when a young man, that one of the Turkish officers taken on board of an English vessel after the battle of Navarino, and seeing the English surgeons performing their operations and administering aid to the wounded Turks, remarked: "You Christians are singular people: you mangle and bruise, and then labour to perpetuate misery; but we mangle and bruise to kill."

What a teeming population of sinners compose the present generation! In an article before me taken from a London paper, the writer states:—

"There are in the world about 800,000,000 of souls. Of these Christianity is professed by

Roman Catholicks,	80,000,000
Protestants,	70,000,000
Greek Church,	50,000,000
	200,000,000

2d. There are who never heard the Gospel, Jews blinded by unbelief, 5,000,000

Mohammedans deluded by the false Prophet, 140,000,000.

Pagans sunk in Idolatry and superstition, 450,000,000.

3d. There are amongst these 600,000,000, about 1400 Protestant ministers independent of native catechists and schoolmasters, and including those of America, Great Britain and the Continent of Europe, or one missionary to every 428–571 persons.

4th, The entire sum of money raised by the Churches of Great Britian for missionary purposes is about £350,000, and by those of America, £150,000, making together £500,000—a sum equal to the annual gifts of idolators at Kales Temple at Calcutta.

5th. If every Sabbath School scholar in Great Britain would collect only one penny per week for Chistian missions, it would raise £433,333 6s 8d per year, which divided amongst the different Missionary Societies, would enable them to print twice as many books, establish twice as many schools, support twice as many missionaries, and occupy twice as many stations.

6th. Of the heathen world,
30,000,000 die every year.
82,000 die every day.
3,417 die every hour.
56 die every minute.

At this rate, 36,860,000,000 have died during the Christian Era, and 6,540,000,000 since the Reformation. [London Paper.

Prof. Seager stated in a missionary address at N. Y.: "After all that Christianity has achieved, there remain 600,000,000 in the darkness of idolatry. Myriads of human beings are hastening to the bar of God. Alas! their heathenish ignorance will afford no passport, and will ensure them no protection against Eternal wrath. And in spite of all we are doing, heathenism is gaining ground in the world by the natural increase of population which far exceeds the conversions to Christianity.

These, dear Reader, are melancholly facts to contemplate; and on the ever running stream of time rushes, bearing this great harvest of tares to the great day of wrath and perdition of ungodly men. But we will take a brief view of things nearer home. Most strikingly has Cotton Mather, who died in Feb. 1527, remarked: that a little before the burning day, the nominal Church would "*be like a dead, putrid carcase.* A writer in the Christian Era stated some time since:—

"*The men who lead in the Church, who are prominent in all the offices of Zion, seem to have entered into the service of the Devil with all their souls.*"

Another, remarking on the change that has come over Methodism during the last quarter of a century, states: "Home religion among the Methodists is no longer what it once was. Family praise is almost abandoned."

The *Congregational Journal* has said; "But now there are no awakenings—no conversions—not much apparent growth in grace in professors—and none come to my study to converse about the salvation of their souls. With the increase of business, and brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations." The above remarks were by Albert Barnes, the author of "Notes on the Gospels."

The Christian Palladium for May 15th 1844, remarks:—"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the north, settling like an incubus on the breasts of the timid, and drinking up the energies of the weak, that lukewarmness, division, anarchy and desolation are distressing the borders of Zion."

Says Dr. Griffin:—"The world! the *world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell, and get gain—out with the thoughts of death—away with judgment and heaven—my farms, my merchandise, I will have them, though the earth trembles under my feet, and heaven weeps blood upon my head.*"

Charles Beecher, in his "Bible a sufficient creed," utters the following weighty testimony:—

"Oh, woful day! Oh, unhappy Church of Christ! Fast rushing round and round the fatal circle of absorbing ruin! Thou sayest, I am rich, and increased in goods, and have need of nothing; and *knowest not* that thou art poor, and miserable, and *blind*, and naked!

Thus are the ministry of the evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy.

Dimly does every one now and then see that things are going wrong. *With sighs does every true heart confess that rottenness is somewhere, but ah! it is hopeless of reform. We all pass on, and the tide rolls down to night.*"

I will close up the testimony on this point with the following from the Religious Telescope of Circleville, Ohio.

"Great Spiritual Dearth. It is a lamentable fact from which we cannot shut our eyes, that the Churches of this country are now suffering severely on account of the great dearth almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the Church should awake and search into the cause of this affliction, as every one that loves Zion must view it. When we call to mind how few and far between, cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, has God forgotten to be gracious? or is the door of mercy closed?

"Look again and behold the spirit of the world—how it prevails in the Church! Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd, whose voice is heard above the rest, and who is foremost in carrying torch lights, bellowing at the top of his voice? O, that is a Christian, perhaps a class-leader, or an exhorter.—Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and *imitator* of the *humble* Jesus. O shame! where is thy blush! This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me as I write."

Truly there is distress and perplexity among nominal Christians on account of the few accessions to their different organizations, and the withdrawal of so many from them.

Many are the instances of perplexity caused by pride in erecting costly places of worship to attract the fashionable to their houses. When it becomes a somewhat common place concern, they leave; a heavy debt is contracted, and means must be resorted to in order to liquidate the demand. Church feasts, fairs, and festivals must be resorted to; in order to make these interesting to a promiscuous multitude, the lottery—the grab bag—a refined system of gambling—or in other words *the Devil's sugar coated pills*—and the deceptive post office, in which, if they have not learned before, the first rudiments of lying are there taught.

O how can a professed minister of Jesus come before God the next Sunday after such a religious frolic, and ask His blessing, until he has confessed such an abomination in the name of religion?—Truly would the Prophet cry out as he did to a backslidden Church in olden time, "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of she goats. When ye come to appear before me, who hath required this at your hand, to tread my courts?—Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.—Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil."

Most bitterly to be lamented is such a low condition of professed Christianity!! The christian sojourner is deeply afflicted with such mockery; he retires to weep in secret places in view of the abominations that are done in the land.

There is no necessity for resorting to such unholy means. There are now hundreds of thousands of dollars heaped together by miserly Christians, whose gold will eat as doth a canker. But as Jude declared there should be mockers in the last times, we see a mock ministry, a mock Gospel, a mock profession. Well, one thing is certain; if we may reason from Scripture, we are nearing a point when God's long-suffering in the present, as in the days of Noah and Lot, will cease to be a virtue.

The end—the end is near, and the professed Church is blind. God declared by the Prophet that He would *bring distress upon men, and they should walk like blind men because they have sinned against the Lord.*

(To be continued if the Lord will)

For the Crisis.

Letter from Br. W. S. Campbell.

Moline, Ill., Nov. 26, 1855.

Dear Br. Merriam:—Calling upon my old fellow laborer, Br. W. Pratt, who resides in this place, to rest from the journeyings and labors of the Gospel in this distant and amplified field, how vast! As the great prairie—an ocean of land bounded in some instances only by the horizon—is a wide, unlimited waste, compared to a little, well cultivated patch, east, so this great valley is an illimitable moral conflict ground, waiting for the "breaking up" engine—rich in the soil, whose elements may well supply and sustain numerous Churches upon her still desolate bosom—view it beside the worn-out plain of Gospel cultivation in the New England States—and contrast the breadth—the interests—the effort needed—the thousands who have not yet heard—and who will longer argue the necessity of the over-preached churches among them preventing the herald of salvation from coming *here*.

I came to rest; but I find no rest. Labor shall be my rest. Have preached two Sundays here, and four evenings during the week. Found Br Moses Chandler, whose labors have been abundant and extensive in the cause of the Lord and in promoting the expectation of Christ's coming and kingdom. I received from him a hearty welcome to this place and this work. We have had a good hearing on the immediate coming of the Lord.—The Brn., some of whom I have known east, begin to take hold.

Br. Pratt, not having been able at first to obtain a tenement, and time being requisite to get his family settled, I have enjoyed an interesting visit with him; we have "pulled in the same harness" as heretofore—he has got out the Messenger in Br. Morgan's absence, and will soon leave for his contemplated "base-line of operations"—and I must for the present bid farewell to my long-tried friends—to this infant Church, beside the broad and majestic river of rivers—to scenery whose vastitude is its sublimity—whose grandeur inspires admiration and love of the wonder-working energy of its production—the wisdom of its design—inciting the harmonized and subdued affections to "wonder and praise." I *leave*; and offer

An Appeal

To those who are interested in spreading light, in sounding the alarm to a ruined world, in proclaiming the coming judgment, the passing away of the governments of earth, the end of the present world, the flinging out to human view the glorious halo of the divine rule of Jesus under the whole heaven! to such I call; to consider the condition of the cause of the Gospel of the kingdom in the Prairie States.

The growth of the Western States is proverbial. The rise of cities and towns is a mystery. We have distances here—we have communities scattered around—which we must visit—a paper to publish—ministers to support. We have cities in which to preach, and villages upon a vast plain, and what do we need? We need men to preach, men strong, men faithful to the work, men of virtue, endurance, fortitude. We must have men who can sacrifice, and persevere in the work. What will ever be done by those who have some limited, sectional interest to secure? Whose object is to aid, merely, an established ecclesiastical institution of the East? Are we to preach the Gospel? Must we have men who can declare the whole counsel of God to a perishing world? If then, the Lord has a field, and a work, and wants men to go at it, let us pray Him to send them out, and act in accordance with our petition.

Let the servants of Christ come, who feel that the West has people, people who will hear, will believe, will desire the whole word of God, *will be saved.* And let those come who feel that they have the word of God to communicate—the living oracles of truth to give, from the pure, gushing fountain of life.

Men must come who will not be scared, if they do not have a Church to back the promise of God, before they start from their pleasant homes in the East.

The Apostolic plan may have to be adopted with many. They will be compelled to work with their hands upon the land, if they can get it, or at a trade as Paul did—but all the while work for God. And will they come? None of your delicate, "fancy gentry" speakers, not your "kid-gloved, high-cravatted" smooth-toned, eastern *parish* man, to have his place and his notes, his people, pulpit and prayers, all in stereotype. Men of sterner stuff! If they come, they must take the *rough* of life, and look for glory hereafter.

Are there such men to come? Will you, Brn., help such to come? Some there are, who would come if they had only their expenses met. Some might need more. The friends East have done well—can they do still more? Is it not a light thing to stay at home, amid all the comforts of your New England life, and contribute something—*something handsome*—and continue to do so, while others will willingly leave eastern friends and home for the toils and privations of this great field—readily engage to bring men to the knowledge of God I will say nothing of any sacrifices that might be made, that, may be left to another monitor.

"Brethren pray for us:" pray from the heart! A most important work, in aiding us in preaching the word! I have often thought of that old Apostle, rushing into the thickest fight of the great truth-battle—falling back upon Christian sympathy, saying "*Pray for us!*" An Apostle—and his brethren—in the dubious hour of strife, praying, and heaven hearing—a great door and effectual opening, victory coming—faith gaining—Churches rising—Pray for us!

Will you subscribe for a paper, printed in the West? Help in that way! Take a number of copies, each of you who are able—send a donation—we want to give the light—give us a lift! Look at it!

Send men—contribute—pray—give us aid!

Yours truly, W. S. Campbell.

For The Crisis.

Letter from Br. J. W.

Dear Br. Merriam:—Some one asked several weeks ago, through the Crisis, if Abraham had ever received the land promised him, in Gen. 13: 14. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever."

Abraham never had any of this land. "And he gave him none inheritance in it, no, not so much as to set his foot on."—Acts 7: 5.

Abraham did not expect the promise to be fulfilled, until the resurrection, and in the new earth. Heb. 11: 8–17.

Did Abraham's seed ever have any of that land promised? No. Gal. 3: 16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Did Christ, even, have that land? Matt. 8: 20. "And Jesus said unto him, The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay his head."

The Israelites, the lineal descendants of Abraham, never had any of that land.—Lev. 25: 23. "The land shall not be sold forever: for the land is mine; and ye are strangers and sojourners with me."

How much land was promised to Abraham and to his seed? The whole world. Rom. 4: 13.

So that the promise is yet unfulfilled.—Yet God will fulfil His promise and oath. Amen.

Why are we interested in this? Gal. 3: 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Bless the Lord: "The meek shall inherit the earth."

"The Kingdom and dominion and the greatness of the Kingdom, under the whole heaven, shall be given to the people of the saints of the Most High."

In a few short weeks, at most, God will fulfil His promise. Children be humble, watchful, prayerful. Keep your lamps trimmed and burning—Jesus is soon coming.

J. W.

For The Crisis.

Letter from Br. D. Newton.

Holden, Mass., Nov. 18th, '55.

Thank the Lord, Br. Merriam, for our blessed hope of soon seeing Jesus with all the blood-washed company, to sing hallelujah and praise to God and the Lamb for ever and ever. Rev. 22: 12. "And behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 11: 13. "And the seventh angel sounded; and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Cor. 15: 51, 52. "Behold I shew you a mystery; we shall not all sleep but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Now what Scripture have we to call the day of the Lord a thousand years long? and what Scripture have we for two judgments?

I understand by these texts and others, that the seventh trumpet is to awake the dead, but if there is a thousand years between the resurrection of the righteous and the wicked, I wish some Br. or Sr. would inform me what trumpet is to awake the wicked? I want to understand the truth and be delivered from error; for truth alone will stand. O may the Lord direct us all more and more concerning His coming kingdom. I believe we are almost there.

Brn. and Srs., hold on a little longer, the promise is sure, glory be to God.

Dana Newton.

For The Crisis.

Letter from Br. D. C. Hast.

Willimansett, Dec. 17th, 1855.

Dear Brn. and Srs.—As the wind is whistling around my humble dwelling, I thought I would take my pen and write a few lines to the poor pilgrims scattered abroad, to cheer their drooping hearts in these last moments of time.

As I look over the Crisis, I find a good deal of meat in due season. Christ says, Blessed are they who are found giving meat in due season; that is what the poor pilgrims want, in these perilous times.—Bless God, Brn. and Srs., we are on the right track, let us press onward, and if faithful, in a few days, or months, at most, we shall be where the wicked cease from troubling.

I praise God that I was ever permitted to leave this wicked world with all its pleasures, and turn and live for my Savior, so that I may have an abundant entrance into His everlasting Kingdom, where all the saints of God are. I have never felt like going back to the beggarly elements of this wicked world. I desire to be found when Christ comes, without spot and blameless, ready to enter into that everlasting Kingdom, to go no more out forever.

I have a dear mother sleeping in the dust, waiting for the last trump to awake her from her silent slumber. Brn. and Srs., it is comforting to us poor pilgrims, to know that in a little while we shall meet the little flock, and part no more.

We do not have any meetings here. I wish some good Br. would come and give us meat in due season. We are commanded to comfort one another with these words.

From your Br. waiting for that blessed hope.

Daniel C. Hart.

For the Crisis.

Letter from Sr. S. B. Titcomb.

Holyoke, Mass.

"*Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.*"

Dear Brn. and Sisters:—how solemn and yet how glorious the thought—that the great God of heaven listens to all we say. How it becomes us to strive to glorify Him in all we do or say. If we are the true children of God we shall love to speak of the glory of His Kingdom and talk of His power.

O what a glorious thought, that God's everlasting Kingdom is soon to be established under the whole heavens, and the saints of the Most High will possess it forever and ever.

I do bless God for the great light that shines in these last days.

Dear Brn. and Srs., are we doing all in our power for Him who hath done so much for us? My heart is made sad when I see those who profess to be looking for the Lord—loving the riches of the world—and forgetting the command to love their neighbor as themselves.

Sarah B. Titcomb.

An Old Saying Amended. "You are rather late this morning, William," said good Mr. Risewiththesun, to a laggard apprentice who came at a late hour. "Yes, sir; but 'better late than never,' is an old saying," replied William. "*Better never late*" said the master, "is an axiom of far more worth, though it may not be so old."

THE WORLD'S CRISIS.

OFFICE OF PUBLICATION, (COURIER BUILDING,) — ISSUED BY BELIEVERS IN THE IMMEDIATE COMING OF CHRIST. — NO. 27 CENTRAL STREET (UP STAIRS.)

JONAS MERRIAM, EDITOR. — LOWELL, MASSACHUSETTS, SATURDAY, DECEMBER 29, 1855. — VOLUME 2.—NUMBER 20.

THE WORLD'S CRISIS,

PUBLISHED BY BELIEVERS IN THE SPEEDY COMING OF JESUS CHRIST.

S. J. VARNEY, Printer, . . 27 Central St.

TERMS of Subscription to be PAID in ADVANCE.

For a single copy 6 months,	$1.00
For a single copy 3 months,	.50
Five copies to one address for 6 months,	4.50
Ten copies to one address for 6 months,	8.00
Twenty copies to one address for 6 months,	14.00
Thirty copies to one address for 6 months,	18.00

By the above arrangement, a single copy will be sent for 3 months for 50 cts., which will bring the papers within reach of all who are able to make any payment at all.

The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of Brn. they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is that all who have ability when sending in the amount of their subscriptions, should send us as much in addition to their subscription as they are willing to give, for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

All who wish to receive the Crisis, should, in writing to this office, name the town, county and State in which they reside and direct to Eld JONAS MERRIAM, Editor of the World's Crisis, Lowell, Mass.

H. V. DAVIS, J. COUCH, M. GRANT, } *Publishing Committee.*

Particular Rules for Correspondents.

☞ Over all matters not intended for publications write *Private*.

☞ Over all communications for the paper, write *For the Crisis*.

☞ Over all business matters, write *Business*.

☞ Always let the business portion of your letter stand by itself. If necessary, it can be written on a separate slip of paper and enclosed in the same envelop.

For The Crisis.

The Flesh and Spirit.

By ELD. F. H. BERICK.

(Concluded.)

"*Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*"

FAITH.

"But the fruit of the Spirit is love, joy, peace; long-suffering, gentleness, goodness, faith."

Faith is here reckoned as the fruit of the Spirit, and as such, is one of the most important principles brought to view in the New Testament. Faith is by theologians divided as follows:—"Divine faith," "Human faith," "Historical faith," "The faith of miracles," "A temporary faith," "Faith in respect to futurity," and "Faith in Christ." But these divisions are, to my mind, more theological than Scriptural. It seems to me that faith is *one*, but the objects on which faith rests, are various. "Faith is that assent which we give to a proposition advanced by another, the truth of which we do not immediately perceive, from our own reason and experience; or it is a judgment, an assent of the mind, the motive whereof is not any intrinsic evidence, but the authority or testimony of some other who reveals or relates." Now if faith consists in assenting to, or believing in testimony, the action of the mind by which that assent or belief is effected, is called faith: the nature of which is the same, whether it rests on divine or human testimony; consequently, we may look upon faith as being in kind, one; but in object, many.

The term faith in Gal. 1: 23, is used by the Apostle to designate the object of faith. He says, "But they had heard only, that he which persecuted us in times past, now preached the *faith*, (viz., the system of truth,) which once he destroyed."

Faith being one of the fruits of the Spirit, it must have reference to a belief of the Scriptures—a belief of all that God has revealed. We must not only believe what God hath said, but because He hath said it. It is easier for a person to believe what man says, than what the Lord says; to give credence to human rather than divine testimony. It is difficult for the human mind to bow in submission to the will of God. "The heart is deceitful above all things, and desperately wicked."—Man, in order to believe God's word, must see a consistency and importance in its requisitions; and in order for him to see, his eyes must be anointed with eye-salve, and the fallow ground of his herat broken up. How is this to be effected but by the Spirit of God? Said the Savior, "And I, if I be lifted up, will draw all men unto me." How does He draw men? is it not by His Spirit and grace? The Spirit reproves "of sin, of righteousness, and of a judgment to come." The Spirit of God must make the heart impressible; otherwise, it would be like a piece of the nether millstone." Now that work of softening the heart, we say, is the work of the Spirit of God; hence faith, which is the result of such softening, is reckoned as a fruit of the Spirit.

Faith is spoken of in the Bible as being infinitely important. "He that believeth and is baptized shall be saved." "Without faith, it is impossible to please God;" hence without it, a person cannot be a Christian. He may be moral, but morality is not Christianity. He may possess every virtue; but if he lack faith, the first — the basis principle, he cannot please God. "He that cometh to God must believe that He is;" i. e., that He exists. A man will not act for God, unless he believe in the existence of a God. Hence, the first thing is to believe in God; in His existence; His power; His willingness to save all that come unto Him through Jesus Christ. When this matter is once settled in the heart understandingly, genuinely, then the second step can be taken, which is to comply with all that His word requires. Faith is not genuine unless it be of a lively character. For "faith without works is dead, being alone." It must show signs of life the very moment it takes possession of the heart, otherwise it is not a fruit of the Spirit. If a man may have faith—genuine faith, without works, then there is no way by which we can distinguish a child of God; but on the other hand, if certain characteristic works are the evidences of faith, then wherever such evidences are found, there we are assured the principle dwells. This, if I am not mistaken, is agreeable to the teachings of Christ, who said, "By their fruits ye shall know them." Nor is there any danger of being mistaken, if we abide by the principle, and weigh matters in the scale of truth. If we judge persons by their weeping, or their words, or the number of their prayers, we must not think strange if we occasionally find ourselves mistaken. If we raise a standard ourselves, and endeavor to bring people to our requirements, we shall find ourselves in trouble quite often; but if we keep a little back, and let God speak, say not so much ourselves, and let the word of the Lord say a little more; not be so fast to judge people off to perdition, but mind our own business, and let the Lord take care of His own work, it will be better for us and more to the glory of our heavenly Father. We need not fear but that every body will work out what is uppermost in their hearts. "Men, (said the Savior,) do not gather grapes of thorns, nor figs of thistles. A good tree bringeth forth good fruit; and a corrupt tree bringeth forth corrupt fruit. A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil. For out of the abundance of the heart, the mouth speaketh."

Faith then is a living principle, a principle that dwells in the hearts of all that love our Lord Jesus Christ in sincerity and in truth. It is simple; so much so, that all, both learned and unlearned, may understand its true nature.

While writing upon the subject, I am reminded of a remark made by an old Scottish lady to her pastor: the circumstance occurred in this State. The minister had been preaching on the subject of faith; and after meeting he was met by the aged sister, who calling him by name remarked as follows: said she, "*You may preach upon faith until you are as gray as a rat, but I tell you, faith is taking God at His word.*" This is a truthful definition.

There are thousands, who, while they are willing to believe creeds, know nothing of a faith in God. They have been made to believe, that faith was something that could not possibly be comprehended. Men have darkened the subject, with words without knowledge. Not having understood it practically themselves, it has been impossible for them to make others understand; hence the darkness on the subject. Another reason that we may urge perhaps why people do not understand is, they have been made to believe that God does not mean what He says—what the Bible represents Him as saying. The Book to be sure says, "Whatsoever ye ask in faith believing, it shall be granted;" but then, it does not mean so. Now who is responsible for this unbelief and infidelity in the Church and world? Is it not traceable, in a great degree, to those who have professed to teach the people? That people have and do ask for many things and yet do not receive, is admitted; but this does not alter the truthfulness of Christ's declaration. Many persons "ask, and receive not;" because they ask amiss; and they ask amiss, because they ask to "consume it upon their lusts."

If a man wants his prayers answered, he must live in a justified state. "For if our heart condemn us, God is greater than our heart, and knoweth all things. But if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in his sight."—Here then is the principle on which the Lord pledges himself to hear prayer, and on this alone. We say in the language of the man anciently who was healed; "God heareth not sinners." A man's heart must be pure; his motive must be pure; he must keep the commandments of the Lord, and then if he ask aright, God has obligated himself to hear his prayer.

Faith being a fruit of the Spirit, it is fair to presume that whatever that Spirit has revealed, will be believed by those who love the Lord. For an illustration: The Bible, we say, is the word of God; the work of the Spirit of God; "For holy men of old spake as they were moved by the Holy Ghost." Now a genuine faith receives it; it is the object on which faith rests; and the very source from which the man learns what to do and how to act. Mark, it is not the question whether he understand all that the Bible contains, but is it the word of God? Being satisfied of its authenticity, he embraces it as the revelation of heaven; as a production of the Holy Spirit of God.

Having embraced it as comprising the will of God; his business is to learn what the nature of the principles are which it contains; and as the truth developes itself to his understanding, and shines upon his mind, and he conforms to its requirements, it becomes of a practical character; and consequently, is a practical faith.

Again: a genuine faith has no choice in relation to the portion of truth to be believed. It will not be influenced by the customs of the age, nor by the denominational, or sectarian prejudices, or prepossessions of bigots. The question is not what will this or that man say? but what does the Lord require? not whether my relatives believe this way or not, but is this in keeping with the Bible? Hence a person who possesses the Spirit of the Lord, is as ready to believe an unpopular truth as any other. Show me the truth, he cries, that I may believe. Such a person as this, when he comes in contact with those who differ from him, is not ashamed of his faith. He may not impose it upon others, or judge them to perdition because they do not believe as soon, or as much as he does; but then he will not be ashamed of what he does believe. His heart burns with love to God; he has a zeal according to knowledge; he is always ready to "give to every man that asketh" him a reason of the hope that is within him with "meekness and fear" — fear, not of man; but of, or toward God—a holy fear.

We say then, that one great reason why there is not more done by the Church for mankind, is because there is not enough of this vital principle in the body. Look to the history of the past, and see it exemplified in the case of Noah. Who "Being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.' What a developement of this vital principle of faith! Living as he did, in an age of the world, when the thoughts of the heart of man were "only evil continually;" when the earth was "corrupt, and filled with violence; sin of the deepest dye was seen in every quarter defacing the works of God; and he, a man of God, yea more, the only one (Gen. 7: 1,) before God in that generation. Think of that, poor soul, who because you live in the 19th century, in the year 1855, when the "love of many has waxed cold," when evil men and seducers are waxing worse and worse, are groaning and repining; and almost giving up the ghost because of your troubles.—Think of this, you poor black-slider, who assign your backsliding to follies of others. You who say, I could not serve God because I was surrounded by sin and sinners. Think of this, ye professed ministers of Christ, who refuse to declare the whole truth because men will not believe.

Instances of faith are numerous, too numerous to mention at this time. We say with Paul, the "Time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah, of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat-skins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Is not the above catalogue sufficient to illustrate the workings of this vital principle? Do not our trials look meagre, when compared with those of the Church who have gone before? If those, who like Paul, after being smitten and stoned and persecuted from city to city, could adopt the language, and say in relation to their trials, *This "light affliction*, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" what shall we say to ours? If theirs were light, ours certainly are lighter than vanity. We must remember that a living faith lay at the bottom of all these trials. This was not only why they suffered, but the very cause of their suffering. A dead faith never causes persecution.—Devils believe and tremble, but we do not read that their belief was a cause of their suffering. A dead faith pleases the Devil and the world. But a faith which works by love, and purifies the heart, is always hated by the world, and those who have apostitized from the truth. "All that will live godly in Christ Jesus, shall suffer persecution." To suffer with Christ and for His sake, is the lot of all who love God.

We may remark in the next place, that the importance of faith may be seen in the nature and character of the work effected on the heart of a Christian. It purifies the heart. Acts 15: 9. Look at the man who, by nature, is without hope and without God in the world; a poor, swearing, miserable creature; lost to holiness, morality and God. The grace of God takes possession of his heart, eradicates sin and wickedness; and makes him a "new creature in Christ Jesus." It also justifies, Rom. 5: 1. Having had his heart cleansed from defilement, God justifies him from all the iniquity he has ever committed. How peaceful his mind! how serene his soul! Who that loves the Lord cannot adopt the language of the Poet, and in reference to the time when he was justified of the Lord, say,

"He took all the load
From my conscience away?"

Faith enables us to overcome the world. "For this is the victory that overcometh the world, even our faith." We by faith overcome its temptations; and being dead to both censure and applause, we can easily "deny ourselves, take up the cross and follow Christ." Faith constitutes us children of God, Gal. 3: 26. It is by faith we walk, 2 Cor. 5. Faith is our shield to "quench all the fiery darts of the wicked" in the day of trial. A principle that will do all that we have enumerated, and a great deal more, must surely be a fruit of the Spirit. In fact we must attribute all that there is about us which is in any way commendable, to the grace and Spirit of God. And if faith has enabled men to do what the Scriptures represent, and we do not doubt it, how important for us to have that faith

———"That will not shrink,
Though pressed by many a foe;
That will not tremble on the brink
Of poverty or woe;

That will not murmur or complain
Beneath the chastening rod,
But in the hour of grief or pain,
Can lean upon its God!"

Without enumerating any more of the fruits of the Spirit, we shall draw this article to a close; being assured that he that "soweth to the Spirit, shall of the Spirit reap life everlasting." The promise is, "To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." We need have no misgiving in relation to this matter; as we sow we shall reap; as we live in this world, so we shall be found at the judgment of the great day. We cannot step aside, but He who numbers the very hairs of our head is sure to know it; all things are naked and open unto the eyes of Him with whom we have to do.—Let us then not be deceived, neither let us be "weary in well doing; for in due season we shall reap, if we faint not."

For The Crisis.

Letter from Br. W. E. Graham.

WINDHAM, Dec. 2d, 1855.

Br. Merriam:—Permit me to say through your paper to the saints of God scattered abroad through this waste, howling wilderness, that I am still in the faith and hope of the Gospel, and very thankful to my Heavenly Master that I have been able to earnestly contend for the faith which was once delivered to the saints.

There had been no Advent preaching in this place where I now live, until I began to proclaim the coming of Jesus, the resurrection and the end of the world, near at hand. Very soon an anxious inquiry was made by what authority I preached such strange doctrines. Some made light of it; others were willing to look at the great Gospel truths, and believe the same.

I have had the pleasure of baptizing some into Christ—their living Head—and like the eunuch, they are on their way to the kingdom of God, rejoicing in hope of soon seeing Jesus in the clouds of heaven.

Br. Merriam, I am glad to see the Crisis filled with so much Gospel truth, and I humbly trust conducted in the spirit of Christ. Hope that it may meet with that continued support which it merits. May its columns be consecrated to the furtherance of the Gospel, and the glory of the Church of God—glow with and radiate the light of the Gospel of the ever blessed Redeemer—illuminating the minds of its readers who may not fully understand the hope of their calling, and the riches of God's grace concerning them. And may it find its way to the home of the weary pilgrim, and be a source of enjoyment to him in these trying hours. We hope it may fall under the eye of some thoughtless and unbelieving ones, and be the means of leading them to the fountain of salvation, that they may drink of the waters of everlasting life, and be prepared for the day of the Lord; so that when Jesus shall appear they shall appear with Him in glory. That God may render the Crisis such an instrumentality, is the prayer of your brother.

May you receive strength to sustain your arduous labors, and grace to endure to the end, that you may receive a righteous man's reward at the resurrection of the just, is the prayer of your Br. in Christ, looking for the Lord from heaven soon, to gather the slumbering dust, and change the living ones. So shall we be forever with the Lord. Amen.

WM. E. GRAHAM.

Selected For the Crisis.

By L. S.

An Exhortation.

"If you have already a "good hope through grace," consider if there is not some way in which you may promote more extensively, *the glory of God and the good of* mankind. Did you ever hear of one that, on his death bed, was sorry for having actively served the Lord?

The more the light of eternity breaks upon us, the more clearly we perceive the value of those opportunities of usefulness which are put into our hands. The nearer we approach the great tribunal, the more distinctly we hear the words of that sentence: "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." If, therefore, you are a luke-warm, inactive professor, mark well this imprecation:—"Curse ye Meroz, (said the Angel of the Lord,) curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

If you have hitherto lived unconcerned, oh reflect—*the time is short*—your days are fast spending and wasting. You are killing time. We expect a resurrection of the dead; but when will there be a resurrection of dead time? Ah, time slain in folly will return no more, except in its remembrance, as a swift witness against those who killed it! You cannot call back an hour or a moment. The sun once stood still upon Gibeon, but time did not stand still. The sun once returned ten degrees on the dial of Ahaz, but time proceeded on his journey with unremitted speed. Time is rapidly hasting onward, and rapidly bearing you to the everlasting state. Your all, your eternal all is at hazard. You can make one experiment, and if that fail, you are undone forever.—Therefore, by the dread authority of the great God—by the terrors of death and the great rising day—by the joys of life and the dread of death—I entreat, I charge, I adjure you, to awake out of your security, and improve the gracious moments of life. This world is dying all around you. Can you rest easy in such a world, while unprepared for eternity?—Awake to righteousness, before you hear the alarm of the last trumpet.

"Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost." Farewell.

For The Crisis.

Letter from Br. T. Wilkins.

DORCHESTER, Dec. 16th, 1855.

Dear Br. Merriam:—I have often thought of sending a few lines to you expressive of the pleasure I feel and the profit I derive in reading the Crisis from week to week. I have been a subscriber from the commencement, and love the quiet, gentle spirit in which it is conducted. How much better it is for persons comfort, to cultivate a Christian temper, than to indulge a contentious spirit. Let all that name the name of Jesus be careful to exemplify the spirit of the Gospel.

I thank the Lord I was ever led to look at, and believe the truths of His Word, concerning His second coming. Although we have not yet realized our hopes, it has been the means of cutting us loose from the fashionable Churches and popular teachings of the day. I feel very thankful for the light that shines from the word of the Lord on the subject of the sleep of the saints and the destruction of the wicked. How glorious the resurrection appears with a Bible view of the sleep of the saints! and what a safeguard against modern spiritualism that delusion of the Devil—how clear it is that "the dead know not any thing." Even their sons may "come to honor and they know it not." Job. 14: 21.

Yours in the bonds of Christian love.

THOMAS WILKINS.

PEACE IN BELIEVING. "I am most thoroughly of opinion," says Dr. Chalmers, "and it is an opinion founded on experience, that on the system of 'Do this and live,' no peace, and even no true and worthy obedience, can ever be attained. It is 'Believe on the Lord Jesus Christ, and thou shalt be saved.' When this belief enters the heart, joy and [illegible]

dence enter along with it. The righteousness which we try to work out for ourselves eludes our impotent grasp, and never can a soul arrive at true or permanent rest in pursuit of this object. The righteousness which, by faith, we put on, secures our acceptance with God and our interest in his promises, and gives us a part in those sanctifying influences, by which we are enabled to do, with aid from on high, what we never can do without it. We look to God in a new light; we see Him as a reconciled Father; that love to Him which terror scares away re-enters the heart, and with a new principle, and a new power, we become new creatures in Jesus Christ."

The World's Crisis.

LOWELL, DEC. 29, 1855.

For The Crisis.

'I will bring distress upon men; and they shall walk like blind men.' Bible.'

By S. S. B.

No. 4.

We will take up the subject as laid down in my last article, and proceed with the present state of the Church and world.

The Law of God declares "thou shalt not kill." The law of Cæsar declares you shall. An article now before me, taken some time since from a paper in the state of Maine, reads as follows:—

"A report of the committee of the East Maine Conference of the Methodist Episcopal Church on peace, adopted at its late session at Rockland.

1st. Resolved, That 'if it be possible, as much as lieth in us,' it is our duty to 'live peacably with all men.'

2d. "Resolved, That whenever it becomes necessary for nations to take up arms in the *defence or assumption* of their just rights, *their warfare should be conducted upon Christian principles, and with an eye single to the glory of God.*"

If political combination deems it necessary to take up arms in defence of their rights as belonging to this world, they, according to the law of nations, are justified in so doing: but how a follower, or imitator of the meek and lowly Jesus can do it with an eye *single* to the glory of God, it will take the spirit of a knowing one working prodigies to explain. When the President of the United States called for volunteers for the Mexican war, professed Christians and some with the title of Rev. led on their Brn. to carry out probably their warfare with an eye single to the glory of God. Read the Apostle James on this subject. "From whence come wars and fightings among you?—come they not hence, even of your lusts that war in your members? Ye lust and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that you may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

At the commencement of hostilities, The Charter Oak, a paper in Hartford, Ct. published the following sarcastic item.

"A recruiting officer in Mass. advertizes for a drummer. A Chaplain for the army advertizes for bibles, and adds that as soon as the stars and stripes are unfurled over the walls of Monterey, they are ready to plant the banner of the cross beside them. Government in the mean time is ordering bombs and balls and powder for the same destination. So the Chaplin with his Bibles, and the drummer with his drum, and the soldier with his cannon, his powder, ball and bomb, will form a kind of Gospel corps, to help our *modern Zion* convert the stubborn Mexicans by the sword of truth—and iron.

"Are we not a Christian people? Heavens! since they are going the same way, why not take your Bibles for wadding, and send them quicker to the hearts of men? and make gun cotton of your banner of the cross, to drive the sermon on the Mount into their hardened bosoms with an ounce or two of lead to make it sink deep.

"Bibles and bombshells—guns and gospel! O shame, what a category! If this nation is not a pack of the greatest hypocrites in the world, it is because she [illegible] a few years of the start that the old [illegible], for the very father of all lies [illegible] a graver knack at the trade!"

Such a truth, although presented in a caustic manner. We see the Protestant is as fierce for war when it comes to the point in hand, as Greek, Roman, or Turk. The mild, non-resistant spirit of the Man of Sorrows has no attribute that can take sides with or countenance such an amphibious spirit as the above; nor any affinity with the following, taken from the Edinburgh Witness.

"Meeting of the General Assembly of the Church of Scotland, May 21st, 1842.

"About 12 o'clock proceeded to the high Church in the following order of procession. Detachment of dragoons.—Magistrates of Canongate in their robes. Town Councillors of the city in their robes. The Magistrates and Treasurer of the city in their robes. Carriage with city Mace and Sword. The Right Honorable the Lord Provost in his robes.—Band of the 53d Regiment. Enniskillen Dragoons. A part of the city Police, in full dress. Six Trumpeters in state dress. Carriage and pair with Ushers. His Grace's State Carriage, drawn by four horses, with Pages and Mace-bearer. Yeomen of the Scottish Guard. Enniskillen Dragoons. His Grace the Lord High Commissioner, attended by His Purse-bearer and chaplain, in the Royal carriage drawn by six horses. Yeomen of the Scottish Guard. Party of the City Police. Enniskillen Dragoons. His Grace's private Carriage. Then followed the carriages of the nobility and gentry, with several carriages of private gentlemen, amounting in all to between forty and fifty. A detachment of dragoons lined the High Street, from whence as far as High School the road was kept by the 53d regiment.—The whole line of procession was crowded—in some parts to excess—far surpassing the attendance on any former occasion. The Rev. Dr. Gordon, Moderator of last General Assembly, preached a suitable discourse from Matt. 5: 13, 'Ye are the salt of the earth,' to a numerous and attentive audience. Divine service having been concluded, his Grace the Commissioner proceeded to His State Carriage, up the High-street, down Bank-street, the Mound, up South Hanover-street to St. Andrew's church, which has been given again for the accommodation of the Assembly. The Assembly being convened and constituted by a solemnizing prayer from Dr. Gordon, the clerk called over the roll of the members."

Such is the condition of the so called Protestant Churches, according to the testimony of their leading ministers and periodicals.

O how has the fine gold become dim! Take, for one moment, a retrospective view of the Church. We see her in the days of the Apostles espoused as a chaste virgin to Christ—rejecting the honors and titles of the world—brought out and separated—bearing the distinguishing marks of their *Leader and Commander*—"ye are not of this world," and in return responding, "I live, yet not I, but Christ liveth in me, by whom I am crucified to the world, and the world to me"—building on the declaration of the word: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Leaving her now in the heaven-originated position of a city set on an hill—clothed with the panoply of Christ's righteousness, as the Apostle draws near the closing moments of his eventful life, we hear him delivering his apostolic warning in the following admonitory language. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.*"

We look at the once happy family of loved disciples knit together in the bonds of the Gospel, all of one mind, bearing each other's burbens, weeping with those who were called to weep, sharing each other's mutual joys and sorrows, anxious to console, help, and support as duty required—now broken, scattered, fallen, a mere skeleton, dead, twice dead, plucked up by the roots. "Walk about Zion, examine her towers—Ichabod is graven thereon. Mark well her bulwarks—her glory is departed; and in place of *one Church, one Faith, one inspired dicipline,* we have, in the language of the man among the tombs, a legion; for they are many.

Thus we see the declaration of the martyred Apostle fully developed. Men have arisen speaking perverse things to draw away disciples after them, until we have all sorts of names substituted for their separate creeds and man-made organizations.

O how dark the picture! standing on the confines of the great day of judgment, as the present state of society rolls up before the eye of faith, look at it for a moment. The professed Christian Church—so stupidly ignorant of their own condition, and the proximity of the judgment, that they are feasting and reveling amid luxury and frivolity, as blind as Belshazzar on the eve of his impious banquet, as he was about to sip the last cup to his religion and his God.

I will close my remarks on this part of the subject under consideration with the following lines.

The serpent,s brood increase,
The powers of hell grow bold,
The conflict thickens,
Faith is low,
And love is growing cold.

(To be Continued.)

For The Crisis.

"*For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*" *Rom. I: 16.*

By J. W. Crabtree.

This passage expresses a confidence that the Apostle had in this Gospel, although he had been considered apostate by the Jews, and by the learned of the Gentiles had had his name cast out as evil, and had been despised, and persecuted, and driven from place to place, and been made as the filth of the world. 1st Cor. 4: 13. But for all this, he had such an unshaken confidence in it, and had experienced so much of its efficacy, that so far from being ashamed of this Gospel, he declared it to be the power of God unto salvation. Men should be, and are ashamed of their folly and wickedness, when they come to reflect upon their life and character. And well they might be; for a life spent in folly and wickedness, when reflected upon, always brings condemnation: and in their sleepless hours they many times exclaim, "Oh! that I were a better man!" But that man who lives a life of virtue, and spends the short time allotted him in seeking after those things that pertain to his everlasting good, and that please God and benefit his fellow men, such an one is not under necessity at any time to say, "I am ashamed of myself and of the Gospel." It is true that many who profess Christ are ashamed of him and His words before the world, (and the Savior says, "whosoever therefore shall be ashamed of me and of my word in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy Angels," Mark 8: 38.)—Even in these last moments of time, many who profess Christ, fear to confess his name before a lost and perishing world.—How often have we neglected to speak to those who do not profess to love the Savior, nor regard His cause! How often have we softened our voices before a perishing world! Let us remember faithful Daniel, who when he knew the writing was signed, was not moved for fear of man; but sent up his petition in faith to the God of heaven. He did not stop to see if the windows were all shut, and the door closed, Dan. 6: 10. Let us also remember the result of that prayer.

How often have we lowered our voices when we were standing in some public place, talking with a Br. about the Gospel and the coming kingdom! How often have we feared lest some passer-by would hear the good news fall from our lips!—God forgive us all! If we ever have such thoughts, let us remember the faithful Apostle, Rom. 1: 15.

It is one of Paul's favorite doctrines that those who believe on Christ should not be ashamed. Rom. 10: 11; 2 Cor. 7: 14; 2 Tim. 1: 8; 1 John 2: 28.—They are never ashamed of that Gospel that brings to light a power to forgive sin, to heal the sick, and raise the dead. Neither are they ashamed when it promises a coming Savior, a resurrection of the dead and an earth restored to Eden beauty. Is there the least reason why we should be ashamed of such a Gospel as this—such as the Apostle says is "*the power of God unto salvation?*" It is not a feeble and ineffectual instrumentality; but mighty to the pulling down of strong holds. 2 Cor. 10: 4, 5. It has shown its power applicable to every degree of sin. It has gone against the powers of darkness, and evinced its power to save sinners of every grade. Is it not then truly the power of God? James 23: 28, 29. The Apostle says it is the power of God unto salvation. Without doubt this salvation implies eternal life—a complete deliverance from sin and all its effects.

If a man should believe, and then fall away, he could not, in the correct sense of the word, be said to be saved; and hence the Apostle says, it is "the power of God *unto salvation*, to every one that believeth." It implies that believers are kept by this power "through faith unto salvation, ready to be revealed in the last time." (See 1 Pet. 1: 5, compare Mark 16: 16, 17.) Here we have the condition, or terms, on which this salvation is given, and the Giver is no respecter of persons, but gives freely to all who confide in him, and comply with the terms here mentioned. It was not given to the Jew only; hence the Apostle Paul says, "to the Jew first, and also to the Greek, or Gentile." Not but that the Gospel was as well adapted to one as the other, but to the Jews had been committed the oracles of God. They had the Law—the Temple—and the service; but all this did not effect the purpose of the Gospel. The Gospel was intended to be first preached to them. This is the order according to which the Gospel was preached to the world; first to the Jew, then to the Gentile or Greek. (See Luke 24: 29; Acts 13: 46.) The Apostle says, "and also to the Greek:" that is, to all the world—to those who had not the law—the temple—the service, &c. He had preached the Gospel to the Jews, and they rejected it. He then says, "lo we turn to the Gentiles," and our call aud invitation is to all that will hear and come. (See Isa. 55: 1, 3: Rev. 22: 17.) Thank God, the call is not alone to him that is dressed in scarlet and fine linin, but to all that will come and live. The terms are easy—the price low; so that all the poor, the lame, the blind can come and gain that blessed Kingdom; even those who feel that they are the chief of sinners, all are invited to the supper of the Lamb.

Come, Brn., come Srs., let us arise and buckle on the whole armor. Come, sinner, come, backlider, let all say, as for me, I will arise and go to my Father's house, and to the supper of the Lamb. Listen while the Father calls. Come, sinner, while time lingers; come, while mercy is to be found; for soon the Master of the house will arise and shut to the door.—Then hope will have fled forever! Then the doom of all that obeyed not the Gospel will be sealed, and they must hear him say, "depart," &c. But bless and praise God who giveth us the victory; for He will say unto us, "come, ye blessed of my Father, inherit the kingdom prepared from the foundation of the world."

God help me and all to be among those that shall inherit the new earth; for then we shall be sick no more, and die no more. Thank the Lord for such a Gospel, that brings deliverance from all the effects of sin consequent upon the fall of man.

"Ashamed of Jesus! that dear Friend
On whom my hopes of heaven depend!
No! when I blush be this my shame,
That I no more revere his name!

Ashamed of Jesus! yes, I may,
When I've no guilt to wash away,
No tears to wipe, no good to crave,
No fears to quell, no soul to save!"

J. W. Crabtree.

Boston, Dec. 14, 1855.

For the Crisis.

Letter from Sr. A. Mussey.

Manchester, Dec. 18, 1855.

"*And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*"

As the golden rays of the sun are shining in at my window, brilliantly illuminating my room, I cast my eye upward to see from whence proceeds such glorious light to warm the earth and cheer the heart of man; and while I gaze, the towering spires of the city rise before me, bringing to mind the holy city—the new Jerusalem. How great the contrast! A train of reflections has passed through my mind causing my heart to rejoice that this is not my rest—that an earth more bright and glorious is promised in his word. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamb is the light thereof. And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

Here we have need of the sun to enlighten the city by day—there we shall need it no more; here we have night, and need the light of the moon, and artificial light to illuminate our streets and dwellings—there will be no night there, and they need neither moon nor lamps, for the Lord shall be their everlasting light, and their God their glory; here the city is built of combustible materials, and our ears are often saluted with the alarm of fire—there the building of the wall is of jasper, and the city is of pure gold. The foundations of the wall of that city are garnished with all manner of precious stones, and no fire can devour it, no floods can overflow it, no winds can demolish it, thanks to our sovereign Lord—the God of the whole earth—let every thing that hath breath praise the Lord.

"The city so holy and clean,
No sorrow can breathe in the air,
No gloom of affliction or sin,
No shadow of evil is there."

Here we walk on streets of stone and clay—there we shall walk upon burnished gold, like unto clear glass; here is rich and costly jewelry, gold, silver and precious stones, but it cannot be compared to the resplendent jewelry of heaven. "And the kings of the earth shall bring their glory and honor into it," "and they shall hunger no more, neither shall the sun light on them or any heat;"—here we see the pale countenance, the emaciated frame, the weeping eye; there "the tabernacle of God shall be with men, and he will dwell among them, and they shall be his people; And God shall wipe away all tears from their eyes," and "the inhabitant shall not say I am sick;"—here are wicked men and iniquity abounds—there all will be righteous; here at almost every turn we see the rum shop, the gambling saloon, the museum, the ball, the pic-nic, the levee, and shows of every kind to please the eye and ear, to plunge mankind into sin, and drown them in perdition. The eye will never be satisfied with seeing, nor the ear with hearing—why spend your money for that which is not bread, and for that which satisfieth not?—In the city of God, the capitol of the great King, will be no gratification of our personal appetites, but on every thing will be written "Holiness to to the Lord."

Here the people of God are divided into sects and parties, a multitude of shepherds crying, some one thing, and some another; one saying this is the way to Mount Zion, and another that is the way; Lo, here, and lo there; "there shall be *one fold* and *one Shepherd*. They follow the Lamb whithersoever he goeth—perfect peace, perfect harmony, perfect union, perfect love, and perfect happiness—blessed be God. "Fly, lingering moments, fly, O, fly, I thirst, I pant, I long to try Angelic's Joys to prove."

Hark! what do I hear? It is the sound of music. I listen— louder and still louder it swells upon my ear—nearer and yet nearer it approaches I raise my window—the sounds vibrates through my whole soul. My eye glances along the street, and what do I behold? Ah! it is a funeral procession. Death is stalking abroad among us. A young man in the bloom of life has passed away, and is being buried with military honors. First in the train appears the band of musicians with their muffled drum and various instruments, playing their funeral dirge as they slowly move towards the cemetery. Never did the sound of music strike my ear with greater solemnity. Next in succession was the city Guard in martial array—then the gloomy hearse with its sable curtains conveying the deceased to the place of interment. Thus is a fellow-traveller borne to the silent prison house, there to sleep until the Archangel's trump shall wake the dead, and summon him to the tribunal of God. Last in the train was a company of bereaved friends weeping over his untimely death.

Surely, thought I, the gravo is a gloomy abode; but there is a rainbow of hope suspended over the tomb. If a man die shall he live again?

Yes; that God who brought again from the dead our Lord Jesus Christ, will awake the sleeping millions under ground, at the last trump; "for the trumpet shall sound. and the dead shall be raised incorruptible and we shall be changed." Yea, the time is coming, and that speedily, when "all that are in their graves shall come forth; they that have done good at the resurrection of life, and they that have done evil at the resurrection of damnation;" may both the writer and the reader have part in the first resurrection, for on such the second death shall have no power.

Then among all the ills and evils of this life we are subject to death. Yes: sickness, pain and death is the common lot of all mankind; but in the world to come "there will be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away." "And he that sat upon the throne said, behold I make all things new. And he said unto me, Write; for these words are true and faithful." No sick or dying there—no sad hearts or weeping eyes—no graves or cemeteries there—for they that attain to that world are "like the Angels of God, neither shall they die any more."

Abigail Mussey.

For the Crisis.

Delliverence will come.

I am still holding on to the hope of the Gospel; because I can find nothing better. Because it is a "blessed hope."—Because it far exceeds not only all the good of this world, but even our own liveliest and highest anticipations of future blessedness and glory. Because in its consummation we shall realize the fulfilment of all the "great and precious promises" of God to His Church." Such is the language of one who has for many years been waiting—waiting [illegible] God from heaven—waiting [illegible] of Him who said, "Surely I come quickly"—waiting "for the grace that is to be brought unto us at the revelation of Jesus Christ." Such a confession indicates that he who makes it is possessed of the right spirit. "I am still holding on." This is what the Apostle exhorts, 1 Cor. 15: 58. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." James 5: 7, 8. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

How different this from the spirit manifested by those who have cast away their confidence. As in the case of the disciples, when their Master uttered in their hearing some unpalatable truths, not being possessed of this faithful, patient spirit, many of them "went back, and walked no more with him," John 6: 65, so, these seem to have forgotten the Scripture which saith, "many shall be purified, and made white, and tried." And also, that which forewarns the Church, "*For ye have need of patience, that, after ye have done the will of God,* ye might receive the promise" Heb. 10: 36. They have cut the cable—faith, which was attached to the anchor—hope—and are, some drifting on the shifting waves of uncertain speculation; driven about with every wind of doctrine: and others, it is to be feared have drawn "back to perdition."

Dear Brn. and Srs., "Cast not away therefore your confidence, which hath great recompence of reward. * * * For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith."

Is not the promise sure—"I will come again?" Are we not "kept by the power of God?" Are we not begotten to a hope of life, and "to an inheritance incorruptible, and undefiled, and that fadeth not away?" Do we not realize that this "is the last time? and that salvation is ready to be revealed?" And can we not therein "greatly rejoice, though now for a season (if need be) we are in heaviness through manifold temptations?" And O, ye tried and faithful souls, will not "the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, be found unto praise, and honor, and glory, at the appearing of Jesus Christ?"

O Thou "desire of nations"—thou heavenly Bridegroom, thou Great Deliverer, come!! Even so, come, Lord Jesus." Amen. R. W.

For the Crisis.

We copy the following, by request, from the Reformer.

Please Read and Apply.

"Take heed and beware of *covetousness*."—*Jesus.*

The above is a solemn admonition of the Lord Jesus to beware of the soul-damning sin that should be very prominent in the last days. See what an association of kindred spirits the baptized miser is identified with. 2 Tim. 3: 1–8.

What is covetousness?

Answer: It is a strong and inordinate desire to possess, retain and hold with an avaricious *heart and hand.*

"Beware of covetousness, which is *idolatry.*" Col. 3: 5.

"Nor thieves, nor *covetous*, nor drunkards, nor revilers nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 10.

"Nor *covetous* man, who is an idolator, hath any inheritance in the kingdom of God." Eph. 5: 5.

"An heart they have exercised with *covetous* practices, cursed children."—2 Pet. 11: 14.

Amid the perils of these last days, probably there is scarcely any single one that now, at this very crisis, so strikingly manifests itself, as covetousness.

While there is a nobleness of soul on the part of many all through our past history, until their patience and means are almost exhausted, there has been and now is manifested by the class referred to in 2 Pet. 2: 14, that meanness which is in strict conformity with the puny hearts of covetous, baptized misers.

Covetousness is condemned by the word of God on the part of the recipient as truly as on the part of the donor. All conversation should be without covetousness. Hear the Apostle speak in his Second Epistle to the Corinthians. 9: 5. (Turn to your Testaments and read it for yourselves.)

My heart has again and again been pained, sickened and disgusted to see the

pinching meanness on the part of some that are able to aid in the matter that the Apostle refers to in the above Church order. They are so far in advance of the Gospel, that they don't believe in the advice of the Apostle to his brethren. See 1 Cor. 16: 2.

"Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come."

No, I don't believe in this making a show of what a man does—neither does God want you to. And, for fear of making a show, don't take out of your abundance of bank notes a bill on Saturday night, and get it so reduced to small coin, that when you want to find that five-cent piece—having left the rest at home—you have to fumble some time to find it. That is the practice of a covetous child. No danger of much show from such a penurious source.

How would such a money-worshipper feel in his mind if he had to go, with a woe on him, to benefit his fellow men, and after spending Saturday, Sunday and Monday to accomplish his mission, he received a few 3 and 5 cent pieces. How would he feel to return to his wife and children with such scanty means to pay his fare, clothe himself and family, pay rent, purchase provisions, fuel, &c. O, ye covetous sons and daughters! wedded to your god, Mammon! neither you nor your idol god will ever enter the kingdom. "No covetous man who is an idolator."

Covetousness is an abomination in the sight of God, either in preacher or people. Let the preacher be free from it, and then warn the people.

Let me say a word to the poor worn and weary pilgrim, toiling from place to place, bearing precious seed, with a burdened heart, for his fellow men. Remember that God appreciates your sacrifice.—He hears that groan that bursts involuntarily from thy heavy heart. He sees those warm tears that leap so freely from that grief-troubled fountain. Thy prayers are all in the golden vial full of odor.

Be not discouraged if thy pretended Br. neglects thy pressing wants. Don't envy his ability to aid, and his unwillingness to do it. He cannot, in the nature of things, retain his darling lucre but a very little longer. And, praise the Lord, you cannot suffer want much longer.—You shall possess durable riches.

To all that feel disposed to indulge in the above sin, let me say, do not deceive yourself. You are the only one in the deception. Your Brn. know your meanness. Your poor ministering Brn. and their families know and feel it. God looks on you in the light of the above Scriptures. Change your name or change your conduct at once—now, while you have an opportunity. The cause of God demands it. All that is lovely demands it. If you neglect, God will demand an account of you. O, be wise in time! The cause you know not; search it out. The only remedy for the God-dishonoring sin of covetousness is to present your body a living sacrifice, in sincerity and in reality, and lay your means on the altar with it, and keep the altar smoking Come! cut your purse strings—open your hand, and that little soul that is almost dried up within your body will begin to expand, and you will feel like a new creature. Try it, and keep trying; do it, and keep doing it, and it will cure you of the last days' moral putrefaction—baptized, narrow-souled covetousness. ARISTIDES.

For The Crisis.

Letter from Br. S. S. Brewer.

LAWRENCE, Mass.

We are still striving in this place to hold up the Banner of the Cross to perishing mortals, amid the last glimmering rays of the Gospel dispensation. Since the opening of the new place of worship, the Church has been favored with the labors of Br. Hastings and Br. E. Burnham; and they truly came laden with the burden of the blessings of the Gospel of peace. The word preached, I can say for myself, did me much good. I have not slept it away, nor *given it away*; but have, by an application of the truths they presented to myself, received benefit from the same.

I am perfectly satisfied that we are now on the solemn confines of the judgment; and happy those whose sins are now forgiven. Happy—thrice happy they who keep their garments unspotted from *self* and the world. "Blessed is the man that walketh not in the council of the ungodly." Blessed is he that keepeth from murmuring and complaining.

O, I would to God I could find language to convey my feelings at this moment to the reader, and impress his or her mind with a sense of the perils that surround us. Fly! Fly! to Jesus, if you are not ready. Time will soon be at an end.—Ask your own heart on your knees, in secret before God, how the matters stand. And what you do, do it for eternity. For your soul's sake do not defer it; no, not for another day. A delay of one day may prove fatal. The Judge is at the door, the end of all things is at hand.

The world is in turmoil—the nations angry—the Church asleep—destruction upon destruction cried—the Harvest ripe—and, here and there, a poor pilgrim in secret crying over the wastes of Zion, and sighing for the abominations done in the land. O come, Lord Jesus. Even so, come, Amen and Amen. My soul cries Amen.

Thy Br. in the bonds of the Gospel of love, peace, purity and the Kingdom.

S. S. BREWER.

Take Care of your Thoughts.—Sin begins in the heart. If you can keep your thoughts pure, your life will be blameless. The indulgence of sinful thoughts and desires produces sinfulness. When lust hath conceived, it bringeth forth sin. The pleasurable contemplation of a sinful deed is usually followed by its commission.—Never allow yourself to pause and consider the pleasure or profit you might derive from this or that sin. Close your mind against the suggestion at once, as you would lock and bolt your doors against a robber. If Eve had not stood parleying with the devil, and admiring the beautiful fruit, the earth might have yet been a paradise. No one becomes a thief, fornicator or a murderer at once. The mind must be corrupted. The wicked suggestion must be indulged and revolved in the thoughts, until it loses its henious deformity, and the anticipated gain or pleasure comes to outweigh the evils of the transgression.

Your imagination is apt to paint forbidden pleasure in gay and dazzling colors. It is the serpent's charm. Gaze not upon the picture. Suffer not the intruder to get a lodgment. Meet the enemy at the threshhold and drive it from your heart. As a rule, the more familiar you become with sin the less hateful it appears, so that the more completely you preserve your mind from unholy and wicked thoughts, the better. Avoid the society where obscenity or blasphemy is heard. Cultivate the society of the virtuous. Read nothing that is unchaste or immoral. Make a covenant with your eyes. Familiarize not your mind with the lothsome disease of crime. Never harbor malicious or evenious thoughts. Direct your thoughts towards pure and holy subjects. Contemplate the character of the spotless and perfect Son of God. Keep your spirits untainted, your thoughts uncontaminated, so shall your life be virtuous. As a man thinketh, so he is. Take care of the thoughts, and the actions will take care of themselves.

PARTICULAR NOTICE

NORTH ADAMS, Mass., Dec. 17th, 1855

Dear Br. Merriam:—I wish to say to the ministering Brn. through the Crisis, that all appointments sent to this place will be faithfully attended to if directed to me, and that my house will be a home for all who come to this place to preach. If they will call on me, those coming on the cars I will meet at the depot, provided that with their appointment, they will state the time when they will arrive.

E. R. MORTON.

Corresponding Secretary for the Brn.

EUROPEAN NEWS.

EXTRACTS FROM ENGLISH PAPERS RECEIVED BY THE ASIA.

India and China. The dispatches in advance of the Overland Mail contain news from India and China of the following dates: Calcutta, Oct. 22; Bombay, Nov. 2; and China, Oct. 15 The intelligence now received is more than usually interesting. The Santhal insurrection had revived again, and there appeared no hope of its suppression save through the instrumentality of martial law. The rebels had, however, been pretty roughly handled in the Bheerbhoom districts by the advanced detachments, especially by two from the 63d Native Infantry, under the command of Captains Pester and Phillips. On one occasion the insurgents mustered up courage to attack the latter officer's troops, and suffered severely for their temerity, for they consisted of 600 men, of whom one-half were killed or wounded, while the Sepoys did not lose a man. The troops also set fire to their villages in every direction, and did irreparable damage.

The news from China is important. The rebels had re-appeared in the south of Kwans-si, near Canton, when the imperial government sent a body of troops against them. The rebels, however, by a cunning stratagem, managed to disperse them, at the same time taking many prisoners, among whom were several of the principal officers. At Shanghae the country around was tranquil, and trade was flourishing. The Bittern and the Paoushun had had a severe encounter with the pirates of Chapoo, who possessed twenty-three heavily armed west coast junks, which the Bittern destroyed, and killed about 1200 men. She had 19 men wounded, and Mr Turner, her master, was killed on board the Paoushen. At Canton the new teas had advanced 20 per cent. over the prices of previous seasons

Rumored [illegible] of the Crimea. The Paris correspondent of the New York Post says:

"Marshall Pelissier demands permission to evacuate the Crimea forthwith. He declares that it is *impossible to continue operations there, on account of the want of water for the horses of the army.* The Russians have poisoned the wells, and he asks, what is the use of keeping an army of 160,000 men shut up in their intrenchments? It will be sufficient to leave garrisons at four or five points, but there is much fear here in regard to the moral effects of an evacuation of the Crimea. The matter is still undecided. It is probable, however, that the advice of Marshal Pelissier will be adopted. It is also said that England wishes next spring to undertake alone the maritime expedition against Cronstadt, reserving to herself, however, the privilege of demanding the aid of an army for disembarkation in case of necessity."

Energetic War Preparations in Russia. A corps of 10,000 men occupied Kaffa. 10,000 more have just arrived at Conla; and there are still about 20,000 Russians on the Circassian coast. The Berlin correspondent of the Times asserts that the Emperor Alexander is understood to have brought with him, from the South, anything but a lukewarm determination to prosecute the war. All correspondence from Russia that is spoken of at Berlin, as coming from well-informed sources, expresses astonishment at the rumors of pacific overtures current in the press. Everything points to energetic preparations for a renewal of the war in the Spring.—They talk of the Crimea being supplied by that time with a force of 300,000 men, and of Kertch being wrested from the Allies as soon as the Sea of Azoff is frozen over. Great efforts are making to increase the flotilla of row boats at Cronstadt and Sweaborg.

Council of War at St. Petersburgh. Intelligence from St. Petersburgh, dated the 4th inst., states that the grand council of war was to be held in the Russian capital, to which the General-in-Chief of the army in the Crimea, and Generals Crabbe, Pani, Amitin, Rudiger, and the Russian admirals were summoned to attend.

From Kertch. The Paris correspondent of the Morning Herald says: "Letters from the Sea of Azoff announce that the English at Kertch have obtained a brilliant success, with the troops of the Turkish contingent. They attacked a Russian division 4,000 strong, who were guarding a very large depot of forage.—The Russians were put to the rout and all the stacks destroyed by fire. The Turks only lost a few men in the affair. The loss of the enemy is said to have been very great.

Miscellaneous. The London papers speak of a ball of fire, which, on the evening of the 30th ult., appeared in mid air, and darted along in a strait line over about a third of the sphere, leaving behind it a comet-like trail. It then burst like a rocket, but without noise, falling in a shower of sparks, which, however, instantly disappeared.

"A very melancholy event has just taken place in the Black Sea. The Sardinia, a Sardinian war steamer, which was bringing to Constantinople a great number of sick from the ambulances of Balaklava, has foundered, and all on board perished."

Destitution in Italy. The correspondent of the Newark Advertiser, writing from Rome, Oct. 26, says:

"The vintage and harvest have failed again this year, and the government has therefore interdicted the exportation of oil, wine and grain. It has also established public bake-houses in the chief cities, to supply the poor at cost prices, and thus prevent extortion by the bakers. Public depots of oil have been established for the same purpose. As to wine, there is next to none in the country, the old stock having been nearly or quite consumed during the three years failure of the vine. The grape has been cut off again all over the peninsula, and the people are drinking various vile decoctions and compositions, for they will not take water with their chestnuts and beans, the sole food of thousands of families. Those who can afford *polenta*, a sort of pudding made of Indian meal, fare sumptuously. The almond-tasted kernels in the cones of the pine tree are also reckoned a great luxury in the mountains."

Selected for the Crisis.

Napoleon's Revenge—Humiliation of England.

(From the New Orleans Picayune.)

The Corsican *vendetta* is nearly accomplished, for the humiliation of England approached its consummation when Queen Victoria stood reverentially before the tomb of her country's mortal enemy in the wierd torchlight which flickered along the walls of the Invalides. She stood there as the dependent of his nephew—a suppliant to the mercy of the Napoleonic race, which knows no mercy for its foe—a Queen in name beside an Emperor in fact. Did the spirit of Sir Hudson Lowe hover around the scene? Did the laugh of the "old guard" which, according to the German legend, attends the nightly le petit corporal on the dreary shore of St. Helena, ring, scornfully through the sombre walls? No; it was but fancy, but the vengeance of the Napoleons was a reality.

The visit of Queen Victoria to Paris was little more than a conqueror's pageant, in which she acted the part of a distinguished captive, which could not be endured by her for a moment, if a single drop of Boadicea's blood remained in the veins of modern royalty. She was received with a magnificence which threw her efforts at display on the occasion of Napoleon's visit to London into the shade, and showed, as Sterne says, that "they do these things better in France;" but the cheers with which the Emperor was greeted in London were not bestowed upon the Queen in Paris, and she passed onward to St. Cloud, a spectacle to be gazed at, and not a guest to be honored

Some years ago this same Victoria refused to permit a distinguished English actress to appear at the private theatricals in Windsor Palace, because her character was not without reproach, and yet she was compelled to accept the companionship during her ten days' sojourn in Paris of the Emperor's cousin—the notorious Mathilde, who is the Ninon d Enclos, the most brilliant and brazen courtesan of the present day. Mathilde is divorced from her husband on account of her innumerable infidelities, and is living in open adultery with a "fast" attache of the court. In the same carriage with her the prudish Victoria rode to the Grand Opera and beheld Albert—somewhat noted for his susceptibility—exposed to all her witchery and fascination, while beside her sat her superior and her master—the "madman of Boulogne," who was one of her special constables in 1848! Who says that truth is not stranger than fiction? Who hints, after this, that History is not a greater romance maker than Walter Scott or Alexander Dumas?

"I noticed," says a correspondent of the London Press, "that while the Emperor conversed with the Queen in the Royal box at the Opera, a sinister smile, half of triumph and half of sarcasm, parted his lips occasionally and flickered over his inscrutable countenance." What did that smile mean? It was a faint revelation of the proud thoughts which were swelling within his heart. It said, St. Helena is avenged.

The Parvenu is the master of the hereditary sovereign. The triumph of France is almost complete. The houseless wanderer, the madman of former years, the prisoner at Ham, the dependent of Mrs. Howard, the special constable of London, is the ruler of France to-day, and France is the ruler of England. Craft has done the work of the sword—but the final retribution—the grand *denouement* of the drama has not arrived yet—not yet Oh, Destiny!—not yet.—It advances, however, darkly and steadily "as the shadow of the gnomon." Gaze on, poor gilded puppet of the pantomime on the stage, and dream not of the tragedy which awaits your country and yourself So said that smile. Such was the meaning of the faint revelation of the secrets of that hitherto inscrutable countenance.

Victoria has returned to England amid the congratulations of the London press. But what has she learned during her visit? That France has a magnificent army on her own soil, while England has scarcely a single soldier; that the French people are aroused and invigorated by the Eastern war, while the English are crushed and depressed; that the birthright of genius is more potent than the birthright of blood; that she is a mere pawn, though wearing a royal crown, on the chessboard of European politics, in the hands of the most skillful and masterly player of his time. Such is the bitter lesson she must have learned, unless the imbecility of George the III. be inheritable with his crown.

Portents in Italy.

There are tokens of a coming change in the social, political and religious condition of Italy.

The people have grown weary of the despotism of kings, emperors and popes, and are only waiting for a favorable conjuncture of circumstances, to rend their chains, and to crush their tyrants. A silent, and for the most part secret, but very general movement is in progress towards this end. It is of a complex character, partly political and partly religious.

The democratic element, of which the exiled Mazzini and his coadjutors are the representatives, is widely diffused; and it is said, by those who have the means of being correctly informed, that the republicans are so affiliated and banded together, that an outbreak in any portion of Italy would be the signal for a general rising throughout its entire extent The tyrants have taken the alarm. The Emperor of Austria is strengthening his armies in Venice and Lombardy. The King of Naples instructs his agents of police to keep the most careful watch over all suspected persons,—to note and report their habits, their conversation, their correspondence, the newspapers they read, and the persons with whom they are connected or have intercourse,—and if any one of them wears a singular dress, or a hat of unusual shape, or a long beard, or if he does or says any thing contrary to the will of the Government, he is to be seized and subjected to the bastinado And the Pope, it need scarcely be added, is equally vigilant, and ready to repress the first manifestation of a longing for freedom. But the combined power of these despots, although it may have the effect to keep the popular movement out of sight, cannot arrest it. The land is a political volcano. The smouldered fires burn on, and at any moment may burst forth in violent eruption

Combined with this yearning after civil enfranchisement in the popular Italian heart, is an unuttered, but profoundly earnest, protest against the spiritual corruptions of Popery; and, to some extent, a demand for a purer faith and worship. The Italian Doctor Achilli, in an interesting lecture recently delivered in this city, referred to his own experience as a type, in all that is essential, of the experience of many other Italians. He was formerly a priest and teacher of theology at Rome. Having occasion to defend, among other dogmas, that of transubstantiation, he sought scriptural authority for it, but failed to find it. Skepticism upon this point led to the examination of others, and he soon found himself a disbeliever of his own teachings. He could not entirely conceal the change that was passing within him, and was imprisoned in the Inquisition. This affliction he accepted at the hand of God, as a rebuke of his tardiness in avowing his new faith, and became more decided than before Our readers are aware, that, after a second imprisonment in the Inquisition, he escaped and fled from Italy to England.

What was true in his case, he believed to be true in many other cases. Many copies of the scriptures had been distributed in Italy, and were carefully read. The Spirit of God was moving the hearts of the people to receive and obey the truth. They were examining the claims of the papal religion, and making the discovery that it was without scriptural foundation. Persecution, instead of discouraging these investigations, would cause them to be the more diligently prosecuted; and he had no doubt, that, in the very dungeons of the Inquisition, the work of God might thus be going forward. We understood him to say that a translation or revision of the Scriptures in Italian had been completed; that an edition of the New Testament designed for the supply of the Italian population in this country, had been printed in New York; and that measures were in train to provide a supply, either in New York or in Piedmont, for the demand in Italy itself The Doctor's English was imperfect, and we may have failed to get the precise idea he designed to express.

We pretend to no skill in determining the times and seasons when the fulfilment of particular prophecies may be expected; but the facts here noted may, we think, be regarded as significant portents, to a Power which we are assured the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming.—[The American Baptist.

☞ We extract the following interesting remarks from the Cross and Crown:

Tracts—Their Circulation.

BY H. L. HASTINGS.

For sometime past it is known that I have been actively engaged in circulating tracts, pamphlets, and books, for the purpose of diffusing the truth of God, enlightening the minds of the ignorant, and so preparing men for the coming of the kingdom of God.

I have engaged in this work solely from a sense of *duty* and *necessity*, and I think God has blessed me in doing it. I have seen some good resulting from efforts made in this direction, and I hope to see more in that day which shall declare every man's work.

The necessity for this particular kind of work is this.—First: there is a great scarcity of living laborers to work in the harvest field. There are many *preachers*, but few *laborers*; and though the number engaged in the work is actually quite large, yet the state of the cause, the breadth of the field, and the hosts of calls that come like the Macedonian cry, all demand that we should make use of every efficient means for the diffusion of truth among the people. Besides, the wear and tear of health and constitution involved in extensive personal labor is tremendous, and many are breaking down beneath it. Again the expense of lengthy journeys is *great* and can not always be conveniently borne even by those who are willing to make sacrifices for the truth's sake, the number of whom are comparatively few.

In these circumstances there was needed some cheap and effectual means of supplying these necessities and of scattering the truth *farther* than living preachers can possibly do. This is not to supersede preaching, but to precede, and to follow it, and to supply as far as possible its place when that cannot be had.

That agent which can most effectually perform this work is the *Tract*. Many who will not hear, will read, many who cannot hear, *can read*. The following remarks from an unknown writer will illustrate in some degree their use and importance

"Tracts can go everywhere Tracts know no fear. Tracts never tire. Tracts never die.—Tracts can be multiplied without end by the press Tracts can travel at little expense.—They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return You can print tracts of all sizes, on all subjects, in all places, and at all hours. And they talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in; they can tell it in the kitchen or the shop, the parlor or the closet—in the railway carriage, or in the omnibus, or the broad highway, or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions."

These are some of the advantages of tracts. Paul wrote tracts. Peter wrote tracts. The "general epistles" were tracts for general circulation. They produced them by slow and tedious manual labor. Now we have the press and can print more tracts in one room, in one day, than Paul ever saw or read in all his life. We should improve our greater advantages for the glory of God and the good of man.

Yesterday I received a letter from a student in B—— Theological Seminary, dated Oct. 22d, which will illustrate the working of the matter He writes:

"Mr Hastings—Dear Sir—having read a book written by yourself, called "Pauline Theology," I can but agree with you in most if not all of your conclusions. You do not put forth mere unfounded assertions, but everything advanced is supported by Scripture. I am a searcher for truth, and having had my mind much perplexed by the doctrine of future punishment as held by our Evangelical denominations, I should like to read some other works you publish. I think these works are destined to prove formidable to Sceptics, Universalists, and others who scoff at the truth. There is a great call at the present day for active christian effort. We must trust in God."

With this was enclosed a list of tracts which he wished and which have been forwarded to him. May they scatter increasing light, and cause fruit to abound to the glory of our blessed Lord and Life-Giver Jesus Christ.

The following extract is from a letter written by a Clergyman of considerable literary reputation, whom I have never seen. He says:—

"Dear Sir, I have just read your remarkable tract "Pauline Theology" which was suggested to me by—Mrs —— —— of P——. Will you please send me 50 cents worth of the Pauline Theology, which I wish to distribute among my friends of the clergy, and 50 cents worth of others such as you choose.

'I think you cannot be refuted. And I think you have satisfactorily reconciled the jarring theories of ages upon this gloomy subject. I shall send one tract to my uncle—Dr. ———, President of ——— College, to get his opinion, as he is a profounder Theologian than I can claim to be."

Spiritualism. Mr John F. Whitney, the editor of the New York Pathfinder, who represented himself as having for months past been "at the head of the most extensive establishment in existence for the investigation of the phenomena, publishing one of the leading journals devoted entirely to the cause, and employing about the premises no less than eight mediums, for public sittings, for investigation and instructions, and this establishment being carried on at an expense of over two hundred dollars a week," has published a strong article, in which he unsparingly denounces the miserable delusion of modern spiritualism. Still entertaining belief in the "undeniable evidences of the existence of disembodied spirits," these manifestations are regarded as inflicting incalculable evil wherever their influence is felt. Mr Whitney remarks:

"Now, after a long and constant watchfulness, seeing for months and years its progress and its practical working upon its devotees, its believers, and its mediums, we are compelled to speak our honest conviction, which is, that the manifestations coming through the acknowledged mediums, who are designated as Rapping, Tipping, Writing and Entranced Mediums, has a baneful influence upon its believers, and create discord and confusion; that the generality of these teachings inculcate false ideas, approve of selfish individual acts, and endorse theories and principles which, when carried out, debase and make man but a little better than the brute creation. These are among the fruits of modern spiritualism, and we do not hesitate to say, that we believe if these manifestations are continued to be received, and to be as little understood as they are, and have been, since they first made their appearance at Rochester, and mortals are to be deceived by their false, fascinating, and snake-like charming powers which go with them, the day will come when the world will require the appearance of another Savior to redeem the world by its departing from Christ's warning to his followers to beware of wolves in sheep's clothing, and to try what manner of spirits ye were of."

And again he says:

"Seeing, as we have, the gradual progress it makes with its believers, particularly its mediums, from lives of morality to that of sensuality and immorality, gradually and cautiously undermining the foundation of good principles, we look back with amazement to the radical changes which a few months will bring about in individuals, for its tendencies are to approve and endorse each individual act and character, however good or bad those acts may be.'

The article from which these extracts are made, concludes as follows:

"We desire to send forth our warning voice, and if our humble position, as the head of a public journal, our known advocacy of Spiritualism, our experience, and the conspicuous part we have played among its believers, the honesty and fearlessness with which we have defended the subject, will weigh anything in our favor, we desire that our opinions may be received, and those who are moving passively down the rushing rapids to destruction, should pause, ere it be too late, and save themselves from the blasting influence which these manifestations are causing.'

Such developments and confessions from a source so high in spiritual humbuggery, must tell disastrously upon the "establishments," "circles," and other machinery employed in carrying forward this destructive delusion

BEAUTIFUL AND TRUE. In an article in a recent number of Frazer's Magazine, this brief but beautiful passage occurs

"Education does not commence with the alphabet It begins with a mother's look—with a father's smile of approbation or a sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with handsful of flowers in green and daisy meadow—with bird's nests admired, but not touched—with creeping ants, and almost imperceivable emmets—with humming bees and glass beehives—with pleasant walks in shady lanes, and with thoughts directed in sweet and kindly tones, and words to mature to acts of benevolence, to deeds of virtue, and to the source of all good, to God himself.

Obituary.

Died in Clarksburg, Nov. 28th, Br. John Crapo, aged 45 years.

He was one of the official members of the Advent Church in this place; and though poor in this world's goods, was beloved and respected by all who knew him. In his death the Church suffers the loss of one of her brightest ornaments, and his afflicted family a kind husband, and an affectionate father, but, we trust, that when the archangel's trump shall wake the sleeping saints, we shall meet where parting scenes will be known no more.

E. R. MORTON.

Appointments.

The Lord willing, by invitation, I will spend Lord's Day, Jan. 20th, with the Church in Portsmouth, N. H.

S. S. BREWER.

By Divine permission, I will preach at Springfield, Mass., Friday Jan. 11th.
Jawbuck, Ct., Sunday Jan. 13th.

W. SHELDON.

Providence permitting, Br. A. M. Higgins appoints to meet the Church in
Clinton, Sunday Dec. 30th.
North Dana, Sunday Jan. 6th.

Providence permitting, I will preach in Hawsonville, (Jamaica,) Vt., Sunday, Jan. 6th.
My P. O. Address for a few days, will be Jamaica, Vt. S. W. BISHOP.

Br. Z. Campbell will preach at
New Bedford on Wednesday eve. Jan. 2d, if the Lord permit.
Providence on Friday eve. Jan. 4th

Providence permitting, I will meet with the Brn. in the following places.
New Boston, N. H., Sunday Dec. 30th.
Nashua, Sunday Jan. 6th.
Hillsborough, Sunday Jan. 13th.
Danbury, Sunday Jan. 20th,
Sutton, Jan. 2[illegible], eve., where Br. [illegible] Hazen may appoint.
Carlisle, Mass. Sunday, Jan. 27th, and longer, if thought best.

S. P. MANNING.

By Divine permission, I will preach at
West Hawley, Mass., Sunday Dec. 30th.
Savoy, (where Eld. McCulloch may appoint,) Jan 1st, and remain over the Sabbath.
Friends can write me at West Hawley Mass. until directed otherwise. W. SHELDON.

Providence permitting, Br. George Barker appoints to preach in
Lanesville, Ct., Sunday Dec. 30th.

If the Lord permit, I will hold meetings as follows.
West Falmouth, Dec 30th.
Brunswick, Jan. 7th, 1856.
Freeport, (Flying Point,) Jan. 14th.

E. B. YOUNG.

If the Lord permit, I will be at
Casco, Jan. 6th, 1856.

J. PARTRIDGE.

The Lord willing, Br. M. Grant will preach at
Lawrence, Mass., Sunday Dec. 30th.

Providence permitting, I will be at the following places to preach the word as God may assist and direct.
At Lewiston Falls, Me., Dec. 27th, 28th, 29th and 30th.
Poland, Me., Jan. 2d, 3d, and 4th, as the Brn. may see fit to appoint.
Portland, Me., Jan. 6th and 7th.

A. ROSS.

If the Lord will, I will preach at
Plymouth Hollow, Thursday eve Dec. 27th.
East Litchfield, Friday eve Dec. 28th.
Newfield, Sunday Dec 30th:
New Britain, Sunday Jan. 6th.

C. GOODRICH.

Providence permitting, I will preach at
Providence, Sunday Dec. 30th, and continue during the week and over the following Sabbath. S. G. MATHEWSON.

If the Lord will, I will preach at
Southington, Ct., Thursday eve Dec. 27th.
New Britain, Friday eve Dec. 28th.
Waterbury, Sunday Dec. 30th.
Plymouth Hollow, Tuesday and Wednesday evenings, Jan. 1st and 2d.
Middletown, Friday eve and continue over the Sabbath.
Should the above appointments conflict with other arrangements, Brn. will please write me at Boston. J. W. CRABTREE.

By permission of Providence I will meet with the Church in
Boston, Mass, Lords's Day, Dec. 30th.

S. S. BREWER.

CONFERENCE AT LOUDON RIDGE, N H

Providence permitting, there will be a Conference at Loudon Ridge, to commence Thursday Dec. 27th, at 10 o'clock A. M., and continue over the Sabbath.

Br. John Couch and the writer are expected to attend.

For the Brn, T. M. PREBLE.
Nov. 17th, 1855.

Notices.

☞ Advent brethren hold regular meetings every Sabbath in the Chapel on Spring Street; also on Tuesday and Friday evenings In giving out appointments, Brn. will please to name the place, as there are two meetings held in this city

For the Brethren,

THOMAS N. PALMER.

CONCORD, N. H., Nov. 19th, 1855.

Voice of the Church, by D. T. Taylor, for sale at this Office. Price $1; postage 17 cts.

The Christian's Only Hope. Price 5 cts. single, 40 cts. per dozen.

The Age of Gospel Light Price 5 cts. single, 40 cts, per pozen.

Materialism Scriptural—or The Doctrine of N D George exploded. Price 10 cts.

The above works by Eld. Z. Campbell, are for sale at this Office.

TRACTS AND BOOKS.

We call attention to the following valuable works:—

Pauline Theology,	15 cts single,	$10 per 100	
The Old Paths,	18 cts "	12 " "	
State of the Dead, by Milton,	5 cts "	3 " "	
Intermediate State, by Grew,	5 cts "	3 " "	
Future Punishment, by Grew,	2 cts "	1 " "	
Scripture Tract,	3 cts "	1,50 " "	
The Church not in Darkness,	5 cts "	3 " "	
The Three Worlds,	5 cts "	3 " "	
The Last Days,	5 cts "	3 " "	
Voice of Warning,	5 cts "	3 " "	
New Heavens and Earth,	5 cts "	3 " "	
Outline of the Coast,	3 cts "	1,50 " "	
Voice of the Church $1	"	9 " doz	

John Cumming's works, 75 cts per volume.
Romanism by John Cumming, $1,00.

Address orders with the cash to
H. L. Hastings, Peace Dale, R. I.

☞ Free for the poor.

☞ Bro. Brewer's Hymn Book called the "Jubilee Harp," is for sale at this office. It is a good selection and well adapted to the present wants of the church. It contains nearly all the Hymns published formerly in different Advent Books, with many appropriate additional ones. It contains 328 pages and 334 Hymns. The postage if prepaid is only 7 cts.; if not prepaid it is double the amount. Persons in want of this work will please send in their orders.

They are for sale at the Office of the Crisis and the Christian Reformer, Hartford, Ct., and by br. G. T. Adams, 167 Hanover st., Boston, Mass., and by O. Hart, Concord, N. H., and D A. Brown, 201 High st., Providence, R. I.

Price, singly, 25 cts.; per dozen, $2,50; per hundred, $20. When sent by mail, the postage will be charged extra if prepaid.

Business Items.

George W. Barnes' P. O. address is Russell's Corner, Sauk Co., Wisconsin.

Br S G Mathewson's P O address is Bakersville, Conn.

F. H. Berick's Post Office address is Laporte, Indiana.

Br Miles Grant's P. O. address is East Boston, Mass. His Telegraphic address is [illegible] Hanover st., Boston.

Cash Receipts.

D N Stocking, S P Hubbard, A [illegible], T Sanborn, F C Pettengill, W S Flint, [illegible], M Chase, J N Nutter, B Thomas, W Burnham, C Francis, F W Higgins, W G Hough, T [illegible], T Foote, A Barret, O Ives, W L Wheeler, J G Bennet, $1 each.

S Terry, D C Terry, I Cole, Eld [illegible], T W Perkins, C W Perkins, 50 cents each.

For The Crisis.

I am weary.

I am weary now, and I fain would rest
Where the lowly of earth are not oppressed;
Where the vile tongue of slander has ceased to be heard,
And the tear-drop ne'er starts at a sad parting word.

I sought for repose from the sorrows of life,
In nature's fair bower with music rife,
But the warbling birds all seemed to say,
Every thing earthly is born to decay.

I selected from Flora her rarest and best,
I saw them expand in bright colors dress'd,
I watched them a season, but saw them decay,
And learned all things earthly are passing away.

My books cannot wither—to them I will look
For the comfort denied me in floweret and nook;
But my heart grew sick as day after day
I read all things earthly are born to decay.

I opened the Bible, its love-tones rose,
And bade me in Jesus to seek for repose;
To cast all my sorrow on Him who can save
From death's meagre grasp, and the cold, lonely grave.

I have long been a pilgrim, I'm striving to gain
Fair Zion's high, delectable plain;
My hope like an anchor in Jesus is cast,
Soon trials and wintry storms will be past.

But I'm weary now, and I long to rest
Where the children of God are no longer oppressed;
Where the flowers never wither, nor birds seem to say,
Every thing earthly is born to decay.

A. M. Woodward.

North Adams.

For the Crisis.

Come, Lord Jesus.

My God, I groan, I sigh, oh come!
I've wandered long unblest;
Come, take thine exiled children home,
And give the weary rest.

Mercy, though wide as boundless space,
Hath not our frailties slain,
Oh, send thy Son to earth's drear face,
To purify and reign.

Jesus has died a cruel death
On Calvary's dreadful tree,
But rose triumphant from the grave,
And took death's icy key.

Dear Lord, since thou hast suffered thus,
And canst our trials see,
Come, loose the prison doors of death,
And set the captives free.

A. M. W.

For The Crisis.

The Image of the Beast.

By Dr. A. Decker.

Having shown in a previous article, that France was the "two-horned beast," that ascended out of the bottomless pit at the end of 1260 days or years, it is that nation, therefore, that was to "make an image to the beast, which had the wound by the sword and did live."

This beast which had the wound by the sword was the leopard beast, as we have before shown, which symbolized the Greek or eastern Roman empire. Now, as that government thus symbolized, was an imperial government, so must the "image beast" government be of the same character; and which, also, must sustain the same relation to the Woman—the Church of Rome. Now let it be remembered, that it is not the *Woman*, that the two-horned beast was to make an *image* to; but to the *beast which had the wound by the sword and did live.* Let this be kept in mind, and there will be no difficulty in understanding this part of this (13th) ch. After the Greek government became too weak to protect the interests of the Church; she, through her agents, contracted an alliance with the French government, and the Pope placed the *crown* of the *Cæsars* upon the heads of its emperors; which descended through the line of the German emperors, and is worn, at this time, by the emperor of Austria—the seventh head of the leopard beast, and also the head that was wounded and healed.

This image beast of course must profess the doctrines of the Roman Church; else, it would be an image to the Dragon, instead of the leopard beast; for this is the great distinguishing mark, since they are to *worship the image*, as they did the beast, to which the image was made, for "he caused them to receive the mark, or the name, or the number of his (the beast's) name." Let the readers turn and read ch. 15: 2, and 16: 2, and they will see the beast, which had the *mark* and the number, was the *leopard beast*, the one to which the image was made. That the image beast symbolized an imperial government, is sufficiently proved from the fact, that no other government could exercise the authority attributed to him in the prophecy: "*That the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.*"—No one, but an *emperor*, could exercise such unlimited power and authority. All must see from what we have already stated, that the Roman empire, as established by the French nation, under Napoleon Bonaparte, its first emperor, was the image of the beast, in every sense of the word.

The French nation overturned the house of Orleans and Bourbons in 1793. Napoleon Bonaparte, who was of no imperial family, received the command of the French arms in 1796; and it was by means of those military wonders, "which he had power to do," that he "*deceived them that dwell on the earth*"—(The French people,) and caused them to make an *image to the beast, which had the wound by the sword*, by placing upon his head the crown of the Cæsars; and thus establishing a new *Roman empire.* This scenery, according to the law of this book, is represented as being in *heaven.* Napoleon Bonaparte, at this time, was at the head of the military power in France, and virtually the ruler of the nation.—Hence by his great *military miracles* or prodigies, that so astonished the world, he is represented as causing *fire to come down from heaven on the earth, in the sight of men*; by which he *deceived them*, and caused them to make an *image to the beast*; or to establish a *new Roman empire*, under his imperial authority. The French nation, a little before, had overthrown their legitimate kings, and had declared their determination to have nothing but a *republican form of government*, but in this they were deceived, and caused to turn about, and establish one of the most powerful and despotic governments, that ever existed. Napoleon Bonaparte was *crowned by the Pope of Rome*, in 1804, (who had also crowned the emperors of the leopard beast) with the crown, not of the Bourbons and Orleans, but, as before remarked, with the crown of the Cæsars. Napoleon was so successful in deceiving the French people, that the *whole nation voted to place the crown of the Cæsars upon his head. Thus did the beast give power to the image of the beast (leopard) that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

The following extract will show the fulfilment of this part of the prophecy.

"He, (Napoleon Bonaparte,) became the adopted child of the republic; and with a parricidal ingratitude, on the ruins—both of the throne and Tribune, he reared the throne of his despotism. A professed Catholic, he imprisoned the Pope: a pretended patriot, he impoverished the country; and in the name of Brutus, he grasped without remorse, and wore without shame, the DIADEM OF THE CÆSARS! Through this pantomime of policy, fortune played the clown to his caprices. *At his touch crowns crumbled, beggars reigned, systems vanished, the wildest theories took the color of his whim, and all that was venerable, and all that was novel, changed places with the rapidity of a dream.* Every apparent defeat assumed the appearance of victory—his flight from Egypt confirmed his destiny—ruin itself only elevated him to empire. But if his fortune was great, his genius was transcendent; decision flashed upon his councils; it was the same to decide and to perform. * * * Nature had no obstacles that he did not surmount, space no opposition that he did not spurn; and whether amid Alpine rocks, Arabian sands, or Polar snows, he seemed proof agains peril, and endowed with ubiquity! *The whole continent trembled at beholding the audacity of his designs, and the miracle of their execution!* Scepticism bowed to the prodigies of his performance; romance assumed the air of history; nor was there aught too incredible for belief, or too awful for expectation, when the world saw a subaltern of Corsica waving his imperial flag over her most ancient capitals. All the visions of antiquity became common places in his contemplation; kings were his people, nations were his outposts, and he disposed of *courts, and crowns, and camps, and churches, and cabinets, as if they were titular dignitaries of the chess-board!* Amid all these changes, he stood as immutable as adamant." [Philips.

Thus history shows, in a very striking manner, the fulfilment of this prophecy; and even uses the very same terms in describing the great military MIRACLES of Napoleon Bonaparte. He erected eight prisons in France, and all that were at all suspected of treasonable designs, or did not worship, or acknowledge in him the *authority of the Cæsars*, were thrown into prison, and slain, or disposed of in any other way that he saw fit. And not only so, but he went forth with vast armies, and slew hundreds and thousands, until he *humbled all Europe at his feet*; and compelled them to submit to his decrees, and obey his will. Austria at this time, legitimately won the Roman crown; hence the Napoleon empire could not become the beast, but it could become its *image*, by virtue of Napoleon's being crowned emperor by *the Pope*, with the *Roman crown*, also. And thus we have from the crowning of Napoleon, *two lineages* of Emperors, running parallel with each other, of the *same mark, name, and number*; since they both wear the Roman crown from the hand of the Pope. We have from this era, therefore, two Roman empires, the one represented by the beast, and the other by its image. The latter empire did not succeed to the dominion of the leopard beast, but was a new power, *made by virtue of the power of the French nation.* The fulfilment of this prophecy has been very much obscured, by supposing the leopard beast did not exist after the 1260 years. But this is sufficiently proved to be erroneous, from the fact that the leopard beast is in existence under the pouring out of the sixth vial. Hence, the two-horned beast in making an image to him, is represented as doing it in his *sight.* Austria, the seventh head of the leopard beast, began to be wounded in 1797, which work was completed in 1809. But his wound was healed in 1815, when Austria was again restored to its dominion, and has thus continued to the present time. For the fulfilment of vs. 16th and 17th, for brevity, we refer the reader to Banes' History of the French Revolution, vol. 2, pp. 151, 152, where the fulfilment of these verses is so plainly shown, that no one can fail to understand them. These verses also prove beyond controversy, that the empire established by the French nation under the imperial authority of Bonapart is the image of the beast; for no other power in modern Europe, ever had the *same name, and number* of the beast, or in other words, wore the Latin, or Roman Crown.

As the image of the beast, caused them to worship him (the image) and to receive the mark, name, or number of the beast (leopard,) it is sufficient proof that both have the same appellation, and the number of the name is given in the last verse, to prevent any danger of mistaking the image of the beast; and also, to show that they were both *Latin or Roman kingdoms.*

In regard to the number of the name, we think Dr. Adam Clark is entirely correct; and we therefore take the following from his commentary. "We have already observed that the beast is *the Latin kingdom or empire*; therefore if this observation be correct, the Greek word signifying *The Latin kingdom* must have this number. The most concise method of expressing this among the Greeks was as follows: *E Latine Basileia*, which is thus numbered.

E.	8
L	30
A	1
T	300
I	10
N	50
E	8
B	2
A	1
S	200
I	10
L	30
E	5
I	10
A	1
	666

No other kingdom on earth (says Dr. Clark) can be found to contain 666.—This is quite sufficient; and proves that from the time that the image beast was made, there were to be two Latin kingdoms, one the *beast*, and the other its *image.*—No nation but France and the Latin empire established by that nation, can fulfil the 13th ch. from the 11th verse. No "Holy alliance" of separate nations, *each one wearing a separate crown*, can be an image to the beast: and especially so, since the *beast itself, to which the image was to be made*, formed one of the alliance. The present Louis Napoleon wears the same Roman, or Latin crown of Bonaparte, and therefore belongs to the image of the beast. After the image of the beast was made, it became, as it were, the mouth of the "two horned beast"—the French nation. For it is through the emperors of the image beast, that the nation speaks; or, in other words, the image beast exercises all the power of the beast that made him. "For he (the two-horned beast) had power to give life unto the image of the beast, that the image of the beast should both speak," &c. This is all we think necessary to say on the fulfilment of this part of the prophecy.

☞ Love is the password of the Christian, and the entering signal of the brother's affections. Love is the mark of a Christian; and Christians should love one another.

For The Crisis.

Sunshine and Shadows.

Human existence is indeed a strange commingling of opposites and extremes. From infancy to age, the way is marked variously with sunbeams and clouds. All, while lingering in mortality, have each their share in those life changes which seem to be the common apportionment of humanity.

Nature has its night and day—its thunder-cloud and rainbow—its tempest and calm—its wintry sleet and summer's fragrant dews. From season to season—from year to year—her changes afford a beautiful and striking type of the present pilgrimage of man. The natural day is the season for light and labor—the night for rest and repose—which to the laboring man is sweet.

Thus life is but a day from the cradle to the tomb—and yet the appointed interval for man's progress and continued efforts, in striving to attain unto the future hopes and glories—the duration of which attracts him, and indeed becomes an incentive to his diligence and exertion.—His day of labor is not all sunny—neither is it all beclouded; hopes and fears—joys and disappointments—blessings and deprivations—friendships and solitudes—beauty and decay—the true and the false—the living and the dying—make up the complement of mutability in his life's sojourn

Life is the season for constant activity, and engagedness in all those higher duties which man owes to Him who overruleth all. Life is man's day of hope and confidence and love—the boundary for usefulness—the grand trial state for an after appearance before the scrutinizing tribunal of the Holy One. But "the night cometh when no man can work." Death follows life—and the season which should be one of labor and effectiveness, is succeeded by repose—for the grave soon hushes to a dreamless slumber alike the laborer and the prodigal of a life-time.—But this is not an eternal repose—death's shade may not forever wrap its victims within its mantlings—for the Heavenly Victor who once trod its shadowy portals, holds the keys—and in the heavens awaits the time appointed when earth's vast charnel house shall by Him be unlocked, and its captives forever released.

Blessed be His name who wrought the great salvation! and who to the toils and bitterness of human life, shall cause to succeed that glorious day of ransom and delight.

Since the first great fatal error committed in the bowers of Eden, the elements in nature as well as in the heart of man, have been sadly disarranged and perverted. As the confusion and terror which attend the thunderings of the surcharged clouds above us in the summer's sky, is followed by serenity and delight as we view the rainbow spanning the eastern gloom—so the tempest-tossed and almost despairing soul, when battling with adverse influences—contending with evil within and without—suffering the chills of affliction, disappointment, and trial—may but seize by the eye of faith some of those exceeding great and precious promises of heavenly birth, and full of truth—the tempests terrify no more—the discordant elements are controlled, and hope maintains the peaceful conquest of the soul.

There may be darkness, but with Jesus near, our pathway is illumined with a blessed light—the sunshine of His presence chases away the obscuring shadows of doubt and fear; for we remember the words—"Lo I am with you always, even to the end of the world."

"There's a bow in the cloud when the Savior is near us,
More beautiful far, and eternally bright;
'Tis a bow uncreated, which ever will cheer us,
Through clouds and through sunshine, through darkness and light.

Like dews of the morning, or gentle spring showers,
He waters the soul with His plentiful grace.
And sure the rapt spirit may welcome the hours,
When beauty celestial beams bright from His face."

The heart of the Christian should not indulge in feelings of despondency or distrustfulness. It ill becomes an heir of heaven to grieve and repine over untoward circumstances and misinterpreted providences, which may be his lot to suffer, or his error to commit.

When he considers the unspeakable joys in reversion for him if found faithful at last, with the promised rest from toil and weariness and strife, in a "better country"—the kingdom of his God—the tabernacle which shall abide forever—the re-unions—the circling hosts of angelic and redeemed ones—with the Lamb in their midst, whose praise is their endless theme—when faith and hope whisper of these, how can the heart be sad?

True there is enough in this vain world and in the ungodliness of man—to occasion grief and sadness for them—while at the same time the Christian's heart is a well-spring of peace and joy—when doing good to those around him—pointing out the way of faith and life—alleviating as much as in him lies the physical and moral sufferings of his race. Thus he retains the consciousness of effecting the good, rather than mourning and sighing, uselessly, over the evil.

His joy on beholding the dawning of that eternal morning, will be commensurate, with his faithfulness and prolonged endeavors for human good. He has not time to waste in undue grief or repining, and his heart forbids it; the radiant brightness of the future even now is encircling him, and he endures, "as seeing Him who is invisible." And when he shall have gained the blessed home and glory, which now inspires his heart with confidence and endurance, in the words of a sainted one: "then, shall he see life and sorrow to be less than one step or stride from a prison to a glory, and that his little inch of time—suffering is not worthy of his first night's welcome home to heaven."

Through all the thickening shadows which sin and consequent misery, gloomily cast about us here—the light of divine truth sheds its brilliant rays, piercing with its searching brightness the labyrinths of skepticism and infidelity. Falsity and error, love not companionship with truth and light; they may never become assimilated—they are as unlike as the meridian light and midnight gloom.

The enemies of virtue and religion—"whose way is a way of darkness," seem, at the present time, to have thrown open the flood gates of mysticism and corruption, and boldly with impious tread seek the destruction of those principles loved and cherished by the pure and upright, yet, "there is light sown for the righteous and gladness for the upright in heart." "Unto the upright there ariseth light in darkness." "And the path of the just is as the shining light, which shineth more and more unto the perfect day."

There are gathering clouds and stormy winds blending with the beauty of the day, and voyage, of life: And who would prove himself, and learn well the great lesson of life, must brave the tempest—as well as enjoy the calm; difficulties must be grappled with—discipline and chastisement experienced—the will subdued—the heart subjected—and although our heart's cry may often be, like Job's in his great distress; "He hath fenced up my way that I cannot pass and he hath set darkness in my paths, he hath put my brethren far from me, and mine acquaintance are verily estranged from me," &c., it is ours to learn to count all these, but "light afflictions," which are momentary as our life; and be able to exclaim with the believing Job, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another."

The bright and the beautiful are around us—and also the passing-away—paths of love and sweet communings with dear ones, we may often tread, but their sweetness, alas! too often proves the nearness of the thorns and briers. Seasons of unmixed peace and heavenly light, we often bless our Father for—but still unsatisfied, it is their continuance we crave. Associations, hallowed by many a tie of love and tenderness, entwine about our hearts; but in the shadows of this valley of death how many of the objects of those ties, we hide away. Mutability—passing away—is the inscription on the earth's wide tablature. Immortality dwells not here, as yet, but all nature awaits in sweet expectancy, with us, when it shall be brought at the revelation of Jesus Christ, when the face of Creation shall be changed, and immutability be the impress made by God.

The pious saint thirsts and pants for the living streams—the gushing fulness—at the fountain head, he longs to awake and be satisfied—for the earnests, which his soul possesses here, beget an ardent desire for those enjoyments and that glory of which the promise speaks.

The brilliance of the rising of the Sun of Righteousness, with healing in his wings, forever scatters the gloom of sin and death, bringing light and life to the vale of graves—where the blessed ones sleep, waking them from their slumbers, and crowning them with glory, honor and immortality, in those realms of light and life and love. Eternal, then shall be the joys, the unions, the associations of the soul. Shadows and tears will flee forever, before the effulgent beamings of the city of light, and the illuminating presence of the Lord God and the Lamb; when Zion shall be all glorious and her sons and daughters, "the redeemed of the Lord."

The prayers and sighs of this mortal strife, shall be exchanged for outgushing of praise and hallelujahs, when the song of Moses and the Lamb, the triumphant song of redemption, shall be sung by the glorified hosts, whom no man can number, the swellings of which song shall be as the voice of mighty thunderings. Then shall this present fitful scene of life be past, the eternal day succeed the weary watches of the tedious night.

May that morning quickly come! Disperse, O long expected One, the shadows deepening around us, and haste to earth again! that thy waiting people may rejoice in the celestial light of thy countenance, and in thine immediate presence know the fulness of perfect joy.

Mary.

Boston, Dec. 1855.

For the Crisis.

Letter from Sr. Clara Gierlow.

Macon, Nov. 9th, 1855.

Dear Br. Merriam:—I have so many Advent friends who would be glad to hear from me, that I have concluded to address them through the Crisis.

Dear Brn. and Srs.—It is with a sad heart I seat myself to address you at this time. I arrived here on the 17th of Oct. last, with my two children, found my husband well, and my children, who had always been delicate, improved rapidly in health.

After boarding for a few days, my husband commenced a school, and we went to house keeping. He was immediately attacked with the climate fever, and has been very ill ever since. We have considered him often at the point of death, and although he is somewhat better to-day, I doubt whether he has long to stay here, even if the Lord *should not* come soon.

One week ago to morrow, the 4th inst. my dear little Edward, (Neddy, as we called him,) apparently in the bloom of health, was seized with congestion of the brain, and died in 12 hours! Realize my dear friends, that it was a sad moment when I looked for the last time, on the dearest, the sweetest treasure I ever possessed on earth. And then to consign him to a lonely grave in this land of strangers, far away from my kindred, and those of like precious faith. Oh, it was a solemn scene indeed! But it now seems as if an Angel from the better land were sent to comfort and to strengthen me. Yet, like a weary dove, I long to soar away and be at rest. I look forward to the future inheritance of the saints—the new earth blooming in immortal beauty, whose inhabitants shall *never* say "I am sick"—where the dear objects of our love will never more faint or die. And oh, how I wish to be there! Tell me, oh tell me, ye watchmen upon the walls of Zion, what of the night? Do the bright beams of the Sun of righteousness begin to gild the eastern horizon? Do you hear in the distance, the rumbling of the chariot wheels of the King of kings, and Lord of lords? or have we been following cunningly devised fables? Write me, all who can, and cheer my aching heart. And oh, remember me at the throne of grace, that I may be supported in this hour of trial, and fully prepared to meet my Judge in heaven.

How I long to see you all once more before mortality is swallowed up of life! I would be glad to return to the north, but I am in the hands of One who is too wise to err, to be disposed of as He thinks best. I hope very soon to meet you, dear friends of Lowell and New Bedford, to part no more forever. I find friends here who are both astonished and pleased with my faith. It is new to them. Will not some of the watchmen come into this great field?

Finally, Brn and Srs. farewell, for the present. If you have any tracts on the *times*, that would be of interest, please forward them to me. Br H. V. Da[illegible] will you not write me? Srs. Thurs[illegible] Moulton, may I not hear from you? French of Lowell, and others there, who I trust feel to sympathize with me in my afflictions, will not you also remember and write me?

I sometimes think that we have come into the hour of temptation that is to come upon all the world to try them. Is it so? Then our sorrows will soon be ended, and our tears be wiped away. Oh, I feel to rejoice in the midst of grief for the prospect that is before us. By the grace of God I hope to sing with you the conqueror's song—"Hallelujah, for the Lord God Omnipotent reigneth!"

God bless you all is my prayer.

Clara Gierlow.

P. S. Address Mrs. C. E. Gierlow, Macon, Ga.

☞ Have the courage to prefer comfort and propriety to fashion in all things.